# THE WORKES OF THAT FAMOVS AND WORTHIE MINISTER OF CHRIST in the Vniverſitie of CAMBRIDGE, M^r. W. PERKINS.

### *The third and laſt Volume.*

Newly corected and amended.

*CONTAINING HIS LEARNED*
Expoſitions of ſundrie choiſe places of Scripture, with
*ſome little Tractates. The particulars whereof*
thou maiſt ſee in the next Page, with the
*order of their placing.*

HERETO IS ADIOYNED A TWO-FOLD TABLE;
one of the chiefe Points and Queſtions, the other of
*choice places of Scripture.*

ECCLES. 12. 9.
*The more wiſe the Preacher was, the more he taught the people knowledge, and cauſed them to heare, and ſearched forth, and prepared many parables.*

EPHES. 3. 4.
*Whereby when you read, you may know mine vnderſtanding in the myſterie of Chriſt.*

Printed by CANTRELL LEGGE, Printer to the Vniuer-
ſitie of CAMBRIDGE. 1609.

## A CATALOGVE OF THE COMMENTARIES and Tractates contained in this Volume, with the order of their placing.

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# AN ADVERTISEMENT TO THE CHRISTIAN Reader, concerning the Workes of

## M. W. PERKINS.

BEcauſe the Title of this Booke (*Good Reader*) importeth a conſummation and finiſhing of the long expected labours of our godly and learned Diuine, M. W. PERKINS; and yet in this Catalogue prefixed, beſide the two former Volumes, thou wanteſt ſome particulars that heretofore were promiſed, (as his *Expoſition of the* 32. *and* 110. *Pſalmes*, The *Confutation of Caniſius Catechiſme*, with *other Sermons*;) I thought good to acquaint thee with ſome reaſons, whereby his Executors haue beene perſwaded to make a finall ſtay and ſuppreſſing of them.

1. They were of the firſt fruit of his labours, which if he had intended for the preſſe, he would no doubt haue reuiſed long ſince, as he did ſome other things, which then he handled and publiſhed for thy good.

2. Beſide that the Church of God enioyeth the benefit of other mens labours of the ſame [a] kind (whereto our reuerend Author had due [b] reſpect,) the truth is, that the moſt materiall points conteined in theſe ſuppreſſed lectures, are more largely and exactly handled in his Workes alreadie publiſhed. To inſtance in ſome: The whole argument of the 110. Pſalme, (to vſe our Authors owne diuiſion) conteineth either *Chriſts kingdome*, or his *Prieſthood*: both which points thou ſhalt finde particularly handled in the *golden Chaine*, Chap. 18. and more at large in the *Creede*: His *kingdome*, in theſe words, [*He ſitteth at the right hand of God*,] and his *Prieſthood*, in [c] handling *Chriſts Sacrifice*. And for the 32. Pſalme, the points of largeſt diſcourſe, are *The knowledge of remiſſion of ſinne, with aſſurance of ſaluation*, vpon the *firſt verſe*; which is far more fully diſcuſſed, in the [d] Treatiſe of Conſcience: [e] Caſes of Conſcience, and [f] Reformed Catholike: And vpon the *ſecond verſe*, the point of *Iuſtification by imputed righteouſneſſe; and not by workes*; which to thy full content are cleared, in the [g] *golden Chaine*, and [h] *Reformed Catholike*, beſide many other places which I purpoſely omit. And for the *confutation of Caniſius*, what materiall point of controuerſie can be expected, which is not either in his *golden Chaine*, The *Reformed Catholike*, The *Idolatrie of the laſt times*, The *treatiſe of Gods free-grace, and mans free-will*, or in his *Probleme*? Nay, I am perſwaded it would not be any difficult thing, to note out in particular, the ſeuerall points of theſe forenamed Sermons, in ſome one place or other of his publiſhed Works; whereby it is plaine that the ſuppreſſing of them is neither preiudiciall to the Author, or to the Reader.

Theſe things well conſidered, and withall the great quantitie and price whereto his Workes are alreadie riſen, I hope thou wilt approoue of their aduiſe that deliberately wiſhed their finall ſtaie. It may be ſome will thinke it vnmeete, that any thing of this reuerend Diuine ſhould be ſuppreſſed; But let ſuch conſider well, what the beloued Apoſtle ſaith of the bleſſed works of our Sauiour Chriſt, to wit, that [k] *many of them, yea the greateſt number of them, were omitted, and thoſe things onely written which were neceſſarie for the ground and confirmation of our faith*: There needes no application, ſeeing

[a] Sadeel: Mornay on the 32. Pſal. Sohnius on the 110 Pſal. Pezelius Confut. of Caniſius Catechiſme.

[b] See his aduertiſement to the Reader, before his expoſition of the L. praier, in the ende.

[c] pag. 222. edit. 1608. in fol.

[d] chap. 3. ſect. 2.

[e] Lib. 1. ch. 6

[f] Point 3.

[g] Chap. 37. & 51.

[h] Point 4.

[i] Chap. 51.

[k] Ioh. 20. 30. 31 & Chap. 21. 25.

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our times are more like to ſurfet with abundance, thẽ ſtarue for want of printed books. Wherefore I hope this may ſuffice, to perſwade thoſe that haue vnprinted copies in their hands, to vſe them for their owne priuate benefit: but if any reſt not ſatisfied herewith, I would yet intreate thus much of them, that before they put hand to work for the preſſe, they would acquaint M. *Perkins* Executors with their reaſons that mooue them thereunto: from whom I doubt not, but they ſhall receiue either ſufficient ſatisfaction for their ſtay, or good leaue to proceede in their intended courſe. Which thing I do the rather aduiſe, becauſe the Executors haue a generall Inhibition out of his Maieſties Court of high Commiſſion, prohibiting the publiſhing of any of his works without their conſent. Now the God of all grace, who is Lord of the harueſt, ſend forth daily ſuch faithfull workemen; and bleſſe theſe and their labours for the beautie and wealth of Sion. Amen. *Septemb.* 1. 1609.

*Thine in Chriſt Ieſus,*

**THO. PIERSON.**

# A
# GODLY AND LEARNED EXPOSITION OF CHRISTS SERMON in the MOUNT:

*Preached in* CAMBRIDGE *by that Reuerend and iudicious*
Diuine M. WILLIAM PERKINS.

Publiſhed at the requeſt of his Exequutors by TH.
PIERSON *Preacher of Gods word.*

WHEREVNTO IS ADIOYNED A TWOfold Table: one, of ſpeciall points here handled; the other, of choiſe
*places of Scripture here quoted.*

MATTH. 17.5.
*This is my welbeloued Sonne in whome I am well pleaſed, heare him.*

Printed by CANTRELL LEGGE, Printer to the Vniuerſitie of *Cambridge*. 1608.

# TO THE RIGHT HONOVRABLE, OLIVER LORD St. IOHN, Baron of Bletſo, his very good Lord,

*Grace and peace.*

THE ſacred Scriptures (Right Honourable) are ſtyled by the ſpirit of truth, to be all and wholly[a] *righteous*,[b] *perfect*, and[c] *pure*, yea *moſt*[d] *pure*; that it muſt needes ſauour of the ſpirit of Antichriſt, to iudge any part thereof (as the Papiſts doe) vnmeete for Gods people to be acquainted withall. And yet I doubt not but that on our behalfe for ſome reſpects, a kinde of preheminence may be yeilded to ſome parcells of Scripture aboue others, without any derogation therefrom: els the[e] Apoſtles ſhould haue wronged *Moſes* and the Prophets, by preferring the Goſpel farre before them in *glorie* and *euidence*. And therefore as *Paul* gaue a ſpeciall charge to[f] *Timothie* of his *parchments* aboue his *bookes*, as beeing, though not for matter more pretious, yet for preſent vſe at leaſt, more expedient: ſo may our hearts, embracing with reuerence the whole truth of God as pure and perfect, in regard of fitneſſe to our peculiar eſtate, cleaue more nearely to ſome portion thereof then vnto others: for ſeeing herein is both *milke* and *ſtrong meate*, who will doubt, but that according to our age and growth in Chriſt we ſhould affect? But I may not here dilate of this difference of Scripture, and therefore will come directly to that portion of it, *Chriſts Sermon in the Mount*, which is here explaned in this Commentarie; endeauouring briefly to ſhew ſome notes of eminence in theſe *three Chapters*, for which they deſerue among all the *Lords Worthies* to haue the *name* of the *firſt three*. And to omit the *Author* hereof, though *Ieſus Chriſt the Sonne of God*, becauſe the[g] *whole Scripture was giuen by inſpiration from the ſame ſpirit*; as alſo his *preparation* hereunto (though extraordinarie) *by*[h] *prayer to God the whole night before*, which muſt needs import ſome conſequence of great importance; I will onely point at the *manner of penning* this Sermon, and the matter which it containeth.

[a] Prov.8.8.
[b] Pſal.19.7.
[c] Prov.30.5.
[d] Pſal.119.140.
Bellar.lib.2. de verb.dei. cap.15.par.31.
[e] 2 Cor.3.8, 9.11.13.18. 2.Pet.1.19.
[f] 2.Tim.4.13.
[g] 2.Tim.3.16.
[h] Luk.6.12.

For the firſt: when the beloued Apoſtle ſaith of Chriſts ſayings and doings, that *many things were not written*, and yet *ſome things were written* for the ground and confirmation of our faith, none (I hope) will denie, but theſe things which were written, were by the holy Ghoſt iudged more behoouefull for the Church, then thoſe which were omitted. Whence by good collection it will follow, that things more largely penned were alſo deemed the more expedient: for why ſhould the holy Ghoſt in penning be more copious, vnleſſe the things propounded were (to vs at leaſt) more pretious? Now ſearch the holy records of Chriſt throughout, and ſee what Sermon is ſo fully regiſtred as this is; vnleſſe it were his[i] *conſolation* vttered to his Diſciples, with his *prayer* vnto his Father a little before his paſſion: *This* beeing his *welcome* to them into their Apoſtleſhip, and *That*, his *farewell* at his death.

Ioh.20.30,31.
[i] Ioh.14,15, 16,17.chapt.

But to come to the matter it ſelfe. This Sermon containeth 12. ſeuerall heads of Doctrine, anſwerable indeede to the number of the 12. Apoſtles, to whome it was principally intended, vpon their calling to that office, although I dare not ſay, particularly to be applied *part* to *perſon*, but rather generally the whole to euery one; vnleſſe it may be, in the laſt parcell by the *great ruine of the houſe vpon the ſands*, Chriſt had a ſpeciall ayme at the fearefull fall of *Iudas* that betraied him. Now the *firſt* of theſe concerneth mans *chiefe good in true happineſſe*, which is here ſo plainly declared in eight ſeuerall rules, as they lead euery man hereto, and giue the child of God moſt

The matter of this Sermon.
Chap 5.v.3. to the 13.

verſ.13.to 17 comfortable aſſurance hereof, euen in his greateſt miſerie. The *ſecond* doth more peculiarly
reſpect the *function of the miniſterie*, the ordinarie meanes of attaining the
verſ.17. to the ende of the chapter. Chap.6.v.1. to the 19. former happines. The *third* reſtoreth the morall Law to his true ſenſe and meaning,
which the Iewiſh teachers had ſhamefully peruerted, ſo as now we may make ſtraite
ſteps vnto our feete in the way of obedience. The *fourth* directeth vs in the *right manner*
*of doing good works*, by ſpeciall inſtance in theſe three, *Almes*, *Praier*, and *Faſting*,
verſ.19.to the laſt. wherein the hypocriticall Phariſies had ſpent much labour in vaine. The *fift* preſcribeth
that *moderate care and deſire* of earthly things, which doth ſtocke vp *couetouſneſſe*,
Chap.7.v.1. to the 6. verſ.6. the roote of all euill. The *ſixt* reformeth the practiſe of *raſh iudgement*, for the better
euidence of humilitie in our ſelues, and of loue vnto our brethren. The *ſeauenth* preſcribeth
*miniſteriall diſcretion*, in the diſpenſation of the holy things of God, for the
*pure keeping* of the things themſelues, and the *ſafe-beeing* of the diſpenſers thereof. The
verſ.7.to the 12. *eight* doth *notably encourage vs* both by precept and promiſe, to the holy exerciſe of
verſ.12. *praier* and *inuocation.* The *ninth* doth furniſh vs to the practiſe of *iuſtice* and *equitie* in
verſ 13,14. our ciuill conuerſation. The *tenth* doth effectually vrge vs vnto care of our ſaluation,
by *walking in the ſtraite way of life*, and *ſhunning the broad way that leadeth to deſtruction.*
verſ.15.to the 21. The *eleuenth* doth forewarne vs of falſe teachers, who be the maine ſeducers out of
the way of life. The *twelfth* and laſt, with the concluſion, doth knit vp all, perſwading
verſ.21. to the ende. vs both by promiſe of *happineſſe* eternall, and of *ſecuritie*, moſt comfortable; as alſo vpon
perill of *vtter ruine irrecouerable*, with outward profeſſion to ioyne anſwerable obedience,
both in heart and life.

Now all and euery one of theſe (Right Honourable) are of that importance in the
life of a Chriſtian, that none of them can be neglected of him that with comfort and
ſafetie would liue godly in Chriſt Ieſus. For the better euidence whereof, I muſt referre
your Honour, with the Chriſtian Reader, to this godly and learned Expoſition
Prou.10.7. enſuing; wherein the reuerent Author, *of bleſſed memorie*, hath faithfully laboured
vpon ſound interpretation of the Text, to lay downe wholeſome inſtructions for the
obedience of faith. My paines herein hath beene chiefly this, as neere as I could, out
of mine owne and others notes, to commend vnto the publike viewe, the authors
faithfull labours in his owne meaning. Onely I haue here and there vpon good occaſion
(though priuate to my ſelfe) added ſome references in the margent vnto claſſicall
Popiſh writers, for ſuch opinions as are herein charged vpon them. Mine intereſt for
the publiſhing of this worke, I hope I ſhall approoue vnto any gainſayer. Now whatſoeuer
it is, in all bounden dutie and ſeruice, I humbly commend it vnto your Lordſhip,
and vnder your Honourable protection, to the houſhold of faith. And becauſe
I doubt not of your diligence in the faithfull and frequent peruſall of it, I will turne
my perſwaſions towards you this way, into praier to the Almightie for you, that by
the edifying of your faith, and other graces of God herein, you may more and more
abound in the fruits of righteouſneſſe, inioying here much true honour, with long
and happie daies, in the peace of our Syon, and the proſperitie of your family, and in
the ende eternall life through Ieſus Chriſt. *Maie.* 1608.

*Your Honours to commaund,*

**THOMAS PIERSON.**

# A GODLY AND LEARNED EXPOSITION OF CHRISTS Sermon in the MOUNT.

**Matth. 5. 1.** *And when he ſaw the multitude, he went vp into a Mountaine: and when he was ſet, his Diſciples came to him.*

**2.** *And he opened his mouth, and taught them, ſaying, &c.*

IN this Chapter and the two next, is contained *Chriſts Sermon in the Mount*, preached to his Diſciples, and others that were conuerted vnto him among the multitude. Hereof I haue choſen to intreat, becauſe it is a moſt diuine and learned Sermon; and may not vnfitly be called the *Key of the whole Bible*: for here Chriſt openeth the ſumme of the Old and New Teſtament.

1 Time.

a Luk.6 7.

Before we come to the parts of this Sermon, three generall points are to be ſcanned, for the clearing of the doctrine following. Firſt, the *Time* when this Sermon was preached; to wit, in the ſecond yeare of CHRISTS miniſterie, vpon this occaſion: when Chriſt [a] had wrought a miracle, in curing the man with the withered hand, vpon the Sabbath day, the Scribes and Phariſies went about to kill him; whereupon he departed from among them, and went into a Mount, where he ſpent the whole night in prayer. And when it was day, he choſe the twelue Apoſtles: which done, he came downe into a plaine place neare to the Mount, where he wrought many miracles; but becauſe the people thronged about him to touch him (for there went vertue out of him which cured them) therefore he withdrew himſelfe out of the throng into the Mountaine againe, and there preached this Sermon vnto his Diſciples ſoone after their election; no doubt for this ende, to teach them his will, and alſo to frame and inſtruct them ſo as they might become profitable teachers vnto others.

2 Scope. Ianſen.comment.in concord.Euang. cap.40. Bell.lib.4.de Iuſtif.c.3.

b chap.5.17. and 7.12.

*II. Point.* The *ſcope* and *drift* of this large Sermon: namely, to teach his Diſciples, with all that beleeue in him, to lead a godly, an holy, and bleſſed life. Although this be euident in the text, yet the Popiſh Teachers haue depraued this ende and ſcope; ſaying, that Chriſt herein propoundeth a new Law, farre more perfect then the Law of Moſes: and alſo deliuereth new diuine counſell to his Diſciples, which was not giuen in the Law or in the Prophets. But they erre and are deceiued: for Chriſts intent is to cleare the true meaning of *Moſes* and the Prophets, which was corrupted by the falſe gloſſe of the Iewiſh teachers; and not to adde any new Law or counſell thereunto, as [b] afterward will plainely appeare. Againe, there cannot be giuen vnto man a more perfect rule then *Moſes* Law, the ſumme and ſcope whereof is, *To loue God with all the heart, with all the ſoule, and with all the ſtrength*; then which there cannot be greater perfection in a creature. We therefore vpon the conſideration of this worthie ende, muſt labour to ſhew the greater care and conſcience, to learne and doe the things propounded in this Sermon.

3 Whether Matthew & Luke ſet downe the ſame Sermō.

c chap.5.v. 13,14,15,16.

*III. Point.* Whether is this Sermon the ſame, with that which is ſet downe by *S. Luke*, Chap. 6. v. 20. This queſtion is neceſſarie, for if they be the ſame Sermon, then will the one giue great light vnto the other. Men indeede differ in iudgement touching this point: ſome ſay they are diuers Sermons; others ſay they are one and the ſame: and that opinion is moſt likely. For firſt, they haue one beginning and one matter, the ſame order of preaching, and the ſame concluſion, as the comparing of them together will plainely declare. Secondly, this Sermon recorded by them both, was made vpon the election of Chriſts twelue Apoſtles, a little after the curing of the man with the withered hand. This is plaine in *S. Luke*, and may well be gathered from the doctrine of this Sermon recorded by [c] *Matthew*, wherein Chriſt inſtructeth his Apoſtles particularly in their office and calling: which he would not haue done, if he had not formerly called them thereunto. If it be ſaid, that *S. Matthew* recordeth their election afterward in the 10.

A Chap. *Anſ.* In the writings of the Euangeliſts there be certaine *Anticipations*; that is, ſome things are ſet downe after, which were done before, and ſome things are ſet downe before, which were done after, as might eaſily be prooued by ſundrie examples, and in the point in hand is euident: for the election of the Apoſtles is ſet downe by *S. Matthew* in his tenth Chap. vpon occaſion of his recording their commiſſion to preach: ſo that this circumſtance of the Apoſtles election, doth notably prooue theſe Sermons to be one, *S. Matthew* ſetting downe the ſame more largely, and *Luke* more briefly.

Their Reaſons who hold them to be two diſtinct Sermons, are of no moment. They ſay, that the Sermon recorded by *S. Luke*, was made on the plaine; B this of *Matthew* in the Mountaine: that of *Luke* was made by Chriſt ſtanding; this of *Matthew* as he ſat downe. *Anſw.* But *Luke* ſaith not, that it was made by Chriſt in a plaine, or ſtanding: onely this he ſaith, that Chriſt comming from the Mountaine ſtood in a plaine place, and there wrought certaine miracles, and then preached: now all this might be done, and yet Chriſt might preach this Sermon in the Mount ſitting, as *S. Matthew* ſaith: for the order of this ſtorie is this. Chriſt beeing maligned of the Iewes, went into a Mount, and there praied; after long praier, he choſe the twelue Apoſtles, and then came downe into a plaine and wrought Miracles: but by reaſon of the throng which preſſed about him to touch him, he went into the C Mountaine againe, and there preached this Sermon to his Apoſtles, and others that followed him.

**Parts of this Sermon.**

Thus much in generall. Now we come to the Sermon it ſelfe: which containeth three parts. A *Preface*; the *Matter* of the Sermon; and the *Concluſion*.

**I. Preface.**

**1. Circumſtance. Author.**

The *Preface* or preparation is contained in the two firſt verſes of this Chapter, wherein are ſet downe diuers circumſtances pertaining to the Sermon. As firſt and principally, the *Author* of it, to wit, IESVS CHRIST the Redeemer and Mediatour of mankinde, who in the making of this Sermon, muſt be conſidered two waies, euen as he is a Prophet: firſt, as *the Miniſter of Circumciſion for the truth of* D *God*, as the Apoſtle [d] ſpeaketh: whereby thus much is ſignified, that Ieſus Chriſt as he was man, borne among the Iewes, was vnto them a Prophet and miniſter in his owne perſon, and with his owne mouth was to teach them the will of his Father: which thing was requiſite for the accompliſhing of Gods word, who had promiſed before to his auncient people by *Moſes*, that he would raiſe vp vnto them a Prophet like vnto *Moſes*, [e] *whome they ſhould heare in all things that he ſhould ſpeake vnto them:* which propheſie was verified in this Sermon: wherein he manifeſted himſelfe to be the Miniſter of Circumciſion vnto them. Secondly, here we muſt conſider Chriſt as a Prophet like vnto *Elijah*, *and Eliſha*, who were as Fathers and maſters to the reſt of the Prophets: for herein he doth not onely teach beleeuers among the multitude, but his owne Diſciples alſo, who were afterward to make Diſciples vnto Chriſt, and to build vp further them that did beleeue; yea, this inſtruction of his Diſciples, is the chiefe ſcope of this Sermon.

[d] Rom.15.8.

[e] Act.3.22.

**2. Circumſtance: Place.**

Secondly, here is noted the *Place* where this Sermon was made, to wit, a *Mountaine* in *Galile: He went vp into a Mountaine.* This place he choſe for two cauſes: Firſt, to auoide the throng that preſſed about him, while he ſtoode on the plaine, to ſee him and to touch him, becauſe [f] *there went vertue out of him.* Secondly, that he might haue a fit place, both for himſelfe to ſit and teach, and for his Diſciples and the multitude attentiuely and orderly to heare and learne that wholſome doctrine which he deliuered.

[f] Luk.6.19.

1 The vſe.

In this choice of the place, *Firſt*, he ſheweth great care and wiſdome to maintaine outward order in the diſpenſation of his word: whereby he teacheth vs, that in all holy miniſtrations, outward order is to be kept, and conuenient places choſen, where the word of God may be reuerently and profitably both ſpoken and heard. 2 *Secondly*, herein he ſheweth ſpeciall care to diſpence his Fathers will when occaſion was offered; yea, he declareth his diligence herein: ſo as it is true, it was [g] *meate and drinke vnto him*, thus by teaching the people *to doe his Fathers will.* And this his practiſe muſt be a preſident and example to all Gods Miniſters. They muſt not preach by conſtraint, but of a willing minde; yea, they muſt reioyce and be glad when occaſion is offered, that they may diſpence the will of God vnto his people. This *Paul* meant in his ſtraite charge to *Timothie*, that [h] *he ſhould be inſtant, and teach in ſeaſon, and out of ſeaſon:* that is, take all occaſions to teach the word; following the example of Chriſt, who ſtaied not till he came to Ieruſalem, or to ſome Synagogue, but hauing good occaſion offered, taught the multitude in this Mountaine.

[g] Ioh.4.34.

[h] 2.Tim.4.2.

**3. Circumſtance: Geſture.**

Thirdly, here is noted that *bodily geſture*, which Chriſt vſed in this Sermon; he taught them, not ſtanding, but ſitting; *when he was ſet:* ſo when he preached in Nazaret, [i] *he ſtood vp and read his text, and then ſate downe, and preached vnto them.* And when his father and mother ſought him at the feaſt, [k] *they found him in the Temple (ſitting) amōg the Doctors, & aſking them queſtions:* and being apprehended, he ſaid to the multitude, [l] *I ſate daily with you in the temple teaching.* Now Chriſt vſed to preach *ſitting*, becauſe it was the manner and cuſtome of that Church ſo to doe: *The Scribes and Phariſes* (ſaith [m] Chriſt) *ſit in Moſes chaire*, where he noteth their geſture in teaching and expounding the Law. Whereby we are taught, to be carefull in obſeruing all ſeemely, com-

mendable,

[i] Luk.4.16.20.

[k] Luk.2.46.

[l] Mat.26.55.

[m] Mat.23.2.

mendable, and conuenient geſtures, which are vſed in that Church, whereof we are members. If any ſhall aske whether we may not preach ſitting, as Chriſt did? I anſwer: if it were the cuſtome of our Church, we might lawfully doe it; for theſe geſtures be indifferent in themſelues: but we doe it not, becauſe our cuſtome is otherwiſe. And ſo we may ſay of preaching with the head couered, which is the manner vſed by the Miniſters of the French Churches; but we vſe it not, becauſe we haue no ſuch cuſtome in our Church.

4. Circumſtance: Hearers.

Fourthly, here are noted the *parties* whom Chriſt taught, namely his Diſciples; for though he ſpake in the audience of the multitude, yet herein he chiefly intended to inſtruct his Diſciples: that is, all thoſe whom he had conuerted by his former Miniſterie, & among them principally the twelue Apoſtles, whom he had newely choſen to become teachers of others. This circumſtance muſt be well obſerued, for as it helpeth to cleare ſome points in the doctrine following; ſo it ſerueth notably, to proue and iuſtifie the Schooles of the Prophets, wherein ſome teach, & others heare and learne, for this ende, to furniſh themſelues with gifts, that afterward they may become good and able teachers in Gods Church: for what is this, but to followe the example of Chriſt, who in this place deliuereth doctrine and inſtruction to his twelue Apoſtles, the better to inable them to the faithfull diſcharge of their holy Miniſterie.

5. Circumſtance: Chriſts manner of ſpeaking.

Laſtly, in this Preface is noted *Chriſts manner of ſpeaking*, in theſe words: *And he opened his mouth and taught them, ſaying:* which ſome doe take to ſignifie nothing elſe, but a full and euident kind of ſpeach; as if the holy Ghoſt had ſaid, *he ſpake with his mouth:* as we vſe to ſay in Engliſh, *I heard it with mine eares.* But this phraſe hath a further meaning, for as *Paul* willing the Epheſians, [n] *to pray to God for him that a doore of vtterance may be giuen him, that he might* open his mouth boldly *to publiſh the ſecrets of the Goſpel*, doth there make that *opening of his mouth*, a more ſpeciall kind of ſpeaking, and of farre more waightie matter, then his ordinary communication; and as *Elihu* ſaying, [o] *I will open my lippes, and will anſwer*, doth thereby import, that his ſpeech ſhould be vpon due conſideration, and ſound knowledge: ſo the Euangeliſt ſaying, *Chriſt opened his mouth*, doth thereby meane, that vpon ſerious meditation vpon ſundry points of heauenly doctrine, hee began to ſpeake with liberty and authoritie, and to deliuer vnto them deepe matter of waight and great importance: that this is the meaning, may appeare by the concluſion of this Sermon, where it is ſaid, [p] *the people wondred at his doctrine, becauſe he taught as one hauing authoritie.*

[n] Eph.6.19.

[o] Iob 32.20

[p] Chap.7.29

6

The vſes. 1.

Doth Chriſt here open his mouth and vtter waightie points of doctrine in this Sermon? then it ſtandeth all Churches and people in hand, to open their eares, and apply their hearts to heare, learne, receiue, beleeue, and obey the ſame: this is that Prophet foretold by *Moſes*, *who muſt be heard* [q] *in all things that he ſhall ſpeake:* yea, *whoſoeuer will not heare his voice, muſt be cut off from among Gods people:* and great reaſon, *for if the word ſpoken by Angels ſtood ſtedfaſt, and euery tranſgreſſion receiued a iuſt recompence of reward;* [r] *how ſhall we eſcape, if we neglect ſo great ſaluation preached vnto vs by Chriſt?*

[q] Act.3.22, 23.

[r] Heb.2.2,3.

2. Vſe.

Secondly, hereby all Gods Miniſters are taught, by all godly diligence to ſeeke to furniſh themſelues for their holy miniſterie, that they may bring ſerious and waightie matter vnto Gods people, and deliuer the ſame with that conuenient boldneſſe and authoritie, which beſeemeth Gods word.

3. Vſe.

Thirdly, in Chriſts addreſſing of himſelfe to ſpeake, all perſons muſt learne to make conſcience both of ſilence and of ſpeech: this we ſhall doe, if by ſilence we cloſe vp our lippes till we haue iuſt matter to ſpeake of, tending to the glory of God, or the good of our brethren; and beeing ſo prepared, vpon fit occaſion, and in due time, we may vtter our mind: we muſt remember that Chriſt left himſelfe an example, that we ſhould follow his ſteppes; and alſo conſider, that *of euery idle word that we ſhall ſpeake, we muſt render account vnto God.* If this were knowne and beleeued, there would not be ſo many ſinnes in words, by curſing, ſwearing, vaine and idle ſpeaking, as there be.

Matth.12.36.

The matter of Chriſts Sermon.

Thus much of the Preface. Now we come to the matter of this Sermon, beginning at the third verſe of this Chapter, and ſo continuing to the 28. verſe of the 7. Chapter. And it may be diuided into 12. heads or places of doctrine: The firſt whereof, concerneth true *happineſſe* or *bleſſedneſſe*: from the 2. verſe of this Chapter, to the 13. wherein are propounded ſundry rules directing men to attaine thereunto. The ſcope of them all muſt bee conſidered, which in generall is this: Our Sauiour Chriſt had now preached two yeares among the people, and thereby had wonne many to become his Diſciples; and among the reſt, his 12. Apoſtles: to all whom hee promiſed happineſſe and life euerlaſting, if they would continue in the faith and obedience of his word. Now though they beleeued in him, yet they ſtill remained in the ſame ſtate for outward things, and became more ſubiect to outward miſeries then before: ſo as if they iudged of happineſſe by their preſent outward eſtate, they might eaſily ſuſpect the truth of Chriſts doctrine, and thinke he had deceiued them, becauſe he promiſed them happineſſe, and yet for outward things, their caſe was farre worſe, then before they knewe him. This our Sauiour Chriſt conſidering, doth here goe about to remooue this falſe conceit out of their minds; and for this purpoſe deliuereth this doctrine vnto them, in the firſt generall head of his ſermon; *that true happineſſe before God, is euer ioyned, yea couered*

1. Part. Of happineſſe.

A *many times, with the croſſe in this world.* Whereby hee ſtrikes at the roote of their carnall conceit, who placed true happineſſe in outward things, and looked for outward peace and proſperitie vpon the receiuing of the Goſpel.

1 The vſe.

As this is the ſcope of the doctrine following, ſo it ſtands vs in hand to learne the ſame, and to finde experience hereof in our owne hearts, that true comfort and felicitie is accompanied with manifold miſeries in this life. Indeede, carnall wiſdome deemeth them happie that enioy outward peace, wealth, and pleaſure: but this conceit muſt be remooued, and Chriſts doctrine embraced, who ioyneth true happineſſe with the croſſe. B 2 Secondly, this ſerueth to teach vs patience in affliction; for it is Gods will to temper happines and the croſſe together: now this puts life into an afflicted ſoule, to thinke that Chriſt will haue his felicitie inioyed and felt in outward miſerie. Thus much of this head of doctrine in generall, now we come to the branches thereof.

## v.3. Bleſſed are the poore in ſpirit: for theirs is the kingdom of heauen.

1. Rule of happineſſe.

Here is Chriſts *firſt Rule* concerning happineſſe; wherein obſerue two points: firſt, the C parties bleſſed, *the poore in ſpirit:* ſecondly, wherein this bleſſedneſſe conſiſts, *for theirs is the kingdome of heauen*. Before we come to theſe parts ſeuerally, note in a word, the forme of ſpeech here vſed, they that are ledde by humane reaſon will rather ſay, *bleſſed are the rich, for theirs are the kingdomes of the world:* But Chriſt here ſpeaks the flat contrary; ſaying, *bleſſed are the poore, for theirs is the kingdom of heauen*, which is infinitely better then all the kingdoms of the world: whereby we may ſee that the wiſdome of this world is fooliſhnes with God, and the ordinarie conceit of man, flat oppoſite to the ſauing doctrine taught by Chriſt.

1. Part. Πτωχὸς.

*Bleſſed are the poore in ſpirit.* The word D tranſlated *poore*, doth properly ſignifie a *begger*, one that hath no outward neceſſaries, but by gift from others: but here it is more largely taken, not onely betokening thoſe that want outward riches, (for [ſ] S. *Luke* oppoſeth *theſe poore to the rich in this world*) but alſo thoſe that are any way miſerable, wanting inward or outward comfort: and ſuch an one was *Lazarus*, [t] *that lay begging at Diues gates.* What is meant by *poore in ſpirit*, is plainely expounded *Iſa. 66. 2.* where the Lord ſaith, *I will looke to him that is poore, and of a contrite ſpirit, and that trembleth at my words.* Chriſts meaning then is this, *that thoſe poore are bleſſed, who by meanes of their diſtreſſe, through want of outward comforts, are brought to ſee their ſinnes, and their miſerie thereby; ſo as finding no goodneſſe in their hearts, they deſpaire in themſelues, and flie wholly to the mercie of God in Chriſt, for grace and comfort, as Lazarus did to Diues gates for outward reliefe.*

[ſ] Luk.6.20.24.

[t] Luk.26.20,21.

Vſe. 1. Triall of our pouertie.

Seeing Chriſt doth thus ſet out the perſon that is truly bleſſed, let vs ſee whether we be in the number of theſe poore ones. Indeed we haue many poore among vs, ſome that by exceſſe and ryot haue ſpent their ſubſtance, and others that through idleneſſe increaſe their want; as the wandring beggars, a ſinnefull and diſordered people, who ioyne themſelues to no Church: but none of theſe can by their pouertie make iuſt claime to true felicitie. The bleſſed poore, are poore in ſpirit, and this pouertie we muſt finde in our hearts, if we would knowe our ſelues to be truely happie; but after triall, this will be found much wanting: for firſt, if men liue outwardly ciuill, and keepe themſelues from groſſe ſinnes, this thought of pride takes place in their hearts, that they are righteous; and they perſwade themſelues with the [u] *young man* in the Goſpel, that they can keepe Gods commandements. Secondly, let worldly wants befall men, in body, goods, or name, and they are grieued; yea, their ſoules are full of ſorrow: but for ſpiritual wants, as blindneſſe of minde, hardneſſe of heart, vnbeliefe, and diſobedience, their hearts are neuer touched. Now whence comes this, but from that pride of heart, whereby they bleſſe themſelues in their eſtate, and thinke all is well with them in reſpect of their ſoules? ſo that true it is, pouertie of ſpirit is hard to be found. We therefore muſt ſearch our ſelues, and labour to feele our ſpirituall wants; and looke how *Lazarus* lay for his bodie, at *Diues* gates; ſo muſt we lie at Gods mercie gate in Chriſt, for our ſoules, abandoning this pride of heart, and acknowledging that there is no goodneſſe in vs of our ſelues; for the ſtraite gate of heauen cannot receiue a ſwelling heart that is puffed vp with pride. And to induce vs vnto this good dutie, let vs conſider the gratious promiſes made to them that be poore in ſpirit; [x] they are called *Gods poore:* [y] *hee thinketh on them:* though *heauen be Gods throne, and the earth his footſtoole, yet will he* [z] *looke to him that is poore and of a contrite ſpirit:* yea, *the Lord will* [a] *dwell with him that is of a contrite and broken heart:* [b] *Chriſt came to preach the glad tidings of the Goſpel to the poore:* yea, [c] *the Lord filleth the hungrie* (that is, the poore and hungrie ſoule) *with good things, but the rich he ſends emptie away.* Let theſe and many ſuch fauours with God, which they enioy, prouoke vs to become poore in ſpirit.

[u] Mat.19.20

[x] Pſal.72.2.

[y] Pſal.40.17

[z] Iſa.66.2.

[a] Iſa.57.15.

[b] Luk.4.18.

[c] Luk.1.53.

2. Poore mens dutie.

Secondly, are they bleſſed that be *poore in ſpirit?* then here all poore and wretched perſons in the world, may learne to make good vſe of their wants and diſtreſſes; they muſt conſider them as the hand of God vpon them, and thereby be ledde to the viewe of their ſinnes: and by the conſideration of their ſinnes, be

brought

brought to ſee their miſerie in themſelues, the true ground of this ſpirituall pouertie. Now, when they are once poore in ſpirit, they are in a bleſſed ſtate in the iudgement of Chriſt. If a man bleed dangerouſly at the noſe, the beſt way to ſaue his life, is to to let him blood elſewhere, and ſo turne the courſe of the blood another way: euen ſo, when a man is oppreſſed with worldly calamities, he cannot finde any comfort in them, for in themſelues they are Gods curſes; yet if thereby he can be brought to ſee his ſpirituall pouertie, then of curſes they become bleſſings vnto him: and therefore when we are in any diſtreſſe, we muſt not onely fixe our eies vpon the outward croſſe, but by the meanes of that, labour to ſee the pouertie of our ſoules; and ſo will the croſſe lead vs to happineſſe.

3. Rich mens dutie.

Thirdly, they that abound with worldly wealth, muſt hereby learne to become *poore* if they will be ſaued: *Poore* I ſay, not in goods, but in ſpirit: this indeed is hard to fleſh and blood, for naturally euery rich man bleſſeth himſelfe in his outward eſtate, & perſwads himſelfe that God loues him, becauſe he giues him wealth: but ſuch conceits muſt he ſtriue againſt, and learne of God *to reioyce in this, that he is made lowe:* Iam.1.10.

4. Againſt the vowe of pouertie. Bellarm.de Monach.l.2. cap.20.

Fourthly, on this ſaying of Chriſt, that *the poore are bleſſed*, the Popiſh teachers (obſeruing the word tranſlated *poore*, to betoken outward pouertie) goe about to builde their vowe of voluntarie pouertie, whereby men renouncing their wealth and poſſeſſions of this world, doe betake themſelues to ſome Monaſterie, there to liue a poore and ſolitarie life. But their voluntarie pouertie will not agree with this text; for Chriſts poore here pronounced bleſſed, are ſuch, as by reaſon of their pouertie, are miſerable and wretched, wanting outward comforts, as we ſhewed out of *Luke*, [d] where Chriſt oppoſeth them to the rich, who abound with all worldly delights: but to vndergoe the Popiſh vow of voluntarie pouertie, is no eſtate of miſerie or diſtreſſe; for who doe liue in greater eaſe, or enioy more freedome from the croſſes and vexations of this life, then their begging Friers? Againe, if their vowed pouertie had any ground in this text, then Chriſt ſhould pronounce ſuch poore bleſſed, as made themſelues poore; but that he doth not, for then in the next verſe he ſhould pronounce ſuch mourners bleſſed, as voluntarily cauſe themſelues to mourne: for that verſe dependeth on this, as a more full explanation of this firſt rule: But no man will ſay that they that mourne without a cauſe, are there called bleſſed; and therefore Popiſh vowed pouertie hath no ground on this place. And thus much of the perſons.

[d] Luk.6.20. with 24.

Kingdom of heauen.

*II. Point.* Wherein the bleſſedneſſe of theſe poore conſiſts; namely, in hauing a right to the kingdome of heauen, *For theirs is the kingdome of heauen*. By *kingdome of heauen* (for the better conceiuing of this bleſſedneſſe) we muſt vnderſtand a ſtate or condition of man, whereby he is in Gods fauour, and hath fellowſhip with God. The truth of this deſcription is euident by the tenour of the new Teſtament. Now this eſtate of man is called a *Kingdome*, becauſe herein God rules as king, and man obeyes as Gods ſubiect: for no man can be in Gods fauour, nor enioy his fellowſhip, vnleſſe God be his king, ruling in his heart by his word and ſpirit, and he Gods ſubiect reſigning himſelfe to be ruled by him: for this happie eſtate conſiſts in Gods gracious ruling of man, and mans holy ſubiection vnto God. Indeede few doe ſee any great happineſſe in this eſtate, but the truth is, mans whole felicitie ſtands herein: Rom.14.17. *The kingdome of God is not meate and drinke, but righteouſneſſe, peace, and ioy in the holy Ghoſt.* Here the Apoſtle teacheth vs three things: namely, that when Gods ſpirit rules in a mans heart, then firſt, he is iuſtified, there is *righteouſneſſe*: ſecondly, he hath *peace with God*, euen that peace of cõſcience which paſſeth all vnderſtanding: thirdly, the ioy of the H.ghoſt, which is an vnſpeakable comfort, paſſing al worldly ioy whatſoeuer. And theſe three doe notably ſet out the ſtate of of an happie man: which will yet more plainly appeare by their contraries in Iudas, who beeing a wretched ſinner, vnrighteouſly betraied his maſter, and thereupon fell into the miſerie of a guiltie accuſing conſcience, which was the cauſe of his deſperate death, and alſo that his bodie burſt aſunder, and his bowells guſhed out: Now if an euill conſcience be ſo fearefull, then how bleſſed an eſtate is the peace and ioy of a good conſcience? which a man then hath, when God by his word and ſpirit ruleth in his heart. Againe, this eſtate is called the *kingdome of heauen*, becauſe that man in whom Chriſt ruleth by his word and ſpirit, is alreadie himſelfe in heauen, though in bodie he be yet on earth: for heauen is like a citie with two gates, through both which a man muſt paſſe, before he obtaine the full ioyes thereof: now ſo ſoone as God by his word and ſpirit rules in any mans heart, he is alreadie entred the ſtate of grace, which is the firſt gate: the other remaines to be paſſed thorough at the time of death, which is the gate of glorie, and then he is in full poſſeſſion.

The vſe. 1.

The error of the world touching happines.

Doth true happineſſe conſiſt in this eſtate, where Chriſt ruleth and man obeyes? then here behold the errour of all Philoſophers and wiſe men of this world touching happineſſe: for ſome haue placed it in pleaſure, ſome in wealth, and others in ciuill vertue, and ſome in all theſe. But the truth is, it ſtands in none of theſe. A naturall man may haue all theſe, and yet be condemned: for the ciuill vertues of the heathen, were in them but glorious ſinnes. Our Sauiour Chriſt hath here reuealed more vnto vs, then all the wiſe men of the world did euer know: and hereby we haue iuſt occaſion to

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magnifie the bookes of Scripture, farre aboue all humane writings, becauſe they doe fully ſet out vnto vs the nature and eſtate of true felicitie, which no humane workes could euer doe: we muſt therefore account of them, not as the word of man, but of the euerliuing God: yea, this muſt perſwade vs to maintaine the bookes of Scripture againſt all deuilliſh Atheiſts, that denie the ſame to be the word of God.

2 Pray for Gods kingdome. Secondly, hereby we are taught, from the bottome of our hearts, to make that petition for our ſelues, which Chriſt teacheth in his holy prayer; namely, *that he would let his kingdome come:* that is, not ſuffer ſinne, Sathan, or the world to raigne in vs, but by his word and ſpirit to rule in our hearts, giuing vs grace to be guided thereby in all our waies. We affect nothing more then happines, and therefore we muſt oftentimes moſt ſeriouſly make this requeſt to God, preferring this eſtate with God, before all pleaſures and happines in this world, and vſe all good meanes to feele in our hearts the power of Chriſts kingdome.

3 Heare Gods word. Thirdly, this ſhould mooue vs to heare Gods word with all feare and reuerence; for by this meanes, the kingdome of Chriſt is erected in vs: when the word of Chriſt takes place in our hearts by faith, and brings forth in our liues the fruits of righteouſneſſe, and true repentance, then may we truely ſay, the kingdome of heauen is in vs.

4 Conſolation to the poore. Laſtly, Chriſt aſcribing this happie title of his heauenly kingdome to them that be poore, and of a contrite heart, doth herein miniſter a ſoueraigne remedie againſt all temptations, from outward pouertie and diſtreſſe: Doubtleſſe pouerty is a grieuous croſſe, not onely in regard of the want of bodily comforts; but eſpecially becauſe of that contempt and reproach, which in this world doth hang vpon it: whereupon many doe eſteeme their pouertie, as a ſigne of Gods wrath againſt them, and thereby take occaſion to deſpaire, thinking the kingdome of darkenes belongeth vnto them. But here conſider you poore, this ſentence of Chriſt, where he plainely teacheth, that if a man in outward diſtreſſe, can be brought to feele his ſpirituall pouertie, and the wretchedneſſe of his ſoule, by reaſon of his ſinnes; then he is ſo farre from hauing iuſt cauſe to deſpaire of Gods fauour, by reaſon of his pouertie, that on the contrary, he may gather to his ſoule a moſt comfortable aſſurance, from the mouth of him that cannot lie, that the kingdome of heauen belongs vnto him.

## v.4. *Bleſſed are they that mourne, for they ſhall be comforted.*

2. Rule. Here is Chriſts *ſecond rule* touching bleſſedneſſe: wherein conſider two points; firſt, the parties who are bleſſed, *they that mourne:* A ſecondly, wherein their bleſſedneſſe conſiſts, namely, *in receiuing comfort.* For the firſt: by *mourners*, we muſt not vnderſtand euery one that is any way grieued, but ſuch as haue iuſt and waightie cauſes of griefe, and doe therefore mourne: for the words import an exceeding meaſure of griefe, ſuch as is expreſſed by crying and weeping, as is plaine by Saint *Luke*, who thus relateth Chriſts ſaying; *bleſſed are ye that now weepe.* And yet euery one is not bleſſed, that morneth vnder grieuous diſtreſſe; for *Caine*, *Saul*, *Achitophel*, and *Iudas*, were all deepely affected in ſoule with their moſt woefull eſtates, though farre from this bleſſednes. This *rule* then, muſt thus be vnderſtood; *that they are bleſſed, who with their mourning for waightie cauſes of griefe, doe withall mourne* B *for their ſinnes:* for ſo was the former Rule to bee vnderſtood, of thoſe that with the ſenſe of their outward diſtreſſe, had adioyned an inward feeling of their ſpirituall wants: and this verſe is but a more full explication thereof, as if he ſhould haue ſaid, they are bleſſed that are poore in ſpirit: Yea, put caſe a man be diſtreſſed for moſt waightie cauſes of griefe, ſo as hee howle and crie vnder the burthen of them: yet if withall, hee can vnfainedly mourne and waile in heart for his ſinnes, notwithſtanding all his pouertie and diſtreſſe, he is truely bleſſed.

πενθοῦντες.

Luk.6.21. κλαίοντες.

Vſes. Conſolations. This bleſſed ſentence vpon them that mourne, ſerues ſundry waies for a ſoueraigne ſalue to the conſcience of a Chriſtian. As firſt; 1 C put the caſe a man were diſtreſſed with grieuous calamities, and withall were ouertaken with ſome hainous ſinne, whereupon not onely his body is afflicted, but his conſcience alſo wounded, and ſo he is caſt into the gulfe of deſperation: yea ſay further, that by reaſon of the terror of his conſcience, his fleſh were withered, and his marrowe conſumed in his bones; were not this a cauſe of exceeding mourning? yet loe, our moſt bleſſed Phyſition Chriſt Ieſus, hath made a plaiſter for his ſore; for if this man of diſtreſſes, can withall truely mourne for offending God through his tranſgreſſions, he is vndoubtedly bleſſed: for Chriſt hath ſaid it, whoſe word ſhall neuer faile, though heauen and earth come to nothing. A bleſſed text, which beeing well applied, will D not onely ſupport the heart in great diſtreſſe; but recouer the conſcience from vnder deepe deſpaire. 2 Secondly, put caſe a man were grieuouſly ſicke, and that he felt the very pangs of death without all eaſe to ſeaze vpon him, ſo as both ſpeech and ſight, with all outward comforts began to faile him; this ſtate were lamentable: yet if in his ſoule he can truly mourne for his offences, euen in this extremitie, he is bleſſed. 3 Thirdly, put caſe a man were taken of his enemies, and his wife and children ſlaine before his face, hauing their braines daſhed out vpon the ſtones, afterward himſelfe put to a moſt wofull racke and torture: this were an eſtate more wofull then death: yet herein a man muſt not iudge himſelfe a caſt-away, but with mourning for this miſerie, he muſt labour to be ſorowfull for his ſinnes, and then he neede not feare what fleſh can doe vnto him, for he is bleſſed. Chriſts word muſt ſtand, let thy diſtreſſe be what it will, if vnder it thou mourne for thy ſinnes, bleſſed art thou. We cannot conceiue while we enioy peace, of the worth of this rule in the euill day: neither doe we know how neere the time is, wherein we ſhall haue neede thereof; and therefore we muſt now learne this neuer to be forgotten, to ſeaſon all other mourning with godly ſorrow for our ſinnes.

*II. Point. Wherein this bleſſednes conſiſts*; namely, *in that their mourning ſhall haue an ende, and be turned into true comfort.* That this is true happines will appeare by the contrarie: for the woe and ſorrow that is here begunne, and continued in the world to come, is the puniſhment of the damned ſpirits, and the portion of the Reprobate, which is endles miſerie: and therefore vnto them that mourne, it is true happines, that they ſhall receiue comfort. This promiſe of *Comfort* is accōpliſhed foure waies. Foure waies of comfort. 1 *Firſt*, when God tempers and delaies the ſorrowes and afflictions of them that mourne, according to the meaſure of their ſtrength: 1. Cor.10.13. *God is faithfull, and will not ſuffer you to be tempted aboue that you are able to beare.* This was promiſed to Dauid and his ſeede, that *if they did ſinne, he would correct them with the rodde of men: but not take his mercie quite from them*, 2.Sam.7.14. 2 *Secondly*, when God remooues the griefe with the cauſes thereof: thus he comforted *Manaſſes*, who for his abominable Idolatries and witchcrafts, was *carried captiue into Babylon, and there laid in priſon, fettered in chaines of iron*: 2.Chr.33.13. yet when he did *mourne vnder that affliction*, and withall *humbled himſelfe vnto God for his ſinnes, the Lord comforted him, by bringing him out of that captiuitie and priſon, to Ieruſalem into his owne kingdome.* 3 *Thirdly*, when God giues inward comfort to the heart and conſcience, by his word and ſpirit. Rom.5.5. In this caſe *Paul* ſaide, *We reioyce in afflictions, knowing that the loue of God is ſhedde abroad in our hearts by the holy Ghoſt, which is giuen vs*: yea, when he was exceedingly afflicted aboue his ſtrength, ſo as he receiued the *ſentence of death in himſelfe*, hauing no hope of life, yet euen then he profeſſeth, that 2.Cor.1.8. with v.4,5. *as the ſufferings of Chriſt abounded toward him, ſo his conſolations through Chriſt abounded in him.* 4 *Fourthly*, when God by death puts an end to all their miſeries, and brings their ſoules to eternall life. Thus was *Lazarus* comforted, as *Abraham* ſaith vnto *Diues*, Luk.16.25. and thus doth Chriſt comfort the Theefe vpon the croſſe (who with his bodily torment for his leud life, was vndoubtedly touched in conſcience for his ſinnes, and therefore deſires Chriſt to remember him when he came into his kingdome) Luk.23.43. by telling him, that *that day he ſhould be* A *with him in Paradiſe.*

Vſe. 1. Here then we haue a notable remedie againſt the immoderate feare of death, whether naturall or violent, and of any other iudgement of God: for when death it ſelfe, or any other miſerie whatſoeuer, ſhall befall vs, if we can therewith bewaile our tranſgreſſions, we neede not feare, ſtill holding faſt this promiſe by faith in our hearts, *that we ſhall be comforted.* 2 Secondly, this promiſe well obſerued, may teach vs to auoide the perill of this falſe conceit; *That true faith doth alwaies miniſter preſent comfort.* Many doe herewith perplexe themſelues, meaſuring their eſtate towards God, by that which they feele in themſelues, ſo as if in time of trouble they finde not preſent comfort, B they iudge themſelues voide of faith, and caſt out of Gods fauour: but herein they greatly wrong themſelues: for though the apprehenſion of comfort from God in diſtreſſe, be a fruit and worke of faith, yet a man may haue true faith, that wants this ſenſe and feeling of preſent comfort. Doubtleſſe none are bleſſed that want faith, yet many are bleſſed that want feeling: for here it is ſaide, *they that mourne for ſinne are now bleſſed*: and yet it is not ſaid, they are now comforted, but they *ſhall be comforted*; meaning afterward, in Gods good time.

## verſ. 5. *Bleſſed are the meeke: for they ſhall inherit the earth.*

C

3. Rule. This is the *Third rule* of Chriſt touching happineſſe: which as the former, containeth two parts: firſt, the parties bleſſed: ſecondly, wherein this bleſſedneſſe conſiſts. For the firſt: The parties bleſſed, be *the meeke*. That we may knowe aright who be *meeke*, I will ſomewhat lay open the vertue of meekeneſſe, and briefly handle theſe foure points: first, Foure points touching meeknes. what *Meekeneſſe* is: ſecondly, what be the *fruits thereof*: thirdly, wherein it muſt be *ſhewed*: fourthly, the *cauſe* and ground thereof.

What meeknes is. *I. Point. Meekenes* is a gift of Gods ſpirit, whereby a man doth moderate his affection of anger, and bridle in himſelfe impatience, hatred, and deſire of reuenge. D

The fruit of it. *II. Point.* The *fruits* of meekeneſſe are principally two: 1 Firſt, it makes a man with a quiet and patient heart, to beare Gods iudgements: which is a worthie grace of God, and the greateſt fruit of meekeneſſe: Leuit.10.3. when *Aarons* two ſonnes *Nadab* and *Abihu* were burned with fire from heauen, which was a grieuous iudgement, he went to *Moſes* to know the cauſe thereof, who told him, that God would be glorified in all that came neere him; which when *Aaron* heard, *he held his peace*, and was not mooued with grudging or impatience: So *Dauid* beeing in great diſtreſſe through the hand of God vpon him, doth notably ſhew forth this grace, ſaying, [a] *I was dumbe, and opened not my mouth, becauſe Lord thou diddeſt it.* 2 Secondly, meekenes cauſeth one with a quiet minde to beare the iniuries men doe vnto him: yea, to forgiue and forget them; and to requite good for euill, referring all reuenge to God that iudgeth righteouſly. When [b] *Dauids enemies laid ſnares for his life, vttered ſorrowes, and imagined deceit againſt him continually*; yet by this vertue he ſuffered all patiently, *beeing as a deafe man that heareth not, and as the dumbe which openeth not his mouth:* ſo farre was he from priuate reuenge. And our Sauiour Chriſt ſets forth himſelfe a patterne of this vertue; ſaying, [c] *Learne of me, that I am meeke and lowly in heart:* herein he left himſelfe an example that we ſhould follow his ſteppes, [d] *who when he was reuiled, he reuiled not againe, when he was buffeted, he threatned not, but referred all to the iudgement of him that iudgeth righteouſly:* yea, [e] *he praied for them that crucified him:* So did *Stephen*, Act. 7. 60. *Lord, lay not this ſinne to their charge:* ſo Zachariah the ſonne of Iehoida, beeing ſtoned, ſaide onely this; *The Lord will ſee and require it at your hands.* 2. Chron. 24. 22.

Wherein meekeneſſe muſt be ſhewed.

*III. Point. Wherein muſt this meekeneſſe be ſhewed? Anſ.* Not in the matters of God, when his glorie is impeached: for therein we muſt haue zeale as hote as fire: but in the wrongs and iniuries that concerne our ſelues. *Moſes* was the *meekeſt man* vpon the earth in his time, Numb. 12. v. 3. and yet when the Iſraelites had made a golden calfe, in zeale to Gods glorie, [f] *hee brake the two tables of ſtone; & put to the ſword that ſame day, three thouſand men*, of them that had ſo diſhonoured God. *Dauid* alſo that held his tongue at his owne wrongs, *did conſume away with zeale againſt his enemies that forgat Gods word*, Pſal. 119. 139. And our Sauiour Chriſt, who as *a lambe before the ſhearer opened not his mouth* for the wrongs done vnto himſelfe; did yet in reſcue of his fathers glorie, *make a whip of cordes, and driue the buyers out of the Temple, who made his Fathers houſe a denne of theeues:* Math. 21. 12.

Gronnd of meeknes.

*IV. Point.* The *cauſe* and *ground of this meekeneſſe*, is *affliction and pouertie of ſpirit*, as the order of theſe rules declareth; where it is placed after *pouertie of ſpirit*, and *mourning:* and therefore Pſal. 37. 11. whence theſe words are borrowed, the meeke perſon is called by a name that ſignifieth *one afflicted*; to teach vs, that hee that is meeke indeede, is one who by affliction and diſtreſſe, hath beene brought to mourne for his offences: for hardly can he bee meeke and patient in ſpirit, that hath not beene acquainted with the croſſe, Lamen. 3. 27, 28, 29. The Church commendeth this *bearing of the croſſe in youth*, because it maketh a man to *ſit quietly alone, to put his mouth into the duſt, and to giue his cheeke vnto the nippers.*

The vſe.

Moderation of affections.

Doth bleſſedneſſe belong to meeke perſons? hereby then wee are admoniſhed to labour for the moderation of all our affections, eſpecially of anger, hatred, and reuenge; and to beware of all hindrances to this bleſſed vertue, as choller, haſtineſſe, grudging, impatience vnder wrongs, with all rayling, reuiling, chiding and brawling, and all ſuch threatning ſpeeches, which come too oft in practiſe, *that wee may forgiue, but we will neuer forget:* yea, in Action we muſt auoyd all quarrelling, fighting, contending, and going to law on euery light occaſion; for true meekeneſſe admits none of all theſe to take place with Gods children.

Motiues to meeknes.

1 And to induce vs herunto, conſider firſt Chriſts precept and example, bidding vs [g] *learne of him, for he is meeke and lowly.* 2 Againe, conſider Gods owne dealing with vs, we daiely wrong him by our offences, and yet he beares with vs; ſhall we then bee ſo vnlike our heauenly Father, that we will ſtraight reuenge the wrongs that others doe vnto vs? See Coloſſ. 3. 12, 13. *As the elect of God, holy and beloued, put on the bowels of mercie, gentleneſſe, lowelineſſe of minde, meekeneſſe, long ſuffering, forbearing one another, and forgiuing one another, if any man haue a quarrell againſt another; euen as God for Chriſts ſake forgaue you, ſo doe yee.* 3 Laſtly, the fruition and practiſe of this grace hath the promiſe of bleſſedneſſe belonging to it; and therefore as we would bee happie, ſo we muſt get the ſpirit of meekeneſſe into our hearts, and expreſſe the vertue and power thereof in our liues.

*Obiect. I.* Here ſome will ſay, If I put vp all iniuries, I ſhall be counted a daſtard and a foole. *Anſ.* In this caſe learne of *Paul*, to *paſſe little for mans iudgement:* but be carefull to get and practiſe this grace of meekeneſſe, and then Chriſt will pronoũce thee bleſſed, which ought more to preuaile with thee, then all mens eſtimation in the world; and ſo it will, vnleſſe thou *loue the praiſe of men, more then the praiſe of God:* Ioh. 12. 48.

*Obiect. II.* Againe, it will be ſaid, The more I vſe to put vp wrongs, the more ſhall I haue ſtill done vnto me. *Anſ.* That is onely ſo with wicked men; for [h] *who elſe will wrong thee, if thou follow that which is good?* Yet ſay they doe, *thy* [i] *patient ſuffering, is praiſe-worthy with God:* and, [k] *he will take the matter into his hand:* yea Chriſt Ieſus, who iudgeth not by the ſight of the eie, [l] *he will rebuke aright, for all the meeke of the earth.*

*Obiect. III.* But yet thou ſaiſt, this is the way to looſe all that a man hath, and to be thruſt out of houſe and harbour. *Anſ.* Nothing leſſe: for Chriſt here ſaith, *the meeke ſhall inherit the earth*; doubt not but Chriſt will make good his word: and therefore if thou reſpect theſe outward things, labour to get and exerciſe the ſpirit of meekeneſſe.

*II. Point. Wherein doth this bleſſednes of the meeke conſiſt?* namely, in *their inheriting of the earth.* And this is a great happineſſe, for a man

[a] Pſal.39.9.

[b] Pſal.38.12. 13,14.

[c] Matth.11. 29.

[d] 1.Pet.2.23

[e] Luk.23.34.

[f] Exod.32. 19.27.

[g] Mat.11.29

[h] 1.Pet.3.13

[i] 1.Pet.2 19.

[k] Pſal.10.4.

[l] Iſa.11.4.

How the meeke inherit the earth.
1 2 3 4
m 2.Cor.6.10.
n 1.Cor.3.21,22.
A twofold right to earthly things.
1 Ciuill.
2 Spirituall.

to be Lord of the whole earth. But how can this be true?ſith many of Gods deareſt ſeruants, haue beene *ſtrangers on this earth*, thruſt out of houſe and land, and conſtrained to wander in mountaines, and deſarts, afflicted and miſerable, yea deſtitute of conuenient foode and raiment, Heb.11:37,38. *Anſ.* The meeke are here called Inheritors of the earth, not for that they alwaies haue the poſſeſſion thereof; but firſt, becauſe God giues a meete and conuenient portion of the earth, either to them, or to their poſteritie: thus hee dealt with *Abraham, Iſaac, and Iacob*, they had ſufficient for themſelues, and a promiſe of great poſſeſſions, which their poſteritie did enioy. Secondly, if it fall out, that meeke perſons die in want, or baniſhment; yet God giues them contentation, which is fully anſwerable to the inheritance of the earth: ſo *Paul* ſaith of himſelfe, and other Apoſtles, [m] *they were as men hauing nothing, and yet poſſeſſed all things*: meaning through contentation, with the peace of a good conſcience. Thirdly, the meeke haue this inheritance, in regard of right, beeing the members of Chriſt, who is Lord of all. Hence *Paul* ſaith to the beleeuing Corinthians, [n] *all things are yours, whether it be Paul, or Cephas, or the world, things preſent, or things to come, all are yours, and ye Chriſts*. Fourthly, the meeke are made *kings* by Chriſt, and after the laſt iudgement, they ſhall *rule and raigne with him for euermore*, Reu.5.10. And in theſe two laſt reſpects, the meeke are more properly ſaid to be the inheritours of the earth. *Obiect.* Yet here it will be ſaid againe, that wicked and carnall men are oftentimes the greateſt Lords of the earth, as *Nimrod* in his time, and the Turke at this day. *Anſw.* The right vnto the earth is two-fold; Ciuill and Spirituall: *Ciuill right* is that, which ſtands good before men, by their lawes and cuſtomes; and in regard thereof, men are called Lords of ſuch lands, as they haue right vnto in the Courts of men: and ſo the Turke at this day, is a mightie Lord of a great part of the whole world. *Spirituall right* is that, which is warrantable and approoued with God himſelfe, and ſuch right and title had *Adam* to all the world, before his fall, which he loſt by his ſinne, both from himſelfe, and all his poſterity: but yet in Chriſt, the ſame is recouered to all the elect. And of this right, Chriſt here ſpeaketh, when hee calleth the meeke inheritours of the earth: in regard whereof, the Turke, and all vnbeleeuers and vngodly perſons, are vſurpers of thoſe things, which otherwiſe ciuilly they doe lawfully poſſeſſe.

Vſes.
1 The common errour in ſeeking wealth.

Here then is an excellent priuiledge of all the true members of Chriſt, that in him they be Lords of the earth; whereby firſt, wee may ſee how farre moſt men doe ouerſhoote themſelues in ſeeking earthly poſſeſſions; for the the maner is, without all regard of Chriſt, to hunt after the world: but this is a prepoſterous A courſe; theſe men ſet the Cart before the horſes; for ſeeing all our right to the earth was loſt by *Adam*, and is onely recouered by Chriſt, doubtleſſe till we haue part in Chriſt, we cannot with the comfort of a good conſcience, either purchaſſe, or poſſeſſe any inheritance vpon earth. In regard of certaintie, men deſire to hold their lands *in capite*; that is, in the Prince; as beeing the beſt tenure; but if we would haue a ſure title, and hold aright *in capite*, wee muſt labour to become true members of Chriſt, and hold our right in him, for he is the [o] *Prince of the kings of the earth*, and Lord B of all the world: and till we be in Chriſt, wee ſhall neuer haue an holy and ſanctified right to any worldly poſſeſſions.

o Reu.1.5.

2 Secondly, this ſerues for a bridle againſt all immoderate care for the world; for if wee be members of Chriſt, and meeke perſons, then the inheritance of the earth is ours: what neede haue we then to carke and care ſo much for worldly pelfe, as moſt men doe, who neuer thinke they haue enough?

3 Thirdly, this ſerues for a iuſt rebuke of all thoſe that ſeeke to enrich themſelues by crueltie, lying, fraud, and oppreſſion: for if thou bee in Chriſt, thou haſt right to the whole world; what neede then haſt thou to vſe vnlawfull meanes to get that which is thine owne? But ſure it is, thou haſt no part in Chriſt, while thou giueſt thy ſelfe to theſe courſes; for if thou haddeſt, thou wouldeſt bee content, C with whatſoeuer God ſends in the vſe of lawfull meanes. Philip.4.11.

4 Laſtly, hence all Gods children may learne to comfort their hearts againſt the feare of any puniſhment for the name of Chriſt; for keepe Chriſt ſure, and whither ſoeuer thou are ſent, thou art vpon thine owne ground: for the whole earth is thine, and in Chriſt one day thou ſhalt poſſeſſe it, when all Tyrants ſhall be baniſhed into hell. Now beeing on thine owne ground, what need haſt thou to feare?

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### verſ. 6. Bleſſed are they which hunger and thirſt after righteouſnes, for they ſhall be filled.

4. Rule.
Luk.6.21.

Here is the *fourth Rule* touching bleſſedneſſe, which is alſo mentioned by Saint *Luke*, yet ſome thing different from this of *Matthew*: for according to *Luke*, Chriſt directeth his ſpeech to his Diſciples, and ſpeakes of bodily hunger, ſaying; *Bleſſed are ye that hunger now, for yee ſhall be ſatisfied*: as if he ſhould ſay, You my Diſciples doe now ſuffer hunger and thirſt, but this ſhall not preiudice your happie eſtate, for hereafter you ſhall be ſatisfied. Now *Matthew* goeth a degree further, and laieth downe a cauſe and Reaſon, why they beeing hungrie are bleſſed; not ſimply, for that they were pinched with bodily hunger, but becauſe

A withall, they did further ſpiritually in their ſoules hunger after righteouſneſſe. Thus then the two Euangeliſts doe agree; S. *Luke* laies downe this Rule generally, but *Matthew* propounds therein the reaſon of this bleſſedneſſe.

This Rule, as the former, containes two parts: firſt, who are bleſſed: ſecondly, wherein this bleſſedneſſe doth conſiſt. For the firſt, the parties bleſſed are ſuch, *as hunger and thirſt after righteouſneſſe.* The expoſition of theſe words is diuers; Some giue this ſenſe: Bleſſed are thoſe that are grieued with the iniquities that abound in the world, and withall doe in heart and ſoule, long for the amendment and reformation thereof. Others expound the words thus. Bleſſed are thoſe that B by wrongs and iniuries are depriued of their right in this world, and ſo are conſtrained to hunger and thirſt after that which is their owne, wayting by patience to obtaine the ſame. But there is a third expoſition which doth more fully open vnto vs the meaning of Chriſt; to wit, by *righteouſnes* we may well vnderſtand in the firſt place, the *righteouſnes of faith*, whereby a ſinner is iuſtified through grace in Chriſt, and ſo ſtands righteous before God, hauing the pardon of all his ſinnes: beſides this, we may here alſo vnderſtand *inward righteouſnes*, whereby a man is ſanctified and made holy, hauing Gods image renued in him by the ſpirit of grace, which was loſt by the C fall of our firſt parents. And that this imputed and renued righteouſnes may here be vnderſtood, will appeare by theſe reaſons: Firſt, in ſuch places of Scripture where like ſentences are repeated, we muſt vnderſtand not Ciuill righteouſnes, but iuſtification, ſanctification, regeneration: as Iſa. 55. 1. *Hoe, euery one that thirſteth, come to the waters, and buie without ſiluer:* and, Ioh. 7. 37. *If any man thirſt, let him come vnto me and drinke:* and, Reuel. 21. 6. *I will giue to him that is a thirſt, to drinke of the waters of life freely:* all which places are one in ſubſtance: for by *waters*, we muſt vnderſtand *righteouſnes*, which is that ſpirituall grace of God, the fountaine of all bleſſings, whereby ſinners are iuſtified and ſanctified. Secondly, D that which is moſt of all to be deſired, muſt needes be the moſt excellent righteouſnes: but this righteouſnes here mentioned is moſt to be deſired; for Chriſt ſaith, men ſhall *hunger and thirſt after it*, thereby expreſſing a moſt earneſt and vehement deſire: and therefore by *righteouſnes*, we muſt vnderſtand Gods grace and mercie in Chriſt, abſoluing a ſinner from the guilt and puniſhment of his ſinnes, with ſanctification the fruit thereof, whereby he is purged from corruption. Secondly, by *hungering* and *thirſting*, we muſt vnderſtand two things: firſt, a ſorrow and griefe of heart in regard of a mans owne ſinnes, and vnrighteouſnes: ſecondly, an earneſt and conſtant deſire of the righteouſnes of God, that is, of iuſtification and ſanctification in Chriſt. Anſwerable to theſe two things which are in bodily hunger and thirſt, to wit, firſt a paine in the bottome of the ſtomacke for want of meate and drinke; ſecondly, an earneſt deſire and appetite after meat and drinke, to be ſatiſfied therewith. And bleſſed is he that is ſo grieued for his owne vnrighteouſnes, and withall hath an earneſt deſire after reconciliation with God in Chriſt, and after true regeneration and ſanctification by the holy Ghoſt: for this is true ſpirituall hunger and thirſt, whereto belongs this gratious promiſe, that in due time he ſhall be ſatiſfied and filled with plentie of Gods mercie and grace, wherein this happineſſe doth conſiſt, which is the ſecond branch of this Rule. This I take to be the true and proper meaning of theſe words, whereupon the two former expoſitions depend; for he that is thus ſpiritually an hungred, is oft depriued of his owne right among men, and ſo is ſaid to hunger and thirſt after that which is his owne in this world. Againe, ſuch a man doth vnfainedly grieue at the iniquities that bee in the world, and withall, his heart doth moſt earneſtly deſire reformation thereof, both in himſelfe and others.

Diuers expoſitions.
1
2
3 The right meaning.

Spirituall hunger and thirſt.

The vſe.
Comfort in Temptation.
1. from want of faith.

Firſt, this ſentence muſt be remembred, as a ſtorehouſe of true comfort in all grieuous temptations, but eſpecially, againſt theſe three; the *want of faith*, the *ſmallneſſe of ſanctification*, and *deſpaire*. For the firſt, many in Gods Church haue a true care to pleaſe God in all things, and to liue in no ſinne againſt their conſcience; and yet they finde in themſelues much diſtruſt and deſpaire of Gods mercie, they feele more doubting then faith: whereupon they are brought to doubt of their election, and ſtate of grace before God. Now how may ſuch bee releeued, and be well perſwaded of their good eſtate? *Anſwer.* The way is laid downe by our Sauiour Chriſt in this Rule; *Bleſſed are they that hunger and thirſt after righteouſneſſe.* For here he teacheth, that thoſe are bleſſed, who are diſpleaſed with their owne doubting and vnbeleefe, if they haue a true earneſt deſire to be purged from this diſtruſt, and to beleeue in God through Chriſt. Indeede this deſire of faith, and to beleeue, is not true faith in nature, but in Gods acceptance; for God reſpects them for this true deſire, as if they had faith. And they are bleſſed, becauſe they ſhall haue plentie of faith, and aſſurance of grace and fauour with God in Chriſt. For it is mercie and grace with God, to hunger after grace and mercie, when the heart feeles the want thereof: But yet ſuch perſons muſt be admoniſhed, that they ſhew the truth of this deſire, by a conſtant endeauouring in the meanes which God hath ſanctified for the obtaining of a true and liuely faith in Chriſt, wherewith they may be ſatisfied.

2. from want of ſanctification.

The ſecond temptation is, from the *ſmallneſſe of ſanctification*. Many there be that endeauour to pleaſe God, making conſcience of all ſinne, and yet they finde in themſelues an

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exceeding meaſure of rebellious corruption, much ignorance in their minds, peruerſeneſſe in their wills, and frowardneſſe in their affections; yea, a continuall proneneſſe vnto all manner of ſinne: and on the contrarie, they can perceiue but ſmall fruits of ſanctification; the olde man they feele ruſhing in them like a mightie Gyant, but the newe man ſo weake and feeble, that they can hardly diſcerne any ſpirituall life: and hereupon they are ſore troubled with temptations, yea oftentimes driuen to doubt, whether they haue any true grace at all: This cannot but be an heauie caſe, and yet here is true comfort for them; for Chriſt calleth them bleſſed (not that are filled with righteouſneſſe) but who hunger and thirſt after it; that is, who feeling the want of righteouſneſſe in themſelues, doe earneſtly deſire it in their ſoules. Theſe perſons therefore, that feele in themſelues a ſea of corruption, and ſcarce a drop of ſanctification, muſt truely examine their owne hearts, how they ſtand affected to theſe things; for if they be truely grieued for their corruption and rebellion, and withall doe earneſtly deſire grace and ſanctification, vſing the meanes conſtantly, whereby they may be freed from the one, and indued with the other; then they haue wherewith they may comfort their hearts, for Chriſt calles them bleſſed: and ſo they are, for in due time they ſhall be ſatisfied: and in the meane time, their will and deſire is accepted of God in Chriſt for the deed it ſelfe.

Comfort against deſpaire.

The third temptation is, to *deſpaire*; when a man after the breach of conſcience by ſome grieuous ſinne, is plunged into this gulfe, that he thinkes verily hell is prepared for him, and he muſt needes be damned: what remedie now in ſuch a caſe? *Anſw.* Some thinke the onely way is to propound vnto him the grounds of vniuerſall grace; as that, becauſe he is a man, Chriſt died for him, for Chriſt died for all: but this is a ſlender comfort, for the deſpairing conſcience will thus replie; God indeed hath done his part, but I refuſed Gods grace, when it was offered. Therefore another way of comfort muſt bee ſought; which is, by prouing vnto him out of Gods word, that he is within the couenant, and that the promiſes of grace and life doe belong vnto him: for the effecting whereof, one main ground is here propounded; to wit, that though a man want all righteouſneſſe, yet if he truely hunger after it, he is bleſſed: and the right applying of this ground, is this; ſearch muſt be made, whether the partie thus deſpairing, hath in him any ſparke of true grace, or no; and this will be knowne by theſe two demaunds; firſt, whether he diſlike his ſinnes, becauſe they are ſinnes? ſecondly, whether he truely deſire to be reconciled vnto God, to repent and beleeue in Chriſt? Now if his conſcience tell him, that theſe things bee in him indeede, then he is brought within the compaſſe of this bleſſedneſſe here pronounced by Chriſt, and hath title to this promiſe, that he ſhall be ſatisfied: for he that is grieued for his ſinne, becauſe thereby he hath offended God, and withall hath an earneſt deſire of mercie and grace, to repent and beleeue, is truely bleſſed. And therefore it may be ſaid vnto him; ſeeing thou findeſt in thy heart this griefe for ſinne, and deſire of grace, thou art bleſſed and ſhalt be ſatisfied. Thus may the diſtreſſed ſoule receiue comfort: but as for them that liue in ſinne, here is no comfort, for they haue no true diſlike of ſinne, no purpoſe or deſire to repent thereof.

The miſerie of the full.

Secondly, as this rule of Chriſt miniſtreth comfort to ſome, ſo it declareth the miſerable eſtate of others; to wit, of all thoſe that want this ſpirituall hunger after righteouſneſſe, for they haue no title to the promiſe of heauenly ſatisfaction by Gods mercie in Chriſt. And yet generally this is the ſtate of men euery where: for after riches, pleaſures, honours, and preferments men hunger and thirſt, as the drought in ſummer doth after raine; but rare it is to finde a man that ſauoureth the things of God, and thirſteth after his righteouſnes, and yet ſuch onely are bleſſed.

How to know who are happie.

Thirdly, this rule of Chriſt ſerues for ſure direction, whereby we may know our eſtate before God, in regard of true happines: if we *hunger and thirſt after righteouſnes, we are ſurely bleſſed:* for the mouth of the Lord hath ſpoken it. Now this ſpirituall hunger is knowne by two things: firſt, by an vnfained heartie ſorrow and griefe for ſinne paſt; where this is wanting, true ſpirituall hunger and thirſt is not: ſecondly, by an earneſt deſire of Gods mercie in Chriſt, for the pardon of ſinne, and for ſanctification, teſtified by a conſtant endeauour in the vſe of meanes to come thereby: he that hath theſe things in him, may aſſure himſelfe that he is bleſſed, for theſe be the motions of Gods ſpirit, and the true pledges of his grace. Hereby then we muſt trie our eſtate, if theſe things be in vs, we haue wherein we may reioyce; but if our hearts be dead, and hard, ſo as we haue no touch for our ſinnes, no hungering after the blood of Chriſt, nor deſire of ſanctification, then are we voide of grace, and ſo moſt miſerable: for the ſmalleſt meaſure of true grace, that can be, is to hunger after grace in the want thereof.

Labour for ſpirituall hunger.

Laſtly, this rule of bleſſednes muſt admoniſh vs, as we tender our ſaluation, ſo to labour for this ſpirituall hunger in our ſoules, after reconciliation with God in Chriſt for all our ſinnes paſt, and for the ſanctification of our hearts and liues by his word and ſpirit: we may heare, read, and talke of Gods word, and yet all to no ende, vnleſſe we be in heauines for our owne vnrighteouſnes, and from our hearts doe ſende forth ſighes and grones after mercie and grace in Chriſt. For what auaileth it to haue wit and learning, honour and riches, if the ſoule be voide of mercie and grace in Chriſt? which doubt-

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doubtles it is, while this ſpiritual hunger is wãting in the heart. And to moue vs to labour for this hunger, the reaſon annexed is very effectuall, namely, the Lords promiſe that they ſhal be filled, which alſo ſhewes wherein this bleſſedneſſe doth conſiſt. Now they that thus hunger are filled, partly in this life, by receiuing the teſtimonie of the ſpirit, touching reconciliation with God in Chriſt, and ſome fruits of ſanctification, whereby the old man is mortified, and the new man renued in them; but principally at the end of this life, when they ſhall be fully iuſtified and ſanctified, and haue Gods image perfectly renued in them.

## v.7. Bleſſed are the mercifull: for they ſhall obtaine mercie.

5. Rule.

This verſe containeth the *fift Rule* or precept of our Sauiour Chriſt touching true happineſſe, in which obſerue two points: firſt, who be bleſſed: ſecondly, wherein this bleſſedneſſe conſiſts. For the firſt: the parties bleſſed be *the mercifull*. And that we may the better know them, I will ſpeake ſomething of this vertue: firſt, ſhewing what mercie is: then, what be the chiefe duties thereof.

Mercie deſcribed.

Firſt, *Mercie is an holy compaſſion of heart, whereby a man is mooued to helpe an other in his miſerie*. Firſt, I call it a compaſſion of heart, becauſe it makes one man to put on the perſon of an other, & to be grieued for the miſeries of an other, as if they were his owne: and therefore it is called [a] *the bowells of compaſſion*, becauſe when a mans heart is touched therewith, his very liuer and entralls doe ſtirre in his bodie, and are *rouled within him*, as the [b] Prophet ſpeaketh: and he is affected, as though the bowells of him that is in miſerie were in his bodie. Secondly, I call it an *(Holy)* compaſſion, to diſtinguiſh it from fooliſh pitie, whereby a man doth vnlawfully tender him that is in deſerued miſerie: ſuch was [c] *Ahabs* mercie to Benhadad, and [d] *Sauls* in ſparing Agag, whereas the expreſſe commandement of God was to the contrarie: but ſuch mercie and compaſſion as God approoueth, is a fruit of his ſpirit, and a vertue cõmended and commanded in the word of God. Thirdly, this vertue of mercie ſtirreth and mooueth the heart to helpe an other that is in miſerie: for helpe in miſerie is a notable fruit of true compaſſion, neither can theſe be ſeuered: for in the compaſſion of the heart, and in the act of releiſe, ſtands true mercie: and therefore [e] *Iohn* ſaith, *He that ſeeth his brother in neede, and ſhutteth vp his cõpaſſion from him, how dwelleth the loue of God in him?* whereby alſo we may ſee, that no worke of mercie is ſhewed to any man in miſerie, but that which commeth from compaſſion, and thus we ſee what mercie is.

[a] Col.3.12.

[b] Hoſ 11.8.

[c] 1.king.20.41.

[d] 1.Sam.15.9.

[e] 1.Ioh.3.17

The duties of mercie.

Secõdly, the duties of mercie are anſwerable to mans miſerie: Now mans miſerie is either in his ſoule, or in his bodie. The greateſt miſeries of man are in his ſoule; as ignorance, impenitencie, and trouble of conſcience: mans bodily miſeries are ſickeneſſe; thirſt, nakedneſſe, &c. and to theſe the works of mercie are anſwerable. Some therefore concerne the ſoule, and ſome the bodie. Mercie towards the ſoule is, when a man is carefull for the ſaluation of an other, vſing meanes to bring a man from ſpirituall darkneſſe, vnto light, frõ the power of Satan, vnto God, from the ſtate of ſinne and the danger of hell fire, to the ſtate of grace in true faith and repentance, and ſo to life eternall. And looke how farre the ſoule is more excellent then the bodie, ſo farre doth this worke exceede any worke of mercie that concernes the bodie: Mercie towards the bodie is called *Almes* or *Releefe*, whereby a mans outward neceſſitie, for foode, raiment, or ſuch like, is ſupplied: that this is a worke of mercie, is maniſeſt, Iſay, 58.10. where the *Releeuing of the hungrie*, is *the powring out of the ſoule vnto him:* and S. Iohn maketh *the not releeuing of our brother in neede, to be the ſhutting of the doore of compaſſion from him.*

1.Ioh.3.17.

A mercifull man.

Now by this which hath beene ſaid concerning mercie, and the workes thereof, we may ſee who is a *mercifull man*; namely, *ſuch a one as hath his heart touched with compaſſion towards the miſerie of an other, and thereby is mooued to helpe and releeue him in ſoule and bodie, according to his eſtate:* and ſuch a man is bleſſed by the teſtimonie of Chriſt himſelfe, howſoeuer in the world he may be deſpiſed.

The vſe. The miſerie of the vnmercifull, & their nũber.

Firſt, here we haue to conſider, what a number of miſerable and curſed perſons doe liue, euen in the boſome of Gods Church; for if this Rule of Chriſt be true, then vnmercifull men are accurſed. Now ſuch are common among vs: The Richer ſort which abound in outward bleſſings, thinke themſelues happie; but if they be vnmercifull, they are wretched: and ſuch are all thoſe, that for the maintenance of their outward pompe and brauerie, ſpoile the poore that liue vnder them, by incloſing of commons, racking of rents, vnreaſonable fines, &c. or for the ſatiſfying of their vaine pleaſure and delight, beſtowe more vpon hawkes and hounds, then on the poore: Such a wretched perſon alſo is the *Corne-monger*, who hath his barnes full, and his garners full, and yet ſuffereth the poore to want bread, waiting ſtill for a deerer time: Such alſo are our common *vſurers*, *ingroſſers*, and *fore-ſtallers* of needefull commodities whatſoeuer: all theſe ſeeke themſelues, and haue no mercie on them that are in miſerie: yea, ſuch likewiſe are thoſe houſhoulders, who ſpend their time & wealth in ſome diſordered courſe, as whoring, gaming drinking, or ſuch like, and ſo neglect their family; theſe [f] *denie the faith, and are worſe then Iewes and Turkes*, nay then bruit beaſts, for they are mercifull towards their owne. It were

[f] 1.Tim.5.8.

an eaſie thing thus to ſhew through all eſtates, the great multitude of miſerable perſons: for now the common prouerb is become the common practiſe, Euery man for himſelfe, and God for vs all.

Motiues to mercie.

Secondly, ſeeing the *mercifull man is bleſſed*, we muſt learne to put on tender mercie, or the bowels of compaſſion towards thoſe that be in miſerie. And to mooue vs hereunto, let vs mark theſe things; 1 Firſt, the ſtate of the mercifull is here pronounced bleſſed of Chriſt. 2 Secondly, mercie is a gift of the ſpirit, and the grace of [g] *Gods elect*, which alwaies accompanieth the happie eſtate of thoſe that be in Chriſt: for the power of grace doth change their carnall nature, Iſa. 11.6,7. 3 Thirdly, hereby we become like vnto God our heauenly Father, who is the [h] *father of mercies*. 4 Fourthly, hereby we are made inſtruments of Gods mercie to them that be in miſerie: for God conuaies his bleſſings vnto his poore creatures ordinarily by meanes. We count it an high honour and a great fauour to be the Kings Almner; oh then, how great is this dignitie, to be Almner to the God of heauen, to diſperſe his goodnes and mercies among the children of men? and hereto we are aduanced, if we helpe the poore that be in miſerie. 5 Fiftly, the exerciſe of mercie commendeth our Religion, not onely before men, but vnto God: for [i] *pure Religion and vndefiled before God is this, to viſit the fatherleſſe and widdowes in their diſtreſſe:* and, [k] *God will haue mercie, and not ſacrifice:* therefore the Apoſtle bids, [l] *to doe good, and to diſtribute, forget not, for with ſuch ſacrifice God is pleaſed. This is the faſt* [m] *which God requires, to looſe the bands of wickednes, to take off the heauie burden, and to let the oppreſſed goe free, to take off euery yoke:* and on the other ſide, *to breake thy bread vnto the hungrie, to bring the poore that wanders into thine houſe, and to couer the naked, &c.*

[g] Col.3.12.
[h] 2.Cor.1.3.
[i] Iam.1.17.
[k] Hoſ.6.6.
[l] Heb.13.16
[m] Iſa.58.5,6

Rules for the exerciſe of mercie.
1. Rule.

And becauſe this dutie is ſo neceſſarie and excellent, I will propound certaine Rules to be obſerued for our furtherance herein. Firſt, we muſt exerciſe three of our ſenſes; *ſeeing*, *hearing*, and *feeling*, in other mens miſeries: for *ſeeing*, [n] we muſt be very warie it grieue vs not *to looke vpon our poore brother*; but we muſt ſee and behold his miſerie and diſtreſſe, whether it be in ſoule or bodie. This is the Lords practiſe. Iſrael is oppreſſed in Egypt, and the Lord ſaith, [o] *I haue ſurely ſeene the trouble of my people, and the oppreſſion wherewith the Egyptians oppreſſe them.* And we muſt be followers of God, as deare children, and learne to viſit them that be in miſerie, either through ſickneſſe, impriſonment, pouertie, or ſuch like; for ſight will ſtirre vp in a man a ſenſe and compaſſion of others miſeries. Hence it is ſaid, that [p] *when Ieſus ſaw a great multitude, he was mooued with compaſſion towards them.* And who can ſee a poore diſtreſſed perſon to lie in ſtraw, or on the ground without needfull releefe, as many a one would not ſuffer his dogge to lie, and not be mooued with compaſſion? Secondly, if we cannot come to ſee a mans miſerie, then we muſt be content to *heare of it*, and giue heede and credit to the true reports that others make thereof vnto vs. Thus did *Nehemiah*, hearing of the affliction of the reſidue of the captiuitie, [q] *he wept and mourned, faſted and praied, and ſought for releeſe for them at the Kings hands.* Thirdly, for *feeling*, if the Lord ſhall afflict our bodies with ſickneſſe, or our ſoules with temptations, we muſt be willing to ſuffer the ſame patiently, that thereby we may be fitted to take more compaſſion vpon others in like caſe, and to comfort them the better. *Paul* ſaith of himſelfe and Timothie, that in [r] *Aſia they were preſſed with affliction aboue meaſure paſſing ſtrength, ſo as they altogether doubted of life: and yet* (he ſaith) *the Lord dealt mercifully with them; that they might be able to comfort others which were in any affliction, with the ſame comfort wherewith God had comforted them.*

[n] Deut.15.9
[o] Exod 3. 7.9
[p] Mat.14.14
ſ 1.Tim.5.8.
[q] Nehem. 1 3,4. and ch. 2.5.
[r] 2.Cor.1.8.
verſ.4.

2. Rule.

How to exerciſe mercy in our callings.

Secondly, we muſt make our particular callings wherein we liue, the inſtruments of mercie, and in doing the duties thereof ſhew forth compaſſion towards others. This Rule is of great vſe, and therefore it will not be amiſſe, to ſhew the practiſe of it in particular. The Magiſtrate muſt rule and gouerne in mercie: and the Miniſter muſt preach in mercie: euery ſermon muſt be a worke of compaſſion towards the people, not onely for the matter which it containeth, but for the manner of his deliuerie, and in the ſcope and drift which he aimeth at: he which preacheth otherwaies doth barre himſelfe of all mercie, euen then, when he intreats of mercie vnto others. There is a carnall and humane kinde of preaching, which now adaies takes place, wherein nothing is ſo much regarded as the vaunting of wit, memorie, and learning, by fine contriued ſentences, multiplicitie of quotations, varietie of allegations of Fathers, Schoole-men, and other learning: but herein is no mercie nor compaſſion to the poore ſoule. It is ſaide indeede, that none condemne this kinde of preaching, but they that can not attaine vnto it. But the truth is, God will haue his word deliuered, [ſ] *not in the enticing ſpeech of mans wiſdome, but in the plaine euidence of the ſpirit, and of power:* and therefore a man can not with good conſcience applie himſelfe to ſuch kind of preaching, els no doubt a man of meane gifts might finde it more eaſie to attaine vnto, then to the true preaching of Chriſt crucified. Thirdly, euery priuate man muſt make the duties of his calling, workes of mercie: the rich man muſt know himſelfe to be, not a lord, but a ſteward of Gods bleſſings, and therefore muſt imploy and diſpence the ſame in mercie, by giuing and lending vnto the poore freely, as God ſhall miniſter vnto him iuſt occaſion. The trades man muſt buie and ſell in mercie, dealing iuſtly with the rich, and ſhewing liberalitie to the poore. The

[ſ] 1.Cor.2.4.

maſter muſt thus in mercie vſe the labour of his ſeruant; and the ſeruant thus in mercie doe ſeruice to his maſter, for conſcience towardes God. And happie were it with all eſtates, if this rule of mercie were obſerued: the want whereof, is the bane of all ſocieties.

3. Rule.

Thirdly, for the more chearefull practiſe of mercie, we muſt lay aſide ſome part of our goods, for the releefe of them that be in miſerie. The Iewes were commanded to ſet apart the firſt fruits of their corne and cattell, for the Lords altar: but in the new Teſtament the altar is ceaſed, & the poore come in ſtead thereof; and therefore we muſt now bequeath ſome thing for their releefe. Many are giuen to great exceſſe in fare, and in attire; but they may doe well to abate ſome part thereof, and beſtow it on the poore, for hereby will the reſt be ſanctified to their more free and comfortable vſe: nay, in caſe of neceſſitie, we ought to ſequeſter ſome part of our owne neceſſaries, for the refreſhing of the poore; ſo did the Church of [c] Macedonia, *euen beyond their power, giue to the releefe of the afflicted brethren.* Men are exceeding cold in charitie, and one maine cauſe thereof, is want of obſeruing this Rule, in ſetting apart ſome thing, according as God ſhall bleſſe vs in our callings, for the releefe of the poore.

[c] 2.Cor.8.2.

The vſe. 1. Againſt mās merits.

The ſecond point to be conſidered in this Rule is, wherein this bleſſednes doth conſiſt; namely, *in the obtaining of mercie:* hee that ſhewes mercie, ſhall finde mercie, both with God and man. Where firſt, we may ſee the errour of the Church of Rome in their doctrine of merits: for they make a ſpeciall part of humane ſatisfaction, to conſiſt in Almes-deedes and releeuing of the poore, teaching that a man may hereby merit eternall life: but they erre groſſely; for then Chriſt would not haue ſaid, bleſſed are the mercifull, for they ſhall finde mercie: but rather thus; they ſhall finde iuſtice: for that which comes of merit, is due by right.

2

Secondly, hereby we may ſee what to thinke of our Church, and Nation, in reſpect of the true Title to Gods mercie, for onely the mercifull ſhall finde mercie. Now it were eaſie to goe through all orders and conditions of men among vs, and therein to ſhew abundance of vnmercifulnes and crueltie; ſo as we may be iuſtly called a cruell people, and therefore can not looke for mercie at Gods hands: for to [u] *the mercileſſe ſhall be iudgement without mercie.* This is euident by the Lords dealing with his people: for all their ſacrifices and duties of religion were [x] *abomination vnto the Lord, becauſe their hands were full of blood:* and becauſe they had no mercie, therefore they were led into captiuitie, as we may ſee at large, Ier. 5.28. Ezek.9.9,10. and Zach.9.12. Now we beeing in the ſame caſe with them for vnmercifulnes and crueltie, haue no doubt deſerued long ſince the ſame puniſhment; euen that the Enemie ſhould depriue vs both of Goſpel and peace, and of all our proſperitie and wealth: what then ſhall we doe? ſurely we muſt humble our ſelues by praier and faſting vnto the Lord, if not publikely, yet priuately; euery man and euery family apart, euen for this one ſinne of vnmercifulnes: and withall in this humiliation, begin to practiſe mercie, by beſtowing that vpon the poore, which we ſpare from our bodies in the day of our faſt.

[u] Iam.2.13.

[x] Iſa 1.11. 12.15.

## v. 8. *Bleſſed are the pure in heart, for they ſhall ſee God.*

6. Rule.

Theſe words containe the *ſixt Rule* of Chriſt, touching true happines; wherein, as in the former, obſerue two points: the perſons bleſſed, and wherein their bleſſedneſſe conſiſts. The perſons bleſſed, are thus qualified; *they are pure in heart.* This is diuerſly expounded: By *pure in heart,* ſome vnderſtand thoſe that are chaſte; others, thoſe that are ſimple hearted, voide of guile and deceit. But the wordes will beare a more generall ſenſe, and betoken ſuch as are holy in heart, hauing their hearts purged from the defilement of their ſinnes, and be in part renued and ſanctified by the holy Ghoſt: and that they are ſo to be taken, may appeare, Pſal. 24. 4. whence theſe wordes are borrowed; where alſo the Prophet expoundeth the pure in heart to be ſuch, *as haue not lift vp their minde to vaine things:* to which purpoſe, the Author to the Hebrewes ſaith, *Follow peace with all men, and holineſſe, without which no man can ſee God.* Againe, the intent of our Sauiour Chriſt in this place, was no doubt to croſſe the Phariſaicall conceit of thoſe times, whereby men did content themſelues with outward holineſſe, as ſufficient to true happineſſe; and therefore he ſaith, *Bleſſed are the pure,* not outwardly, but *inwardly in heart.* Further, by *heart* we are to vnderſtand the ſoule, with the parts and faculties thereof; that is, the *minde*, the *conſcience*, the *will*, and *affections.* And that wee may yet conceiue more clearely of this point, we are to ſearch out two things; firſt, in what *manner*, then in what *meaſure* the heart is made pure.

Who be pure in hart.

Chap. 12.14

The manner of purifying the heart.

For the firſt, the purifying of the heart is by a two-fold Action of the holy Ghoſt; firſt, by creating in the minde a ſauing faith, which vnites a man vnto Chriſt, and as an hand applyeth Chriſts puritie, that is, his obedience, to the heart: ſo *Peter* ſpeaketh of the Gentiles, in the Councell at Ieruſalem, that [y] *by faith the Lord purified their hearts.* Secondly, when a man is in Chriſt, the holy Ghoſt purgeth and ſanctifieth the heart inwardly, by mortifying all the corruptions in the minde, will, and affections, and by putting into it inward holineſſe, whereby the image of Chriſt is renued therein. And this our Sauiour Chriſt expreſſeth, Ioh. 15. 2. when he ſaith, *that the father purgeth euery one that bringeth forth fruit in him.* Now vnto theſe the holy Ghoſt addeth an excellent grace of *Chriſtian Reſolution*, whereby a man hath a

[y] Act.15.9.

conſtant purpoſe not to ſinne againſt God any way, either in thought, word, or deede; but in all things to pleaſe God continually; ſo as if at any time he ſinne, it is againſt his holy reſolution. Now for the *meaſure* of this purification, it is onely in part in this life; for the grace of ſanctification is not perfect till death, as the Apoſtle ſaith, [z] *we receiue but the firſt fruits of the ſpirit:* that is, not the Tenths, but as an handfull of corne to a whole field: the ſoule is freed from the puniſhment and guilt of ſinne, and in ſome ſort purged from corruption, but not wholly. This we muſt obſerue the more diligently, becauſe the Papiſts teach otherwiſe; to wit, that after Baptiſme and regeneration, ſinne is ſo taken away, that there is in man nothing that God can hate: but experience in euerie child of God, ſhewes this to be falſe. The chiefe groũd of their opinion is this, that if ſinne properly called, ſhould remaine in the regenerate, then God ſhould repute a man to be iuſt, which is a ſinner. But we anſwer, that God neuer reputeth an impenitent ſinner iuſt, but onely the repentant, & regenerate, which are by faith in Chriſt, and ſo in effect are no ſinners, becauſe though corruption remaine in them in part, yet it is not imputed to their perſõs: Beſides, in the acte of their conuerſion, corruption hath receiued that deadly wound, whereof it ſhall neuer recouer, but daiely die, till it be quite aboliſhed, & therefore doth it not raigne in them. And thus we ſee in what manner and meaſure the heart is purified, whereby the *pure in heart* may be thus deſcribed: *They are ſuch, as beleeue the pardon of their ſinnes in Chriſt, and be in part renewed in their ſoules by the holy Ghoſt, hauing their naturall corruptions mortified and aboliſhed in ſome meaſure, and the graces of Gods image repaired in them, and a godly reſolution wrought in their hearts, not to ſinne againſt God in any thing.*

The meaſure of purification.

[z] Rom.8.23.

Concil.Trid. ſeſſ.5.ſect.5.

Pure in heart deſcribed.

Vſes. 1.

Conſidering that the *pure in heart* bee bleſſed; wee muſt ſearch our ſelues, and ſee whether our hearts bee qualified with this grace: As in former times, ſo at this day inward puritie is much neglected. The ancient Iewes ſtood vpon their legall puritie and righteouſneſſe, and the Phariſes after them, relied vpon their outward holineſſe; and the holy Ghoſt foretold, that in [a] *the latter daies ſhould come perilous times*, by reaſon of ſundrie ſinnes, whereof this is one, *that men ſhould content themſelues with a ſhadow and ſhew of godlineſſe, and in truth denie the power thereof.* And doth not experience ſhewe this to be true among vs? for the *pure heart* is ſo little regarded, that the ſeeking after it is turned to a by-word, and a matter of reproach: Who are ſo much branded with vile teärmes of Puritans and Preſitians, as thoſe, that moſt indeauour to get & keepe the puritie of heart in a good conſcience? Againe, the generall ignorance that euerie where abounds, doth plainely argue the want of this grace; for what can bee in the heart but impuritie and iniquitie, where there is no knowledge of the will of God in the minde? And for ſuch as haue more knowledge then the reſt, generally they are not anſwerable vnto it in practiſe; for take a view of all the markets in the land, and you ſhall hardly find a man that is to ſell his graine, that will be brought to abate one iot of the higheſt price, no not vnto the poore that ſtand in extreme neede; which as it argueth a bloodie and cruell heart, ſo it ſheweth our times to be euill daies, wherein men profeſſe much, and doe nought: which ſinne will draw Gods iudgment vpon vs, and cauſe the Goſpel to be remooued, and giuen to a nation, that with profeſſion, will ioyne the power of godlineſſe in heart and life. What befell the [b] *figge-tree* whereon Chriſt ſought fruite, and found nothing but leaues, *was it not accurſed?* and how ſhall we thinke to eſcape, if we be like vnto it? [c] *for the earth that drinketh in the raine that falleth oft vpon it, and yet bringeth forth briers and thornes, is verie neere vnto curſing, whoſe ende is to be burned.*

[a] 2.Tim.3.5.

[b] Mat.21.19.

[c] Heb.6.7,8.

Secondly, if the pure in heart be bleſſed, then we muſt labour to practiſe the counſell of the Prophet, [d] *Waſh you, make you cleane*; and [e] *ſanctifie the Lord in your hearts:* yea as the Apoſtle ſaith, [f] *Let vs purge our ſelues from all filthineſſe of the fleſh and ſpirit:* Indeede it is the [g] *worke of God to purifie the heart*, man of himſelfe can no more doe it then a Black-moore can change his skinne: but yet euerie one that would feele in himſelfe this work of God, muſt vſe the meanes wherein the ſpirit doth purge the heart; firſt therefore, we muſt humble our ſelues vnfainedly for all the ſinnes and corruptions of our life alreadie paſt, and for the time to come, growe to a reſolute purpoſe, not to ſinne againſt God in any thing: which we muſt teſtifie by a godly endeauour to obey him in all things; for a pure heart, and a purpoſe to liue in any one ſinne, cannot ſtand together: but this conſtant purpoſe not to ſinn, is a notable grace, and an infallible token of a renued and ſanctified heart.

[d] Iſa.1.16.
[e] & 8.13.

[f] 2.Cor.7.1.

[g] Act.15.9.

The ſecond point in this Rule is, wherein this bleſſedneſſe conſiſts; namely in this, *that they ſhall ſee God:* for the vnderſtanding hereof two points muſt be handled. Firſt, how God may be ſeene; ſecondly, how the ſeeing of God is true happines. For the firſt, the Apoſtle ſaith, [h] *no man hath ſeene God at any time:* yea further *Paul* calleth him, [i] *King of kings, whom neuer man ſaw, neither can ſee.* We muſt therefore know, that there is a two-fold ſight in man, the ſight of the eie, and of the mind; by the ſight of the eie no man can ſee God in his eſſence and ſubſtance, which is moſt ſpirituall, and ſo inuiſible, for the eie ſeeth nothing but things corporall and viſible: a man by his eie cannot ſee his owne ſoule, and much leſſe the ſubſtance of God!

[h] 1.Ioh.4.12

[i] 1.Tim.6.16

How God may be ſeene.

*Obiect. I.* But [k] *Abraham* [l] and *Moſes* ſaw God, for he appeared vnto them. *Anſwer.*

[k] Gen.17.1.
[l] Exo.33.11.

They ſaw him not in his nature and ſubſtance, but in certaine created images and ſimilitudes, wherein God for that time did teſtifie his preſence vnto them: ſome indeed ſay, that though a man cannot ſee God in this life, yet in the life to come he ſhall ſee him with his bodily eyes. But this opinion is not true: for though the bodie ſhall then be perfectly ſanctified, and the eye ſanctified, yea glorified, yet ſtill it remaines a true bodie, and a true eye, and therefore can not ſee the eſſence of God, which is inuiſible to the eye of fleſh.

Iob 19.26,27 *Obiect. II. I ſhall ſee God in my fleſh* (ſaith *Iob*) *and mine eyes ſhall behold him. Anſ.* He ſpeaketh there of God his Redeemer, who is not God ſimply, but God incarnate; for the word tranſlated *Redeemer*, ſignifieth one allied vnto vs in blood: now no man doubteth, but God in Chriſt may be ſeene, as Ioh. 14.9. *He that hath ſeene me, hath ſeene my father.*

*Obiect. III.* 1.Cor.13.12. *We ſhall ſee him face to face. Anſ.* God hath no face, and therefore that cannot be vnderſtood literally; but thereby is ſignified, that we ſhal haue plentifull knowledge of God, as we haue of him whome we ſee face to face.

*Obiect. IV.* If we ſhall not ſee God with our eyes, then they ſerue to no vſe in heauen. *Anſ.* God forbid: for beſides the glorious companie of all the Saints, we ſhall therewith behold our Lord Ieſus Chriſt, who redeemed vs by his blood, and made vs Kings and Prieſts vnto our God, to whome we ſhall ſing praiſe, and honour, and glory, for euermore, Rev.5.12.

The ſecond kind of ſight, is of the *minde*, which is nothing but the knowledge or vnderſtanding of the minde, and that is two-fold; imperfect in this life, and perfect in the life to come. In this life, the minde knowes not Gods eſſence or ſubſtance, but onely by the effects; as by his word and Sacraments, and by his creatures: and indeede, the ſpeciall ſight we haue of God in this life, is by theſe his effects to conceiue in our minds how God is affected to vs; as that God is our Father, and Chriſt our Redeemer, and the holy Ghoſt our Sanctifier. The perfect viſion of God, is reſerued to the life to come, where Gods elect ſhall ſee him in regard of his ſubſtance: for [m] *we ſhall ſee him as he is.* Yet that we be not deceiued herein, we muſt know that perfect ſight is two-fold, *ſimple*, and *comprehenſiue: Simple perfect ſight* is, when man ſees a thing wholly as it is in it ſelfe; and thus God is not ſeene by the minde of man. *Comprehenſiue ſight* is, when the Creature ſeeth God, ſo farre forth as it is capable of his knowledge; and thus ſhall men ſee God in the world to come perfectly, and be filled therewith, though they know him not wholly, as he is in himſelfe: euen as a veſſell caſt into the ſea may be perfectly ful of water, though it receiue not all the water in the ſea. But ſome will aſke, how ſhall the minde ſee God? *Anſ.* The manner is ſuch, as neither eye hath ſeene, nor eare

A heard, neither can any man tell, but they onely that haue fruition of it in heauen: yet certenly ſuch it is, as ſhall giue full contentment to euery one that doth enioy it. But it ſhall be farre better for vs, to ſeeke for a pure heart, whereby we may be aſſured of this bleſſed ſight of God, then curiouſly to ſearch how we ſhall ſee him: for to them that be of a pure heart, God will reueale himſelfe perfectly, to their ioy vnſpeakable and glorious.

How the ſeing of God is happines. The *ſecond point* is, how this ſeeing of God can be true happineſſe. *Anſ.* A man that hath beene blinde, will count himſelfe happie, when he receiues his ſight; and he that hath long laien in a darke dungeon, will count it a B bleſſed thing, to be brought out, to ſee the light of the ſunne: now if this bodily light be ſo comfortable, how endleſſe is the ioy of that heauenly light, which commeth from God himſelfe? The [n] *Queene of Sheba* counted thoſe ſeruants bleſſed, that ſtoode before *Salomon* to heare his wiſdome; then doubtleſſe the ſonnes of God muſt needes be happie, that ſtand before the Lord, hearing his wiſdome and beholding his glorie: [o] *for in his preſence is fulneſſe of ioy, and at his right hand are pleaſures for euermore. Moſes* is renowned with all poſteritie for this prerogatiue, that God vouchſafed [p] *to let him ſee his backe parts:* and Chriſts Diſciples were ſo rauiſhed with a glimpſe of Gods C glorie in his transfiguration, that they would needes [q] *abide there ſtill.* Oh then, what glorie is it to ſee him as he is? doubtleſſe this ſight of God is true happineſſe. But then (will ſome man ſay) the Deuills ſhall be happie, for they ſhall ſee him at the laſt day. *Anſw.* Their ſight ſhall be their ſorow, for they ſhall ſee him as a terrible iudge, not as a Sauiour, with apprehenſion and approbation of his loue and mercie, which is the ſight here meant: as the Apoſtle ſaith, [r] *We ſhall ſee face to face, and know as we are knowne.* So then the meaning of theſe wordes is this, they ſhall ſee God by his effects in this life, and perfectly in the world to come, with approbation of his loue and mercie.

The vſes. 1. Comfort againſt reproach. This gratious promiſe muſt be obſerued as a D ground of ſpeciall comfort to all Gods children: for they that endeauour after puritie of heart, ſhall ſuffer much contempt and reproach in the world; but they muſt not be diſmaied, for God will looke vpon them, and ſhew himſelfe fauourably vnto them: [ſ] *He will appeare to their ioy, and their aduerſaries ſhall be aſhamed:* therefore they may ſay with *Dauid*, [t] *I will not feare what man can doe vnto me.*

Secondly, is it true happineſſe to ſee God? then in this world we muſt ſtriue to come as neere vnto God, as poſſibly we can; for the nearer we come vnto him, the more we ſee him, and the neerer we are to our perfect happines. Now that we may come neere vnto God, we muſt ſet God alwaies before our eyes; that is, wheresoeuer we are, and whatſoeuer we doe,

wee

[m] 1.Ioh.3.2.

[n] 1.kin.10

[o] Pſal.16.11

[p] Exo.33.23

[q] Mat.17.4

[r] 1.Cor.13.12.

[ſ] Iſa.66.5.

[t] Pſal.118.6.

wee muſt perſwade our hearts that we are in his preſence: this was *Dauids* practiſe, Pſal. 16.8: *I haue ſet the Lord alwaies before me*: this perſwaſion will make vs to walke with God, as *Enoch* did, who for this is ſaid [w] *to pleaſe God.*

[w] Heb. 11.5.

Thirdly, this muſt allure our hearts towards all thoſe meanes wherein God ſhewes himſelfe vnto his children: the Lord reuealed himſelfe in his ſanctuarie vnto his people; and hereupon *Dauid* was rauiſhed with deſire to Gods courts; ſee Pſal. 27. 4. and Pſal. 48. 1. 2. And the like affection muſt we haue to Gods word and Sacraments, therein he ſhewes his beautie, as in his ſanctuarie; and therefore we muſt labour therein to ſee the goodneſſe and mercie of God towards vs, vſing them as pledges of his grace and loue in Chriſt: yea, we muſt endeauour to ſee him in all his creatures, as his wiſdom, power, and goodneſſe to vs wards; this is a notable ſteppe to our perfect bliſſe.

## v.9. *Bleſſed are the peace-makers, for they ſhall be called the children of God.*

Rule.

Here is the *ſeauenth Rule* and precept of Chriſt touching true happineſſe; wherein obſerue firſt, who are bleſſed, ſecondly, wherein this bleſſedneſſe conſiſts: The parties bleſſed are *Peace-makers*. By *peace* we muſt vnderſtand concord and agreement betweene man and man: Now peace is two-fold, Good, or Euill: *Good peace*, is that which ſtands with good cõſcience and true religion. This was among the conuerts in the Primitiue Church, [x] *who liued together, and were all of one heart, and one ſoule.* *Euill peace*, is an agreement and concord in euill, as in the Practiſe of any ſinne againſt Gods commandements: in a word, euil peace is ſuch, as cannot ſtand with true Religion and good conſcience. Hereof Chriſt ſpake, ſaying, [y] *I came not to ſend peace, but the ſword*: that is, diuiſion by meanes of the doctrine of the Goſpel. Now in this place, *good peace* is the qualitie of thoſe parties that be bleſſed. Further, by Peace-makers, two ſorts of men are to be vnderſtood: firſt, all ſuch as haue care, ſo much as in them lieth, to haue peace with all men, good and bad: ſecondly, ſuch as not onely thẽſelues be at peace with others, but alſo doe labour to reconcile parties at variance, and to make peace betweene man and man; both theſe ſorts are bleſſed, that is, they are in a happie ſtate and condition, becauſe this gift of *Peace-making*, is a grace of Gods ſpirit in them alone who are bleſſed: for where Gods ſpirit worketh peace of cõſcience towards God in Chriſt, there the ſame ſpirit doth mooue the partie to ſeeke peace with all men; as alſo to make peace betweene thoſe that are at variance, ſo farre forth as it may ſtand with Religion and a good conſcience. Yet here are certaine queſtions to ſcanned touching peace, which will giue great light to the better vnderſtanding of this Rule.

eace.

[x] Act.4 3.

[y] Mat.10.34

*Queſt.* I. Seeing Peace-makers are bleſſed, why ſhould they be blamed which ſeeke to make peace betweene Papiſts and Proteſtants, by reconciling theſe two religions? *Anſwer.* Becauſe this is not good peace, for there is no more concord betweene theſe two religions, then is betwene light and darkenſſe. Whereas it is ſaid, they differ not in ſubſtance, but in circumſtances, both hauing the ſame word, the ſame Creede, and Sacraments; we muſt knowe, that notwithſtanding all this, yet by neceſſarie conſequent of their doctrine and religion, they doe quite ouerturne the foundation of the Bible, of the Creede, and Sacraments: as in the points of *Iuſtification by workes*, of *humane ſatisfaction*, of *worſhipping Saints and Images*, and their *maſſing ſacrifice* and *Prieſthood*, may ſoone appeare. But they haue the ſame Baptiſme with vs? *Anſw.* Baptiſme ſeuered from the true preaching of the word, is no ſufficient note of a true Church; for the Samaritans had circumciſion, and yet the Lord ſaith, [z] *they were not his people.* Againe, they hold the outward forme of Baptiſme, but they ouerturne the inward power by denying Iuſtification by faith alone in Ieſus Chriſt. Thirdly, Baptiſme is preſerued in the Church of Rome, not for their ſakes, but for the hid Church which God hath kept to himſelfe, euen in the middeſt of all Poperie: ſo that if they returne to vs, we ſhall accord: otherwiſe we may not goe to them, leaſt we forſake the Lord.

[z] Hoſ.1.9.

*Queſt.* II. If Peace-makers be bleſſed, how can any Nation with good conſcience make warre? *Anſw.* The Lords commandement to *haue peace with all men*, doth not binde men ſimply, but with this condition, [a] *if it be poſſible, and as much as in vs lieth*: but when there is no hope of maintaining peace, then the Lord alloweth a lawfull warre, ſuch as is for iuſt defence, or claime of our needfull due and right: for herein the caſe ſtandeth with the body politicke, as it doth with the naturall body: while there is hope of health and ſafetie, the Phyſitian vſeth gentle means; but when the caſe is deſperate, then he vſeth deſperate means, and ſometimes giues ranke poyſon, to trie if by any meanes life may be ſaued. And ſo may the ſafetie of a State be ſought by warre, when Motions of peace will not take place.

[a] Rom.12. 18.

*Queſt.* III. How can ſuit in law be maintained with good cõſcience, ſeeing it can hardly ſtand with this bleſſed peace? *Anſw.* So long as meanes of agreement other waies may be had betweene man and man, ſuits in law ſhould not be taken vp; for *Paul* blameth the Corinthians, not onely [b] *for going to law vnder heathen Iudges*, but becauſe they lawed for light matters vpon ſmall occaſions: *why rather* ([c] ſaith he) *ſuſtaine ye not harme?* But if by priuate meanes we cannot get or hold our right, we may vſe the helpe of law.

[b] 1 Cor.6.6.

[c] verſ.7.

A *Queſt. IV.* How farre forth may one man, or one people be at peace with another? League or ſocietie betweene man and man, people and people, is twofold; either of concord, or of amitie: The *league of concord* is, when men binde themſelues in peace one with another; and this may be had betweene all men, beleeuers or vnbeleeuers, good or bad; [d] *haue peace with all men* (ſaith the Apoſtle.) *League of amitie* is, when men or people binde themſelues one to another in ſpeciall loue, beſide their outward concord: and this kind of peace ought onely to be had with true beleeuers. Good king *Iehoſaphat* is greatly blamed of the Lord, for making this B ſpeciall league with wicked *Ahab*, *Wouldeſt thou helpe the wicked* (ſaith [e] the Prophet) *and loue them that hate the Lord? for this thing the Lords wrath is vpon thee.*

d Rom.12.18

e 2.Chr.19.2

Vſes. 1.

Whereas Peace-makers are bleſſed, we are to be admoniſhed, if it be poſſible to haue peace with all men, as much as in vs lieth; and within the compaſſe of our callings, to auoyd all occaſions of contention and ſtrife: Saint *Pauls* exhortation muſt here take place, [f] *we muſt hold the vnitie of the ſpirit in the bond of peace.* To the effecting whereof, three vertues are there propounded for our practiſe; *Humilitie, Meekeneſſe*, and *Long ſuffering*. *Humilitie* is a vertue, whereby one man thinkes better of another then of himſelfe; for this makes a man thinke C baſely of himſelfe in regard of his owne ſinnes and corruptions, whereupon he is content to giue place vnto others, and to yeeld of his owne right, for the maintaining of peace: when as on the other ſide, pride cauſeth men to ſeeke for more then their due, and ſo cauſeth contention: as *Salomon* ſaith, [g] *onely by pride doth man make contention. Meekeneſſe* is a vertue, whereby a man is gentle in behauiour towards euery perſon, good or bad: this cauſeth a man to put vp iniuries, and to forbeare wrongs, when occaſion of reuenge is giuen him. *Long ſuffering* is a vertue, whereby a man doth beare with other mens wants, as moroſitie, and haſtineſſe, and in bearing yeelds of his owne right, for the maintenance of peace: thus dealt *Abraham* with D *Lot*, when their heardmen were at variance, though he were the ſuperiour both for age and place; yet for peace ſake, he put *Lot* [h] *to choſe the place of his abode, whether on the right hand or on the left*. Beſides theſe, there are many other vertues propounded in the writings of the Apoſtles, for the maintaining of peace; to wit, *Humanitie*, when a man can ſo carrie himſelfe towards all others, that he can take well all indifferent ſayings and doings, and conſtrue them to the beſt part, if it be poſſible: This is a moſt needfull vertue for Chriſtian peace, which we muſt follow, and hereunto frame our nature and affections, which are crooked and rebellious of themſelues, that ſo farre as is poſſible, we may haue peace with all men; for peace is the bond of euerie ſocietie, of families, townes, & common wealths, without which no ſtate can endure; and Chriſtian religion commends the ſame vnto vs, Iam.3.17. *The wiſedome which is from aboue, is pure, gentle, peaceable, full of mercie, and good fruits.*

f Eph.4.3.

Vertues preſeruing peace.
1. Humilitie.

g Prov.13.10

2. Meekenes.

3. Long ſuffering.

h Gen.13.8,9

4. Humanitie.

Secondly, if Peace-makers betweene man & man be bleſſed, then much more happie are they, who make peace betweene God and man; and theſe are the faithfull miniſters of the Goſpell, which ſet themſelues wholly to reconcile men vnto God: ſo *Paul* (ſpeaking as a Peacemaker) ſaith, [i] *we beſeech you as Embaſſadours of Chriſt, that ye be reconciled to God:* and therefore all thoſe, that by Gods grace are ſet apart for this work, muſt in ſinceritie ſet their hearts, and imploy thẽſelues diligently for this ende, to reconcile men vnto God, and to bring them to peace with God; and in their owne conſcience, this ſhall bee a ſeale of the Lords mercie towards them, whereby they may aſſure themſelues that they be bleſſed: for howſoeuer vnto ſome, their miniſterie may be the ſauour of death, yet they are alwaies a ſweet ſauour vnto God in Chriſt.

i 2.Cor.5.20

Thirdly, hereby wee may ſee, what a bleſſed thing it is, in the day of Gods wrath againſt his people, to ſtand in the breach, and by earneſt praier to ſtaie his hand, and ſo to make peace betweene God and his people by praier. This was *Moſes* practiſe many a time, for which hee is renowned with all poſteritie, Pſal. 106. 23. Exod, 32. 10.11. And ſo did *Aaron*, Num.16. 47.48. *Dauid*, 2 Sam.24.17. and many others. This dutie concerneth vs, for God hath a controuerſie with our Land, for the innumerable crying ſinnes hereof, as blaſphemie, oppreſſion, contempt of Religion, adulteries, and ſuch like: now when we ſee the great mortalitie of our brethren, or heare of treaſons and conſpiracies, and rumors of warres by enemies, who threatẽ our ouerthrowe; then muſt we knowe that God ſhakes his rod at vs, and then eſpecially is euerie one to intreat the Lord more earneſtly for mercie and reconciliation; for this is a bleſſed worke of peace, to ſtaie the Lord from the deſtruction of his people: Read *Iſay*[k], *Ieremie*[l], *Ezekiel*[m], ſundrie times *God complaines of the want of ſuch, as ſhould ſtand in the breach before him for the Land, that he ſhould not deſtroie it.* Behold the waight and worth of this dutie, in *Abrahams* interceſſion for Sodome, for he ſo farre preuailed with the Lord, [n] that *if there had beene tenne righteous perſons in Sodome, the whole citie had beene ſpared for their ſakes:* but becauſe there were none, ſo ſoone as righteous *Lot* was got out, it was burned with fire and brimſtone from heauen, Gen. 19. 23. 24.

k Iſa.59.16. and 63.5.
l Ier.5.7. and 12.11.
m Ezech.22. 30,31.

n Gen.18.3

Laſtly, if Peace-makers be bleſſed, the *Peace-breakers* are curſed: many there be of this ſort, but aboue all, they are moſt notorious who diſturbe the peace of the Land, which by Gods mercie we haue for many years enioyed. It may be thought wee haue none ſuch among vs, but onely traitors, and ſuch as plot with forraine enemies; but the truth is, all thoſe doe diſturbe our peace, that walke after their hearts luſts in ſinne and wickednes, as *idolaters, blaſphemers, oppreſſours, drunkards*, and ſuch like, theſe are peace-breakers, who cauſe the Lord to take away the bleſſing of peace: ſee Ierem. 16.5. the Lord ſaith, *He hath taken his peace from his people:* the reaſon is, v.12. becauſe *euery one walked after the ſtubbornneſſe of his wicked heart, and would not heare him*: and, Levit.26. 23.25. *The ſword of the enemie is ſent of God, to auenge the quarrell of his couenant.* It is then our tranſgreſſion and rebellion againſt God, that will bring warre and rebellion into our Land; if this were not, our peace would continue for euer: for [o] *the worke of iuſtice ſhall be peace, quietneſſe, and aſſurance for euer.* And againe, [p] *in righteouſneſſe ſhalt thou be eſtabliſhed, and be farre from oppreſſion.* This therefore ſhould mooue all vngodly perſons to repent, and to breake off the courſe of their ſinnes, vnleſſe they will continue profeſſed enemies to the peace of the ſtate, vnder which they liue.

o Iſa.32.17.
p Iſa.54.14.

The *ſecond Point*, wherein this bleſſednes of Peace-makers conſiſts; namely, in that *they ſhall be called the children of God*: that is, they ſhall be eſteemed and reputed for Gods children in this world, of God himſelfe, and all good men; and in the world to come, fully manifeſted ſo to be. That this is true happineſſe will ſoone appeare, by the view of the ſtate of euery child of God; for they are vnited vnto Chriſt by the ſpirit of grace, by which they are regenerate, and in Chriſt they are adopted for ſonnes and daughters, and ſo enioy Gods ſpeciall grace and fauour. Now hereupon they are Kings children, hauing God for their Father, who loues them more tenderly, then any earthly Parents can loue their owne children: ſecondly, they haue Chriſt for their brother, and ſo are heires annexed with him, hauing heauen and earth for their poſſeſſion: [q] *In him they are made Kings and Prieſts vnto God*: and ſhall be [r] *iudges of the world at the laſt day*: yea, they haue the [ſ] *holy Angels for miniſtring ſpirits to attend vpon their perſons*, for their defence from the power of the enemie, which farre ſurpaſſeth the dignity of any guard of men on earth, whatſoeuer: all things worke together for the beſt vnto them, their croſſes and afflictions are no curſes, but fatherly trialls and chaſtiſements; yea, their ſinnes are turned to their good: to thẽ death is no death, but a ſweete ſleepe vnto their bodies, and a ſtrait paſſage for their ſoules into eternall glorie: yea in the act of death, they haue the comfort of life in the ioy of the ſpirit, and the Angels readie, when breath departeth, to carrie their ſoules to heauen.

q Reu.1.5.
r 1.Cor.6.2.
ſ Heb.1.14.

The 1.vſe.

If this be true happineſſe, to be called Gods children; then they that liue after their owne wicked luſts, voide of all care to keepe a good conſcience, are miſerable and accurſed; for they are the children of the deuill, ſeruing him in the workes of ſinne, and expreſſing his image in vngodlineſſe and worldly luſts. It ſtands them therefore in hand, if they haue any care of true happineſſe, to labour after regeneration; whereby, forſaking the luſts & courſes of their former ignorance, and embracing and obeying ſincerely the word of life, they may become Gods children, and ſo happie.

2

Secondly, haſt thou receiued this grace of Gods ſpirit, whereby thou art inclined to haue peace withall men, and to ſeeke for peace betweene God and thine owne conſcience, yea betweene the Lord and others? then comfort thy ſelfe, thou art the child of God, theſe motions come from grace, fleſh and blood brings forth no ſuch fruits: labour therefore to maintaine theſe good motions, with all other pledges of thine adoption, and ſo ſhalt thou grow fully aſſured of thine owne happines. In this age men make much adoe to get good aſſurãce of earthly purchaſes; but what madneſſe is this, ſo greatly to regard momentanie things, and to haue no care, in compariſon, of our eternall inheritance, which we ſhall haue aſſured vnto vs, when we become the children of God?

**v.10.** *Bleſſed are they which ſuffer perſecution for righteouſneſſe ſake, for theirs is the kingdome of heauen.*

**11.** *Bleſſed are ye when men reuile you, and perſecute you, and ſay all manner of euill againſt you for my ſake, falſly.*

**12.** *Reioyce and be glad, for great is your reward in heauẽ: for ſo perſecuted they the Prophets which were before you.*

8. Rule.

Here Chriſt propoundes his *eight Rule* touching happineſſe, which he handles more largely then the former: for hauing laid downe the Rule, v.10. he expounds the ſame in a ſpeciall application of it to his Diſciples in the 11. and 12. verſes. In the Rule it ſelfe, note two points; firſt, the parties bleſſed: ſecondly, wherein their bleſſednes conſiſts. The parties bleſſed, are they *which ſuffer perſecution for righteouſneſſe ſake.* *Perſecution* properly ſignifieth purſuit, ſuch as one enemie maketh after an other; but here the word muſt be taken generally, for all kinde of perſecution whatſoeuer. Now becauſe it is a paradoxe, & abſurd in humane reaſon, to thinke him bleſſed, that for any cauſe is perſecuted; therefore Chriſt to verefie the truth hereof, repeats the ſame Rule in the next verſe, where alſo he expounds euery parcell thereof, wherewith I will content my ſelfe, becauſe Chriſt is the beſt interpterer of his owne words.

In the 11. verſe therefore Chriſt ſets downe three things, all pertaining to the true expoſition of this Rule: 1 Firſt, he explaines more particularly the parties that be bleſſed; ſaying to his Diſciples, *Bleſſed are yee.* In the beginning of the Chapter, we heard, that hee caſt his eies vpon them, and ſpake vnto them; and now here he doth the like againe: and therefore this Rule muſt not be vnderſtood of all men in the world that ſuffer, but of all Chriſts true Diſciples; and generally it is not true, for the heathen and infidels, doe often ſuffer for good cauſes, and yet remaine infidels, without the true God, and ſo are not bleſſed. Againe, a Chriſtian profeſſor may giue vp his life in a good cauſe, yet not of loue to God or his truth, but vpon ambition; and ſo not be bleſſed: for [a] *though I giue my bodie to be burned, yet wanting loue, it profiteth mee nothing.* 2 Secondly, Chriſt expoundeth particularly, what hee meaneth by perſecution, naming three parts thereof; firſt, *ſlandering and reuiling*, which is the perſecutiõ of the tongue: Thus the Iewes perſecuted the Apoſtles, ſaying, [b] they were *drunke, or full of ſweet wine:* Thus *Feſtus* perſecuted *Paul*, making him [c] *madde, or beſide himſelfe.* Secondly *perſecution*, meaning hereby (as the word doth properly ſignifie) firſt, *purſuite*, ſuch as one enemie maketh after another, when he ſeekes to ſpoile him of his goods, or of his life: ſecondly, the *bringing a man vnto the Barre*, and there of malice to accuſe and arraigne him: thirdly, *euill ſpeaking with lying*, when as men of purpoſe be without cauſe malitiouſly carried thereunto, as when the Iewes called *Chriſt a* [d] *Samaritan, that had a deuill:* and ſaid that [e] *he caſt out deuils by Belzebub the prince of deuils*; and thus were the Chriſtians in the Primitiue Church perſecuted, beeing malitiouſly accuſed for *killing their own children*, for *worſhipping the head of an aſſe*, for *inceſt*, and ſuch like. To theſe three kinds of perſecutions, S. *Luke* Chap. 6.22. addes a *fourth*; namely, *hatred:* and a *fift*, called *ſeparation*, whereby men were excommunicated, and caſt out of the Temple and Synagogues, for Chriſts ſake & his Goſpels. Theſe are the ſeuerall kinds of that perſecution, for the enduring whereof, Chriſt pronoũceth men bleſſed, verſ. 10. whereof Hatred is the root, and the reſt are branches. 3 Thirdly, Chriſt laies downe the cauſe, for which this perſecution ſhall be inflicted; namely, *for my ſake:* or as S. *Luke* ſaith, *for the ſonne of mans ſake:* which expoundeth this phraſe, for *Righteouſneſſe ſake*, v. 10. to wit, for profeſſing, beleeuing, & maintaining the doctrine of the Goſpel taught by Chriſt, touching remiſſion of ſinnes, and life euerlaſting, to them that beleeue.

Tertul. apol. cap. 7. & 16.

Gods church muſt be afflicted.

*The vſes in generall:* We ſee that Chriſt vrgeth this Rule of bleſſedneſſe more largely then the former: this he doth for ſpeciall cauſe; firſt, hereby he would teach his Diſciples, and vs in them, that it is the will of God, his Church in this world ſhould be vnder the croſſe, in ſuch affliction and perſecution, as their blood ſhould be ſought, for the maintenance of the faith. And this hee will haue to be the ſtate of his Church for ſpeciall cauſes: Firſt, that the members thereof, by their afflictions, may be acquainted with their owne wants and infirmities, which they would not much regard, if they were freed from the croſſe. Secondly, that by affliction they may be kept from many grieuous ſinnes, into which they would fall, if they liued in peace. Thirdly, that others ſeeing the correction of the Church for ſinne, might learne thereby to hate and auoide ſinne: and laſtly, that the Church might glorifie God, in a conſtant and couragious maintenãce of his truth vnto death; for euen in perſecution is Gods truth preſerued againſt the reaſon of mans wiſdome, *patient ſuffering for the truth, beeing faithfull witnes-bearing thereunto.*

Luk. 6.13.

Secondly, Chriſt had newely called the Twelue out of all his Diſciples, to be Apoſtles; whereupon they might thinke, that they ſhould be aduanced to ſome outward honour, eaſe, & peace: but Chriſt hereby calles them from that conceit, and puts them in mind of affliction, which ſhould befall them in time to come; that when it came, they might the better indure it. And thus he prepares all Churches to ſuffer affliction; yea, and we our ſelues, muſt hereby learne in time of peace, to prepare our ſelues againſt the day of triall, becauſe his will is, *that whoſoeuer would liue godly in Chriſt Ieſus muſt ſuffer affliction.*

Thirdly, hereby Chriſt intends to lay a groũd of comfort to his diſciples in their perſecution, by a plaine and full declaration of their happineſſe that ſuffer for righteouſneſſe ſake, in that they haue ſure title to the kingdome of heauen; out of which eſtate no ſound comfort can be had. And this ſame muſt we lay vp in ſtore, againſt the time to come: for we liue now in peace by Gods mercie, but we know not how long it will continue; we haue beene threatened and dangerouſly aſſaulted by our enemies many a time, beſide the rodde of God ſhaken with his owne hand againſt vs; and we may not thinke our peace will laſt alwaies, but ſeeing our ſinnes increaſe, we may be ſure our ioy & peace will one day be turned into ſorrow: and therefore it will be good to haue this Rule engrauen in our hearts, that *they are bleſſed which ſuffer for righteouſneſſe ſake.* If therefore tribulation come for the defence of the Goſpel, we muſt haue recourſe to this promiſe of bleſſednes, and that will be our comfort.

The world hates Gods Church: and why?

*More particularly:* In the words of this Rule, *Bleſſed are they, &c.* Chriſt would ſet vs ſee that deadly hatred which the world beares vnto Gods Church; for ſo much the word (*perſecute*) importeth: The reaſons of this hatred may be theſe; 1 Firſt, the Church of God in the miniſterie of the Goſpel, ſeekes the ruine of the deuils kingdome, who is the Prince of the world; the

[a] 1. Cor. 13.3

[b] Act. 2.13.

[c] Act. 26.24.

[d] Ioh. 8.48.

[e] Luk. 11.15

deuill therefore rageth, and inflames the hearts of his inſtuments, with mallice againſt Gods Church, that they may perſecute and quite deſtroy it, if it were poſſible. 2 Secondly, Gods Church is a peculiar people ſeuered from the world in profeſſion, doctrine, and conuerſation, and therefore the world hates them, Ioh.15. 16. And this very point may ſerue to ſtay our hearts, when we ſhall be perſecuted for the profeſſion and embracing of the Goſpel of Chriſt; for the world doth hate Gods Church, and will doe to the end: there muſt be enmitie Gen.3. betweene the ſeed of the ſerpent, and the ſeed of the woman; *as then he that was borne of the fleſh, perſecuted him that was borne after the ſpirit, ſo is it now.* Gal.4 29.

Secondly obſerue, that this hatred of the world, is not onely againſt the members of Gods Church, but euen againſt Chriſts holy religion; ſo Chriſt ſaith, *for my ſake*: or *for my Religions ſake.* This is to be marked as a moſt excellent argument to perſwade our conſciences, that the Goſpel of Chriſt which we profeſſe, is the true and bleſſed doctrine of God, becauſe the wicked world doth alwaies hate it; yea, it hateth vs alſo for the Goſpels ſake: now if it were a doctrine of men, it would fit their natures well, & they would loue it, for the world doth loue his owne. Ioh.15.19.

2. Caueats about flight in perſecution.

Thirdly, if they be bleſſed that ſuffer perſecution, then how may any man lawfully flie in perſecution? *Anſwer.* A man may flie in perſecution with good conſcience, theſe two things obſerued: firſt, that he be not hindred by his particular calling: ſecondly, that he hath liberty offered by gods prouidence to eſcape the hands of his enemies. The intent of this verſe, is not to forbid flight, but to comfort ſuch as are in perſecution, and cannot eſcape: for the word ſignifieth ſuch perſecution, as is by purſuite and oppreſſion, which cannot be auoided.

Laſtly, ſeeing they are bleſſed that ſuffer for righteouſneſſe ſake, Whether are they alwaies curſed that ſuffer deſeruedly for an euill cauſe, for the cōtrarie reaſon is in cōtraries? *Anſ.* They are alwaies accurſed, ſaue in one caſe; to wit, vnleſſe they repent for their vnrighteouſnes, for which they are afflicted; but by true repentance they become bleſſed. The thiefe vpon the croſſe had liued in theft, and was therefore attached, condemned, and crucified, and ſo he ſuffered for vnrighteouſneſſe; but yet he was ſaued, becauſe he repented, and beleeued in Chriſt.

It is added, *for righteouſneſſe ſake:* In this clauſe we are taught a ſpeciall leſſon; namely, that when God ſhall lay vpon vs any affliction or perſecution; as impriſonment, baniſhment, loſſe of goods, or of life it ſelfe; we muſt alwaies looke that the cauſe be good, and then ſuffer willingly. This is a neceſſarie Rule, for we muſt ſuffer affliction either publikely or priuately if we will liue godly in Chriſt Ieſus. Now it is not the puniſhment, but the cauſe that makes a Martyr: and to this purpoſe *Peter* ſaith, [f] *Let none of you ſuffer as a Murtherer, a Thiefe, or a buſie-body; but if any man ſuffer as a Chriſtian, let him not be aſhamed, but glorifie God in this behalfe:* and therefore we muſt be ſure the cauſe be good; yea this we muſt looke vnto in our particular priuate croſſes.

Verſe 11. *Bleſſed are ye when men reuile you, and perſecute you, &c.* In handling the former verſe, we ſhewed the meaning of theſe words, and how they ſerue to expound the former Rule. The point here to be obſerued is this, That *to reuile & ſlander*, yea (as *Luke* ſaith) to *hate* a man for a good cauſe, eſpecially for religion, is perſecution: which ſhewes how fearefull the common ſinne of the age is, whereby men reuile their brethren, with baſe and odious tearmes, becauſe they ſhewe ſome care to pleaſe God, and to adorne their profeſſion by a godly life. But thou art a perſecutor whoſoeuer thou art that vſeſt this, and therefore repent and leaue it, for it is a preparation to a greater ſinne in this kinde, and moſt odious in Gods ſight, as the puniſhment hereof declares, Gen. 21.9, 10. with Gal.4. 29, 30.

S. Luke addes a ſecond word, *And when they ſeparate you,* Luk.6.22. whereby is meant excommunication out of the Temple and Synagogue; a puniſhment which Chriſt foretold ſhould befall his diſciples. This cenſure was put in execution in their Synagogues: for beſides the adminiſtration of ciuill Iuſtice, Eccleſiaſticall matters were there handled. Now marke what Chriſt ſaith, Though excommunication bee mine owne ordinance; yet *bleſſed are you when men excommunicate you out of the Temple and Synagogues, for my names ſake*: where hee maketh excommunication a kinde of perſecution, when it is denounced againſt men for righteouſneſſe ſake.

1 Here then we may learne, what to thinke of the *Popes Bulls*, whereby he excommunicates Kings and Queenes, and particular Churches, for denying ſubiection to his chaire: namely, that they are the deuils inſtruments, wherewith Gods children are perſecuted; and that all ſuch as are thus excommunicated, for defending the truth of the Goſpel, are bleſſed: for excommunication is not the inſtrument of a curſe to them that ſuffer it for good cauſe. 2 Secondly, hence we learne, that excommunication abuſed againſt Gods word, is no powerfull cenſure, though in it ſelfe, beeing vſed according to gods ordinance, it be a moſt terrible thunderbolt, excluding a man in part, from the Church, and from the kingdome of heauen: and therefore all Churches muſt ſee, that this cenſure be not abuſed, for the abuſers of it incurre the danger of the curſe, and not they againſt whom it is vniuſtly pronounced.

V.12. *Reioyce and be glad, for great is your reward in heauen: for ſo perſecuted they the Prophets which were before you.*

Here Chriſt drawes a concluſion from the

[f] 1.Pet.4.15

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A former Rule; for hauing ſaid in generall, *that they which ſuffer for righteouſneſſe ſake are bleſſed*, v.10. and applied it in particular to his Diſciples, ver. 11. hereupon hee inferres, that they muſt reioyce in affliction, euen then, or as (*Luke* [g] ſaith) *in that day*: yea, they muſt *be glad*; which word ſignifieth exceeding ioy, ſuch as we vſe to expreſſe by outward ſignes in the bodie; as skipping and dauncing; ſuch as [h] *Dauid* vſed to teſtifie his ioy, for the returne of the Arke of God to his citie. This is a moſt worthy concluſion, often vrged and commended vnto vs in Scripture: Iames 1. 2. *Brethren, count it exceeding great ioy, when yee fall into diuerſe temptations*. Rom. 5. 3. *We reioyce in tribulation, knowing that tribulation bringeth forth patience*: and, Act. 5. 41. *The Diſciples reioyced, that they were counted worthy to ſuffer rebuke for the name of Chriſt*.

[g] Luk.6.23. ἀγαλλιᾶσθε.

[h] 2.Sam.6. 14.16.

B Here wee learne then, that Gods Church and people, that ſuffer in a good cauſe muſt reioyce and be glad: This muſt be remembred, for we haue bene many times in great danger of our enemies for the Goſpels ſake: and it may pleaſe God to leaue vs in their hands, for our manifold ſinnes, and great abuſe of his heauenly bleſſings: which if he doe, what muſt be our behauiour? muſt we be ſwallowed vp with ſorrow and griefe? no, but humbling our ſelues for our ſinnes, we muſt remember for what we doe ſuffer, and reioyce and be glad in that behalfe; for though our outward man periſh, yet the inner man ſhall be reuiued.

C Now becauſe it is a hard thing to reioyce in grieuous afflictions, therefore Chriſt doth giue two reaſons to mooue them hereunto; firſt, from the Recompenſe of reward after this life, in theſe words, *for great is your reward in heauen*. This point I haue handled heretofore, and therefore I will here onely ſhewe how the Papiſts abuſe this text, to prooue the merits of mans workes of grace; for hence they reaſon thus, ~~*Where there is a reward, there is merit*~~: *But in heauen there is a reward for mans works of grace: and therefore in this life, there is merit by them.* D To this it is anſwered diuers waies: I will touch the heads of the principall. 1 First, the word *reward* muſt not be vnderſtood properly, but figuratiuely; for Chriſts ſpeech is borowed from labourers, who after they haue done their worke, doe receiue their wages, which is the reward thereof: euen ſo, after Chriſts diſciples and ſeruants haue ſuffered afflictions for the name of Chriſt, at the end of this life they ſhall receiue life euerlaſting. 2 Secondly, when wee read of wages and reward in Scripture, we muſt not dreame of any thing due by right of debt and merit, but conceiue thereby, that which is giuen by promiſe, and of meere mercie; like as when an earthly Father promiſeth to his ſonne, to giue him this or that thing, if hee will learne; ~~now the Fathers~~ gift is not merited by the child, but is freely giuen, the more to incite the childe to learne his booke. 3 Thirdly, if we vnderſtand reward properly; then we muſt referre it, not to our ſufferings, but to the ſufferings of Chriſt: for there is no proportion betweene our ſufferings, and life eternall: *the afflictions of this preſent life, are not worthie of the glory which ſhall be ſhewed vnto vs*, Rom.8.18.

Reuel.2.

Rhemiſts on this verſe.

The ſecond reaſon is taken from the example of the auncient Prophets; *for ſo perſecuted they the Prophets which were before you*. In this Reaſon, Chriſt intendeth two things; Firſt, to teach his Diſciples and vs, that perſecution for good cauſes, is no new or ſtrãge thing: Secondly, to comfort his Diſciples and ſeruants in their ſufferings; for that thereby, they ſhould bee made conformable to the ancient worthy Prophets, who were of old renowned among men, and are now glorified of God in heauen. Hereto we muſt compare the words of *Luke* ſpoken to the ſame purpoſe: [i] *for after this manner did the Fathers to the Prophets*. By *Fathers* we muſt needs meane the auncient people of the Iewes, for here he ſpeaketh to his Diſciples and others that were Iewes by nation. Now hence obſerue a ſtrange point; to wit, that the auncient Prophets, who were moſt worthie men of God, were perſecuted in their times, not ſo much by forrainers and enemies to religion, as by thoſe that were outwardly members of the Church of God, and profeſſors of religion. This may ſeeme ſtrange, that men liuing in Gods Church, ſhould growe to this height of impietie, to become perſecutors of Gods Saints: but Saint *Stephen* giueth the reaſon hereof; namely, their [k] *hard hearts*, whereby *they reſiſted the holy Ghoſt in the miniſterie of the word*; for which God left them to themſelues, ſo as they ran headlong to this height of impiety, to perſecute Gods deereſt ſeruants. The like we may ſee in theſe our daies; ſome that haue beene profeſſors, after long hearing, breake forth into open Atheiſme, calling this into queſtion, whether there be a God: and among others there is alſo to be ſeene as vile crueltie and oppreſſion in their particular dealings, and as abhominable filthineſſe, as is to be found amõg the heathen, and Idolaters: all which, & many other enormious ſinnes proceed from this; that though men profeſſe religion, yet they denie ſubiection to the Goſpel preached, ſo as it is not in them a word of power: for which cauſe, God in his iuſtice giues them vp to hardneſſe of heart, to commit ſinne without remorſe. And therefore if we would eſcape the fearefull iudgement of a reprobate ſenſe, let vs labour with feare and trembling, to become obedient to the word which we heare; for if we doe not glorifie God in the meanes wherein he offers grace and mercie, God will be ſure to glorifie himſelfe in our deſerued confuſion.

[i] Luk.6.23.

[k] Act.7.51.

## V. 13. *Ye are the ſalt of the*

earth:

## *earth : but if the ſalt haue loſt his ſauour, &c.*

A In this verſe and the reſt, to the 16. Chriſt propoundeth the *ſecond branch of his ſermon*, touching the office of the Apoſtles, and in them, of all Miniſters; wherein, his intent is to mooue them to diligence in preaching the will of God to all people.

The Coherence of this part with the former, ſtandeth thus: Chriſt had ſhewed before in diuers precepts, that many are bleſſed, whereupon, ſome might aske, how they ſhould attaine to this happines, and to thoſe graces of B the Spirit, which make them fit for that eſtate? Chriſt here anſwers, that the preaching of the Goſpel is the principall meanes to worke in their hearts thoſe graces, to which true happines is promiſed. And becauſe it is an excellent priuiledge to bring men to this eſtate, therefore he exciteth his diſciples to diligence in this Miniſterie by two Reaſons, drawne from the properties of this worke, and propounded in two ſimilitudes: The firſt is taken from *ſalt*, in theſe words: *ye are the ſalt of the earth:* and amplified in the words following, to the ende of the verſe. The ſecond is drawne from *light*, ver. 14. 15.

For the firſt; *yee are the ſalt of the earth: yee*, that is, you whom I haue called to be Apoſtles, C and ſet apart for the worke of the Miniſtery, *are ſalt*; not properly, but by reſemblance; yet not in regard of their perſons, but of their miniſterie; becauſe hereby they were to ſeaſon men for God, and to make them ſauourie both in heart and life: *of the earth*; not of Iudea onely, but of the whole world, as may appeare by their commiſſion, Math. 28. 19. *Goe therefore and teach all Nations.*

Frō this deſcription, both Miniſters, & people, may learne their dutie. *Firſt for Miniſters:* by this title of *ſalt* heare giuen vnto them, Chriſt would teach them, firſt, how they ought to diſpenſe the word of God, both Law and Goſpell; namely, ſo as they labour therein to expreſſe the properties of ſalt, whereto Chriſt alludeth in his Title; Now the properties of D ſalt, applied to rawe fleſh, or freſh wounds, are principally three; Firſt, it will bite and fret, being of nature hot and drie: Secondly, it makes meats ſauourie vnto our taſte: Thirdly, it preſerueth meats from putrifaction, by drawing out of them ſuperfluous moiſtneſſe. The Apoſtles therfore and other Miniſters being ſalt, muſt not onely in generall deliuer the word of God vnto the people; but withall applie the ſame particularly vnto mens hearts and conſciences, as ſalt is applied vnto meat: And that for three endes; firſt the Law muſt be applied, to rip vp mens hearts, to make them ſee their ſinnes; it muſt fret and bite them by the curſe thereof, to cauſe them to renounce themſelues, and to crie with the Iewes, [l] *Men and brethren what ſhall we doe?* Secondly, the Goſpell muſt be preached, that men feeling their corruption, like rottennes in their ſoules, may by the bleſſing of the ſpirit be thereby ſeaſoned with grace, and ſo reconciled vnto God, & made ſauourie in his ſight. This is the end of the Miniſterie, 2. Cor. 5. 20. *We are Embaſſadours for Chriſt, as though God did beſeech you through vs, we pray you in Chriſts ſteed, that you be reconciled vnto God.* Thirdly, both the Law and the Goſpel muſt bee continually diſpenſed, that thereby ſinne and corruption may be daiely mortified and conſumed both in heart and life; euen as ſuperfluous humours are dried vp by ſalt; And this is the right diſpenſing of Gods word: for euery diſcourſe vpon a text of Scripture is not preaching, but he that ſo expoundeth and applyeth the word, that his miniſterie may be ſalt vnto his hearers, he it is that preacheth the word indeede.

Miniſters muſt ſeeke to expreſſe the properties of ſalt.

Secondly, Chriſt calling his Diſciples ſalt, teacheth them and all miniſters, that they themſelues ought firſt to be ſeaſoned by the word: for how can they fitly ſeaſon others by applying this ſalt vnto their conſciences, who neuer felt the biting of it vpon their owne? He that is vnſeaſoned himſelfe may ſpeake Gods word, which God may bleſſe to the good of others: but yet in reſpect of himſelfe, it is a riddle which cannot be vnderſtood.

Thirdly, this Title giueth good direction to euery Miniſter for his manner of preaching: for if the word of God alone be that ſauoury ſalt, wherewith mans heart is ſeaſoned for the Lord, then it ought to be diſpenſed purely and ſincerely, without the mixture of humane inuentions. This was *Pauls* care, [m] *my word & my preaching* (faith he) *ſtood not in the entiſing ſpeach of mans wiſedome, but in plaine evidence of the ſpirit and of power; that your faith ſhould not be in the wiſedome of men, but in the power of God.* Experience teacheth vs that ſalt by mixture with other things looſeth of his fauour: and ſo it is with the word: Indeede there is a place for Arts and tongues, and humane learning with euery diſpenſer of the word, wherein he may vſe them with great commendation, to witte in his priuate preparation: but not in the publique diſpenſation whereby he ſeaſoneth mens hearts vnto God; that the word of God alone muſt doe, for to it alone belongs the promiſe of the ſpirit. *Iſay.* 59. 21. And therefore he muſt vſe great diſcretion in this miniſterie, and labour ſo to ſpeake that the ſpirit may take delight to accompany the ſame.

Fourthly, this Title teacheth all Gods Miniſters by patience to poſſeſſe their ſoules, when the wicked doe fret and fume againſt them for their miniſterie; for this is a teſtimonie that their miniſterie is ſalt, and bites their corrupt conſciences as it ought to doe: therefore they are to goe on with chearefulnes, endeauouring more and more to ſeaſon their hearts herewith.

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[l] Act. 2. 37.

[m] 1. Cor. 2. 4. 5.

*Secondly*, the people of God that heare his word, may learne good inſtruction from this Title: firſt, hereby euery one may ſee what he is by nature, namely, like vnto fleſh ſubiect to corruption, nay, as vnſauory fleſh, and ſtinking carion in the noſtrels of God; for els what needed this ſalt? This therefore muſt mooue vs to lay aſide all pride of heart, whereby we thinke highly of our ſelues: yea, we muſt become baſe and lowely in our owne eies, in regard of the vnſauourie taſt of our naturall corruption, elſe we ſhall neuer feele the ſeaſoning vertue of Gods holy Miniſterie.

Secondly, euery one muſt hereby learne to ſuffer the word of reproofe, whereby his heart and conſcience may be ripped vp, and his ſores of ſinne diſcouered: when we haue a cut or a wound in our fleſh, we can be content to put ſalt vpon it, to drie vp the noyſome humours, that otherwiſe would corrupt; now can we endure the ſmart of ſalt for the health of our bodies, and ſhall we not much more ſuffer the word of God to rip vp our ſinnes, and to mortifie the ſame, for the ſaluation of our ſoules?

Thirdly, euery one muſt giue all diligence to bee ſeaſoned throughout, with this heauenly ſalt, that the thoughts of his heart, the words of his mouth, and the actions of his life, may be all ſauourie and acceptable vnto God in Chriſt; yea, in his conuerſation with men, hee muſt labour to ſhewe the power of this ſeaſoning: Coloſſ. 4. 6. *Let your ſpeech be gratious alwaies and powdred with ſalt:* that is, ſeaſoned by the word, that it may ſauour of grace, to thoſe that here vs. If we liue vnder the Miniſterie of the word, and be not ſeaſoned therewith, our caſe is dangerous; for therein it is of the nature of ſalt, which cauſeth barrenneſſe, where it ſeaſoneth not: as we may ſee in the practiſe of *Abimelech*, who ſowed [n] *ſalt in Shechem, to make the ground barren, and the place deſpiſed.*

[n] Iudg 9.45.

*But if the ſalt haue loſt his ſauour, wherewith ſhall it be ſalted: it is thenceforth good for nothing, but to be caſt out, and troden vnder the foote of men.* Here Chriſt amplifieth the former reaſon, whereby he mooued his Apoſtles to fidelitie and diligence in their Miniſterie, by the danger of the contrarie infidelitie, which is as vnſauourie ſalt, incurable and vnprofitable, and ſo ſubiect to a fearefull curſe; and therefore (ſaith Chriſt) you had neede to bee faithfull in ſeaſoning the world by your Miniſterie. In this amplificarion we may obſerue foure points: Firſt, the ordinarie ſinne that doth accompanie the calling of the Miniſterie. Secondly, the danger of this ſin. Thirdly, the vnprofitablenes of ſuch a Miniſterie. Fourthly, the iudgement of God due vnto it.

*I. Point.* As other callings haue their ſeuerall faults, ſo hath the calling of a Miniſter, noted in theſe words; *if the ſalt haue loſt his ſauour, &c.* Salt is ſaid to become vnſauourie, when it looſeth that vertue and acrimonie which it hath in ſeaſoning that fleſh on which it is caſt. Now Miniſters are as vnſauourie ſalt, when they become vnprofitable in their Miniſterie, and either doe not, or cannot diſpenſe Gods word, for the ſeaſoning of mens ſoules, that they may be acceptable to God, and reconciled vnto him in Chriſt. In this calling there be eſpecially foure kinds of vnſauourie ſalt; 1 Firſt, the *blind watch-men* that haue not knowledge; [o] and *dumb dogges that cannot barke:* that is, ſuch as either cannot, or if they can, will not diſpenſe Gods word, for the ſaluation of mens ſoules. 2 Secondly, *Hereticall Teachers*, who preach falſe and damnable doctrine, ſuch as doth not ſeaſon, but poiſon and deſtroie the ſoule: ſuch were the falſe Prophets among the Iewes, who enticed to Idolatrie: Deut. 30. 1, 2. and the falſe Apoſtles, and Heretiks in the Primitiue Church, [p] *whoſe words did fret as a canker, and deſtroyed the faith of many.* And ſuch are the *Romiſh teachers* at this day, and the Ieſuits and Seminaries among vs, who though they be qualified with many good gifts of learning, yet by mingling the word of God with their owne inuentions, and humane traditions, they raſe the foundation, they become vnſauourie ſalt, and hereticall Teachers. And here by the way, who cannot but wonder, that ſtudents in Diuinitie, ſhould ſo much affect the Poſtils and Comments of Friers and Popiſh writers, as they doe? doubtleſſe it argueth that the word of God hath not ſeaſoned their hearts; for where ſuch vnſauourie ſalt hath reliſh, the wholeſome doctrine of Gods word hath neuer ſeaſoned. 3 Thirdly, they are vnſauourie ſalt, who teach true doctrine, but yet *miſapplie* the ſame. Many ſuch were in the Church of the Iewes in the daies of [q] *Ieremie* and [r] *Ezekiel*, who much complaine of *ſowing pillowes vnder the elbowes of the wicked*, by preaching peace vnto them, when they ſhould haue called to repentance by the diſcouerie of their ſinnes, and denunciation of Gods iudgements: as alſo, *for making ſad the hearts of thoſe, whom God hath not made ſadde:* And ſuch are thoſe at this day, who haue ſmooth tongues, in reſpect of ſinne, and yet are full of bitter inuectiues againſt the better ſort. By this manes the word of God looſeth his acrimonie and ſharpneſſe, whereby the wicked ſhould be awaked out of their ſlumber of ſecuritie, and the godly further ſeaſoned, and made more acceptable vnto God. 4 Fourthly, they are vnſauourie ſalt, who though they teach the truth, and generally applie it well, doe yet lead vngodly and ſcandalous liues: for an offenſiue and vnſauourie conuerſation in the Teacher, doth hinder the ſeaſoning vertue of the word of his Miniſterie in the hearts of the people; and his doctrine cannot ſo much edifie, as his courſe of life deſtroyeth, becauſe naturall men regard not ſo much what is ſaid, as what is done. This beeing ſo, all Gods Mini-

Foure kinds of vnſauoury Miniſters.

[o] Iſa.56.10.

[p] 2.Tim.2. 17,18.

[q] Ier.23. 16,17.

[r] Ezek.13. 10.22.

ſters; and thoſe alſo that deſtinate themſelues to this calling, muſt haue ſpeciall care, ſo to be qualified for this worke, and ſo to preach the word of God, that it may be ſauourie in the hearts and conſciences of them that heare it. This is a matter of great importance, as well in reſpect of the Miniſter, as of the people; and thus ſhall it appeare, that they are not onely no vſauourie ſalt, but euen ſuch as doe ſeaſon others.

*II. Point.* The danger of this ſinne, in beeing vnſauourie ſalt (that is vnfaithfull in the Miniſterie) is very great, noted in theſe words; *wherewith ſhall it be ſalted?* Some referre this ſalting to the earth, as if Chriſt had ſaid, wherewith ſhall the earth be ſalted; but it doth more truely belong to the ſalt it ſelfe, as Mark.9.5. *Salt is good, but if the ſalt be vnſauourie, wherewith ſhall it,* that is, *the ſalt it ſelfe, be ſeaſoned?* Againe, the interrogation *wherewith,* imports a vehement deniall; as if Chriſt ſhould ſay, If ſalt once looſe his naturall propertie of ſaltneſſe, it can neuer be recouered: now vnfaithfull and vnprofitable Miniſters, are vnſauourie ſalt; and therefore their danger is exceeding great. And yet the compariſon muſt not ſo be vrged, as thereby to prooue the ſtate of Miniſters to be incurable, if they once become vnfaithfull: but Chriſts meaning is, to ſhew that vnprofitable Miniſters are very hardly, or ſeldome euer made ſauourie againe; at leaſt, if formerly they haue beene faithfull, and after haue fallen from it. That this is the true meaning, may thus appeare; for notes of negation in [e] Scripture, doe not alwaies import an abſolute deniall; but ſometime they are put to expreſſe great difficultie, and to ſhew things that ſeldome come to paſſe, Matth.23.33. *O generation of vipers, how ſhould you eſcape the damnation of hell?* that is, very hardly: And ſo where it is ſaid, that *Dauid did not decline from the way of the Lord, ſaue in the matter of Vriah:* that is, *very ſeldome:* for he ſinned grieuouſly in [f] *numbring the people:* ſo Matth.13.57. *A Prophet is not without honour* (that is, very ſeldome) *ſaue in his owne countrie;* for ſometime he may be diſhonoured elſewhere; and ſometime alſo, haue honour in his owne countrie: So in this place, this reſemblãce of incurablenes in vnfaithful Miniſters, muſt be vnderſtood, of great hardneſſe and difficultie; not of an impoſſibilitie, as experience alſo teacheth: for king *Salomon* was a Prophet of God, who by his adulteries and idolatrie, became wonderfull vnſauourie, and yet no doubt, he afterwarde recouered, and became ſauourie againe by true repentance, whereupon he penned the booke of Eccleſiaſtes: ſo *Peter* by his deniall of Chriſt, became vnſauoury; yet by Gods mercie, vpon his repentance, he was ſeſoned againe.

[e] as no: not: neuer: and interrogations importing deniall.

[f] 2.Sam.24.

This then is the danger, that Miniſters declining from fidelitie, doe ſeldome or hardly recouer: the reaſon is; Firſt, becauſe they want teachers to inſtruct them, as they inſtruct the people: Secondly, the word in them is vnſauourie which ſhould ſeaſon them, and ſo there is no other meanes to recouer them ordinarily. Goe through all ages, and obſerue the examples of falſe prophets in the old Teſtament, of falſe Apoſtles in the new, and of Archheretickes in the primitiue Church; and hardly ſhall you find any that repented: yea, marke ſuch Miniſters as in our age incline to poperie, and for the moſt part they become irreuocable. Hereby then euery Miniſter is taught to learne and practiſe Pauls leſſon to Timothie, *To take heed vnto himſelfe, and vnto learning, continuing therein, fighting a good fight, hauing faith and a good conſcience.* Theſe things Paul doth notably vrge in that Epiſtle, giuing good direction to attaine thereunto: 1.Tim. 4.13. 14.16. and 6. 11,12.

*III. Point.* The vnprofitableneſſe of vnfaithfull Miniſters, expreſſed in theſe words; *It is thenceforth good for nothing:* that is, as vnſauourie ſalt, becomming vnfit to ſeaſon meate, is good for nothing; (for caſt it on the ground, it makes it barren; nay, caſt it on the dung-hill, and it hurts that alſo which otherwiſe ſerues for good vſe:) ſo is it with Miniſters that become vnfaithfull, they are of all other moſt noyſome both to the Church and commonwealth; for Gods curſe is vpon them, and they are good for no ſocietie. This might be declared by many examples, of ſuch as hauing fallen to Poperie, from our Miniſterie, haue after prooued not onely deadly enemies to our Church, and to the truth, but the rankeſt Rebels and Traitors vnto our Prince and State, of all others.

*Queſtion.* Whether may ſuch Miniſters as become vnſauourie ſalt, by making Apoſtacie from the truth (as if a proteſtant Miniſter become a Maſſe-prieſt) be reſtored againe into the Miniſterie of Gods Church, vpon their repentance? *Anſwer.* Some be of mind, that they may not be receiued at all into the Miniſterie, after ſuch apoſtacie: but I finde nothing in the Scripture, which ſhould hinder their reſtitution, if their conuerſion vnto God, and to his truth, may appeare to be true & vnfained. It is alledged, that the *Prieſts* vnder the law, falling to Idolatrie, [t] were for euer debarred from the Prieſts office? *Anſwer.* That was for ſpeciall cauſe; for the Prieſts were types of Chriſt, and their outward holineſſe ſhadowed out the perfect integrity & holineſſe of our Sauiour Chriſt; for which cauſe there was none choſen to the Prieſts office, who had any blemiſh in his body. Now by ſuch open Idolatrie, they diſabled thẽſelues from beeing figures of Chriſt, and therefore were reiected. Againe, we find that inferiour officers, were not debarred from their office in the Sanctuarie, though they committed idolatrie, as the Prieſts did. It is ſaid againe, that a Miniſter muſt be vnblameable; but a Maſſe-prieſt cannot be vnblameable. *Anſw.* Without true repentance none is vnblameable; but by

[t] Ezek.44. 12,13.

true repentance, euen a Maſſe-prieſt may become vnblameable. But ſuch as fall away, become vnſauourie ſalt, which cannot be made ſauourie againe? *Anſ.* By the power of God it may; and ſo may an vnfaithfull Miniſter thorough Gods mercie be renued by repentance, and become profitable in the Church.

*IV. Point.* The curſe and puniſhment of vnſauourie ſalt: *It is caſt out, and troaden vnder foote of men:* whereby Chriſt ſignifieth, that vnfaithfull and vnprofitable miniſters, ſhall be condemned both of God and man: Hoſ.4.6. *Becauſe thou haſt deſpiſed knowledge, therefore alſo will I deſpiſe thee.* Mal.2.9. *Therefore haue I made you to be deſpiſed and vile, before all the people; becauſe ye kept not my way, but haue been partiall in the Law.* See the ſigne of the Lords contempt, in his fearfull iudgements vpon them; as on *Nadab* and *Abihu*, Leuit.10.1,2. *Hophni* & *Phinehas*, 1.Sam.2.34. And though they may eſcape his hand in this life, yet will Chriſt at his comming, [u] *cut them off, and giue them their portion with Hypocrites, where is nothing but weeping and gnaſhing of teeth.*

[u] Matth.24.48,49,50.

The conſideration whereof, muſt mooue all Miniſters to beware of vnfaithfulneſſe in their calling, leaſt the curſe of vnſauourie ſalt light vpon them. The Carpenters who builded *Noahs* Arke, were themſelues drowned in the flood; becauſe neither *Noahs* preaching, nor their owne working did mooue them to repentance: And the like iudgement will befall vnfaithfull Miniſters; though they haue the name of ſuch as ſhould ſeaſon others, yet becauſe of their vnfaithfulneſſe, they become vnſauourie; God himſelfe at length will caſt them out, and tread them vnder foote. If this were laid to heart, as it ought to be, it would driue many from their idleneſſe, vanitie, and couetouſneſſe, whereby they become vnſauourie vnto God.

**V.14. Ye are the light of the world: a Citie that is ſet on a hill, cannot be hid.**

**15. Neither doe men light a candle, and put it vnder a buſhell, but on a candleſticke: and it giueth light to all that are in the houſe.**

**16. Let your light ſo ſhine before men, &c.**

Here Chriſt laieth downe the ſecond reaſon, to induce his Diſciples, and in them all Miniſters, to preach the word of God faithfully; as if he ſhould ſay; By calling you are the light of the world, and your condition is ſuch, that all your ſayings and doings are open to the eyes of men: therefore be carefull that ye glorifie God therein. The firſt part of this reaſon, is in theſe words; *Ye are the light of the world:* the ſecond is expreſſed by two compariſons, in the words following; *A citie that is ſet on a hill, &c.* the concluſion in the 16.v.

For the firſt part: *Ye are the light of the world.* If Miniſters be lights, why ſaith the Scripture, that *Iohn Baptiſt was not the light of the world?* Ioh.1.8. *Anſ.* There be two kinds of lights, Originall, and Deriued: Originall is that, which is the cauſe of all light; and ſo *Chriſt alone is the light of the world:* and in this ſenſe doth the Scripture denie *Iohn Baptiſt to be that light.* *Deriued light,* is that which ſhineth forth, but yet is receiued from an other; and ſo [x] *Iohn Baptiſt was a burning and a ſhining lampe:* ſo were the Apoſtles lights, [y] *for God that cauſed the light to ſhine out of darkeneſſe, ſhined into their hearts, to inable them to giue the light of knowledge in the face of Ieſus Chriſt.* And ſo muſt theſe words be vnderſtood, that whereas the world naturally ſits in darkneſſe, and in the ſhadow of death, the Apoſtles by the light of their miniſterie were to ſhine vnto them.

[x] Ioh.5.35.

[y] 2.Cor.4.6.

The vſe. Firſt, this title of *light* giuen to Miniſters, ſheweth the right vſe of the Miniſterie of the word. The whole world lieth in darkeneſſe, that is, in ignorance vnder ſinne, and ſo ſubiect to damnation by nature; now God hath ordained the Miniſterie of the word to be a light, whereby this ignorance may be expelled, and they brought to the knowledge of their ſinnes, and of the way that leadeth vnto life: Act.26.18. *Paul muſt preach, that both Iewes and Gentiles may come from darknes vnto light.*

Secondly, by this Title, Chriſt ſheweth how his word is to be handled; namely, ſo as it may be a light vnto mens minds and conſciences, to make them ſee their ſinnes, and their great miſerie thereby; then, to let them ſee the remedie from that miſerie, which is Ieſus Chriſt: and laſtly, to ſhew them that ſtraite way of obedience in all good duties to God and man, which God requireth in the life of a Chriſtian. Men may make long diſcourſes vpon a text of Scripture; but that onely is true preaching, which giues this light of knowledge to the mind and conſcience, which leadeth men to God.

Againe, the hearers of the word muſt be admoniſhed of their duties from this title. Firſt, if Miniſters be lights in regard of their Miniſterie, then euery hearer muſt ſo applie his heart vnto the preaching of the word, that it may enlighten his conſcience with the knowledge of his ſinnes, and of his miſerie by reaſon of them; as alſo, with the true knowledge of Chriſt, and of the will of God, which may guide him in obedience: otherwiſe, this holy ordinance, turneth to his deeper condemnation.

Secondly, euery hearer muſt learne *Pauls* leſſon, Eph.5.8. *Ye were once darkeneſſe, but now ye are light in the Lord, walke as children of the* *light:* that is, looke what the word teacheth, which is this light, that doe. When the time is darke, wherein we walke, we vſe torches and candles, that ſo we may ſee the right path: behold, the world is darkeneſſe, we therfore muſt labour to haue the word of God to be a light vnto our feete, in all the ſteppes of our callings wherein we liue; *for hee that walketh in the darke, knoweth not whither he goeth,* Ioh.12.35.

Laſtly, there be many that liue in ignorance, as blind, as though they had neuer heard of Chriſt; and though they heare the word preached, yet ſtill they remaine in darkeneſſe: but they muſt know, that their caſe is fearefull, for the Miniſterie of the word is *light:* they therefore hauing the benefit thereof, ought to be children of the light: and becauſe they are not enlightened, vndoubtedly a moſt fearefull iudgement of God is vpon them; for marke what *Paul* ſaith, [z] *If our Goſpel be hid, it is hid to thoſe that periſh, in whō the god of this world hath blinded the eies of their mind:* and therfore, ſuch perſons muſt labour to knowe and practiſe the ſpeciall grounds and duties of true religion, that ſo in conſcience they may be truly aſſured, that the word of God is becom their light.

[z] 2.Cor.4. 34.

The ſecond part of this reaſon, is this; *Your condition is ſuch, in regard of your calling, that all your ſayings and doings are ſeene of men:* and it is expreſſed by two ſimilitudes: Firſt, of *a citie ſet on a hill, which cannot be hid:* Secondly, of *a candle put on a candleſticke,* verſ. 15. And thus it dependeth on the former part: Whereas Chriſt had called his Diſciples the *light of the world;* they might take it for a matter of ſome outward renowne: Chriſt therefore tels them, that his intent herein, is not to giue them titles of praiſe, but to make thē acquainted with their hard condition, in which they were like to bee, by reaſon of their great and waightie calling; wherein they ſhould become ſpectacles to all the world: for thus hee ſaith, *A Citie that is ſet on a hill, cannot be hid,* but all that paſſe by may ſee it: and *a Candle lighted and ſet on a candleſticke, giueth light to all that are in the houſe;* euen ſo, you mine Apoſtles, by reaſon of your publike calling, ſhall haue all your ſayings and doings manifeſt to the eies of the whole world.

Becauſe both theſe ſimilitudes ſerue to expreſſe the ſame thing, therefore the points of inſtruction, which ſpecially concerne Gods miniſters, ſhall bee propounded from the ioynt ſcope of them both. 1 First whereas the condition of Gods miniſters is ſuch, to haue their whole conuerſation open and manifeſt to the eies of the world; therefore they eſpecially, aboue all others, (though it concerne euery man in his place) muſt haue care that their liues and conuerſations, both for ſayings and doings, be holy and blameles: for their place is ſuch, that by their well doing, they win many vnto the Lord; but by their bad conuerſation, they cary many a ſoule with them to deſtruction. 2 2. Hereby they muſt learne, not to thinke it ſtrange, if they lie open to manifold reproaches, and abuſes, more then any other ſort of men: for they, of all other, lie moſt open to the world; and if their conuerſation be godly, it is the more diſtaſtfull to the world: as *Cain hated Abel for his good workes,* 1.Ioh.3.12. 3 3. Hence it appeareth, that men in this calling, cannot without great ſinne, hide the gifts and talents which God hath giuen them: for they are as lighted candles, which muſt not be put vnder a buſhell. Sundrie men haue heretofore offended this way, as thoſe in the Primitiue Church, who beeing godly men, and well qualified for the Miniſterie, did yet withdraw thēſelues from publike ſocieties, to liue in ſolitarie places: for by their gifts they were excellent lights, and therefore they ought to haue ſhined forth to others. And at this day, they offend this way, that will not abaſe themſelues in their Miniſterie, to ſpeake plainely, to the meane capacitie of the ſimple: yea, they alſo put the light vnder a buſhell, who beeing fit for this Miniſterie, do ſpend their daies wholly in the Vniuerſities, except it be that they want a calling into the Church, and haue a lawfull calling for their ſtay in the Vniuerſities: and though men haue not ſuch meanes of calling forth, as were to be wiſhed, yet they that liue in Schooles of Learning, ought to ſhew themſelues willing to become lights abroad in the Church; ſaying with the Prophet *Iſaie,* when his lippes were touched with a cole from the Altar, [a] *Here am I, Lord, ſend me.* In a word, all perſons in this calling, that any way hide their gifts, are here blamed: for they are lights which ſhould not be hid.

[a] Iſa.6.8.

From theſe compariſons, wherein Chriſt ſets out the open ſtate of his Apoſtles to the viewe of the world, the Papiſts doe gather, *that the Church of God cannot be hid,* and therefore *viſibilitie* muſt needs be the note of a true church. But we muſt know, that Gods Church may ſometime lie hid, in regard of the word, and the Miniſterie thereof; as it did in the *daies of* [b] *Elias,* and in the time when Poperie ſpread it ſelfe ouer theſe Weſterne parts. Neither doth this place make ought againſt vs, for Chriſt here ſpeakes of his Apoſtles, and of their miniſterie properly, which could not be hid; and not of euery ordinarie Miniſter, who are not lights of all the world, as the Apoſtles were, but onely in their particular ſtanding. Secondly, the Miniſterie is a light, yet not alwaies ſhining to the whole world: and therefore it is added in the ſecond ſimilitude, that *it giueth light to them that are in the houſe:* that is, in the Church of God. And ſo in the darkeneſſe of Poperie, the Miniſterie of the Goſpel was hidde from the world, and yet it gaue ſome light to the hidden Church, the houſe of God, to ſhew them their calling, and the meanes of ſaluation.

Rhemiſts on this place.

[b] 1.king 19. 10.

Now, as theſe ſimilitudes concerne the Miniſters, ſo they may well be enlarged to euery

A ſtian in this place: for in this regard the Miniſter is a patterne to his people, and many times in Scripture others beſides the Miniſters are called lights, 2.Sam.21.17. *Dauid* is called *the light of Iſrael*; not onely for the comfort of his Regiment, but alſo as he was a King, by his vpright life he gaue light to the people, whereof he was gouernour: And ſo anſwerably, all Superiours in their places muſt be lights: the publike Magiſtrate, to the Commonwealth; the maſter, to his ſeruants; parents, to their children; and euery Chriſtian to his brother: Philip. 2. 15. *Shine as lights in the world, in the middeſt of a naughtie and crooked nation.* This therefore is our dutie, if we be Chriſtians: as we B muſt labour to get the knowledge of Gods will into our hearts, ſo muſt we cauſe the power thereof to ſhine forth in the example of a good life, whereby others may be directed in the darkeneſſe of this world. But alas, herein the caſe of many is lamentable, who thorough ignorance and diſobedience, be yet in darkeneſſe: theſe muſt be taken out of their places, as darke candles, and troden vnder foote, and ſo caſt into eternall darkeneſſe, where they ſhall flame in woe for euermore.

## v.16. *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heauen.*

C This is the concluſion of this reaſon; where, by *ſhining*, is meant miniſteriall teaching, whereby they make knowne Gods will vnto his people: wherewith, he alſo requireth anſwerable practiſe in a godly life: as if he ſhould ſay, Seeing by your calling you are ſo conſpicuous to the world, therefore looke to the euidence of your Miniſterie, and to the holineſſe of your liues, that ſo the people may not onely heare your doctrine, but alſo ſee your good workes, and thereby be mooued to follow the ſame, and ſo to glorifie God in heauen.

A moſt worthie concluſion, wherein obſerue two points touching the miniſtery of the word. D First, in what manner Miniſters muſt teach the word. Secondly, the ende of all teaching. For the firſt: Gods word muſt firſt be preached, that men may heare it: ſecondly, therewith muſt goe an vnblameable conuerſation, bringing forth good workes, that men therein may ſee the will of God. Here then are two parts of a Miniſters office, *Doctrine*, and *good life:* and they muſt goe together in him that is a good Miniſter. He that teacheth to write, will firſt giue rules of writing to his ſchollers, and then ſet them copies to follow: and ſo doth euery maſter in his Art: there is no learning of any thing, vnleſſe examples goe with rules. Againe, God will haue men to learne his will two waies: by Hearing, and Seeing: the Miniſter

2. Parts of a Miniſters office.

A therefore that is to teach Gods will, muſt not onely by doctrine inſtruct the eare, but by a godly life exemplifie his doctrine vnto the eie: 1.Tim. 4. 12. *Be vnto them that beleeue, an example in word, and in conuerſation.*

Vſe.

In regard of this double charge, that lies on euery Miniſter, the people for their parts, muſt remember, in all their praiers to craue of God, that the Miniſters may be enabled to teach Gods will, both in doctrine and life. The Apoſtle *Paul* doth ſundrie times require the Churches to whome he writ, to pray for him in regard of his [c] Miniſterie. Now if ſo worthie an Apoſtle had neede to be praied for, much more hath euery ordinarie Miniſter in Gods church. B And great reaſon it ſhould be ſo, for *the deuill ſtands at* [d] *Iehoſhuahs right hand to reſiſt him:* [e] he hindred *Paul from comming to the Theſſalonians.* Though he maligne euery beleeuer, yet he aimes eſpecially at the Miniſter, that he may cauſe him to faile, if not in teaching, yet at leaſt, in the exemplifying of his doctrine, by a ſincere and godly conuerſation.

[c] Rom.15.30 2.Cor.1.11. Eph.6.19. Coloſſ.4.3. 2.Theſ.3.1.

[d] Zak.3.1.

[e] 1.Th.2.18.

Now, becauſe Chriſt requires of euery Miniſter, beſides teaching, the euidence of good workes in a godly life, therfore here I will handle this point of good workes: and firſt ſhew what a good worke is: ſecondly, the differences of good works: and then obſerue the neceſſitie, the dignitie, and vſe of good workes.

Of good workes.

*I. Point. A good worke, is a worke comman-* C *ded of God, and done by a man regenerate in faith, for the glorie of God in mans good.* Firſt (I ſay) it is a worke *commanded of God*, for Gods will is goodneſſe it ſelfe, and the Rule of all goodneſſe in the creature; & euery good thing is therefore good, becauſe it is anſwerable to the will of God: no worke therefore can be good, vnleſſe it be appointed, ordained, and commanded of God: men indeede may inuent and doe many good works, but they ſhall haue no goodneſſe in them, vnleſſe they doe accord with Gods will. Againe, good workes muſt be done *in obedience to God:* now, vnleſſe God appoint them, the doing of them cannot be any obedience to his will. Thirdly, *will-worſhip*, whereby men thruſt vpon God their owne in- D uentions for his ſeruice, is euery where [f] condemned: and of like nature be all thoſe actions, wherein men of themſelues doe faſten goodneſſe, without the will and appointment of God. This point muſt be remembred, becauſe the Church of Rome doth teach the contrarie, That a man may doe good works, not required or appointed by God: but the former Reaſons ſhew this to be falſe; & the argumẽts which they bring for their opiniõ, are nothing but abuſe of Scripture, as in theſe few may plainly appeare.

A good worke deſcribed.

[f] Col.2.22. 23. Deut.12.32.

Bellarm. de Mona. l.2. c.7

First, they ſay, the *Iewes* [g] had *free-will offerings*, which were not commãded in the word, and yet were acceptable vnto God; and ſo doe many now adaies many good workes acceptable to God, though not commanded. *Anſw.* Their free-wil offerings were ordained of God,

Obiect. 1.

[g] Levit.7.16

and

and therefore were acceptable:they were onely free,in regard in the time of offering them ; but for the manner how,and the places where they muſt be offered , both theſe were appointed of God.

Againe , they ſay , *Phinees* [h] ſlewe *Zimri* and *Cosbie* with Gods approbation, though he was no Magiſtrate : and therefore workes not commanded of God, may be acceptable vnto him. *Anſ.* Though *Phinees* had not any outward commandement , yet he had that which was anſwerable thereto ; to wit , an extraordinarie inſtinct by the ſpirit, whereby he was caried to doe that fact; which was as much,as if God had giuen him an expreſſe commandement. And ſo we may ſay of the Miniſterie of ſundrie ancient Prophets , who by extraordinarie inſtinct were mooued thereunto: and vpon this ground did [i] *Elijah* ſlay *Baals* Prophets.

Obiect.2.
h Pſal.106. 30,31.
i 1.King.18. 40.

Thirdly, *Maries fact* (ſay they) *in* [k] *powring a boxe of coſtly ointment on the head of our Sauiour Chriſt*, was a good worke ; and yet there was no commandement for it in Gods word. *Anſ.* Maries fact was a worke of confeſſion, whereby ſhee teſtified her faith in Chriſt, and ſo was generally commanded , though not in particular. Againe , ſhee was caried thereto by a ſpeciall inſtinct of the ſpirit, for [l] *ſhee did it to burie him*,(as Chriſt himſelfe teſtifieth) becauſe his buriall was ſo ſpeedie after his death , in regard of the approaching of the Sabbath, that they could not embalme him, as the manner of the Iewes was; now euery inſtinct of Gods ſpirit in the conſcience of the doer , hath the force of a particular commandement.

Obiect.3.
k Mat.26.7.
l verſ.12.

Fourthly, the ſpirit of God (ſay they) mooues euery man to any good worke that is done;and therefore men need not a particular cōmandement for euery worke: for thoſe that are caried by the ſpirit,cannot but doe well. *Anſw.* True it is, the ſpirit mooueth men to good workes freely,but yet this motion of the ſpirit,is in and by the word of God : and at this day, thoſe inſtincts which are beſides the word, are mens owne fancies , or illuſions of the deuill. Many other reaſons they alleadge to this purpoſe,for the iuſtifying their vowes of Chaſtitie,of regular obedience , pilgrimages, trentalls , and ſuch like : but they are like to theſe , and notwithſtanding them all,the truth is this: that for ſubſtance,a good worke is ſuch a one , as is ordained,appointed, and commanded by God. And here by the way, we may obſerue,that they are farre deceiued , who ſo much commend the times of Poperie for good works : for the truth is,that all their oblations to Images, to Monaſteries, and to Churches , for Maſſes , Pardons, and ſuch like,were no good workes , but onely in their owne opinion ; for God commanded them not : Now it is the Lords reuealed will, that muſt giue the goodnes to mans worke: Mich. 6.8. *He hath ſhewed thee,O man, what is good, and what the Lord requireth of thee.*

Obiect.4.

Next I adde : *Done of a regenerate perſon.* A The Author of a good worke, is not euery one in the world , but that man or woman that is a member of Chriſt , borne a new by the holy Ghoſt: ſo Chriſt here ſaith ; *Let your light &c.* reſtraining his ſpeech to the perſons of his diſciples. True it is , that among Turkes and Infidels , many a ciuill man will doe workes of mercie , of ciuill iuſtice , and liberalitie , and will abſtaine from outward ſinnes, and liue orderly ; now theſe , and ſuch like , though in themſelues they be good workes, ſo farre forth as they are required by the law of nature , or commaunded by Gods word ; yet in an infidel, or an vnregenerate perſon , they are ſinnes: for B firſt, they proceed from an heart which is corrupt with originall ſinne, and with vnbeleefe (for the [m] *heart* is the fountaine of all actions) and alſo they are practiſed by the members of the bodie , which are weapons of vnrighteouſneſſe ; and therefore muſt needs be like vnto water ſpringing from a corrupt fountaine, and running through a filthy channell. Secondly, theſe works are not done for Gods glorie , and the good of men. Thirdly , they are not done in obedience to God , according to the Rule of goodneſſe, the will and word of God, and therefore cannot be good workes. And this muſt teach euery one that would doe good to labour for regeneration by the holy Ghoſt , that ſo his perſon may be good, and then C ſhall his workes of obedience be good in Gods ſight : for ſuch as the tree is , ſuch will be the fruit : *An euill tree cannot bring forth good fruit, nor a good euill fruit*, Matth. 7. 18. We muſt therefore labour to be engraffed into Chriſt , for without him , we can doe no good thing : but beeing partakers of his grace, we ſhall *abound with the fruits of righteouſneſſe, which are by Ieſus Chriſt, vnto the praiſe and glorie of God.* Phil.1.11.

m Mat.12.35

Thirdly, I adde : that *good workes muſt be done in faith :* for faith is the cauſe of euery good worke , and without faith it is impoſſible to doe any good worke. Now , in the doing of a good worke , there is a twofold faith required: Firſt, *a generall faith*, whereby a man is per- D ſwaded that God requires of him, the doing of that worke which he takes in hand : as when a man giueth almes, he muſt be perſwaded it is Gods will he ſhould giue almes ; and ſo for other good workes : for [n] *whatſoeuer is not of faith, is ſinne :* that is, whatſoeuer proceedeth not from this perſwaſion in the conſcience, that it is Gods will that ſuch a thing ſhould be done, or ſhould not be done , is ſinne : for he that doubteth of the thing he doth , ſinneth therein, though the thing done be good in it ſelfe. Secondly , herein is required *Iuſtifying faith*, whereby a man is perſwaded in his conſcience, of his owne reconciliation with God in Chriſt: of this it is ſaid, Heb. 11.6. *Without faith it is impoſſible to pleaſe God.* This Iuſtifying faith hath a double vſe in the cauſing of a good worke : Firſt, it giues the beginning to a good

n Rom.14. 23.

worke; for by iuſtifying faith, Chriſt with his merits is apprehended, and applied to the perſon of the worker, and he thereby is vnited to Chriſt, who renueth the minde, will, and affections of the worker, from whence the worke proceedeth; and ſo it is as pure water, comming from a clenſed fountaine. Secondly, faith couereth the wants that be in good workes, (for the beſt worke done by man in this life, hath it wants:) now faith apprehendeth Chriſt and his merits, and applieth the ſame vnto the worker, whereby his perſon is accepted, and the imperfectiō of his work couered in the ſight of God; and this muſt prouoke vs to labour for faith.

Laſtly, I adde; the ende of a good worke: namely, *Gods glorie in mans good.* The honour of God, muſt be the principall ende of euery good worke: now Gods honour ſtands in reuerence, obedience, and thankefulneſſe; ſo that when we doe any good worke, we muſt doe it in reuerence vnto God, in obedience vnto his commandements, and in token of our thankefulneſſe vnto him, for his manifold mercies. The good of man muſt herein alſo be reſpected; the Apoſtle ſaith, o *The Law is fulfilled in one word, Thou ſhalt loue thy neighbour as thy ſelfe:* how can this be, ſeeing to loue the Lord our God is the great commandement of the Law? It muſt therefore thus be vnderſtood; that the law of God muſt be practiſed in the loue of our neighbour, and not apart by it ſelfe. Againe, the ende of a mans life, and of all his actions, is to ſerue God, in ſeruing of man, and by ſeruing of man, to ſerue God; as when we pray (which is a good worke) we muſt not onely reſpect our ſelues, but pray for others; as for the Church of God, and for our brethren, as well as for our ſelues: yea, and for our enemies. So we muſt heare the word, and receiue the Sacraments, that thereby we may be better able to further our brethren in the way of ſaluation: this our Sauiour doth here expreſſe, ſaying, [*that they may ſee your good workes, and glorifie your father in heauen:*] as if he ſhould ſay, Glorifie you God, and alſo cauſe others to doe the ſame.

o Gal.5.14.

The vſe.

Firſt, here we may ſee what to iudge of the works done by Papiſts: It is commōly thought that they abound with good workes, but it is not ſo; their beſt workes are ſinnes before God, for they faile principally in the maine end of well-doing, which is to glorifie God, in the good of men: for a Papiſt doing a good worke, according to the Rules of their religion, doth it to *ſatiſfie* Gods iuſtice, for the temporall puniſhment of his ſinnes, and to *merit* heauen by it; and ſo erreth quite from the right ende of a good worke, reſpecting therein, his owne good, and nothing at all the good of others.

Tollet.inſtruct.ſacer. lib.6.cap 21.

Secondly, hereby we may ſee, for our ſelues, how farre we come ſhort in our good workes, for commonly we faile in the maine end thereof: men ſpend their daies and ſtrength in labour and toile, but al is for themſelues, for their owne pleaſure, their owne profit and preferrement, without reſpect to the good of their brethren: now all ſuch actions wherein men ſeeke themſelues onely, and not Gods glorie in the good of others, be ſinnefull in the doer, though otherwiſe good in themſelues. And therefore we muſt learne, in all our actions, to aime at the glorie of God, in the good of men.

*II. Point.* Thus we ſee what a good worke is: now follow the differences of good workes. Good works be of two ſorts: Firſt, thoſe which God in his word hath directly commanded, as parts of his worſhip; ſuch are praier, thankeſgiuing, receiuing the Sacraments, hearing the word, and releeuing the poore; and theſe are the more principall kinds of good works. The ſecond ſort, are actions indifferent, ſanctified by the word and praier, and done to Gods glorie; as to eate, to drinke, and ſuch like; for howſoeuer in themſelues they be neither good nor euill, beeing things neither commanded, nor forbidden; & therefore in reſpect of the things themſelues, may with good conſcience be either vſed, or refuſed: yet becauſe God hath commanded the manner how they muſt be vſed; namely, by beeing ſanctified by the word of God, and praier; and the ende thereof, to wit, Gods glorie; therefore when they are ſo vſed, they become good works.

Two ſorts of good works.

1

2

1.Tim.4.5.

Vpon this difference of good works, obſerue the largeneſſe thereof, how farre they extend. There be three eſtates ordained of God: the Church, the Commonwealth, and the Familie; and for the preſeruation of them, there be ſundrie callings required; ſome whereof, are preſcribed of God, and others left to be appointed by men; as all trades, and ſuch like: now not onely the callings appointed by God, and the duties thereof, are good works; but euen all inferiour callings, appointed by mē, for the good of theſe three eſtates; and the duties thereof, be they neuer ſo baſe, if they be ſanctified by praier, and done to Gods glorie, are good workes. *Example.* A man is called to be a ſhepheard, & doth willingly accept thereof; now, though the calling be but baſe and mean, yet the works thereof beeing done in obedience to God, for the good of his maſter, are good works; yea, as good in their kind, as the beſt works of the higheſt callings: and the ſame may be ſaide of all lawfull callings, and the workes thereof, be they neuer ſo baſe: for God iudgeth not the goodneſſe of the worke, by the excellencie of the matter whereabout it is occupied, but by the heart of the doer. This point muſt be learned, for the Papiſts conceit doth ſticke faſt in mens hearts, That there are no good works, but the building of Churches, and Hoſpitals, the mending of high waies, giuing of large almes, &c. but we muſt learne, that euery action of a mans lawfull calling, done in obedience to God, for the good of men, is a good worke before God: and therefore we muſt ſo walke euery one of vs in our callings, that the duties thereof may be acceptable to God. Againe, this

A will hence follow, that in theſe our daies, we may as mell abound in ſuch works as be good indeed, as the Papiſts did in their ſuperſtitious. Thus much of the differences of good workes.

I
Neceſſitie of good works.

*III. Point*. Now more particularly, in the text are further ſet downe three points touching good workes: the *Neceſſitie*, the *Dignitie*, and the *Vſe* of good workes. The *neceſſitie* of them appeareth by Chriſts commanding of them, ſaying, *Let your light ſo ſhine*, *&c.* for hereby hee bindeth all Chriſtians, after the example of his Diſciples, to walke in good workes. If it be ſaid: that Chriſt hath freed vs from the law, and therefore we are not bound to doe good works? I anſwer, Chriſt hath freed B vs from the lawe in regard of the curſe and rigour thereof; but not as it is a rule of Chriſtian obedience.

*Queſt*. How farre forth are good workes neceſſarie to ſaluation, or to vs that doe them? *Anſ.* There be three opinions touching the neceſſitie of good workes: Firſt, of the Papiſts, who hold them neceſſarie, as cauſes of our ſaluation and iuſtification; but this we haue confuted heretofore. Secondly, of ſome Proteſtants, who hold them neceſſarie, though not as principall cauſes, (for they ſay, we are onely iuſtified and ſaued by Chriſt) yet as conſeruant cauſes of our ſaluation: but the truth is, they are no cauſes of ſaluation, neither efficient, principall, nor conſeruant; nor yet materiall, C formall, or finall, as hath elſe-where beene ſhewed. The third opinion is the truth, that good workes are neceſſarie, not as cauſes of ſaluation, or iuſtification; but as inſeparable conſequents of ſauing faith in Chriſt, whereby we are iuſtified and ſaued; or as a way is neceſſarie to the going to a place. The *dignity* of good workes is expreſſed in this, that they are called *good*: now they are *good* onely in part, not perfectly, as I ſhew thus: Such as the tree is, ſuch is the friute; but euery one regenerate is *partly ſpirit*, and *partly fleſh*: that is, in part regenerate, and in part naturall and corrupt: this is true of his minde, will, and affections, which are the fountaine of all his actions; and therefore the workes that proceed thence muſt needes bee D anſwerable; that is, in part corrupt, as they come from nature; and yet good in part, as they come from grace.

Bellar.de Iuſtific.l.4.c.7.

2. The dignitie of good works.

*Queſt.* But how can God approoue of them, if they be euill? *Anſ.* We muſt conſider good workes two waies: Firſt, in themſelues, as they are compared with the law, and the rigour thereof, and ſo they are ſinnes, becauſe they anſwer not to that perfection, which the law requireth: for their be two degrees of ſinnes; *Rebellions*, which are actions flatly againſt the lawe: and *Defects*, when a man doth thoſe things that the lawe commandeth, but yet faileth in the maner of doing, and ſo are mans very beſt workes ſinnes. Secondly, conſider good workes, as done by a perſon regenerate, and reconciled to God in Chriſt, and ſo God accepts of them; for in Chriſt the wants thereof are couered. But here we muſt take heede of the Romiſh doctrine, which teacheth that good workes are ſo farre forrh good, that their is no ſinne in them; their reaſons are many to prooue this point, but they haue beene heretofore confuted: Firſt, they ſay, good workes haue God for their Author; and therefore are perfectly good? *Anſw.* This were true, if he alone were the author of them; but man is an other author thereof, from whom they take their imperfection. They ſay againe, that here they are called good, but if they had any ſinne in them, they ſhould be called euil; for euery ſinne is perfectly euill? *Anſ.* Where ſinne is vnremitted, it is perfectly euill; but when it is pardoned in our Sauiour Chriſt, it is as though it were not. Thirdly, they obiect, that if good workes be ſinnefull, then they muſt not be done; and hereupon they ſay, that by our doctrine men are bound to abſtaine from all good workes. *Anſ.* That which is euill muſt not be done, ſo farre forth as it is euill: now good workes are not ſimply and abſolutely euill; they are good in themſelues, and in vs in part, comming from grace: and therefore they muſt be done, becauſe God requires them at our hands; and for the imperfection of them, we muſt pray for pardon to our Sauiour Chriſt. And here by the way we may iuſtly taxe the prowd doctrine of the Papiſts, who teach, that men may be iuſtified by good workes: when as the beſt workes of any man in this life, are tainted with ſinne, and are farre vnanſwerable to that perfection, which the law requireth: wee muſt be of a farre other mind: namely, that for our beſt workes, God may iuſtly condemne vs; becauſe wee haue not done them as we ought: therefore Chriſt bids vs ſay of our ſelues, that *when we haue done all that we can, we are vnprofitable ſeruants*.

Bellarm.de Iuſtif.l.4.c.15.17.

Iſa.64.6.

The vſe of good works.

The *vſe of good workes* is here ſet downe by our Sauiour Chriſt, *to glorifie God*: this is hot the whole ende of good workes; and therefore I will propound the ſame more fully, out of other places of Scripture; for Chriſt here onely propoundeth that ende of good workes, which concerned his intented purpoſe.

Three fold.
1. Concerning God.

The vſe and ende of good workes is threefold; either concerning God, our ſelues, or our brethren. As good workes concerne God, they haue three vſes: 1 First, they ſerue as meanes whereby we giue vnto God teſtimonie of our homage, and obedience vnto his commandements; for by creation, preſeruation, & redemption, he is our Lord and our God, and ſo preſcribeth lawes for vs to keepe: in which regard, we owe homage vnto him; which, that we may ſhewe forth and teſtifie, we muſt walke in good workes, as he in his word hath commanded vs. 2 Secondly, they ſerue to be tokens of our thãkefulneſſe vnto God, for our creation, redemptiõ, and manifold preſeruations, both in ſoule and bodie. Thankefulneſſe indeede, is ſhewed in word; but yet true thankfulneſſe ſtands in obedience: and our obedience is ſhewed by doing good workes. And therefore the Apoſtle *Paul* exhorts vs, *to giue vp our bodies, as holy and acceptable ſacrifices vnto God*, Rom. 12. 1. Third- 3 ly, they ſerue to make vs followers of God: we are commaunded *to be holy, as he is holy*, 1. Pet. 1. 15. and to put in practiſe the duties of loue r Eph.5.1,2. one towards another, [r] *as the Lord loued vs*: and therefore we muſt walke in the duties of the Morall law, that therein we may imitate God: 1. Ioh. 3. 3. *He which hath this hope purgeth himſelfe, as he is pure.*

2. Concerning our ſelues. Secondly, the vſe of good workes in regard of our ſelues, is fourefold eſpecially: Firſt, they 1 ſerue to bee outward teſtimonies of the truth of our faith and profeſſion; proouing that the grace of our hearts is not in hypocriſie, but in ſ Iam.2.21. truth and ſinceritie. And for this cauſe, [ſ] *Abraham is ſaid to haue beene iuſtified by workes*; becauſe his workes did teſtifie that his faith was true and ſincere: for where the fire of grace is, there it cannot but burne; and where the water of life is, it cannot but flowe and ſend out the ſtreames thereof, in good workes.

2 Secondly, they ſerue to be ſignes and pledges of our election, iuſtification, ſanctification, and of our future glorification: as wee knowe a tree to liue, by the fruite and budde which it bringeth forth; ſo by keeping a continuall courſe in good workes, a man is knowne to be in Chriſt, and to haue true title to all his benefits: and therefore when the Apoſtle willeth t 2.Pet.1.5,6. men, to [t] *giue all diligence to make their calling and election ſure*, he propoundeth certaine vertues, wherein they ought to walke, as being the moſt euident tokens of election, that we haue in this life.

3 Thirdly, they ſerue to make vs anſwerable to our holy calling: for euery one that profeſſeth the Goſpel, is called to be a member of Chriſt; and a new creature, whoſe dutie is to bring forth good workes, Eph. 4. 1, 2. *Walke worthy of the vocation whereunto you are called, with all humbleneſſe of minde, meekeneſſe, &c.* and Epheſ. 2. 10. *Ye are the workemanſhip of God, created in Chriſt Ieſus, vnto good workes, which God hath ordained that wee ſhould walke in them.* Now this is a moſt excellent thing, for a man to bee anſwerable to his calling: When *Dauid* was a ſhepheard, hee kept his fathers ſheepe, and liued as a ſhepheard; but when he was called to be a King, *hee behaued himſelfe like a* u Pſal.78.72 *King*, [u] *in gouerning Gods people*: and ſo euery Chriſtian ought to doe; beeing a new creature, he muſt walke as Gods childe, and teſtifie his vocation by ſhewing forth the vertues of him that hath called him, 1. Pet. 2. 9.

4 Fourthly, good workes ſerue to be a way, in which we are to walke, that ſo we may receiue the mercies of God promiſed to his children, and eſcape the Iudgements threatened againſt ſinners: for gods word is full of moſt ſweet promiſes vnto the obedient, and of terrible threatnings againſt rebellion and iniquitie. Now A a man by walking in good workes eſchewes the paths of wickedneſſe, wherein [x] *Gods iudge-* x Rom.3.16. *ments light*: and holdes the waies of righteouſneſſe, wherein Gods bleſſings are ſcattered, Prou. 3. 17.

3. Concerning our brethren. Thirdly, the ende of good workes, *in regard of our brethren*, is principally this; that by our example in well doing, wee may winne ſome vnto God, and keepe others in the obedience of the truth, and preuent offences, whereby many are drawne backe. The contagion of a badde example, eſpecially in men of ſuperiour place, is ſuch, that it will not onely caſt their owne ſoules to hell, but alſo draw many with them. When *Ieroboam* the King ſinned, *he cauſed* B *Iſrael to ſinne*: 1. Kings 15. 34. And therefore wee muſt carefully look to all our waies, in regard of others, and ſo liue according to Chriſts commandement in this place, that others ſeeing our good workes, may be wonne to the truth, & ſo glorifie God which is in heauen. And thus we ſee the ends of good works.

Now conſidering good workes be of ſuch excellent vſe, we are hereby admoniſhed to exerciſe our ſelues therein, with all diligence; for hereby we benefit our brethren, we helpe our ſelues, and we glorifie God: neither muſt any mans pouertie hinder him from this dutie: for not onely almes deeds, and large gifts to Churches, and high waies, are good workes; but alſo the ſpeciall duties of euery mans lawfull calling, C done in faith, to the glorie of God, and the good of men, be the calling neuer ſo baſe: by the doing whereof, in faith and obedience, he may get ſure teſtimony of his election. This exhortation is moſt needefull, for ſo ſoone as men haue occaſion to commit any ſinne, then they ſhake off the yoake of all obedience, as there were no way of good workes to be walked in. The Papiſts indeed make the merit of iuſtification, & life euerlaſting, the end of good works; but that hath bin ſufficietly cōfuted heretofore.

Hitherto we haue ſpoken of the firſt point in this cōcluſion, touching *the maner of teaching.*

Ende of teaching. The ſecond point herein contained, is the ende of all teaching; namely, to turne men vnto God, and thereby to bring them to glorifie D God. *That men may ſee your good workes, and glorifie your Father which is in heauen*: that is, ſo teach, that men may ſee your good workes, and be wonne thereby to the faith, and ſo glorifie God. Our Sauiour Chriſt in his Commiſſion giuen to his Diſciples before his aſcenſion, y Mat.28.19 bids them, [y] *Goe, make all nations my Diſciples*: z 1.Cor.9.22 and *Paul* ſaith, that [z] *he became all things to all men, that by all meanes he might* not onely inſtruct, *but ſaue ſome.*

Hereby then all Miniſters, and all thoſe that ſet themſelues apart for this calling, muſt learne to propound this dutie vnto themſelues, as the maine ende of all their ſtudies and labours; namely, to turne men vnto God, that beeing conuerted they may glorifie God. Againe, the ſame ende of the Miniſterie admoniſheth the ſame ende of the Miniſterie admoniſheth all hearers ſo to yeelde themſelues obedient to the Miniſterie of the word, that it may take place in their hearts, to turne them vnto God, that after their conuerſion they may glorifie God. This the people ought the rather to yeeld vnto, becauſe it is the maine comfort that the Miniſter hath of all his labours, to ſee his hearers conuerted, and ſo inabled to glorifie God. And to mooue them hereunto, they are further to knowe, that if they heare, and be not thereby conuerted, that ſo they may praiſe and glorifie God, by their obedience; then this Miniſterie will be a Bill of Inditement againſt them, for their deeper condemnation at the laſt daie. See Matthew, 11. 21. 24.

## verſe 17. *Thinke not that I am come to deſtroy the Law, or the Prophets: I am not come to deſtroy them, but to fulfill them.*

The third part of Chriſts ſermon.

In this verſe, and the reſt which follow, to the ende of this Chapter, is contained the *Third part of Chriſts Sermon*; wherein he goes about to reſtore the Morall law to his true ſenſe and meaning, which was much corrupted by the Iewiſh teachers. And to the ende the ſame might bee the better accepted, he makes way thereto by a notable Preface, verſe 17, 18, 19, 20. Wherein hee ſeekes, as well to preuent and to remooue the falſe opinion which the Iewes had conceiued of him, in reſpect of the Law; as alſo to procure all reuerence and loyaltie to bee ſhewed thereunto: For the Iewiſh teachers ſeeing our Sauiour Chriſt condemne and neglect the traditions of the Elders, and not ſo much to reſpect the ceremonies of the Law, as they thought hee ſhould, did thereupon iudge him to bee a deceiuer, and one that went about to ouerturne the whole law of *Moſes*. This opinion Chriſt confuteth by three arguments: Firſt, from the ende of his comming, in this verſe: The ſecond, from the nature of the law, in the 18. verſe; whereupon he infers two notable concluſions, to procure reuerence thereunto, verſe 19. And thirdly, from the ſcope of his Miniſterie, verſe 20.

The law in generall.

Ceremonial.

Iudiciall.

Morall.

For the firſt: The Expoſition. *Thinke not that I am come, &c.*] This comming of Chriſt, muſt be vnderſtood of the manifeſtation of the Godhead in our nature: for otherwiſe, his Godhead beeing euery where, cannot be ſaide to come properly: and as for his manhood, it had not beene in heauen. *To deſtroy the Law*] The *Law* in generall, is that part of Gods word, which commands things iuſt, honeſt, and godly: and beeing thus conceiued, it is threefold; Ceremoniall, Iudiciall, and Morall. The *Ceremoniall law*, is that part of Gods word, which preſcribed to the Iewes, ceremonies, rites, and orders, to be performed in the worſhip of God: this law is laid downe in the bookes of *Moſes*, eſpecially in *Leuiticus*.. The *Iudiciall law*, is that part of Gods word, which preſcribed ordinances for the gouernment of the Iewes commonwealth, and the ciuill puniſhment of offenders. The *Ceremoniall law* concerned the Iewes onely: the *Iudicial law* did indeede principally concerne them; but yet ſo farre forth as it tendeth to the eſtabliſhing of the Morall law, hauing in it common equitie, it concerneth all people, in all times and places. What the *Morall law* is, I will deſcribe in three points: Firſt, It is that part of Gods word, concerning righteouſneſſe and godlineſſe, which was written in *Adams* minde by the gift of creation; and the remnants of it be in euery man by the light of nature: in regard whereof, it bindes all men. Secondly, it commandeth perfect obedience, both inward, in thought and affection; & outward, in ſpeech and action. Thirdly, it bindeth to the curſe and puniſhment, euery one that faileth in the leaſt dutie thereof, though but once, and that in thought onely: Galat. 3. 10. *Curſed is euery one that continueth not in all things that are writtē in the law, to doe them.* The ſumme of the Morall law is propounded in the *Decalogue* or *ten Commandements*, which many can repeat, but few doe vnderſtand.

Difference between the Law and the Goſpel.

That we may further conceiue aright the Moral law, we muſt make a difference between it and the Goſpel: for the Goſpel is that part of the word which promiſeth righteouſneſſe and life euerlaſting to all that beleeue in Chriſt: the difference betweene them ſtands eſpecially in fiue things.

1 Firſt, the Law is naturall, and was in mans nature before the fall; but the Goſpel is ſpirituall, reuealed after the fall, in the couenant of grace.

2 Secondly, the Law ſets forth Gods iuſtice, in rigour, without mercie; but the Goſpel ſets out iuſtice and mercie, vnited in Chriſt.

3 Thirdly, the Law requireth a perfect righteouſneſſe within vs; but the Goſpel reuealeth our acceptance with God, by imputed righteouſneſſe.

4 Fourthly, the Law threatneth iudgement without mercie, and therefore is called [a] *the miniſterie of condemnation, and of death*; but the Goſpel ſhewes mercy to mans ſinne, in and by Chriſt, if we repent and beleeue.

5 Laſtly, the Law promiſeth life to the worker and doer of it; [b] *Doe this, and thou ſhalt liue:* but the Goſpel offereth ſaluation to him *that worketh not*, [c] *but beleeueth in him that iuſtifieth the vngodly:* not conſidering faith, as a worke, but as an inſtrument apprehending Chriſt, by whome we are made righteous.

Torrenſ. Auguſt. Confeſſ. lib.2 cap.6.

The Church of Rome in a manner confound the Law, and the Goſpel, ſauing that the Goſpel, which is the new Law, reuealeth Chriſt more clearely then *Moſes* Law did, which they call the old Law. But this is a wicked opinion,

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[a] 2 Cor.3. 7.9.

[b] Rom.10.5.

[c] Rom.4.5.

Bellarm.de Iuſtif.l.4.c.3.

A which ouerturnes all religion, beeing the cauſe of many groſſe points in poperie, which could not ſtand, if they would acknowledge a true diſtinction betweene the Law and the Goſpel. They ſay for their defence, that the precepts of both, are the ſame in ſubſtance; that both require righteouſneſſe, both promiſe life, and threaten death; both command faith, repentãce, and obedience; and therefore they are the ſame.

1 Law & Goſpel differ in precepts.

*Anſwer.* Firſt, the lawes and precepts of the Law and Goſpel are not the ſame; for *Adam* in his innocencie knew the Law, but he knew nothing then of beleeuing in Chriſt: and though both require righteouſneſſe, promiſe life, and threaten death, yet the maner is farre different, as before was noted: So likewiſe they differ in B the commanding of faith; for the Goſpel commandeth faith, not as a worke done, as the Law doth; but as an inſtrumẽt laying hold on Chriſt. 2 Againe, the Law commandes faith generally; as to beleeue in God, and to beleeue his word to be true: but beſides this, the Goſpel requires a particular faith in Chriſt the Redeemer, whõ the Law neuer knewe. 3 Thirdly, the Law commandeth not repentance, for the knoweledge of the Law was in *Adams* heart, when he needed no repentance: true repentance therefore is a ſauing grace, wrought and commanded onely by the Goſpel. 4 And fourthly, for obedience, though it be cõmanded both by the Law and the Goſpel; yet not in the ſame manner: The Law commandeth obedience euery way C perfect, both in parts, and in degrees, and alloweth none other: but the Goſpel commandeth, and in Chriſt approoueth imperfect obedience; that is, an indeauour in all things, to obey and pleaſe God, if it be without hypocriſie. Againe, the Law commandeth obedience, as a worke to be done, for the obtaining of ſaluation: but the Goſpel requires obedience, onely to teſtifie our faith and thankefulnes vnto God. The Church of Rome therefore erreth groſly, in confounding the Law and the Goſpel, which indeede are farre differing; and ſo we muſt beleeue, if we would come into, and hold the right way that leadeth vnto life.

Now whereas Chriſt ſaith, *Thinke not that I came to deſtroy the Law*; by *Law* he meaneth D principally the *Morall Law*, and in the ſecond place, the *Ceremoniall Law* alſo: Next obſerue the oppoſition that Chriſt maketh betweene the Law and the Prophets; thereby ſignifying vnto vs, that by *the Law*, he meaneth that part of Gods word, concerning Righteouſneſſe, and Iuſtice, which *Moſes* penned by Gods commandement: and by the *Prophets*, he meaneth that part of Gods word, which is contained in the writings of all the Prophets in the old Teſtament, after *Moſes*; which bookes of the Prophets, contained in them either an interpretation of *Moſes* Law, or predictiõs of the ſtate of the Church in the new Teſtament. Againe, by *deſtroying the Law*, we muſt not vnderſtand a breach of the Law, ſuch as is made by mans ſinne; but ſuch a diſſolution, as taketh from it all vertue and power, whereby it is a Law: and ſo to *deſtroy the Prophets*, is to put an ende vnto them, ſo as they ſhould nothing auaile, either to the interpretation of the Law, or to the foretelling of the ſtate of Gods Church vnder the Goſpel. *But to fulfill them.*]

Chriſt fulfilleth the law 3.waies.

Chriſt fulfilleth the Law three waies; by his *doctrine*, in his *perſon*, and in *men*. 1 By his *doctrine* he fulfilleth the Law, two waies; both by reſtoring vnto it his proper meaning and true vſe, as we ſhall ſee afterward, where he correcteth the corrupt interpretations thereof by the Phariſies; as alſo, by reuealing the right way, whereby the Law may be fulfilled. 2 Secondly, in his *perſon* he fulfilleth the Law two waies: Firſt, by becomming accurſed to the Law, in ſuffering death vpon the croſſe for vs: Secondly, by performing perfect obedience vnto the Law, doing all that the Law required, for the loue of God, or of his neighbour; in which reſpect he was ſaide, [d] *to haue beene vnder the Law*. 3 Thirdly, Chriſt fulfilled the Law in *men*: Men be of two ſorts, Elect, and Reprobates. In the *Elect* he fulfilleth the Law two waies: Firſt, by creating faith in their hearts, whereby they lay hold on Chriſt, who for them fulfilled it: Secondly, by giuing them his owne ſpirit, which maketh them endeauour to fulfill the Law; which in Chriſt is accepted for perfect obedience in this life, and in the life to come is perfect indeede. In *vnbeleeuers* Chriſt fulfilleth the Law, when he executeth the curſe of the Law vpon them; for that is a part of the Law, and the execution and enduring of the curſe, is a fulfilling of the Law. And thus doth Chriſt fulfill the Law; ſo that the meaning of the words is this: Whereas you thinke that I came to deſtroy the Law and the Prophets, by making them of none effect, you are deceiued; nay, on the other ſide, know that the ende of my manifeſtation in the fleſh, was to fulfill the law, both in my doctrine and perſon; and alſo, in the perſons of men both good and bad.

In this Apologie of Chriſt, for his behauiour towards the law; obſerue, what malice ſome of the Iewes, eſpecially the Scribes and Phariſies, bare vnto him: for Chriſt was the Author of the law, and yet they maliciouſly ſuſpect and charge him with the abrogation thereof: ſo as he is faine to cleare himſelfe in this behalfe.

The like hath beene the malice of wicked men in all ages, againſt the deereſt ſeruants of God; Act. 6. 14. *Stephen* is accuſed to *ſpeake blaſphemous words againſt the Law*: Act. 21. 28. *Paul* is charged with the ſame crime. And ſuch is the malice of the Papiſts, againſt all Euangelicall reformed Churches; becauſe wee denie Iuſtification by workes, therefore they condemne vs for enemies to good workes: and in many other points, they faſten vpon vs notes of reproach, for holding the truth. Yea, among our ſelues, the like malice doth appeare in thoſe

[d] Gal.4.4.

that

appeare in thoſe that brand their bretheren with odious names, becauſe they ſhew forth more care then others, of their dutie to God: but let all Gods children beware of this Phariſaicall practiſe.

Vſe 2.

Againe, obſerue the Titles, vnder which he comprehendeth the whole Scriptures of the olde Teſtament; *The Law and the Prophets:* Luke. 16. 31. they are called *Moſes and the Prophets.* Luke. 24. 27. *Chriſt beganne at Moſes, and at all the Prophets, and interpreted vnto them in all the Scriptures:* there *Moſes* and the *Prophets* containe all the Scriptures of the old Teſtament.

A propertie of the old Teſtament.

Here then we may note a propertie of the bookes of the olde Teſtament; namely, that euery one of them was written either by *Moſes* or ſome other of the Prophets. And by this we may knowe the Canonicall bookes of the olde Teſtament, and diſtinguiſh them from the bookes called Apocrypha: for the Apocrypha bookes were not penned by any of the Prophets, who ſpake and writ in the Hebrew tongue, the natiue language of the Iewes; but by ſome other in the Greeke tongue, which was not the language of the olde Prophets. Theſe bookes may be regarded in ſundrie reſpects, as containing many worthie Rules touching manners; in which regard, wee may preferre them before other writings of men, ſo farre forth as they are conſonant with the Scripture: and ſo the Church of God hath of a long time reuerenced them; but yet they are no part of the Law, nor of the Prophets. And therefore the Church of Rome doth notably wrong and abuſe the world, in ſtiling theſe Apocryphall bookes, for Canonicall Scripture.

Concil.Trid. ſeſſ.4.ſect.1.

Conſent of the Law and Goſpel.

Thirdly, Chriſt in this his Apologie, ſheweth a ſweet conſent betweene the Law and the Goſpel: They are not contrarie one to the other; for Chriſt, who is the ſubſtance of the Goſpel, came to fulfill the Law: and therefore *Paul* ſaith, that *by* [c] *faith wee eſtabliſh the Law:* and Hebrewes 9. 19,20. &c. *When Moſes had giuen the Lawe vnto the people, offered ſacrifices, and ſprinkled the blood thereof vpon the booke, and vpon the people,* which was a type of the ſhedding of Chriſts blood, as it is [f] there expounded: which did notably ſignifie this conſent betweene the Law and the Goſpel, in ſo much, as without Chriſt, the Law could not ſtand.

Now this conſent betweene them ſtandeth herein; The Law requireth perfect obedience, and threateneth death to the leaſt breach thereof, not propounding any waie for the fulfilling thereof out of our ſelues; but the Goſpel directeth vs to Chriſt, who as our ſuretie hath fulfilled the Lawe for vs: for which cauſe, Chriſt is called, [g] *the ende of the Lawe for righteouſneſſe to euery one that beleeueth.* And through Chriſt it is, that *the* [h] *righteouſneſſe of the Law is fulfilled in vs, which walke not after the fleſh,* A *but after the ſpirit.*

[c] Rom.3.31.

[f] v.23.24.

[g] Rom.10.8.

[h] Rom.8.4.

### v.18. *For truely I ſay vnto you, till heauen and earth periſh, one iot or one title of the Law ſhall not eſcape, till all things bee fulfilled.*

Here our Sauiour Chriſt propoundeth the ſecond argument for the clearing of himſelfe from their falſe imputation of deſtroying the Lawe, and it is drawne from the nature of the Law, which is immutable.

The Expoſition. *For:* This ſheweth the de- B pendance of this verſe vpon the former. *Truely I ſay vnto you:* This is a forme of ſpeech which our Sauiour vſed, when he would ſolemnely auouch any weightie truth: and propounding this in his owne name; herein he ſheweth himſelfe to bee the Doctour of his Church, whom we muſt heare in all things, for hee ſpeaketh as one that cannot lie. The thing he ſaith is this; *Till heauen and earth periſh, one iotte or title of the Lawe ſhall not paſſe.* In which words he ſetteth downe the ſtability and the vnchangeableneſſe of the Lawe; and that hee might fully expreſſe his mind, he borroweth a phraſe from the Hebrew Alphabet, wherein *Iod* is the leaſt letter: *One iot;* ſignifying, that not ſo much, as this little letter *Iod*, ſhall paſſe out of the Law.

Againe, by *title* ſome thinke is meant the C Hebrew vowels; but properly it ſignifieth *a line bent crooked*, or *the toppe of an horne;* ſo that here it properly ſignifieth the bending or bowing that is in the top of ſome Hebrew letters; inſinuating, that not ſo much as the leaſt part of a letter in the Law ſhould paſſe away. Now theſe things muſt not be taken properly, for it hath beene and may be, that in the Hebrew copies of the old Teſtamet, ſome letters ſhould be changed, as may appeare by the diuers reading in ſundrie copies; for that may be without the loſſe of any ſentence: but Chriſts meaning is this; That not the leaſt parcel or ſentence in the Law ſhall paſſe away; making parts in the Law, to be as titles in the Alphabet. *Till heauen and earth periſh:* that is *neuer;* ſo much D this phraſe inſinuateth: for though heauen and earth ſhall be changed in regard of their qualities, yet the ſubſtance of them ſhall neuer paſſe to nothing: and in this ſenſe is the word *Till* vſed elſe-where, 1. Sam. 15.35. *Samuel came no more to ſee Saul, till the day of his death:* that is, *neuer. Till all things be fulfilled:* that is, till euery thing commaunded in the Law be done, ſo as it ſhall no more vrge a man to any obedience: which ſhall neuer be, for it muſt eternally bee fulfilled: ſo that this phraſe hath the like ſenſe with the former; importing thus much, *euen for euer and euer:* ſo that this is the meaning of this verſe; That the Law of God is vnchangeable, not onely in the

κεραία.

whole, but for euery part thereof; and the fulfilling thereof ſhall neuer haue an end. Chriſts reaſon then ſtands thus; *If the Law bee immutable, and for obſeruation eternall, then I came not to deſtroy it: but the Law is immutable and eternall; and therefore I came not to deſtroy it.*

Gods law is perpetuall.

i Heb.7.12.

Firſt here obſerue, that the *Law of God is made perpetuall and vnchangeable:* If any man aske how this can be, ſeeing the Apoſtle ſaith, [i] *The Law is changed? Anſwer.* The Law is threefold; *Ceremoniall*, *Iudiciall*, and *Morall*, as hath beene ſaid: now that place is principally to be vnderſtood of the *Ceremoniall law*, which indeede is abrogated, in regard of the obſeruation of it in Gods worſhip; but in the ſcope and ſubſtance of it, which is Chriſt crucified, with ~~his benefits, whom~~ it ſhadowed out, it remaineth ſtill, and is now more plaine then euer it was. As for the *Iudiciall law*, though it be abrogated vnto vs, ſo farre forth as it was peculiar to the Iewes; yet, as [k] it agrees with common equitie, & ſerues directly to eſtabliſh the precepts of the Morall law, it is perpetuall. If it be ſaide, that Chriſt changed the Morall law, in changing the Sabbath day, from the ſeauenth day to the eight: I anſwer, Chriſt did ſo indeede by his Apoſtles, but that is no change of the ſubſtance, but of the ceremonie of the Sabbath: for the ſubſtance of that law, is the inioyning of a ſeauēth daies reſt vnto the Lord. Now though the ſeauenth day frō the creation be not kept, yet a ſeauenth daie is kept ſtill. If it be further ſaid, that the Law it ſelfe is abrogated; for that euerie one that breaketh the Law is not accurſed, according to the ſentēce thereof, Deut.27.26. *Anſwer.* We muſt knowe that the Law is but one part of Gods word, and the Goſpel another, reuealing another part of Gods wil, beſides that which the Law made knowne; for it addes a qualification to the Law, moderating the rigour thereof, after this manner: *He is accurſed* (ſaith the Law) *that faileth in any commandement, except* (ſaith the Goſpel) *he bee reconciled againe in Chriſt, and in him haue the pardō of his tranſgreſſions.* And yet the Morall law remains for euer a rule of obedience to euery child of God, though he be not bound to bring the ſame obedience for his iuſtification before God.

k See Treatiſe of Cōſc. cap.2.ſect.5.

Of the chāge of the Sabbath day.

No creature may diſpenſe with Gods law.

Againe, this propertie of the Law, in beeing vnchangeable, and for euer to be kept, ſheweth, *that no creatures may diſpenſe with the Law of God.* Mens lawes may be abrogated and changed, but Gods Law euen in the leaſt parts thereof, muſt ſtand for euer, till it be accompliſhed to the full: but if it might be deſpenſed with, then not *iots* and *titles* thereof, but whole lawes might be abrogated. This ſhewes the blaſphemous impietie of the Popes of Rome, who in their [l] Canōs be authorized to diſpenſe with the lawes of God: yea, in the laſt [m] Councell of Trent, hee is priuiledged to diſpenſe with ſome of the lawes of Conſanguinitie,

l 1. In Gregorian. de cōceſſ. præb. cap. propoſ. it, Gloſſ. Papa diſpenſat contra nouum & vetus Teſtam.

m Seſſ.24. Can.3.

A againſt nature, flatly forbidden in the [n] word of God; which is moſt horrible rebellion, and a great diſgrace vnto God.

n Leuit.18.

No booke of Scripture is is loſt.

Thirdly, from this propertie of the Law, we may obſerue, that it is not likely that any whole booke of Canonicall Scripture is loſt; for not one ſentence of the Law ſhall paſſe till all be fulfilled; much leſſe then can whole bookes periſh. Sundrie men doe thinke that whole books be loſt; but that opnion cals into queſtion the fidelitie of the Church, and Gods owne prouidence, in preſeruing his word: neither can it ſtand wel with this text, that ~~ſaith *no title there*~~*of ſhall faile.* ~~Thoſe~~ that ſeeme to be loſt, B were either humane writings, as bookes of lawes and Chronicles, ſuch as our bookes of ſtatutes or Chronicles be, or bookes of Philoſophie, ſuch as Salomon writ: or elſe ſome of them are in the Canonicall Scripture; for the bookes of Samuel and the kings, were written by diuers Prophets: and therefore we may more ſafely hold, that no part of holy Scripture is loſt, neither ſhall euer faile. For howſoeuer after the laſt iudgement the vſe of the word written ſhall ceaſe, yet the ſubſtance thereof ſhall remaine in mens hearts, and be kept for euer.

A terrour to the wicked, moouing to repentance.

o Pro.11.4.

Fourthly, this immutabilitie of the Law, cōtaines a matter of great terrour & woe vnto all impenitēt ſinners; for howſoeuer they may flatter thēſelues with a preſumption of Gods mercie, yet the curſe of the Law which is againſt thē, ſhall ſtand for euer: and therfore while they C goe on in ſinne, they haue iuſt cauſe to houle and crie; for Gods iuſtice in that his Law is inuiolable: neither will [o] *gold or ſiluer pacifie Gods wrath*; for though a man by his power & wealth were able to ouerturne heauen and earth, yet that would not helpe him: though heauen and earth be brought to nothing, yet euerie part of Gods Law muſt ſtand for euer, and be fulfilled. And therefore whoſoeuer doe lie in any ſinne muſt in time repent, humble themſelues, forſake their ſinnes, and betake themſelues vnto Chriſt, that he may fulfill the Law for them; or elſe the curſe thereof ſhall certainly be fulfilled in them, & they ſhall lie howling vnder it eternally, where is nothing but weeping and gnaſhing of teeth. D

A comfort to the godly.

Fiftly, this immutabilitie of the Law, and ſo proportionably of euery part of Gods word, as it prooueth the Scriptures to be the word of God, ſo it is a moſt excellent ground of comfort for all Gods ſeruants to ſtabliſh their hearts in the aſſurance of all his promiſes. A Chriſtian heart is ſubiect to receiue many doubtings of the truth of Gods promiſes, eſpecially in the time of triall and temptation; but this muſt be remembred for euer, that the whole word of God is immutable; though mans promiſes may faile and their waies be abrogated, yet no iot or part of Gods word ſhall paſſe vnfulfilled: and therefore they muſt conſtantly waite for the accompliſhment thereof, for in due time it ſhall be fulfilled.

Sixtly,

A ground of patience.

[p] Act. 14. 22.

Sixtly, we are hereby taught to put on patience in afflictions: for they come by the ſpeciall appointment of our god, who ſaith in his word, [p] *That through many afflictions we muſt enter into the kingdome of heauen*: now euery part of Gods word muſt be accompliſhed; and therefore Chriſt bad *Peter to put vp his ſword*, when he would haue reſcued his apprehenſion: for (ſaith he) *I could pray to my Father, and hee would ſend more then twelue legions of Angels to helpe me: but how ſhould the Scriptures be fulfilled, which ſay, It muſt be ſo?* Matth. 26. 52, 53, 54.

The integritie of the Law.

[q] Pſ. 19. 7, 8.

Diligent ſtudie of the Scripture.

[r] Ioh. 5. 39.

The meanes of Luthers conuerſion.

Seauenthly, our Sauiour Chriſt in this propertie of immutabilitie, giueth vnto the whole Law, and vnto euery ſillable and letter thereof, his proper force, vertue, and ſenſe; ſo as there is nothing in it, not ſo much as one letter vaine or idle: for euery commandement reueales the perfect iuſtice of God, and euery letter ſerues to expreſſe the ſame commaundement. And herein the Law of God differeth from mens lawes: for in them be many vaine and idle words, yea oftentimes whole ſentences; but in the law of God it is not ſo: Prov. 8. 8. *All the words of my mouth are righteous, there is no lewdneſſe nor frowardneſſe in them*: yea, *the Law of the Lord* [q] *is perfect, his ſtatutes are right, and his iudgements true and righteous altogether.* Now the conſideration of this integritie and perfection of the law, and word of God, muſt mooue vs to ſtudie the Scriptures with great diligence: ſo ſaith our Sauiour Chriſt, [r] *Search the Scriptures*: that is, ſhake and ſiſt them (as the word ſignifieth) ſearch narrowly, till the true force and meaning of euery ſentence, yea of euery word and ſillable; nay, of euery letter and iotte therein, be knowne and vnderſtoode: conferre place with place, the ſcope of one plaae with another, things going before with things that come alter; yea, compare word with word, letter with letter, and ſearch it throughly. This manner of ſtudying the Scripture is moſt neceſſarie, as beeing the thing indeede, which preſerueth and vpholdeth the Church of God, and the puritie of religion: for about foure or fiue hundred yeares agone, men left off to ſtudie the Bible, after this ſort, and betooke themſelues to the writings of men, occupying their wittes wholly in vaine quiddities in Philoſophie, and in hid myſteries of Diuinitie: by which meanes it came to paſſe, that Poperie and Apoſtacie from the truth, ſpread it ſelfe ouer the world, for many hundred yeares together. Afterward, God of his meere mercie, put into the hearts of ſome men, to be carefull ſearchers in the word of God, by which meanes the truth appeared, as light out of darkeneſſe. Thus God ſtirred vp *Luther*, about the yeare of our Lord, 1517. who by diligent ſearch in the Scripture, and eſpecially by ſerious meditation, with praier, vpon theſe words of the Apoſtle, Rom. 3. 21. *That now by the Goſpel, without the Law, the Iuſtice of God is made manifeſt*: did finde that by the perfect obedience of Chriſt, our iuſtification was wrought; and thereupon, began to maintaine and profeſſe Iuſtification before God to be free, through and by faith in Chriſt onely, without helpe from the works of the law, againſt the doctrine of the Church of Rome; and ſo by further diligence and induſtrie in the Scripture, the truth of God ſhone forth more and more. Let all men, but eſpecially Students in diuinitie, conſider this effect, of ſearching out the Scripture, as a ſpurre to diligence, in this behalfe. By this meanes alſo, errors and hereſies are auoyded and ſuppreſſed, and the will of God is plainely reuealed. And here by the way, we may ſee how profitable and neceſſarie the gift of Interpretation is; it is a moſt excellent gift of the ſpirit, pertaining to the miniſterie; and therefore moſt commenddable & neceſſary is the vſe thereof in Schooles of Learning.

Magiſtrates muſt be keepers of the Law.

[ſ] Deut. 17. 18, 19.

Eightly, this immutabilitie aſcribed to Gods law, that euery part thereof ſhall be accompliſhed to the full, teacheth all Princes and Magiſtrates, not onely to be keepers of *Moſes* law in their owne perſons; but alſo within their rule and dominions, to doe their beſt indeauour, that the ſame bee fulfilled and kept by others. For this cauſe did the Lord command, that the *Prince of his people ſhould haue the Law* [ſ] *written before him in a booke, to read vpon continually, that he may learne to feare God, and to keepe all the words of the Law to doe them*: and that which is their enioyned vnto Princes, belongeth alſo vnto all Magiſtrates, Maſters, and Parents; within their places and charges, they muſt be carefull to ſee the whole law of God practiſed, and obeyed, both in their owne perſons, and of thoſe that are vnder them.

What it is to keepe the law.

Laſtly, by this immutabilitie aſcribed to the Law, wee may learne, what it is to fulfill the law; namely, to keepe and obſerue to the full, euery particular thing which the law commaunds vs: and vpon this wee may ground two concluſions againſt the Papiſts; Firſt, that no man can come to life euerlaſting by his owne righteouſneſſe and obedience; for he that would come to heauē by his own righteouſnes, muſt be able to fulfill the whole law perfectly in euery reſpect: but ſince *Adams* fall, no man could keepe the lawe in all things ſauing our Sauiour Chriſt, both God and man. Secondly, that our fulfilling of the law, muſt be in the obedience of Chriſt, for he onely was anſwerable to the whole law in all things; and therefore if we would come to heauen, wee muſt not come in our owne righteouſneſſe, but in his; as *Paul* wiſheth to be found of God, Phil. 3. 8, 9.

v. 19. *Whoſoeuer therefore ſhall breake one of theſe leaſt* *commandements, and teach men ſo, he ſhall bee called leaſt in the kingdome of heauen; but whoſoeuer ſhall obſerue and teach them, the ſame ſhall be called great in the kingdome of heauen.*

Our Sauiour Chriſt hauing plainely propounded in his Apologie for himſelfe, the ſtabilitie and eternitie of the whole law; doth here laie downe two notable concluſions, for the vpholding thereof: 1. *Becauſe the Law is immutable and eternall, therefore he that breaketh one of the leaſt of the commandements, and teacheth men ſo, ſhall be called leaſt in the kingdome of heauen.* 2. *Becauſe the Law is eternall, therefore he that keepes the commandements, and teacheth men ſo, ſhall be called great in the kingdome of heauen.*

How ſome commandements are little.

For the firſt; by *leaſt commandement*, he meaneth the precepts of the Morall lawe, though in the former verſe, by [Law]he vnderſtood the whole law in three parts; Iudiciall, Morall, and Ceremoniall. And he calleth them *little*, not ſimply in regard of themſelues, as though they were ſo indeede; for in it ſelfe euery commandement of God is great and waightie: but he ſpeaketh according to the opinion of the Iewes, for the Scribes and Phariſies had ordained certaine rites and ceremonies, according to the tradition of their Fathers; the obſeruation whereof, they made a greater matter of conſcience, then the keeping of ſome of Gods commandements: and ſo eſteemed them little. Againe, ſaying *theſe leaſt commandements*, he pointeth out what particular commandements of the Morall law, the Iewes eſteemed leſſe then the traditions of men; namely, thoſe which afterward he expoundeth in this Chapter, touching *Murther*, *Adulterie*, *Swearing*, and the reſt: for they eſteemed not all the commandements of the law leſſer then their traditions. *Shall be called leaſt in the kingdome of heauen:*] Here Chriſt ſets downe the puniſhment of a falſe Prophet, which breakes Gods commãdements, & teacheth men ſo; to wit, his baſe eſteeme in the Church of God: for the kingdome of God is twofold, the kingdome of grace, and the kingdome of glorie. The kingdome of grace, is the ſocietie and companie of Gods faithful ſeruants here on earth: The kingdome of glorie, is the bleſſed eſtate of all the Saints in heauen. Now here by the kingdome of heauen, he meaneth the kingdome of grace, which is the militant Church on earth: and ſo Iohn Baptiſt calleth it, Matth.3.2. *Repent and amend, for the kingdome of heauen is at hand:* that is, the Church of the old Teſtament is now aboliſhed; and the Church of the new Teſtament is readie to take place by Chriſts comming: and therefore repent and amend: and, Matth. 11. 12. *From the time of Iohn hitherto, the kingdome of heauen ſuffereth violence.* So then the meaning of this firſt concluſion is this, Whoſoeuer breaketh one of theſe leaſt commandements of the Morall law (which afterward I ſhall expound) and teacheth men ſo to doe, he ſhall be contemned, and not counted worthie to be a member of the Church of God in the new Teſtament.

Puniſhment of a falſe Prophet.

The meaning.

The corruptiõs of hypocrites reſpecting Gods word.

In this *concluſion*, in the practiſe of the Iewes, Chriſt ſetteth forth two notable corruptions of an hollow heart, towards God: The firſt, to ſet little by the commandements of God, eſteeming no more of them, nay leſſe, then of mens lawes and traditions: but Saint *Iames* [t] ſaith, *he that breaketh one commandement*, be it neuer ſo little, *is guiltie of all*, though he make ſhew of keeping all: ſo likewiſe, he that maketh light and baſe account of one commandement, contemneth all; though he ſeeme to honour the reſt neuer ſo much. Though *Herod* heard *Iohn* gladly, and obeied his doctrine in many things, and ſo ſeemed to make ſome account of ſome commandements; yet becauſe he would needs liue in inceſt, againſt the ſeauenth commandement, he did in effect contemne and breake them all: ſo at this day, there are many who profeſſe religion, and giue teſtimonie thereof, by hearing the word, and receiuing the Sacraments; and hereupon they would be counted louers of Gods law: yet in the courſe of their liues, and in their particular callings, they will not ſticke to oppreſſe the poore, and to deale vniuſtly for their aduantage; to prophane the Sabbath for a little profit or pleaſure, and to ſweare, and curſe, when they are a little prouoked. Now howſoeuer ſuch perſons may make a glorious ſhew of profeſſion outwardly, yet by theſe and ſuch like particular actions, they ſhew plainely that they haue but Phariſaicall hearts, which indeede make little or no account of Gods commandements. Let vs therefore euery one looke into our waies, and ſearch in our hearts, whether this corruption be in vs, or no: and if it be, let vs repent and forſake it, and labour to become like [u] *Dauid, who had reſpect vnto all Gods commandements:* and ſo ſhall we not be deſpiſed in the Church of God.

2. Corruption.

The ſecond corruption of an hollow heart, noted likewiſe of Chriſt, in theſe Iewes, is to place the ceremonies, rites, and traditions of men, aboue the commandements of the Morall law: Herewith he doth expreſſely charge the Iewiſh teachers, Matth.15.3. *Why doe ye tranſgreſſe the commandements of God, by your traditions?* And this is alſo the practiſe of the Church of Rome at this day, they account [x] *eating of fleſh in Lent, and on their faſting daies, a deadly ſinne:* and yet they will [y] diſpenſe with treaſons, and murthers of Chriſtian Princes: they [z] allow of Stues, they permit and pardon Sodomie;

[t] Iam.2.10.

[u] Pſal.119.6

[x] Tollet. Summa Caſ. Conſc.l.6. cap.3.

[y] Lib. de iuſta abdicat. Henr.

[z] Pope Sixtus 4.

Sodomie; and yet [a] vtterly forbid mariage in ſome eſtate, which the holy Ghoſt [b] *calleth honõrable among all men.* In theſe and many moe, they preferre their owne traditions before the moſt holy commandements of God: yea, many ignorant perſons among vs, are tainted with this corruption: for be not ſome feaſt daies, appointed by the Church, as Chriſts natiuitie, all Saints, and ſuch like, obſerued by them with greater conſcience and reuerence, then the Lords owne Sabbath? Though the memorie of Chriſts natiuitie may be celebrated; yet the Lords day ſhould haue the ſpeciall honour. Now for the reforming of this corruption, we muſt labour to haue the ſame minde that was in *Dauid*, who grewe into admiration with Gods commandements, and thereupon inured himſelfe to the obſeruation of them. We muſt therefore labour to haue an high eſtimation of the lawes of God, and this will be a notable meanes to draw vs to a reuerend feare and obedience towards the ſame: one cauſe why men doe not ſo highly aduance the law of God, as they ought, is becauſe they doe not ſufficiently waigh the dignitie thereof. In euery commandement therefore, we muſt firſt deepely conſider the waight thereof; then labour to vnderſtand it aright: thirdly, learne to admire the wiſdome and iuſtice of God therein: and laſtly, endeauour to yeeld loyaltie and obedience thereunto.

Pſal.119.

A ground of obedience.

Secondly, in this Rule our Sauiour Chriſt puts a difference betweene a falſe Prophet, and a true: The falſe Prophet breakes the commandements of God in his owne perſon, and alſo by his doctrine teacheth others to doe the like: But the true Prophet and ſeruant of God, in the Miniſterie, endeauoureth the aduancement of Gods glorie, as well by integritie of life, as by ſoundneſſe of doctrine.

Difference betweene a falſe prophet and a true.

Thirdly, in the puniſhment of a falſe Prophet here ſet downe, wee haue good direction for our iudgement, touching the preſent Church of Rome; namely, that ſhee is not worthy to be eſteemed a part of Chriſts Church on earth, by the ſentence of our Sauiour Chriſt; becauſe ſhee *breakes Gods commandements, and teacheth men ſo:* for whereas the ſecond commandement forbiddeth the worſhipping of Images, yea and the making of Images to reſemble God; the Church of Rome doth not onely allow the contrarie, againſt this commandement; but teacheth others ſo to doe: ſaying, that it is lawfull [a] to reſemble the Father, the Sonne, and the holy Ghoſt in Images, either painted or carued, and to worſhippe them therein; yea, and to worſhippe [b] the very Images of Chriſt, and of Saints, as alſo the [c] Saints themſelues, with religious worſhip.

Rome no part of Chriſts Church and why.

Againe, they plainely breake the tenth commandement, which forbiddeth the firſt motions vnto ſinne with delight, though without conſent of will, by teaching [d] that concupiſcence after baptiſme, is no ſinne. And as they deale with the commandements, ſo deale they with the Prophets, who giue teſtimonie vnto Chriſt: for firſt they deſtroy his manhood, by their forged tranſubſtantiation: ſecondly, they ouerturne his kingly office, by making the Pope the [e] *head of the Church*, and giuing him power [f] *to make lawes to binde the conſcience.* Thirdly, they ouerturne the *prieſthood*, by their maſſing Prieſthood, wherein [g] *they daily offer vp an vnbloodie ſacrifice*, for the ſinnes of the quicke and the dead. Fourthly, they rob him of his propheticall office, in giuing liberty to the [h] Pope, to make new Laws, and [i] to expound the Scriptures, as ſupreame iudge: theſe things they teach, and therefore that Church is not worthy to be counted a member of Chriſts Church. But ſeeing God in great mercie hath vouchſafed vs this fauour, in this land, that we ſhould receiue, and embrace his holy word, to publiſh and teach the ſame; and ſo eſteemeth vs worthie to be accounted a member of his Church: wee are therefore to reioyce in this mercie, and to praiſe God vnfainedly for this vnſpeakable bleſſing; and to ſhewe forth our thankefulneſſe, not onely by teaching and receiuing the truth of his word, but alſo by yeelding obedience in all things thereunto: yea, our earneſt and daily prayer muſt be, becauſe it is ſo great a bleſſing, to be counted worthie of his kingdome, that God would continue the truth of his will to vs, and to our poſteritie for euer.

The ſecond Concluſion: *Whoſoeuer ſhall keepe them, and teach men ſo, the ſame ſhall be called great in the kingdome of heauen:* that is, hee ſhall bee honoured in the Church of God, and eſteemed a worthie member thereof, becauſe by this meanes, he endeauoureth to keepe the law vnchangeable for euer. In this concluſion two points are to be conſidered; the *office* of a faithfull Teacher, and his *reward:* his *office* is two-fold; Firſt, in his owne perſon hee muſt be a doer of Gods commandements: Secondly, in his publike Miniſterie hee muſt teach men ſo to doe.

The office of a faithfull Teacher.

Here firſt obſerue the order of theſe duties; *Doing* muſt goe before *Teaching:* This order Chriſt propounds, and that doubtleſſe on ſpeciall grounds; Firſt, becauſe a man cannot with ioy and comfort fitly teach others, before himſelfe be a doer of the thing hee teacheth; for if a man teach others, from the inſtruction of the ſpirit, hee ſhall finde his owne heart inclined by the ſame ſpirit, to the obedience of the world he teacheth.

Doe, and teach.

Againe, the experience of the fruite and efficacie of the word, in his owne perſon, is the beſt Commentarie a man can haue, for the opening of it vnto others: The writings of men, with the knowledge of artes and tongues, are excellent helpes; yet if a man want the ſpirit of God, framing his heart to beleeue, and obey the word he teacheth, whereby he ſhould become a doer of it; doubtleſſe the word will

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[a] Calixt.1. apud grat. diſt.27.Can. Presbyt. Rhem.1.Tim. 3.ſect.5.

[b] Heb. 13.4.

[e] Bellar.de Concil.author.l.2.c.15.

[f] De Rom. Pontif.lib.4. c.15,16.

[g] Rhe.Heb. 9.ſect.10 Cōcil.Trid.ſeſſ. 22.c.1,2,&c.

[h] See the Popes robberie of Chriſt at large, Foxe Acts & Monuments, p. 784. edit. 1583.

[i] Hard.anſw. to Iewel, art. 4.diuiſ.19.

[a] Sanders treatiſe of the worſhip of images. Bellar. de Imag. Sanct. l. 2 c.8.

[b] Bellar. ib. cap. 12.

[c] Idem de Sanct. beat. l.1.c.13.

[d] Concil. Trid. ſeſſ. 5. Can. 5.

ſeeme but a dreame or riddle vnto him, neither can he fitly apply the ſame vnto others, hauing neuer had experience of it in his owne ſoule. This then ſhould mooue all Miniſters, and ſuch as ſet themſelues to this calling, firſt and chiefly, to labour to become doers of the word themſelues; other helpes of learning are to bee ſought for with all diligence, to make them fit and able Miniſters of ſo great myſteries; but eſpecially, they muſt labour for the ſpirit of grace, to frame their hearts to embrace, and their liues to obey the word which they teach, that ſo they may be fitted, according to our Sauiour Chriſts direction. Now this ſpirit is attained, *by knocking at heauen gates by praier*, Luke. 11. 13. and by *opening the doore of our hearts*, when our Sauiour Chriſt knocketh thereat by his word, Reul. 3. 20.

A comfort to faithfull Miniſters, in their peoples vntowardnes.

Secondly, in laying downe this dutie, our Sauiour Chriſt propoundeth a ſingular comfort to ſuch faithfull Miniſters, as be grieued with the vntowardneſſe of their people; hee propoundeth not the conuerſion of the people, as a propertie of a faithfull Teacher, but the *doing and teaching* of the will and word of God. And doubtleſſe a man may bee a faithfull Teacher, and yet not conuert many vnto God; hence the Prophet complaines, that he had [k] *laboured in vaine, and ſpent his ſtrength in vain:* nay, the ſame Prophet is ſent [l] *to blinde the eies of his people, to make them dull of hearing, and to harden their hearts by his Miniſterie*, which was a heauie caſe: but yet that ſaying of the Apoſtle *Paul*, muſt be remembred; that howſoeuer vnto ſome, *his Miniſterie was the ſauour of death*; yet, [m] *vnto God it was alwaies the ſweet ſauour of Chriſt:* So that a Miniſter mourning truely for his people, to ſee their hardnes of heart, may comfort himſelfe with this; that in a good conſcience hee endeauoureth to obey the word of God, and to teach men ſo.

[k] Iſa.49.4.

[l] Iſa.6.9,10.

[m] 2.Cor.2. 15,16.

The reward of a faithfull Miniſter.

*II. Point*. The reward of a faithfull Teacher is this; *hee ſhall be counted great in the kingdome of heauen:* that is, he ſhall be honoured, and counted worthie to be a member of Chriſts church, both in this life, and in the life to come. This muſt be remembred, to incite all Miniſters to become faithfull Teachers, both in life and doctrine. To get reſpect in Princes courts, is much ſought after on earth: O then, how ſhould this high reſpect with God, preuaile in our hearts, to incite vs to be faithfull in this calling.

### V.20. *For I ſay vnto you, except your righteouſneſſe exceed the righteouſnes of the Scribes and Phariſes, you cannot enter into the kingdome of heauen.*

These words are commonly taken to be a Reaſon of the former verſe, by way of anſwer to a ſecret obiection, which the Iewes might frame there-from, to this effect; *Thou ſaieſt, whoſoeuer breaketh one of theſe leaſt commandements, and teach men ſo, ſhall be called the leaſt in the kingdome of heauen: But our Teachers the Scribes and Phariſes, looke to haue chiefe place in the kingdome of heauen; and yet* (if thy doctrine be true) *they breake Gods commandements, and teach others ſo to doe.* Now here-to Chriſt ſhould anſwer thus; *I ſay vnto you, except your righteouſneſſe exceedes theirs, ye cannot enter into the kingdome of heauen.* But if we marke well, the words may more fitly be referred to the 17. verſe, as a third reaſon, to prooue that Chriſt came not to deſtroy the Law, or the Prophets, but to fulfill them; becauſe he exacts at euery mans hands, a more perfect and exact righteouſneſſe, then that which the Scribes and Phariſes either haue in themſelues, or require in others; without which, no man can enter into the kingdome of heauen.

Scope.

In this verſe are three points to be handled: Firſt, what theſe *Scribes and Phariſes* were; Secondly, what was their *Righteouſnes:* and thirdly, what is that *true Righteouſneſſe*, whereby a man may enter into the kingdome of heauen, and ſtand iuſt before God.

A Scribe.

1. Ciuill.

2. Eccleſiaſticall.

For the firſt: a *Scribe* is a name of office, wherof there were two ſorts among the Iewes; *Ciuill*, who as Publike Notaries, did regiſter the affaires of Princes, & ſuch a one was *Shimſhai*, Ezra 4.8. And *Eccleſiaſtical*, who were imployed in the expounding of the Scripture: ſuch a one was *Ezra*, Ezra, 7. 1, 5, 6. And thoſe of whom our Sauiour Chriſt ſaith, Matth. 13.52. *Euery Scribe taught vnto the kingdome of heauen is like a houſholder:* and Matthew 23.2. *the Scribes and Phariſes ſit in Moſes chaire:* that is, they are expounders of the Law of Moſes. And ſuch Scribes are meant in this place: to wit, men in Eccleſiaſticall office, deſcending from the tribe of *Levi*, who expounded the Law vnto the people; and theſe were all one with the Prieſts and Leuites vnder the Law: and therefore *Ezra* is called both a *Scribe and Prieſt*, Nehem. 8. 1, 2.

Phariſie.

3. Sects.

1. Eſſees.

2. Sadduces.

3. Phariſies.

The name *Phariſe* betokeneth a ſect not an office; for there were three ſpeciall ſects among the Iewes: The *Eſſenes*, the *Sadduces*, and the *Phariſes*. The *Eſſenes* were like Popiſh Monkes and Friers, which did ſeparate themſelues from the people, vowing and dedicating themſelues to liue in perpetuall ſactitie. The *Sadduces* were a ſect that did expound the law, according to the letter and ſyllable, and withall denied the reſurrection and the immortalitie of the ſoule, as is plaine, Acts 23.8. The *Phariſies* were ſuch as did forſake the common expoſition of the Scribs, and taught and framed a more exact and ſtrict expoſition of the Law, according to the traditions of the Fathers; and they were moſt holy outwardly, and of chiefe account among the Iewes: and therefore the Apoſtle *Paul*

ſaith,

[n] Act.26.5.
[o] Act.23.6.
Herodians.

ſaith, [n] *that after the moſt ſtrict ſect of their religion, he liued a Phariſie*; and that he was [o] *a Phariſie, the ſonne of a Phariſie*. Yet beſides theſe, there were another ſect, called *Herodians*, who (as ſome thinke) were courtiers, which held and taught that *Herod was the Meſſias*. And thus we ſee what the Scribes & Phariſies were, whō Chriſt here ioyneth together for amplification ſake: vnderſtanding thereby ſuch teachers among the Iewes, *Prieſts and Leuites*, as liued after the moſt ſtrait cuſtome of the Phariſes: for the Phariſes were by office Scribes, as we may plainely ſee by comparing together, Ioh. 1. 19. with v. 24. where the Prieſts and Leuites (who were Scribes as we haue ſhewed) are called Phariſies.

[p] Luk.11.39 Matth.23.25.
[q] Luk.18. 11,12. Matth.6.2.5. 16.
[r] Mar 7.3,4.
[ſ] Phil.3.6.

***II. Point.*** What was the righteouſnes of the Scribes and Phariſies, which is here ſo debaſed, as beeing vnable to bring a man to heauen? By the tenour of Scripture it will appeare, that it was [p] and *externall righteouſnes onely*, ſtanding in the outward obſeruation of the law: for they were carefull to abſtaine from actuall groſſe ſinnes: as whoredome, theft, murther, idolatrie, and ſuch like, and they were very forward in [q] *faſting, praying, and giuing almes openly*, and in [r] keeping *the traditions and ceremonies of the Elders*, and in all things to carrie themſelues in ſhew [ſ] *conformable to the law*: but the inward righteouſneſſe of the heart they nothing regarded, thinking that perfect righteouſnes conſiſted in outward obedience, and by that they looked to be ſaued; as it is ſaid, Rom. 10. 2. *neglecting vtterly the righteouſnes of God.*

Mans naturall conceit of righteouſnes.

In theſe Scribes and Phariſes we may obſerue, what is the naturall perſwaſion of man, touching righteouſnes: to wit, that an outward righteouſnes will ſerue the turne: and therefore euery man naturally contents himſelfe therewith: and hence it is that men will bring their bodies vſually to the place of Gods worſhip to pray; to heare the word, and receiue the Sacraments: but few haue care to bring their hearts with them, that they may inwardly worſhip God in ſpirit and truth: ſo likewiſe, many are content to reſt from their ordinarie labours on the Sabbath day, but few are carefull to conſecrate their reſt vnto God: men be carefull to abſtaine from actuall murther, but few make conſcience of malice, hatred, reuiling, and quarelling: many hate theft, that yet will not ſticke to robbe their neighbours of their good name, by vile reports: many are aſhamed to robbe openly, that make no bones to deceiue by falſe weights and meaſures, by gloſſes, and ſuch like: and yet all theſe will bleſſe themſelues with their outward righteouſnes, and think all is well, not doubting but they ſhall be ſaued by it, though they haue no more: but this is Phariſaicall pride and folly: for all ſuch outward righteouſnes is here condemned, as vnable to ſaue the ſoule.

Ciuill honeſtie inſufficient for the ſoule.

Againe, here we may ſee the palpable and groſſe opinion of all worldly men, euen of thoſe who commonly are called honeſt men: if they be told of their ſinnes, and of the danger of damnation, except they repent: their anſwer is; they are no theeues, no murtherers, no groſſe ſinners, and therefore they hope God will ſaue them; for they liue orderly, and doe no man wrong: but let all ſuch take heede, leaſt they deceiue their owne ſoules, for this *ciuill honeſtie* was the righteouſneſſe of the Scribes and Phariſes, which could neither bring them, nor any other into the kingdome of heauen, as Chriſt the God of truth ſaith expreſſely in this place. To giue almes, to faſt, to praie, and to deale vprightly with men, be very good things; but yet wee muſt labour for more then theſe, if euer we meane to come to heauen: wee muſt get another righteouſneſſe of the heart, renouncing vtterly our owne righteouſneſſe, in the matter of Iuſtification, and condemne our ſelues for our beſt actions, that ſo we may be fit to receiue that true righteouſneſſe, which will commend vs vnto God.

True righteouſneſſe.

[t] 2.Cor.5.21

***III. Point.*** What is that true righteouſneſſe which will bring a man to heauen? *Anſw.* It is the righteouſneſſe of Chriſt, 1. Cor. 1. 30. for *Chriſt is made vnto vs of God, wiſedome, righteouſneſſe*; yea, *hee was made ſinne for vs, that we might be made the* [t] *righteouſneſſe of God in him.* This is that righteouſneſſe, which excedes the righteouſneſſe of the Scribes and Phariſies, and whereby a ſinner doth ſtand iuſt before God: for when as by *Adams* fall we all became guiltie of ſinne, and thereby ſubiect to the curſe of God, and to eternall condemnation, from which wee could neuer haue deliuered our ſelues; then it pleaſed Chriſt to come from the boſome of his father, and to become our ſuretie and Sauiour, who in his life became obedient to the law for vs, & in & by death vpon the croſſe, ſuffered whatſoeuer was due vnto our ſinnes: which obedience and ſatisfaction beeing made by him that was both God and man, was alone all-ſufficient, both to free vs from the curſe of the Law, and alſo to iuſtifie vs before God: and this righteouſneſſe of Chriſt, is that which exceeds the righteoſneſſe of the Scribes and Phariſies, and is able to bring a man to heauen. Yet further for our Iuſtification, Chriſts righteouſneſſe hath three parts; the puritie of his humane nature, the integritie and obedience of his life, and the merit of his ſufferings vpon the croſſe; and all theſe muſt be ours, to anſwer for our corrupt nature, and ſinnefull life, deſeruing a curſed death.

Parts of Chriſts righteouſneſſe.

Obiect. 1. Bellarm. de Iuſtific. l. 2. c. 7.
Anſw.

Here ſome make queſtion, how Chriſts righteouſneſſe can be ours? and how one mans righteouſneſſe can ſaue ſo many thouſands? *Anſw.* Chriſts righteouſneſſe is not the righteouſneſſe of a meere man (for then it could ſaue but one at the moſt,) but it is the righteouſneſſe of that perſon, who is both God and man; and therefore is an infinite righteouſneſſe, of merit ſufficient

to

A to ſaue a thouſand worlds. But ſome here ſay, Obiect.2. If Chriſts righteouſneſſe be ours, then we are as righteous as Chriſt? Anſw. *Anſw.* The ſame righteouſneſſe that is in Chriſt, is ours, but not in the ſame manner or meaſure: for Chriſt hath it by merit and action of himſelfe, we haue it onely by mercie and imputation: it is in Chriſt as a roote and fountaine, in vs by reception and application; like the light in the Moone, and in the Starres, which is not in them originally, but receiued from the Sunne, the fountaine thereof. Obiect.3. Thirdly, it is ſaid, If we by Chriſts righteouſnes be iuſtified, and made the ſonnes of God; then is Chriſt by our ſinnes made vniuſt, and ſo the child of the deuill? Anſw. B *Anſw.* We may ſafely ſay, that Chriſt was made a ſinner by our ſinnes, not actually, but by imputation: now hence it will not follow, that he ſhould be the child of the deuill, for that commeth by the act and habit of ſinning, after ſinnefull conception; all which, our Sauiour Chriſt was free from: for at the very time when he bare our ſinnes, he was in himſelfe more holy, then all men, and all Angels. Obiect.4. Fourthly, it is ſaid, that if Chriſts righteouſneſſe be made ours, then we are made Sauiours? Anſw. *Anſ.* It followeth not: for Chriſts merits and righteouſneſſe are conuaied and applied vnto men, not as they are in Chriſts perſon, in whome they are ſufficient to ſaue ten thouſand worlds; but as they ſerue to ſaue and iuſtifie that particular perſon onely, to whome C they are imputed: ſo that this remaines an vndoubted truth, that that righteouſnes which brings ſaluation, is Chriſts righteouſneſſe onely.

Chriſts righteouſneſſe is made ours by faith.

Here ſome may ſay, How is Chriſts righteouſneſſe made ours, and we aſſured of it? *Anſ.* It is made ours by ſauing faith, which the holy Ghoſt creates in the heart and ſoule, as an hand whereby we may lay hold on Chriſt, and applie his righteouſneſſe vnto our ſelues, as he is offered vnto vs in the promiſes of the Goſpel. Some obiect, that if Chriſts righteouſneſſe be made ours, by our beleeuing it to be ours; then if a man beleeue his neighbours houſe to be his, it is his alſo: and ſo for any other thing? D *Anſ.* There is not the like reaſon in theſe things: for it is a meere fancie and imagination, for a man to beleeue his neighbours houſe to be his, hauing no ground for it, beſides his own conceit: but whē a man beleeueth Chriſts righteouſneſſe to be his, he hath Gods commandement and promiſe, for his warrant and aſſurance, that it ~~ſhall be imputed vnto~~ him; and withall, that faith ſo grounded, maketh Chriſts righteouſneſſe as truly his, as any thing a man hath is his owne, beeing giuen him of another. Sanctificatiō goeth with Iuſtification. Now this ſauing faith, laying hold on Chriſts righteouſneſſe, for mans iuſtification, is neuer ſeuered from ſanctification by the ſpirit, with the fruits thereof, whereby the old man beeing mortified, and the new man in Chriſt renued, according to his image, in knowledge, righteouſneſſe, and true holineſſe, the whole A perſon is turned vnto God, and made carefull to pleaſe him, both in thought, word, and deed: and hereby doe we receiue aſſurance of our iuſtification; for true ſanctification is the earneſt of the ſpirit of adoption in our hearts, whereby we are ſealed vnto the day of our redemption.

The vſe. 1 Doth that righteouſneſſe, whereby we muſt be iuſtified and ſaued in the day of our Lord, come from Chriſt onely, and not from our ſelues? then we ſee what iuſt cauſe we haue to humble our ſelues, and to acknowledge our great vnrighteouſneſſe, and want of all goodneſſe in our ſelues: and when we can doe this vnfainedly, we haue gone one ſteppe in the way B to true happineſſe. 2 Secondly, we alſo muſt hereby learne, to eſteeme all things *as droſſe and dongue*, with the [a] Apoſtle, in reſpect of Chriſt Ieſus, and his righteouſneſſe: for he it is that brings vs to heauen, and therefore we muſt honour him aboue all, and value his righteouſneſſe, as that moſt pretious iewell, which when a man hath found, he will ſell all that he hath, to get and keepe it, Matth.13.46. 3 Thirdly, we muſt hunger and thirſt after Chriſt, and his righteouſneſſe, for it is the fountaine of all bleſſednes, and without it we are moſt miſerable: yea, though we had all the world beſide, yet without it we looſe our ſaluation. Now what will it profit a man to winne all the world, if he looſe his ſoule? Math.16.26. 4 Fourthly, ſeeing Chriſts righteouſneſſe is made ours by faith, and we made C aſſured of it, by ſanctification of heart, and life; we muſt labour for true faith, whereby our hearts may be inwardly renued: we muſt not content our ſelues with an outward holineſſe, for that will neuer bring a man to heauen; but our endeauour muſt be for inward holineſſe, whereby we ſhal be preferred with God, aboue all the Phariſies in the world, and get aſſurance of eternall happineſſe. And this faith we muſt ſhew forth in all holy exerciſes; as when we heare the word, we muſt lend the inward eare of the heart, with the bodily eare; and when we fall downe to praier, we muſt bow the knees of our hearts; and in faſting from meate, we muſt abſtaine from ſinne: yea, in all things we muſt D be carefull to ſerue God, in ſpirit and truth: for which cauſe, we muſt pray with *David, Lord renue a right ſpirit within me*, Pſal.51.10. that ſo feeling Chriſt to liue in vs by grace, we may be aſſured that Chriſts righteouſneſſe ſhall bring vs vnto glorie.

[a] Phil.3.8,9.

### V.21. *Ye haue heard that it was ſaid of old, Thou ſhalt not kill, for whoſoeuer killeth, ſhall be culpable of iudgement.*

Our Sauiour Chriſt hauing laid downe his Preface, doth here begin his interpretation of the Law, beeing indeede the onely true Doctor of his Church; and herein eſpecially he doth meddle with the ſecond Table, beginning firſt of all with the *ſixt Commandement*, touching Murther. In the handling whereof, he obſerueth this order: Firſt, he ſetteth downe the falſe interpretation of this law, by the Scribes and Phariſies, in this verſe: Secondly, he ſheweth the true meaning of it, v. 22. And laſtly, he propoundeth rules of cōcord & agreement between thoſe that be at variãce, v. 23, 24, 25, 26.

For the firſt: The Expoſition. *Ye haue heard:* that is, you Iewes which now heare me, whether Scribes, Phariſies, or others; *you haue heard that it hath beene ſaid of olde:* that is, by your auncient Teachers, the old Scribes and Phariſies, who haue expounded this law vnto you: and that this phraſe muſt be vnderſtood of the ancient Iewiſh Teachers, may plainely appeare, becauſe in the next verſe he oppoſeth his owne teaching thereunto, and would haue theſe his hearers, that before had learned a falſe interpretation of this law, from their old Teachers, now to learne of him, the true expoſition thereof. The Law is this, *Thou ſhalt not kill:* The expoſition of the ancient Iewiſh Teachers was this, *for whoſoeuer killeth ſhall be culpable of iudgement:* that is, whoſoeuer laieth violent hands on an other, to take away his life (for they knew no other murther, neither did they extend this commandemēt to forbid any ſinne, but actuall murther) *ſhall be culpable of iudgement:* that is, ſhall be held guiltie of murther, both in the courts of men, and alſo before the iudgement ſeate of God, where he ſhall receiue the deſerued puniſhment thereof. This was the interpretation of the Iewes.

Antiquitie no infallible marke of truth.

Here firſt obſerue, that Antiquitie is no infallible marke of true doctrine: for this expoſition of this commandement was auncient, receiued from auncient Teachers; and yet Chriſt the Doctour of truth, reiecteth it, as falſe and corrupt: and therefore the argument which the Papiſts vſe, for the ſtabliſhing of their religion, drawne from Antiquitie, is of no effect.

How the Phariſies expounded the law.

Secondly, by theſe words of Chriſt, *ye haue heard, it hath beene ſaid of olde*, we may eaſily gather, after what manner the Scribes and Phariſes expounded the law; namely, they left the Scriptures, and followed the interpretation of their ancient Teachers. But here Chriſt checketh and reprooueth this manner of teaching; and therefore the like cannot be warrantable among vs at this day: whereby we ſee that kinde of teaching reprooued, wherein euery point is ſtuffed out with the teſtimonies of Fathers, Schoolemen, and humane writers. And here alſo is diſcouered a wicked and daungerous practiſe of the [i] Papiſts, who referre all deciding of controuerſies, and interpretation of hard places of Scripture, to the Church and to the Fathers. If we ſay that Fathers oft diſſent, and the Church may erre, then they ſend vs to the [k] Popes breaſt. But if this courſe were ſafe, then the Iewiſh teachers might haue had a good defence againſt this charge of Chriſt: for they had both church and Fathers on their ſide, and the high Prieſt that was then in place. Indeede the Fathers muſt be reuerenced, as lights of the Church in their time, and their teſtimonies duly regarded, wherin they agree with the written word: but for the confirmation of the truth in mans conſcience, and for the edifying of the ſoule in the graces of the ſpirit, the word of God hath the onely ſtroak: by it alone Gods children are begotten, and borne anew to a liuely hope, and by it alone they are fed and nouriſhed in the faith, yea: by it alone they are confirmed and ſtabliſhed in the truth.

Mans naturall conceit of keeping the Cōmādements.

Thirdly, in theſe Iewiſh Teachers, forbidding nothing as a breach of this law, but the outward ſinne of murther; and on the contrarie approouing of thoſe as keepers of this law, that kept their hands from this Actuall crime of blood, and by conſequent worthie of life euerlaſting; behold a plaine picture of euery naturall man: for is not this the common opinion, that vnleſſe a man kill an other, he breakes not this commandement? and ſo for the reſt, if he abſtaine from the outward actuall groſſe ſinnes of ſtealing, adulterie, and falſe witneſſe bearing, then he keeps thoſe commandements, though his heart be neuer ſo full fraught with enuie, malice, luſt, couetouſnes, falſhood, &c. But let vs obſerue Chriſts reproofe of ſuch erneous interpretations of Gods law, as a meanes to ſchoole our hearts from ſuch vaine conceits.

## *V. 22. But I ſay vnto you, whoſoeuer ſhall be angrie with his brother vnaduiſedly ſhall be culpable of iudgement: and whoſoeuer ſaith vnto his brother, Raca, ſhall be worthie to be puniſhed by the Councel: and whoſoeuer ſhal ſay, foole, ſhalbe worthy to be pūiſhed by hel fire.*

Expoſition.

Here our Sauiour Chriſt propounds the true interpretation of this Commandement: *But I ſay vnto you*) that is, whatſoeuer you haue heard the Scribes or Phariſes teach you from themſelues, or from their fathers, it is nothing, let them not deceiue you: for I that am the Lawgiuer and Doctor of my Church, and therefore beſt know the meaning of my owne law, I ſay otherwiſe vnto you: *whoſoeuer is angrie with his brother, &c.* Here Chriſt laies downe three kinds of murther, and three degrees of puniſhments for the ſame. The firſt degree of murther is *Anger*, not anger ſimply: but *raſh* and *indiſcreet anger* towards a brother: and by *Brother* he meaneth, firſt, one Iew with another, to whome Chriſt ſpake; ſecondly, one neighbour with an other, whether Iewe or Gentile: for by creation we are all brethren, ha-

1 Three degrees of murther.

[i] Rhem. Teſt. pref. ſect. 19.

[k] Hart. conf. with Rainol. chap. 2. div. 2.

uing one father which is God, as *Adam* is called the ſonne of God, *Luk,* 3.38. 2 The ſecond degree of murther, is *calling his brother Raca.* Some expound this word *Raca*, an idle or emptie braine: others, an euill man: others take it to ſignifie a loathſome man, one to be ſpit at, as we by ſpitting vſe to ſhew our contempt: but theſe interpretations cannot ſo fitly ſtand: for then the third degree of murther and this ſecond, ſhould be one and the ſame: for to call a man emptie braine, euill, or loathſome, and to call him foole are equal in degree. Now Chriſts intent is to ſet downe diſtinct degrees of murther, as is euident by the diſtinct degrees of puniſhment adioyned thereunto. A more fit expoſition is this, that *Raca* hath no perfect ſignification, but is onely an interiection of indignation, whereby a man doth not ſlaunder or reuile his brother, but onely in geſture ſhew the contempt and anger of his heart againſt him; as when in Engliſh we ſay, *fie, tuſh*, or ſuch like: which words are not open raylings, but onely outward ſignes of the inward anger and contempt concealed in the heart; ſo that the meaning is this: He that is angrie with his brother, and expreſſeth this his anger either in geſture or countenance, by frowning lookes, gnaſhing of teeth, or by imperfect ſpeech, as tuſh, fie, piſh, or ſuch like, he is guiltie of murther. 3 The third degree of murther is, when a man doth ſhew his anger againſt his brother by open raylings, and reproachfull names; expreſſed in theſe words, *Whoſoeuer ſhall call his brother foole.* And all theſe three degrees are beyond the interpretation of the Iewiſh Teachers, who onely condẽned actual killing by this cõmandement.

Courts among the Iewes, three. P Fagius in Deut. 16.

Now to theſe ſeuerall kindes of murther, Chriſt addeth diſtinct degrees of puniſhment. The firſt is, *to be culpable of iudgement* for vnaduiſed anger. The ſecond, *to be worthie to be puniſhed with a Councell*, for outward ſignes of this anger. The third is, *to be worthie of hell fire*, for reproachfull names or raylings. And here we muſt vnderſtand, that Chriſt ſpeaketh not properly, in ſetting downe theſe degrees of puniſhment, but figuratiuely alluding to the cuſtome of puniſhing offenders vſed among the Iewes: for they had three courts; The firſt was held by *three men* for meane matters, and other caſes of ſmall importance. The ſecond was held by *three and twentie men*, wherein were determined matters of great importance, that could not be decided in the firſt court; as matters of life and death: and it was kept in the chiefe cities of the land. The third court was held at Ieruſalem onely, called the court of the *Seauentie-two*, from which none might appeale to any other. In it were all weightie and great cauſes determined, and this court is here called *a Councell.* Now Chriſt alluding hereto, ſaith to this effect: *Looke as among you Iewes there are different courts, and ſome matters are adiudged in your courts of iudgement, and others in the Councell at Ieruſalem; ſo God alſo he hath his* A *Iudgement, and his councell: thoſe that are raſhly angrie, ſhall vndergoe Gods iudgement: and he that makes knowne his anger by ſpeech or countenance, ſhall be puniſhed more grieuouſly and vndergoe a deeper iudgement, as it were by the Lords councell: but he that ſhall by open reuilings and raylings, ſhew forth his malice againſt his brother; as by calling him foole, or ſuch like, he ſhall be worthie the moſt grieuous iudgement and torment of hell fire*; alluding to the higheſt degree of torment among the Iewes, which was *burning*: for before their Gouernment was taken from them by *Herod*, the Iewes vſed theſe foure kinds of puniſhments; hanging, beheading, ſtoning, and burning. Further, B the words tranſlated *hell fire*, are properly the fire *of Gehenna*; for there was a place neere to the ſuburbs of Ieruſalem called *Gehenna*, which is a compound Hebrew word, ſignifying the *valley of Hinnon*, wherein was a place called *Tophet*, Ier. 7.31. where the idolatrous Iewes, following the horrible ſuperſtition of the Nations about them, vſed to burne their children vnto *Molech*: for which fact the place became ſo odious to the godly, that to aggrauate the heinouſneſſe of this crime, they vſed this name to ſignifie and betoken the place of torment appointed for the reprobate: whereupon in Chriſts time, *Gehenna*, and *the fire of hell*, were in ſignification all one. Now in this valley the Iewes vſed to burne their malefactours; and vnto this kinde of iudgement Chriſt alludeth, meaning not ſimply ~~hell~~ fire, the torments of the damned, but a more grieuous and greater C kind of puniſhment then the former, becauſe it was a higher degree of ſinne: ſo that Chriſts meaning is this; *Howſoeuer your Scribes and Phariſies teach you, that there is no murther but actuall killing, and that it onely deſernes condemnation: yet I which am the Law-giuer ſay vnto you, that as you haue diuers puniſhments in ſeuerall courts for diuers offences, as hanging, ſtoning, and burning: ſo God he hath diuers degrees of puniſhments for the ſeuerall breaches of this commandement: he that is raſhly angrie, is worthie of iudgement: and he that giues out any ſhew of his anger in geſture, ſhall be puniſhed more grieuouſly: but he that ſhewes forth his anger by rayling and reuiling, ſhall endure the moſt* D *grieuous puniſhment of all.*

Gehenna.

First, whereas Chriſt here maketh degrees of puniſhments for diuers ſinnes, the Papiſts hereon would build their diſtinction of ſinnes into *veniall*, and *mortall*. *Veniall ſinnes* (ſay they) are light ſinnes, as badde thoughts, vaine ſpeeches, and ſuch like, which doe not deſerue damnation, but ſome temporall puniſhment onely, ſuch as were alotted to ciuill courts among the Iewes: for here (ſay they) Chriſt onely makes open rayling and reuiling of our brother, ſuch an heinous ſinne as deſerues hell fire. But this diſtinction can not here be grounded: for Chriſt doth not appropriate condemnation to this tearme of hell fire: but he hath reference

Rhem. on this place.

thereto

A thereto in euery phraſe that here imports a puniſhment; as, to be *culpable of iudgement for vnaduiſed anger*, is to deſerue condemnation in hell fire; and *to be puniſhed by a Councell*, for teſtifying anger by outward ſignes, *is to deſerue condemnation*, but yet in a deeper degree: And *to be worthy to be puniſhed with the fire of Gehennah, for open rayling*; is to deſerue condemnation alſo, but yet in a deeper meaſure then the former: for as among the Iewes by the ſentence of their Courts, ſome offences were puniſhed by beheading or hanging; greater offences by ſtoning, and the greateſt by burning; all which puniſhments differed in degree, and yet euery one was death: ſo before God, B leſſer ſinnes deſerue leſſer condemnation in hell fire; and greater ſinnes deeper damnation; and and yet euery ſinne deſerues damnation: for *the wages of ſinne*, be it neuer ſo little, *is death*, Rom.6.23. ſo that Chriſt here makes degrees of puniſhment according to the degrees of ſinne; and yet ſo, as euery ſinne is mortall, deſeruing damnation, and none venial in it ſelfe.

2. Rules for the expounding of the Law.

Secondly, we may here obſerue two excellent Rules for the expounding of the Morall law. 1 First, *that vnder one ſinne named in a commandement, are forbidden all ſinnes of the ſame kinde, with all the cauſes thereof*: for Chriſt in expounding this ſixt commandement, doth not onely condemne Actuall murther, but euen Raſh anger in the heart, C and all ſignes thereof in countenance and geſture, with all rayling, & reuiling ſpeeches, as breaches of this commandement: and the like he obſerueth in thoſe which follow. 2 *II. Rule. To the breach of euery commandement there is annexed a curſe, albeit it be not expreſſed:* for Chriſt here ſetting down the breaches of this ſixt commandement, threatneth condemnation to the leaſt breach thereof; ſaying, *he that is vnaduiſedly angrie with his brother, ſhall be culpable of iudgement.* Is it not then a wonder to ſee, how ignorant people doe vſe the commandements for praiers when as indeede (if they could perceiue it) they are Gods thunderbolts to throw their ſoules to hell for euery ſinne they commit?

Aduiſed anger not vnlawfull.

D Thirdly, Chriſt condemning vnaduiſed anger as a breach of this law, giueth vs to vnderſtand that aduiſed anger is not vnlawfull: and true it is, that all anger is not ſinnefull: for [a] *Chriſt* was ofttimes angrie with the Iewes, and the Apoſtle bids vs [b] *to be angrie, but ſinne not.* If any here aske, how we may diſcerne godly anger, from that which is euill and vnaduiſed: I *anſwer:* two waies, 1 firſt, by the beginning of it: for good anger proceedeth from the loue of him with whome we are angrie; now loue is the fulfilling of the law, and therefore anger proceeding from loue and guided thereby, cannot be a breach thereof: but euill anger proceedeth from ſelfe-loue, from diſlike or hatred of the partie with whome we are angrie. 2 Secondly, we may diſcerne it by the ende. Good anger is for Gods glorie againſt ſinne, becauſe

[a] Mark.3.5.
[b] Eph.4.26.

How lawfull anger may be diſcerned.

A God thereby is diſhonoured; and for our brothers good: but euill anger wants theſe ends, and intendeth priuate reſpects. It is quickly mooued, it continueth long, and alſo carieth with it a deſire of reuenge.

Anger muſt be bridled.

Fourthly, ſeeing vnaduiſed anger, with the ſigne thereof is a breach of this law deſeruing death; hereby we are admoniſhed to beware of this headſtrong affection of anger, and betime to reſtraine and bridle the ſame: it hath a bad beginning, and an euil end, and thereby we become mutherers. How. Now that we may ouerrule it, ſo as it preuaile not againſt vs; 1 firſt, we muſt lay to our hearts this commandement of God B forbidding raſh anger, as a barre to ſtop it. 2 Secondly, we muſt remember, how louingly and mercifully God deales with vs euery day, in forbearing and forgiuing vs: and therefore we ought to be like minded towards our brethren. Eph.4.31,32.

Signes of deſpite are degrees of murther.

The ſecond branch of ſinne here condemned is, *to ſay vnto our brother, Raca:* whereby we may ſee that euery geſture expreſſing raſh anger, and deſpite of heart towards another, is murther before God; as *caſting downe the countenance towards him:* this God reprooued in Cain, Gen.4.6. 1 *frowning and nodding the head*; or *ſhaking* it in contempt, as the Iewes did to Chriſt, Matth.27.39. 2 alſo *cõtemptuous laughter and deriding:* 3 hence [c] *Iſmaels ieering at Iſaack, is called perſecution*, C Gal.5.29. and the like may be ſaid of all ſignes of contempt in words: 4 as *fie, tuſh, piſh*, and to *(thou)* a man in diſdaine, for otherwiſe a ſuperiour may *thou* his inferiour: 5 ſo alſo when a man *contemptuouſly takes a thing in ſnuffe*, though he ſay nothing, but *flings away* with a heart riſing againſt his brother. All theſe and ſuch like tokens of contempt, and diſdaine, are here condemned for murther of heart: and therefore it ſtandeth vs in hand, to make conſcience of euery geſture of our bodie, of the caſting of our eyes, of our laughter, and of all paſſionate words, leaſt thereby we ſhew any contempt, or anger towards our brethren.

[c] Gen.21.9.

Make conſcience of geſture.

D If it be ſaide, how can euery geſture expreſſing raſh anger or contempt be murther, ſeeing the law permits a widow to [d] *ſpit in the face of her husbands brother, or next kinſeman*, euen *before the Elders of the citie, if he refuſed to raiſe vp ſeede vnto his brother. Anſ.* Firſt, the Lord might command her ſo to doe, thereby to maniſeſt his great diſlike of want of loue in him towards his dead brother. Secondly, I anſwer, the words may as fitly be tranſlated thus, *and ſpit in his ſight*, that is, ſpit on the ground before his face, that he might ſee her: and that ſeemeth to be the true meaning of that place: for it was very vnſeemely for any one, much more for a woman, ſo publikly to ſpit in a mans face. And in that ſenſe is the word vſed in the ſame booke, Deut. 4. 37. where God is ſaid to bring Iſrael out of Egypt *in his face*, that is, *in his ſight.*

[d] Deut.25.7,8,9.

Secondly, vnder this branch of *murther by*

Abuſes of the tongue.

*ſigne of contempt*, are many abuſes of the tongue moſt iuſtly condemned: as firſt, 1 *bitterneſſe of ſpeech*; when men that be at variance, giue out hard and grieuous words one againſt an other: theſe are as *pricks of* [e] *ſwords*, as the wiſe man ſaith: and therefore the holy Ghoſt chargeth vs, that [f] *all bitternes, anger, and wrath be put away from vs.* Secondly, 2 all *wrangling* and *contentious ſpeech* betweene parties diſagreeing, when as neither will yeeld, but each one will thinke to haue the laſt word: Philip.2.14. *Doe all things without murmuring and reaſoning*: for that ſprings of choler and ſtout ſtomacke, cleane contrarie to meekneſſe and patience, a fruit of the ſpirit. Thirdly, 3 [g] *crying* alſo is here forbidden, whereby men or women being at variance in priuate ſpeeches, doe through choler and malice lift vp their voices, that they may be heard a farre off. This is a fruit of raging anger, and furie. Fourthly, 4 *threatning ſpeeches* are alſo here condemned, when as men from an inward diſlike and rage in their owne priuate cauſe, doe giue out menacing words againſt others: Eph. 6.9. *Maſters are forbidden thus to deale with their ſeruants*: much leſſe then may one brother thus threaten an other. Fiftly, 5 all kinde of *girding* and *taunting* others by priuie and cloſe nippes, is here condemned, although there be no open rayling: for thereby men ſeeke to diſgrace their brethren, and to glad their owne hearts by greeuing others; which is more then to ſay, *Raca*.

Reuiling tearmes forbidden.

The third degree of murther is, in *Reuiling tearmes*, calling our brother *foole*, or ſuch like: this alſo is a ſinne againſt the ninth commandement, by robbing him of his good name: for one ſinne in diuers reſpects may be againſt many commandements. It is a breach of this ſixt commandement, in that hereby we grieue and trouble our neighbour, and ſo farre as a reproach can goe, make him wearie of his life.

Grieuous practiſes here forbidden.

Vpon the ground of this degree of murther, be all grieuous practiſes of men againſt their brethren, iuſtly condemned for bloodie practiſes. As firſt, 1 *Vſurie*, whereby men binde their brethren to returne gaine, for the bare lone of money or other goods, which naturally yeeld no increaſe; without all reſpect to their neceſſitie, or to the ſucceſſe of the imploying of it. Hereby many are brought to great pouertie: reuiling tearmes doe nothing ſo much pinch the poore, as this oppreſſion. Secondly, 2 the *hoarding vp of corne till times of dearth, that thereby they may gaine the more*: theſe men make a priuate gaine of Gods common iudgement vpon the poore. Indeede it is not vnlawfull in time of plentie, to lay vp ſtoare againſt a time of dearth: but to doe it with the hurt of the poore, is to ſucke their blood, and to eate vp Gods people; as when men keepe their garners full, and ſuffer the poore to ſtarue; the peoples curſe lies on ſuch, Prov. 11.26. Thirdly, 3 *fighting and ſtriking by priuate perſons, or by others in their priuate cauſes*: for they wound or weaken the bodie of their neighbour, which is more then to grieue him by reuiling ſpeeches. Fourthly, 4 the *detaining the foode of the ſoule*, by thoſe that cannot, or will not preach, is a damage againſt eternall life: and therefore *Paul* to cleare himſelfe from blood in this behalfe, ſaid, *He kept nothing backe*, Act.20.26,27. Fiftly, 5 to *giue offence* by word or deede, whereby others are occaſioned to fall: this is *vncharitable walking*, Rom.14.15. whereby we doe as much as in vs lieth, *deſtroy him for whome Chriſt died.* As this is cruell in all, ſo eſpecially in publike perſons, as Magiſtrates, Miniſters, Parents, Maſters, and ſuch like, becauſe their practiſes are Rules to their inferiours. They are like lights in an hauen which guides the ſhippes that ſayle by night, which ſtanding amiſſe, lead the ſhips vpon rockes and ſands, and ſo cauſe ſhippewracke.

1 Fighting. 4 Soule-ſtaruing. 5 Offending.

The true vſe of this law.

Hauing ſeene the true meaning of this Law expounded by Chriſt, let vs here further obſerue, how he reſtoreth the true vſe thereof. We muſt not thinke, that he did onely here intend the rectifying of our iudgements for vnderſtanding, and not alſo ſtrike at the reformation of our hearts and liues for practiſe. Touching the vſe of this law therefore, Chriſt here teacheth vs two things. Firſt, 1 to deſcend into our owne hearts, and there to ſearch how we haue broken this commandement: as whether we haue borne in our hearts any malice againſt our brother, and whether we haue expreſſed the raſh anger of our hearts by ſpeech or geſture, or haue any way wronged him by reuiling tearmes, or other iniuries againſt his life: if we haue, Chriſt tells vs we are murtherers.

1. Search our hearts.

2. Iudge our ſelues.

Secondly, Chriſt ſetting downe the curſe to euery degree of murther; teacheth vs, vpon due examination of our hearts, finding our ſelues guiltie in any degree, to caſt downe our ſelues before the Lord, to accuſe & condemne our ſelues, crying out that all ſhame and confuſion belongs vnto vs: this we muſt doe, that by the view of our miſeries, we may be mooued more earneſtly to ſue for mercie. And indeede if we examine our hearts, and our behauiours throughly, we ſhall finde, that we are all murtherers. For though we may be free from actuall killing, yet our conſciences will tell vs, that the motions of wrath and malice, and the ſignes of vnaduiſed anger haue broken forth, both in our wordes and geſture: for who can ſay he neuer *ſnuffed* at an other by way of contempt or diſlike? who can cleare himſelfe from *deriding* and *diſgracing* others? now theſe things and ſuch like, make vs guiltie of ſinne againſt the law, and ſo ſubiect to the wrath and curſe of God; which muſt needes be fulfilled, though heauen and earth ſhould paſſe away. This vndoubtedly is our miſerable and wofull caſe in our ſelues. And there is no way to eſcape this curſe, but onely this: we muſt humble our ſelues before God, and confeſſe againſt our ſelues the murther of our

hearts,

[e] Pro.12.18.

[f] Eph.4.31.

[g] Eph.4.31.

A our hearts, declared in our geſture, ſpeech, and behauiour, then we muſt labour to be grieued for theſe ſinnes: for which ende we muſt applie vnto our ſelues, Gods fearefull iudgements due vnto vs for them. Thirdly, we muſt earneſtly ſue vnto God for mercie and pardon, as for life and death, like as poore priſoners do, when the ſentence of death is to be pronounced againſt them: yea, we muſt crie with ſighs and groanes that cannot be expreſſed, and giue the Lord no reſt, till he ſend into our conſciences the comfortable meſſage of mercie and pardon by his good ſpirit. This done, we muſt labour in our callings for the time to come, to procure and further the welfare and ſafetie of our B brethren, as well as our owne: we muſt not ſeeke our ſelues, but the common good, eſchewing thoſe things that may grieue our brethren: and doing thoſe that may be good and comfortable vnto them: that ſo by new obedience we may ſhew forth thankefullnes for Gods mercie and fauour towards vs.

Actuall killing.

Hitherto we haue handled the three degrees of murther, which Chriſt condemneth by this law, beyond the doctrine of the Iewiſh teachers. Beſides theſe, there is a fourth degree here condemned, which is *actuall killing*. This Chriſt doth not here name, becauſe he taketh it for graunted, euen by the doctrine of the Scribes and Phariſies. Now becauſe it is the maine ſin of this commandement, therefore here it is to be handled; which we will doe thus: C firſt, we will ſhew when killing is murther, and when it is not, and then handle the kinds thereof.

When killing is allowed.

For the firſt: *Killing* is not alwaies murther, for ſometime a man hath power giuen of God to kill, and it is no ſinne: now God giues a man power to kill three waies: 1 I. by the *written word:* thus Princes and Gouerners, and vnder them executioners, are allowed to kill malefactours that deſerue death: and thus ſouldiers are warranted to kill their enemies in a lawfull war: 2 II. by an *extraordinarie Commandement:* and ſo *Abraham* might lawfully haue killed his ſonne, if the [a] Angell of the Lord had not ſtaied his hand: 3 III. by an extraordinarie inſtinct, which is anſwerable to a ſpeciall commandement: and ſo [b] *Phinees* ſlue *Zimri* and *Cosbie*, D without guilt of murther. But killing is murther, when men of their owne wills, without warrant from God, ſlay others: and this ſinne is plainely and directly forbidden in this commandement.

[a] Gen.22.2. 10,11.

[b] Pſal.106. 30,31.

The kinds of killing. 1 Voluntarie.

*II. Point.* The kinds of killing be two; either *voluntarie*, or *caſuall. Voluntarie* killing is, when a man killeth of *purpoſe and intent:* and this ſinne is ſo hainous, that it [c] *defileth the land* where the blood is ſhedde, till it be purged by the blood of him that ſhedde it. And this *purpoſe to kill* is two-fold: either *with deliberation* and fore-deſire of reuenge, as when a man hath caried a grudge in his heart long before: or *without deliberation*, when a man without all former malice is ſuddenly caried by furie and anger to ſlay his brother: and this ſecond kinde of killing is diſtinguiſhed from that which is vpon deliberation, by the name of *manſlaughter*, and alſo fauoured by the lawes of ſome Countries, becauſe it is not done of ſet purpoſe, but through ſudden anger before the blood be cold: but Gods law maketh both of them murther, and admitteth [d] *no recompenſe for the life of the murtherer:* nay, beſide it adiudgeth the murtherer to eternall death, both in ſoule and bodie. 2 To this voluntarie murther, we muſt referre thoſe that giue commandement, counſell, or helpe vnto the murtherer: for he that commandeth is the principall Agent, and the murtherer is his inſtrument. 3 Againe, it is voluntarie murther to ſtrike an other, though with purpoſe onely to wound, if death follow thereon: And that alſo which is committed by a drunken man: for his will is free, though ſenſe and reaſon be blinded.

[c] Num.35. 33.

Manſlaughter is murther.

[d] Numb.35. 31.

Caſuall killing. The ſignes thereof.

*Caſuall killing*, commonly called *chance medlie*, is when a man killeth an other, hauing no purpoſe to doe him hurt. The preſumptions of caſuall killing be theſe: 1 *Firſt*, if a man kill an other, hauing no ill will or anger towards him, nor to any other for his ſake; neither is mooued thereto by couetouſnes, or any affection. 2 *Secondly*, if he be doing the lawfull duties of his particular calling. 3 *Thirdly*, if he be well occupied, doing ſome lawfull worke beſide his calling. 4 And *laſtly*, if he be doing a thing which hee ordinarily practiſeth, keeping his vſuall place and time. And albeit this kinde of killing, if it be meerely caſuall, is no ſinne, yet the partie committing it, in old time was bound to come to his anſwer, thereby to purge and cleare himſelfe from ſuſpition of murther, as alſo to auoide the hatred and danger of the friends of the partie killed; and laſtly, to keepe and maintaine the hatred of murther among Gods people. Now this ſixt commandement, is not to be vnderſtood of caſuall, but of voluntarie killing. And this alſo muſt be obſerued, that Chriſt giueth the name of murther, to all the occaſions therof, that he might breed in our hearts an hatred of thē all, as of murther it ſelfe.

### v.23. *If thou then bring thy gift to the Altar, and remembreſt that thy brother hath ought againſt thee,*

### 24. *Leaue there thy gift before the Altar, goe thy waies, firſt be reconciled to thy brother, thē come & offer thy gift.*

Here Chriſt propounds a Rule of concord, by ſeeking reconciliation with them whom we haue wronged: and it depends vpon the former verſe as a conſequent and concluſion

Coherence.

drawne therefrom; as may appeare by the firſt wordes, *If then*, or *therefore:* as if he had ſaid, If raſh anger and the teſtification thereof, either in geſture, or reuiling ſpeech, be murther, and deſerue condemnation, then we are with all diligence to ſeeke to be reconciled to our brethren, whenſoeuer any breach of loue is made betweene vs and them.

The Expoſition. *If thou bring thy gift to the Altar* ] Here Chriſt alludeth to the Iewes manner of worſhippe vnder the law; which was, to offer in the Temple ſacrifices vnto God both of propitiation, and thankſgiuing. And though Chriſt here onely name this one kind of ceremoniall worſhippe, yet vnder this he comprehendeth all manner of true outward worſhippe, whether Legall or Euangelicall; as if he ſhould ſay, *If thou come to worſhip God any way*, either by offering ſacrifices, or by praying vnto God, by hearing his word, or receiuing the Sacraments; *and remembreſt that thy brother hath ought againſt thee*, that is, that thou haſt any way wronged and offended thy brother: this appeareth to be the true meaning by the like wordes of [a] *Marke, If thou haſt ought againſt thy brother*, (meaning for iniurie done vnto thee by him) *forgiue him:* and therfore our brother hath ſomething againſt vs, when we haue wronged or offended him in word or deede, and he hath knowledge thereof, and iuſt cauſe thereupon to complaine.

[a] Mark.11.25.

*Leaue there thy gift before the Altar*] Still he alludeth to the manner of the Iewes worſhip; who when they went to ſacrifice to the Lord, brought their ſheepe or bullocke vnto the vtter court; or as ſome thinke, tied it to the hornes of the altar, in token that they preſented it vnto the Lord: now if at that very inſtant, they did remember that they had any way offended their brother, then were they to leaue their gift there, (not quite omitting this dutie, but onely ſuſpending or deferring it for a while) and goe ſeeke to be reconciled to their brother whome they had wronged.

*Queſtion.* How could this departure be warrantable, ſeeing the Iewes had a law [b] that when the ſeruice of God was once begun, *none might depart, no not the Prince himſelfe, till it was ended. Anſw.* This Rule muſt be vnderſtood of departure out of the vtter court of the Temple, whither the people brought their ſacrifice ſoone after they had preſented it, before it was begunne to be offered: for till the Prieſts had begun Gods ſeruice, it was lawfull for the people to depart, eſpecially vpon this occaſion.

[b] Ezek.46.10.

*Queſtion II.* But what if the partie offending, can not poſſibly come to his brother whome he hath wronged, by reaſon of his abſence in ſome farre countrey, his cloſe impriſonment, or ſuch like. *Anſw.* He muſt teſtifie his endeauour to be reconciled vnto him: and if the act it ſelfe be neceſſarily hindred by Gods prouidence, God will accept the will for the deede, if there be a willing minde: for this is Chriſts meaning, that we ſhould doe our vtmoſt endeauour to be reconciled vnto our brethren whome we haue wronged, ſhewing ſuch care thereof, that we preferre the ſame before the outward actions of Gods worſhip, not preſuming to worſhip God, till we be reconciled to our brethren.

Here we haue a notable Rule for the maintaining of loue and charitie among men; namely, *brotherly reconciliation.* In the giuing whereof, Chriſt ſtill continues his expoſition of the ſixth Commandement: for hauing condemned murther, and the prouocations thereunto, in the former verſe; here he commandeth the contrarie vertue of brotherly loue, and the meanes to vphold the ſame; to wit, Reconciliation for offences giuen.

A third rule for expounding Gods commandement.

Out of this Rule in generall we may obſerue: firſt, a Third direction to the right expounding and vnderſtanding of Gods commandements; namely, *where any vice is forbidden, there the contrarie vertue is commanded:* and on the contrarie, *where any vertue is commanded, there the contrarie vice is forbidden.* This Rule muſt be obſerued as a priuiledge of the law of God, aboue all humane lawes: for mens lawes are ſatisfied, by abſtaining from the vice forbidden, though the contrarie vertue be not practiſed: as he ſatisfies mans law, forbidding murther, that abſtaines from the actuall crime, though he loue not his brother: But he tranſgreſſeth the law of God, that performeth not the contrarie vertue, though he abſtaine from the vice forbidden: for though a man abſtaine from killing, yet if he doe not loue his brother, he is guiltie of the breach of this ſixt Commandement; which ſerues to confute the error of our ignorant people, who becauſe they abſtaine from Murther, Adulterie, and other outward ſinnes, doe perſwade themſelues that they keepe the law, and that God will therefore be mercifull vnto them. But they muſt know, that though they ſhould abſtaine from the vices forbidden, yet they ſtand culpable of Iudgement, for want of doing the contrarie vertues: for it is not ſufficient to abſtaine from euill, but we muſt doe good, and therefore *Iohn Baptiſt* ſaith, [a] *Euery tree that bringeth not forth good fruit, is hewen downe, and caſt into the fire:* and the ſentence of damnation ſhall be denounced againſt the Reprobates, for their omiſſion of doing good: [b] *I was hungrie, and ye gaue me no meate, &c.*

[a] Matt.3.10.

[b] Matt.25.42.

God reiects ſacrifice without mercie.

Secondly, by this Rule of Reconciliation, it appeareth that the performance of any outward ſeruice vnto God, is diſpleaſing vnto him, if it be ſeparated from the loue of our brethren: Iſa.1.11,12. *What haue I to doe with the multitude of your ſacrifices, ſaith the Lord:* and ſo he proceedeth, reiecting in particular, all the ſeruice of the Iewes, becauſe they liued in enuie, debate, and oppreſſion; *Their hands were full of blood*, Iſa.58.5,6. The Lord doth there reprehend the Iewes faſting from meates, be-

cauſe

cauſe they did not withall abſtaine from ſtriſe, and oppreſſion; adding withall, that *refraining from crueltie, and doing workes of mercie, is the faſt which he requires*: which ſerues to ouerthrow the naturall conceit of men, who thinke that the whole worſhippe of God, ſtandeth in the duties of the firſt Table. This was indeede the conceit and practiſe of the Phariſies, whereupon they [c] taught the people, *that if they gaue oblations to the Church, though they releeued not their poore parents, yet God was pleaſed with them.* And the like is the practiſe of the Church of Rome, who in caſes of tranſgreſſion, through want of brotherly loue, doe not appoint this Reconciliation, but Auricular confeſſion, & Canonicall ſatisfaction, as matters well pleaſing vnto Almightie God: yea, ſuch is the conceit of our common people, that if they be preſēt at diuine ſeruice, if they heare the word preached, and receiue the Sacraments at ordinarie times, then they haue done God good ſeruice, and he will reſpect them, though in their ciuill conuerſation they be at enmitie with their brethren or liue in ſuch like ſinnes. But we muſt learne, that God is ſerued, not onely in the duties of the firſt Table, but of the ſecond alſo; and that God abhorres the duties of pietie in ſuch perſons as make no conſcience of the practiſe of loue and mercie: Ierem. 7. 9, 10. *Will you ſteale, murther, commit adulterie, &c. and yet come and ſtand before me in this houſe, wherein my name is called, and ſay, We are deliuered though we haue done all theſe abhominations?* as if he ſhould ſay *neuer thinke it*: and therefore if we deſire true comfort in our ſeruing of God, let vs make conſcience to ioyne therewith the practiſe of mercie towards our brethren.

A dutie of Communicants.

Thirdly, here alſo we may learne, how to behaue our ſelues before we come to the Lords Table, if we call to minde, euen when we be in the Church, that we haue any way offended our brother, wee muſt firſt goe and reconcile our ſelues vnto him, & then come to the Lords Table: we muſt not abſtaine vpon the remembrance of our wrong doing, for ſo we adde ſinne vnto ſinne, refuſing ſpirituall ſocietie with God, becauſe we will retaine enmitie towards our brother; but ſeeking ſpeedily reconciliation, we muſt returne to receiue the Lords Sacrament. Which flatly condemnes the common practiſe of many, who abſtaine from the Lords Supper, becauſe they will not ſeeke to be reconciled to their brethren. This argues an heart full ſtuft with pride and malice, which preferres it owne luſt before the will of God: for God commandes that the ſunne goe not downe vpon our wrath; and it is his ordinance we ſhould receiue the Sacrament to ſhewe forth Chriſts death, when it is adminiſtred by the Church; againſt both which he offendeth that abſtaineth, becauſe he is at variance with his brother: for Chriſt will not haue the gift that is brought to be taken away, but there left a while, till reconciliation be made.

Degrees of duties in Gods worſhip.

Fourthly, in this Rule of Reconciliation, we may ſee, *there be degrees in the duties of Gods worſhip*; all are not equall, but ſome more, and ſome leſſe neceſſarie. 1 The firſt and higheſt degree of holy worſhip, is preſcribed in the firſt Commandement, as *to loue, feare, and to reioyce in God aboue all*, and to beleeue in him, and all his promiſes. 2 The ſecond degree of holy duties, is to *loue our neighbour as our ſelues, to ſeeke peace and reconciliation with them whome we haue wronged or offended.* Thus much doth Chriſt here import, in perferring the practiſe hereof before the offering of ſacrifice. The third degree conſiſts, *in the outward ceremoniall duties of Gods worſhip*, commanded in the firſt Table: as the outward actions of Gods worſhip, and the outward ſolemnitie of the Sabbath: for thoſe giue place to the workes of loue and charitie commanded in the ſecond Table, and therefore Chriſt ſaith, *firſt be reconciled, and then offer thy gift.*

A motiue to the practiſe of loue to God & man.

Now by this diſtinction of holy duties, we haue a good direction for our behauiour: that ſeeing the loue of God and of our brethren, are the two higheſt degrees of good workes, therefore we are aboue all things to ſeeke after them, and to preferre the doing of them before the outward worſhip of God; for that we ſee commeth in the laſt palce. But the practiſe of men is otherwiſe; generally they are more forward in outward ceremonies, then in the maine duties of the loue of God, and of their brethren; like to the Phariſies, [d] who paſſed ouer iudgement and the feare of God, and were very ſtrict in tything mint and rue: but this is a prepoſterous courſe, and cleane contrarie to this precept of our Sauiour Chriſt.

Ceremoniall worſhip not abrogated till Chriſts death.

Thus much of this Rule in generall. Now I come to more particular obſeruations out of the words: *Leaue thy gift at the Altar*] Here Chriſt approoueth of this worſhip of God among the Iewes by offering ſacrifices; from whence it followeth, that ſacrificing at the Altar, and by proportion other ceremoniall worſhip, was not abrogated either at Chriſts birth, or baptiſme, for here Chriſt alloweth of them; and therefore they ceaſed onely at his death, when vpon the croſſe he ſaid, [e] *It is finiſhed*, then [f] *he put out the hand writing of ordinances that was againſt vs.*

What the gift of a ſacrifice ſignified.

*Thy gift*; that is, thy ſacrifice; whereof the Iewes had two kindes: *Propitiatorie*, and *Gratulatorie*, or of thankſgiuing: and they are here called *gifts*, becauſe in ſacrificing the people gaue ſome thing vnto God: in which reſpect a ſacrifice differeth from a Sacrament, wherein God giues ſome thing vnto vs. Now the ſacrifices of the law, wherein men gaue ſomething vnto God, ſignified two things: 1 firſt, that Chriſt ſhould giue himſelfe vnto his Father for our ſinnes: 2 ſecondly, that we ſhould wholly giue our ſelues vnto God, both in ſoule and bodie, to ſerue him: and therefore God ſaith, Prov. 23. 26. *My ſonne, giue me thy heart*: Rom

[c] Math. 15. 5.

[d] Luk. 11. 42.

[e] Ioh. 19. 30.

[f] Col. 2. 14.

6.13. *Giue your members as weapons of righteouſneſſe vnto God, as they that are aliue from dead workes:* Rom.12.1. *I beſeech you brethren, by the mercies of God that you giue vp your bodies a liuing ſacrifice, holy, and acceptable vnto God:* this we ought to doe in token of thãkefulneſſe for Gods endeleſſe mercies: and this we then doe; Firſt, whẽ we acknowledge our ſelues not to be our owne, but Gods in Chriſt: Secondly, when we conſecrate and dedicate our ſelues to the ſeruice of God, that both in heart and life we may ſhew our ſelues thankefull for our creation, preſeruation, & Redemption eſpecially. But lamentable is the caſe with men in this behalfe: in ſtead of giuing themſelues to God, men bequeath themſelues to the deuill, and become his ſlaues and vaſſalls: they make their hearts his dwelling place, by malicious, wicked, and luſtfull thoughtes; they conſecrate the faculties of their ſoules, with all the parts of their bodies vnto him in the practiſe of ſin: this ought not to be, ſeeing Chriſt gaue himſelf for vs, let vs giue our ſelues wholly vnto him.

Examination of our ſelues before we doe ſeruice to God.

*And there remembreſt*; that is, doeſt call to minde, *that thy brother hath ought againſt thee, &c.* By this Chriſt teacheth vs, that whenſoeuer we come to doe any ſeruice vnto God, we ought firſt of all to enter into our owne hearts, and there to ſearch and trie our owne eſtate, in reſpect of offences giuen to God or man, whereof we haue not repented, that ſo before we come to Gods ſolemne worſhip, we may be reconciled both to God, and to our brethren. The want of this, brings many a curſe vpon mens ſoules, euen in the meanes wherein they thinke to receiue Gods bleſſing: and therefore we muſt looke to the practiſe of this dutie, that we doe it ſpeedily and from our hearts. This we had neede to looke vnto in reſpect of God, whom we daily offend: for if he haue ought againſt vs, and yet we ſtand out againſt him by impenitencie, who can ſaue vs from his wrath? Let vs thinke on Elies ſpeech, g *If one man ſinne againſt an other, the Iudge ſhall iudge it: but if a man ſinne againſt the Lord, who will pleade for him.*

g 1.Sam.2.25.

## v. 25. Agree with thine Aduerſarie quickly, whiles thou art in the way with him, leaſt thine aduerſarie deliuer thee to the Iudge, & the Iudge deliuer thee to the Seriant, and thou be caſt into priſon.

## 26. Verely, I ſay vnto thee, thou ſhalt not come out thence, till thou haſt paied the vttermoſt farthing.

Our Sauiour ſtill goeth on with his former Rule of concord and Reconciliation. Now becauſe the meaning of the words are controuerſall, it ſhall not be amiſſe ſomewhat to diſcuſſe the diuers expoſitions that are made hereof. The Papiſts ſay, that by *Aduerſarie* is meant *God*, commanding men in his law; and *by way*, is meant the ſpace of time in this life: by *Iudge*, they vnderſtand Chriſt: by *Serieant*, Gods Angels: by *priſon*, hell: and becauſe in hell there be many places, therefore here by *priſon*, they vnderſtand purgatorie: and by *the vttermoſt farthing*, veniall ſinnes: as if this were the meaning, Agree with God whiles thou art in this life betweene this and the day of Iudgement, leaſt thou come before Chriſt, and he cauſe his Angels to caſt thee into Purgatorie, and there thou remaine till thou haue ſatiſfied for thy leaſt veniall ſinnes. This expoſition they ſtand vpon the more, becauſe hereupon they would build their doctrine of Purgatorie.

Bellarm. de purgat. lib.1. cap.4.

The confut.

But this cannot be the true meaning of this place, for the reaſons following: Firſt, theſe words depend vpon the former, and are a continuance of the rule of Reconciliation betweene man and man, and not betweene God and man. Secondly, their expoſition ouerthroweth the mediation and ſatisfaction of Chriſt for man to God: for if (as they ſay) man may & muſt ſatisfie for his veniall ſinnes, euen to the vttermoſt, then Chriſt did not make a perfect ſatisfaction for man to God: for if he did, why ſhould man ſatisfie for himſelfe? Thirdly, by this expoſition they confound the Aduerſarie and the Iudge (for the Father and the Sonne are one) which in the Text are made diuerſe and diſtinct. Fourthly, they make a Redemption and deliuerie from hell, from which indeede there is no redemption. And laſtly, in making a parable of this place, they ſet their purgatorie on a ſandie foundation: for from the words of a parable can no ſound collection be made, but onely from the maine ſcope thereof.

Others there be, that vnderſtand theſe two verſes of the partie offended; for (ſay they) Chriſt had ſhewed before the duty of the party offending, *to ſeeke reconciliation*: now therefore he laieth downe the dutie of the partie offẽded and wronged, namely, that when the partie offending comes vnto him and deſires reconciliation, he muſt agree and be reconciled with him quickly. This expoſition, howſoeuer it is plauſible and fit in reaſon, yet it cannot well ſtand with the words of the Text, which threaten to the partie that agrees not with his aduerſarie betimes, *to be caried before the Iudge, and caſt into priſon, there to lie till he haue paied the vttermoſt farthing*: but there is no reaſon why the partie offended ſhould thus be caſt into priſon, and therefore it cannot be vnderſtood of him.

Thirdly, others expound theſe words, to be a parable, borowed from the courts of the Iewes; and hard it is to ſay, whether they be the words of a parable or not.

The true expoſition.

But to leaue all theſe, A fourth Expoſition, which I take moſt fit and proper to expreſſe the true meaning of the place, is this. The words containe no parable, but are litterally and properly to be vnderſtood: for Chriſt had before exhorted the party doing wrōg, to ſeeke to be reconciled with his brother, by acknowledging of his offence, and making recompenſe according to the iniurie offered. But becauſe men are obſtinate and ſtiffe necked, and will not yeeld and ſubmit themſelues to this dutie; therefore he further vrgeth the partie offending, to the ſpeedie performance of this dutie, by the danger enſuing vpon the neglect hereof; ſaying, *Agree with thine aduerſarie, &c.* ] that is, vſe meanes to become friendes with him, with whome thou art at variance, (for an *aduerſarie* doth not here ſignifie an open enemie, but any one, with whom we are at difference, who hath an action againſt vs in any matter by reaſon of our iniurie done vnto him.) *Quickly*] that is, without delay, ſtand not vpon thy ſuppoſed right, but rather yeeld from thine owne right, then ouer-long to deferre to be reconciled. *Whiles thou art in the way*] that is, (as we may plainely ſee, Luk. 12.58.) while thou art going with thine Aduerſarie to haue the matter tried before the Magiſtrate. *Leſt thine Aduerſarie deliuer thee to the Iudge*] That is, leſt thine aduerſarie, hauing a good action againſt thee, doe conuince and caſt thee, before the Magiſtrate. *And the Iudge deliuer thee to the Serieant, and thou be caſt into priſon.*] That is, leaſt after thou art conuinced of wrong doing, the Iudge commaund the Serieant to caſt thee into priſon. And becauſe it might be thought a ſmall thing, to bee caſt into priſon, for that he might quickly come out againe; therefore our Sauiour Chriſt addeth in the laſt place, *Verely, thou ſhalt not come out, till thou haſt paied the vttermoſt farthing:* this *farthing*, was the leaſt coyne vſed among the Iewes, called a *quadrin*, which contains two mytes, as we may ſee, [a] *by the widows gift caſt into the Treaſurie*; and it is the fourth part of a penie in Engliſh: ſo that this laſt phraſe is prouerbiall, as if he had ſaid, Looke for no compounding or agreement with thine aduerſarie, when thou art once caſt into priſon, for he will ſhewe thee no fauour, but vſe thee as hardly as may bee, remitting nothing; but cauſing thee to make full reſtitution and ſatisfaction, euen to the vttermoſt farthing. And this I take to bee the true and proper meaning of the words.

The ſpeciall points to be obſerued in the words, are two; a Precept, and a Reaſon thereof: The *Precept* in theſe words, *Agree with thine aduerſarie quickly, whiles thou art in the waie with him:* that is, vſe all good meanes to become friends with whomſoeuer thou haſt any waies offended, before the matter come A to bee tried before the Magiſtrate. The Reaſon is in the words following, drawne from the danger that will enſue deferring of agreement, *leaſt thine Aduerſarie deliuer thee to the Iudge, & the Iudge to the Seriant, &c.* The Precept is a rehearſall of the Rule of Reconciliatiō giuen in the former verſe, touching agreement with thoſe whom we haue offended: which point, Chriſt ſtands the more vpon, becauſe of the ſtubborneſſe of mens hearts, that cannot abide to ſubmit themſelues, either in yeelding a little of their owne right, or making ſatisfaction for wrong done to others. Now this precept is further ſet out, by theſe two circūſtances; Firſt, of the *time*, it muſt be done quickly, & not deferred B vpon any pretence or ſhew of our owne right: Secondly, of the *place*, in the way, as we goe to the Court.

How to preſerue peace.

In this Precept, Our Sauiour Chriſt giues vnto vs a notable Rule of equanimitie, for the maintenance of peace and loue, with thoſe with whom we are to deale in the priuate affaires of our ſpeciall callings; namely, *to deale moderately*, if the matter concerne our ſelues, without all rigour or extremitie: vnleſſe our place bee ſuch, wherein out ſilence may impeach the glory of God, or the good of his Church, Phil.4.5. *Let your patient minde be knowne vnto all men.*

Rules. 1.

To the practiſe of this Rule, many duties are required: Firſt, we muſt conſtrue all mens ſayings and doings in the beſt part; herein they failed, C that bare falſe witneſſe againſt our Sauiour Chriſt, by applying his ſpeech to the [b] *materiall Temple in Ieruſalem*, which he ſpake of the Temple of his bodie. This miſtaking and miſconſtruing of mens ſayings and doings, is the cauſe of much debate continually. 2 Secondly, we muſt learne to beare with, and to winke at our brothers wants, Prou.19.11. *It is the glory of a man to paſſe by an offence:* if the ſame onely concerne vs, and be not derogatorie to Gods glory; as if he be froward, haſtie, angrie, reproachfull, and ſo forth; we muſt in Chriſtian patience paſſe by the ſame, as though we tooke no notice of it, till by our reproofe we may doe him good. 3 Thirdly, though direct iniurie be done vnto vs, yet if the ſame be priuate, and doe not impeach the glorie of God, our life, or D good name, we muſt be content to beare it: 1. Cor.6.7. *Paul* doth ſharply rebuke the Corint. for going to law about trifles; *Why rather* (ſaith hee) *ſuffer you not wrong? why ſuſtaine you not harme?* And this by Gods grace a man ſhal doe, if firſt he duly and equally conſider his owne deſerts, both of like iniuries frō men, & of eternall damnation from God himſelfe, whom he continually offendeth. Secondly, if he haue an eie to the prouidence of God, in that thing wherein he is wronged, which diſpoſeth all things for the good of his children. 4 Fourthly, for the maintenance of peace, wee muſt yeeld of our owne right: ſo did [c] *Abraham* vnto *Lot* though hee were aboue him both in yeares and authoritie, bidding him *chooſe where he would*

*dwell,*

[a] Mat.12.42

[b] Matth.26. 60,61.

[c] Gen.13.9.

*dwell, whether on the right hand, or on the left:* and our Sauiour Chriſt, though he were free, beeing of the Kings ſtocke, yet *for the* [d] *auoiding of offence, paid tribute for himſelfe, and Peter.* And obſeruing theſe things with good conſcience, we ſhall by Gods grace maintaine Chriſtian concord.

Wrangling forbidden.

Secondly, Chriſt commanding ſpeedie agreement, condemneth that wilfulneſſe and ſtubbornneſſe of men, whereby, rather then they will ſubmit themſelues, and yeeld a little of their right, they will carrie euery trifling matter before the Magiſtrate. This is a common fault among vs in theſe daies of peace, for euery trifle is made a law matter, which ought not to be among Chriſtians; it plainely argueth great want of loue, and ſmall regard to this commandement of our Sauiour Chriſt. I ſpeake not this, to condemne the lawfull vſe of the law, but to reprooue the badde practiſe of carnall men, who make lawing the meanes of their priuate reuenge, and ſometime of flat iniuſtice againſt their brethren, whome they doe not affect.

Mans naturall crueltie.

Thirdly, Chriſt here alſo noteth out the hardneſſe and crueltie of mens hearts, who will neuer let a man goe, if once they get him in the lurch: ſuch cruell wretches are they that take the forfeitures of leaſes, bonds, and obligations: and ſuch, for the moſt part, are our common vſurers: but all theſe muſt know, that they are void of loue, and grace, wherby they ſhould maintaine this concord, which Chriſt requires.

Heart-burning in ſuits vnlawfull.

Fourthly, by this circumſtance of time, [*Agree quickely*] Chriſt would teach vs to keepe our hearts cleare from grudging and hart-burning, euen then, when we haue occaſion of ſuit or controuerſie with others; for this rancor of heart, will cauſe further debate and contention, like to an angrie humour in the veines, which ſets the whole bodie in burning fits.

Reconciliation with God muſt be ſought betime.

Fiftly, if we muſt vſe ſpeed in ſeeking agreement with men whome we haue offended, before we come to the triall of a mortall Iudge; then much more muſt we giue all diligence to be reconciled vnto God, for our daily ſinnes, whereby we offend him; and that with all ſpeede, euen in this life, before we come to his tribunall ſeate: for howſoeuer in the courts of men, we may goe vpon ſureties; yet at the barre of Gods Iudgement, none can anſwer for vs. If we be not before hand reconciled to God in Chriſt, this vndoubtedly will be the iſſue; we ſhall be caſt into vtter darkneſſe, and there remaine till we haue fully ſatisfied the Iuſtice of God, which will neuer be. Let all eſtates and degrees thinke on this, and eſpecially the yonger ſort, who deceiue themſelues by deferring repentance, when as indeede, they as well as others, are euery day going forward to the barre of Gods iudgement.

Vſe ſpeed in well-doing.

Sixtly, as in ſeeking Reconciliation, ſo in doing euery good worke that concernes Gods glorie in the good of others, we muſt vſe all conuenient ſpeede; [e] *while we haue time we muſt doe what good we can vnto all*; for death and the laſt iudgement come ſuddenly: *Say not to thy neighbour* (ſaith [f] *Salomon*) *goe; and come againe to morrow, if thou haſt it now.* And againe, Eccleſ. 9.10. *Whatſoeuer thy hand ſhall finde to doe, doe it with all thy power.* This is *Iobs* defence, [g] *that he reſtrained not the poore of their deſire, nor cauſed the widowes eyes to faile:* and his practiſe muſt be our preſident, for the more good we doe, the more grace we haue, and the liker we be to our [h] *heauenly father*.

Thus much of the Precept: The Reaſon followeth, *Leaſt thine aduerſarie deliuer thee to the Iudge &c.*] which is thus much in effect, If thou ſhew extremitie, thou ſhalt finde extremitie ſhewed vnto thee againe, euen by the Magiſtrate. They that deale ſtifly and rigorouſly, ſhall bee rewarded in their kinde: God in his iuſt iudgement will haue men meaſured vnto, as they meaſure vnto others, Matth. 7. 2. 6. Mark. 4. 24.

Here then we are taught to deale in equitie and moderation with all men, in the priuate affaires of our callings, euen as we would haue them to deale with vs; and then God will cauſe others to deale well with vs: but if we deale ill with others, God will reward vs in the ſame kinde. This point all Vſurers, Ingroſſers, Trades-men, &c. ſhould well obſerue who thinke they may doe with their owne, what they will; but we muſt knowe, wee are but Stewards, and our account will be exact.

Magiſtracie approoued.

Secondly, here we ſee, Chriſt alloweth of the Magiſtrate, and his Iudgement ſeate: 2. Of his proceeding againſt the guiltie, in deliuering him to the Officer: 3. Of the office of the Sergeant: 4. Of caſting guiltie perſons into priſon: 5. Of ſuing at the law, when right cannot be gotten by any other lawfull meanes; but law muſt not be the firſt courſe we take in ſeeking our right, we muſt rather ſuffer ſome wrong, and ſeeke to ende the matter by friends: and vſe law, as Phyſitions vſe poiſons, when gentle phyſicke will not ſerue the turne; then in caſe of extremitie, they doe miniſter ſtronger phyſicke; yea, ſometime poiſon it ſelfe: ſo when we cannot otherwiſe procure our peace and right, then we may lawfully take the benefit of the law.

### v.27. *Ye haue heard that it hath beene ſaid of olde time, Thou ſhalt not commit adulterie.*

Here our Sauiour Chriſt goeth about to reſtore the ſeauenth Commandement, touching *Adulterie*, to his true ſenſe and meaning, and ſo to his proper and right vſe, by purging it from the falſe and erroneous interpretation of the Iewes: for which ende, he firſt laies downe the falſe interpretation of the Scribes and Pha-

riſie

[d] Mat.17.26.

[e] Gal.6.10.

[f] Pro.3.28.

[g] Iob 31.16.

[h] Matth.5. 44.45.

riſies, verſe 27. and then adioyneth the true ſenſe thereof, verſe 28. eſpecially; yet ſo, as he continueth the ſame in the verſes following.

For the firſt; before the interpretation of the Iewes Teachers, he prefixeth this Preface; *Yee haue heard that it hath bin ſaid of olde time*; or, *of the ancient Teachers*, The meaning and vſe whereof, wee haue before ſhewed, verſe 21. Then after follow the words of the ſeauenth commandement, *Thou ſhalt not commit Adulterie*; which are the proper words of the holy Ghoſt; yet here muſt not they be taken in that ſenſe, which the Scribes and Phariſies gaue vnto them: for the better conceiuing whereof, this one thing eſpecially muſt be opened; namely, what is Adulterie here forbidden. *Adulterie* properly, is the breach of wedlocke by ſuch parties, ſome one whereof, at the leaſt, is either maried, or eſpouſed: I call it *the breach of wedlocke*, to note the propertie of this ſinne, which is not in any other ſinne, vnleſſe it be of this kinde, though the ſinne be farre more grieuous. Idolatrie is a more hainous ſinne then Adulterie, beeing a breach both of the firſt and ſecond commandement, of the firſt Table; and yet it comes ſhort of Adulterie, in this qualitie of breaking wedlocke: for wedlocke may bee kept of thoſe which are Idolaters. Secondly, I ſay, *betweene any parties, if one be maried*: meaning the husband as well as the wife, to confute the opinion of ſome Iewes, and by ſome lawes alſo maintained, that the man hath a priuiledge aboue the woman, ſo as he breaketh not wedlocke, when he goeth into another woman, beſides his wife; which is falſe: for though he haue a prerogatiue ouer his wife, in beeing her head; yet he hath no priuiledge to free him from matrimoniall fidelitie, but is as much bound to keepe himſelfe vnto his wife, as ſhe is to keepe her ſelfe to him. The preheminence of ſuperioritie cannot free the husband from the bond of mariage, the husband is bound to the wife, as much as the wife is to the husband; and ſhee hath power ouer his bodie, as much as he hath ouer hers, 1. Cor. 7.4. Thirdly, I ſay, *or eſpouſed*, becauſe Adulterie is not onely committed by ſuch parties, whereof one or both, be fully maried; but alſo by them, whereof one is ſingle, and the other contracted onely; and therefore is the ſame [a] puniſhment alotted to both: for contract in right is mariage. Thus wee ſee the ſinne here directly forbidden, according to the letter of the Law. Now, though the Lord vnder this one includes all the ſinnes of the ſame kinde, as we ſhall anon perceiue; yet the Phariſies tooke this litterall ſignification for the whole meaning, and taught that the ſinne here forbidden, was bodily adulterie onely; and ſo made the adulterie of the heart to be no adulterie; which expoſition Chriſt here confutes.

Adulterie.

[a] Deut.22. 22,23,24.

First here obſerue the fraud and cunning of theſe Phariſies; they would ſeeme faithfull interpreters of the Law, in that they keepe themſelues ſo cloſe to the words, that they will not paſſe one iot beyond the litterall ſenſe: but yet in the meane time they omit the full meaning and true vſe of the Law. The like hath beene the practiſe of heretiks in all ages; as the Arrians, who denied that Chriſt was God, ſtucke faſt to theſe words of Scripture,[b] *the father is greater then I*, and to ſuch like. And the Papiſts to vphold their breaden God, by tranſubſtantiation, will needes keepe the litterall ſenſe of theſe words of Chriſt, *This is my bodie*, whereby they ouerturne the nature of that ſacrament. And the like might be ſhewed by ſundrie examples in al ages; wherby we are taught, not to ſtand vpon the proprietie of the words of Scripture onely, but to labour to haue the true ſpirituall ſenſe ioyned with them.

The vſe. Fraud in expounding Scripture.

[b] Ioh.14.28.

Rhem.Mat. 26.ſect.3,9.

Secondly, here obſerue how grieuous a ſinne Adulterie is, in that Chriſt by name doth expreſly forbid it, among all the ſinnes of this kind; yea, the very Phariſes doe euery where condemne it: for though they would eaſily diſpenſe with [c] *diſobedience to Parents*; yet the woman taken in Adultery muſt be put to death, Iohn 8.4,5. The greatnes of this ſinne might be ſhewed by many arguments; for if he be [d] *worſe then an infidel, that careth not for his familie*, then farre worſe is the Adulterer, for he deſtroyeth his familie. Salomō [e] (we know) *maketh Adulterie worſe then theft*, and yet theft is a notorious ſinne, greatly hated, and ſeuerely puniſhed of all nations. Againe, Adulterie deſtroyeth the Seminarie of the Church, which is [f] *a godly ſeed* in the familie, and it breaketh the couenant betweene the parties and God, it robs another of the precious ornament of chaſtitie, which is a gift of the holy Ghoſt, it diſhonoureth their bodies, and maketh them the temples of the deuil; and the Adulterer maketh his familie a Stewes, for as *Dauid* dealt with *Vrias*, ſo his owne ſonne *Abſalon* dealt with him: and laſtly, it bringeth Gods vengeāce vpon the poſteritie: & therefore *Iob* calleth it [g] *a fire which ſhall deuoure vnto deſtruction*: yea, the greatnes of Gods puniſhment vpon Adulterers, partly in this life, and principally after death, may plainely ſhew the greatneſſe of this ſinne: for this and other ſinnes, God ouerthrewe [h] *Admah and Zebomi, Sodome and Gomorrah, with fire and brimſtone from heauen*; and the place where they ſtood, is made a poole of poyſoning water vnto this day. And although the Lord do not ſhew ſuch extraordinary reuenge againſt ſinne, yet his wrath is a conſuming fire againſt whole families, townes, and kingdomes, for this ſinne; though *Dauid* repented of his Adulterie, yet for that very ſinne, *the ſword*[i] *muſt not depart from his houſe for euer*. And for the life to come, [k] *Adulterers, and whoremongers, God will iudge*. Againe, [l] *neither fornicators, nor adulterers, &c. ſhall inherit the kingdome of God*: they may repent, and ſo be ſaued, but then they ceaſe to be adulterers.

Adulterie a grieuous ſin.

[c] Matth. 15. 4,5,6.

[d] 1.Tim.5.8.

[e] Pro.7.30. 32.

[f] Mal.2.15.

[g] Iob 31.12.

[h] Deut.29. 23.

[i] 2.Sam.12.

[k] Heb. 13.4.

[l] 1.Cor.6.9.

Now if Adulterie be ſo grieuous a ſinne,

worſer

A worſer then theft, &c. then we muſt wiſh that in all places, it were as ſeuerely puniſhed as theft is; ſo would families be reformed, and become good Seminaries, both for Church and common wealth. Secondly, the grieuouſnes of Gods wrath againſt this ſinne, muſt admoniſh euery one to beware thereof, for it brings the beſome of deſtruction, to ſweepe all away, both in Church and common wealth.

## v.28. *But I ſay vnto you, that whoſoeuer looketh on a woman to luſt after her, hath* B *committed adulterie with her alreadie in his heart.*

Here our Sauiour Chriſt laies downe the true ſenſe of this commandement, and as we ſee, hee ſpeaketh as the Law-giuer and Prophet of his church, who hath abſolute power to giue lawes, and to expound the ſame. *But I ſay vnto you:* The Phariſies ſaid there was no adulterie, but that which was outward, and bodily; but Chriſt plainely confuteth that, and ſaith, *he that looketh on a woman to luſt after her:* that is, either in looking on her, luſteth; or by looking, luſteth after her: that is, deſireth to increaſe his luſt, *he hath committed adulterie with her alreadie in his heart.* Here then our Sauiour Chriſt ſetteth downe two things C touching the interpretation of this law: Firſt, the *occaſion* of adulterie, which is *looking to luſt.* Secondly, that the luſt of the heart, that is, the motion & inward inclination of the heart vnto this ſinne, is *adulterie before God,* though it neuer come into action.

Idle looking on man or woman.

For the occaſion: To looke vpon a woman, is not ſinne, but may bee done lawfully; yea, thereby a man or woman may glorifie God, as the *Queen of Sheba,* by beholding [a] *Salomons* perſon, and hearing his wiſdome, did take occaſion to glorifie God: but here is meant the abuſe of the ſight; that is the idle looking, or curious looking of men vpon women, or women vpon men. Now idle looking, is when one looketh without iuſt cauſe; as when a man loo- D keth with intent to luſt: Thus did *the ſonnes of God behold the daughters of men,* Geneſis, 6.2. by whoſe looking came luſt, and for luſt came the flood: ſo *Potifers* wife [b] firſt, *lift vp her eies vpon Ioſeph,* and *then luſted after him:* and *Dina* [c] *Iacobs* daughter went out to ſee the daughters of the countrie, & to be ſeene againe, and ſo when *Shechem* ſaw her, hee luſted after her, and rauiſhed her: ſo the Prophet *Dauid* [d] liuing in peace and ſecuritie, caſt his eie idlie and curiouſly vpon *Bathſheba,* as ſhee was waſhing her ſelfe, whereupon he luſted after her, and ſo committed both Adulterie and murther. This idle and curious looking, Saint *Peter* calleth [e] *an adulterous eie,* both becauſe it is the beginner of luſt, and the increaſer there- A of. But this ſinne is little regarded, and made a ſmall matter with many, who can be content to come with Chriſtian eares into the aſſemblies, and yet will bring with them idle and curious, yea adulterous eies: but ſuch perſons which ſo abuſe their ſight, to the diſhonour of God, muſt know, that they are adulterers before God: and howſoeuer they may perſwade themſelues, that grace enters into their hearts by hearing, yet vndoubtedly by their idle curious eies, Sathan enters into their ſoule, and keepes out Gods word, whereby the ſoule ſhould be renued. Wee therefore muſt here be admoniſhed, to take heed how we vſe the ſight of our eyes, eſpecially when wee B are in the aſſemblies of the Saints, and holy exerciſes: and to preuent this euill, it were to be wiſhed, that men and women would ſort themſelues, and not be mingled in the congregation, vnleſſe it were the husband with his owne wiſe. Againe, if the idle and curious eie be the beginning of adulterie, then wee muſt learne; with care to gouerne our eies, as the ſeruants of God haue done. *Dauid* praied the Lord *to* [f] *keepe his eies from regarding vanitie:* and *Iob,* becauſe hee would auoid vnchaſt thoughts, [g] *made a couenant with his eies, not to looke on a maide.*

Occaſions of adulterie here forbidden.

Now, as looking to luſt is here forbidden; ſo by proportion are all other like occaſions vnto adulterie: as firſt, 1 reading of vnchaſt and wanton books of loue matters, vſing light and C wanton talke. Many are giuen to theſe kinds of delights, but they muſt know, that therein they ſinne grieuouſly; for they haue not onely a wanton eie, but a laſciuious tongue alſo. Secondly, 2 the acting of all ſuch Plaies and Comedies, the matter whereof, is the repreſentation of the light behauiour of men and women; for therein are idle and curious lookes ſet forth to the eie, which ought not to be, beeing here condemned. Thirdly, 3 the wearing of vaine and light attire, whereby others are prouoked to to caſt their eies vpon them vnto luſt; for if the light and wanton eie bee condemned, then that which cauſeth it, is much more condemned. This ought to be regarded; for light and forraine attire is a ſecret profeſſion of an vn- D chaſte heart. Fourthly, 4 mixt dauncing of men and women, in time and meaſure, for therein is more occaſion and prouocation vnto luſt, then by the bare beholding of each other with the eie. Fiftly, 5 euill companies: ſo are the words of the Apoſtle *Paul* out of an Heathen Poet, [h] *Euill conuerſings, corrupt good manners:* which may well include that vnſeemely conuerſing of men with women, not warranted either by the generall, or particular calling. Sixtly, 6 the pampering of the bodie with daintie meates, or ſtrong drinkes; this was the ſinne [i] of Sodome: and it is much more an occaſion of luſt, then the bare ſight of the eie. Seauenthly, 7 Idleneſſe & lazineſſe, in not imploying the bodie in ſome honeſt calling, for thereby alſo is luſt incited.

[a] 1. king. 10.8.

[b] Gen. 39.7.

[c] Gen. 34. 1,2.

[d] 2. Sam. 11. 2,3.

[e] 2. Pet. 2.14.

[f] Pſ. 119.37.

[g] Iob 31.1.

[h] 1. Cor. 15. 33. Menander in Thaide.

[i] Ezek. 16. 49.

And thus much of the meaning of this commandement, forbidding all occaſions to adulterie, vnder a luſtfull eie.

Now conſidering that a man is guiltie of adulterie, that vſeth the occaſions thereof; hereby we may ſee that we cannot excuſe our ſelues from the breach of this law: for though we be cleane from the bodily outward fact, yet who can ſay, *My heart is cleane?* who is free from the occaſions thereof? as from a wanton eye, vaine apparell, wanton ſpeech, intemperance, and the reſt: all which makes vs culpable of this ſinne: and therefore we muſt lay our hands vpon our mouthes, and condemne our ſelues of guilt before God: we muſt humble our ſelues, acknowledging our ſinnes, and breaches of this commandement: and laſtly, we muſt take heede of all occaſions, that may mooue or incite vs vnto luſt or wantonneſſe.

The ſecond point which our Sauiour Chriſt propoundeth, in the interpretation of this law, is this; that the luſt of the heart, though it neuer come into act, is Adulterie: now that we may know what our Sauiour Chriſt meaneth by *luſt*, ſundrie points are to be handled: firſt, how luſt can be a ſinne, conſidering it is onely a hidden deſire of the heart: ſecondly, how *luſt* can be a ſinne of the ſeuenth Commandement, ſeeing it is forbidden in the tenth: and thirdly, how great a ſinne luſt is.

Luſt is a ſin.

For the firſt, that luſt is a ſinne, is thus prooued: Gods Law requireth obedience of the whole man, both in ſoule and bodie, and in euery part, facultie, and power thereof; *Thou* [k] *ſhalt loue the Lord thy God, with all thy heart, with all thy ſoule, and with all thy ſtrength:* and that obedience which commeth not from the whole man, is ſinnefull. Now when a man conceiueth vnchaſt thoughts in his heart, then his ſoule, and mind, & his affections, haue not done their duty vnto God, & ſo he ſinneth in luſting.

k Mat 22.37

Pelagians.

Yet this doctrine was neuer receiued of all, but ſome haue ſtill excepted againſt it, and their principall reaſons are two: 1. They ſay, luſt is a naturall inclination, deſire, and appetite, which was in *Adam* before his fall, and ſo can not be a ſinne. *Anſ.* Luſt or appetite in the heart, is not ſimply a ſinne: for ſo it is a naturall deſire, which was in our firſt parents in their integritie: but to luſt after that which God forbiddeth, that is the ſinne; as for a man to luſt after a woman, or a woman after a man, not beeing man and wife, which we ſee here Chriſt condemneth. 2. They ſay, God bleſſeth adulterers and fornicators in their luſt, with the iſſue of ſeed in child-bearing, as well as man and wife, in lawfull mariage: and therefore it cannot be a ſinne. *Anſ.* In adulterie two things may be conſidered: the vnlawfull luſt of the heart, and the act of generation: now when God giues iſſue to adulterers and fornicators, it is no approbation of their ſinnefull luſt, but onely a common bleſſing of naturall generation, which is his owne ordinance by creation: A for howſoeuer God approues not of our ſinne, yet he preſerues nature in ſinnefull works. And thus we ſee that luſt is a ſinne.

*II. Point.* How can luſt be a ſinne of the ſeauenth commandement, ſeeing it is directly forbidden in the tenth: for in this briefe decalogue there is no needles repetitiō of any thing? *Anſ.* Luſt is two-fold, either without conſent of wil, as when vnchaſte deſires come into the minde and heart, and are not entertained of the will, but be ſpeedily checked ſo ſoone as they ariſe; and ſuch luſt is forbidden in the tenth commandement: or with conſent of will, when a man is willing to entertaine and cheriſh the vnchaſt thoughts that come into his mind, though B he neuer put them into practiſe: and theſe are forbidden in the ſeauenth commandement.

Luſt of the heart a grieuous ſinne.

*III. Point.* The greatneſſe of this ſinne of luſt: This is here expreſſed by Chriſt, calling it Adulterie before God; as if he ſhould ſay, Looke how great a ſinne bodily adulterie is before men, who puniſh the ſame with death; euen ſo great and hainous a ſinne before God, is the inward vnchaſt luſting of the heart, wherto a man giues conſent of will, though he neuer bring it into action; for this he ſtands culpable of adulterie before God, and ſhall therefore be condemned, vnleſſe he repent.

How to examine the heart by the 7. commandement.

The vſe of this *Third point is manifold:* Firſt, hereby we may learne how to examine our ſelues by this ſeauenth commandement: for our C Sauiour Chriſt here teacheth vs, that they which willingly retaine vnchaſte deſires with delight, though they neuer giue their bodies to the outward act, are Adulterers before God: and therefore when we would examine our ſelues by this commandement, we muſt ſearch our hearts, whether we haue willingly retained therein any luſtfull thoughts: and if we haue, wee muſt know that we are guiltie of Adulterie before God. And becauſe none of vs are free from this ſinne, it muſt humble and caſt vs downe before God as breakers of this commandement.

Motiues againſt luſt.

Secondly, if the luſt of the heart be Adulterie before God, then we muſt with care and diligence learne the Apoſtle *Pauls* leſſon, 2. Cor. D 7. 1. *to purge our ſelues from all vncleanneſſe both of fleſh and ſpirit:* that is, we muſt labour to keepe our hearts and mindes pure and chaſt, as well as our bodies. And to induce vs hereunto, conſider the Reaſons following: 1 Firſt, we all deſire to ſee God, and to know his loue in Chriſt, for our comfort in this life, and ſaluation for euer: but without *holineſſe and* [a] *puritie of heart, we can neuer ſee God,* nor know the comfort of his loue: for when a man defiles his minde with vnchaſte thoughts, hee depriues himſelfe of the taſte of Gods fauour, and of the experience of his loue. 2 Secondly, conſider the ſtate and condition of mans heart, by effectuall calling; it is the dwelling place and Temple of the holy Ghoſt, (for when a man is in Chriſt, he liueth in Chriſt by faith, and Chriſt in him

a Heb.12.14

by his ſpirit : ) now then looke as men vſe to trimme vp their dwelling houſes, for the receiuing of ſome noble gueſt, ſo ought we to keepe our hearts pure and cleane from vnchaſt luſtes, that they may be fit habitations for the bleſſed ſpirit of God; but by vnchaſte luſtes, we make the heart a ſtable for the deuill, and a cage of all vncleane ſpirits. 3 Thirdly, if wee ſuffer our hearts now to burne with fleſhly luſt, we make an entrance in them for the burning of hell fire for euer: for theſe two alwaies goe together, burning luſt, & hell fire, (vnleſſe repentance come betweene.) And therefore if we would eſcape hell fire, we muſt quench the fire of luſt, and clenſe our hearts from this vncleaneſſe. 4 Fourthly, by profeſſion we ſeeme to be the members of Chriſt; and if we would be ſo indeede, then we muſt take heed of vnchaſte luſts, for thereby we pull our hearts from Chriſt, and knit them to an harlot. Theſe and ſuch like reaſons, muſt mooue vs to auoide all vnchaſt deſires : and for the preſeruation of chaſtitie in our hearts, theſe Rules muſt be obſerued.

Rules for the preſeruation of chaſtitie.

1 Firſt, the minde muſt be filled with godly meditations, and the word of God muſt dwell in our hearts plenteouſly : for vnchaſt luſts doe therefore ariſe in our hearts, becauſe we are idle minded, and emptie of Gods word: if that were truly ingraffed in vs, theſe wicked deſires could not enter, or at leaſt take no place in vs. 2 Secondly, we muſt often giue our ſelues to the ſpirituall exerciſes of faith, repentance, and new obedience; as to the vſuall hearing, reading, and meditating in Gods word, to the often receiuing of the Lords ſupper, and to continuall prayer, not onely publikely, but priuately eſpecially : for theſe confirme Gods graces in the heart, and doe euen nippe in the head all vngodly motions whatſoeuer. 3 Thirdly, we muſt vſe ſobrietie in meate, drinke, and apparell: for vngodly luſts are kindled, fedde, and nouriſhed with too much pampering of the bodie: Sodom and Gomorrah, Admah and Zeboim ſinned moſt grieuouſly in this kind through fulneſſe of bread : and therefore we muſt vſe a moderation in theſe things, that grace may be ſtrengthened, and all euill luſts weakened in vs. 4 Fourthly, we muſt alwaies be doing ſome good thing, either in our generall calling of a Chriſtian, or in our particular calling : yea, in our lawfull recreation we muſt intend and practiſe good : for when men are idle, Satan fills their hearts with euill thoughts, and ſo defiles the ſame. 5 Fiftly, men and women muſt not priuately conuerſe together, without warrant ſo to doe, either from their generall, or particular calling, ſo as with good conſcience they can ſay, the Lord doth call them ſo to conuerſe : for the mutuall conuerſing of men and women, is the cauſe of many noiſome luſts : and therefore neither men nor women without good warrant, ſhould thruſt themſelues into ſuch occaſion of temptations. Remember what the Apoſtle ſaith, [a] *Euill conuerſings, corrupt good manners.* The Apoſtle *Peter* felt the ſmart of this boldnes, though in an other caſe : for comming to warme himſelf in *Caiphas* hal, without good warrant ſo to doe, when a ſilly maide demanded of him, whether he was not one of Chriſts companie, he denied him flatly, and that with curſing : and ſo many men and women conuerſing without warrant where they ſhould not, doe fall into many noyſome ſinnes; and when they thinke themſelues moſt ſtrong, then with *Peter*, haue they the greateſt falls.

## V. 29. *Wherefore if thy right eye cauſe thee to offend, plucke it out, and caſt it from thee : for better it is for thee, that one of thy members periſh, then that thy whole bodie ſhould be caſt into hell:*

## V. 30. *Alſo if thy right hand make thee to offend, cut it off, and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole bodie ſhould be caſt into hell.*

Scope.

In theſe two verſes, our Sauiour Chriſt laieth downe a moſt heauenly inſtruction, for the auoiding of offences; propounding it by way of anſwer to a ſecret obiection, which might be framed, by occaſion of his former expoſition of this ſeauenth Commandement: for hauing condemned the Adulterie of the heart, declared by the eye, ſome man might ſay, What ſhall we doe with our eyes, if an vnchaſt looke be ſo dangerous? Our Sauiour Chriſt anſwers, *If thy right eye cauſe thee to offend, plucke it out:* Which words muſt not be taken literally, in their proper ſenſe : for this is a Rule in the expounding of Scripture, *that when the literall ſenſe is againſt any commandement of the law, then the words muſt not be taken properly.* Now theſe words in their proper ſenſe, doe command a breach of the ſixth Commandement, which bindeth euery man to preſerue his own, and his neigbours life; and ſo no man can without ſinne *pull out his eye*, or *cut off his hand*.

Rule of expounding Scripture.

Expoſition.

By *eye* then, we are to vnderſtand : Firſt, the *eye of the bodie:* yet not that onely, but *any other thing that is deere and pretious vnto vs :* as our eye, euen our right eye is. *If it cauſe thee to offend,*] that is, cauſe thee to ſinne, and to faile in the way of obedience vnto Gods commandements. *Pluck it out, and caſt it from thee:*] Theſe

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[a] 1.Cor.15.33.

words are a loftie kind of ſpeech, called *Hyperbole*, whereby thus much is ſignified: Reſtraine and gouerne it moſt carefully, though it be to thine owne great paine, loſſe, and hinderance; *For better it is for thee, that one of thy members periſh, then that thy whole bodie ſhould be caſt into hell.*] Theſe words containe a Reaſon of the former exhortation, to this effect: It is better for thee, to want the benefit and vſe of things moſt pretious and deere vnto thee, in this life, and ſo to be ſaued; then by hauing and vſing them, to periſh for euer: So that the true meaning of this place, is this: as if our Sauiour Chriſt had ſaid, *Goe through the whole courſe of thy life, and take a view of all thy waies, and therein ſee what thing is an occaſion of ſinne vnto thee; that take heede of, and auoid, though the vſe thereof be moſt deere vnto thee: for it is better that thou ſhouldeſt want the vſe thereof, and ſo be ſaued; then by it to periſh eternally in hell.*

Paraphraſe.

*Alſo if thy right hand make thee to offend, cut it off: for it is better for thee, &c.* Here the ſame exhortation and Reaſon is againe repeated, which we muſt not thinke to be a thing needeleſſe and friuolous: for ſuch Repetitions in Scripture haue ſpeciall vſe, to ſignifie that the things ſo deliuered, be of ſpeciall importance, worthie all carefull obſeruation and obedience. *Now by right hand,* here is meant, any thing that is moſt profitable vnto vs, what euer it be, if it cauſe vs to ſinne againſt God, it muſt be auoided, and left off moſt carefully.

Vſe. Guard the ſenſes.

By this Exhortation of our Sauiour Chriſt, we are taught to carrie a ſtrict watch ouer all our ſenſes, and ouer all the parts of our bodies, eſpecially the eye and hands, that they become not vnto vs occaſions of ſinning againſt God: and for the gouernment of the eyes, there be two ſpeciall Rules. First, *we muſt vſe our ſight,* that is, open and ſhut our eyes, *in obedience vnto God. Salomon* giuing Rules for the well ordering of the tongue, ſight, and foote, ſaith thus of the eye, [a] *Let thine eye behold the right, and thy eye lidde: direct the way before thee:* which words ſeeme to carie this ſenſe, That we ſhould order our ſight according to the ſtraite Rule of Gods word, for that is the way wherein we ought to walke. Now the neceſſitie of obſeruing this Rule, may appeare by ſundrie examples: *Eues* [b] *looking vpon the forbidden fruit,* with deſire to eate thereof, againſt Gods commandement, was the doore and entrance of that ſinne into her heart: was not [c] *Cham* accurſed for looking vpon his Fathers nakednes? was not *Lots* wife turned into a pillar of ſalt for [d] *looking backe towards Sodom? Fiftie thouſand threeſcore and tenne men of Bethſhemeſh were ſlaine* [e] *for looking into the Arke of the Lord, againſt his reuealed will:* by all which it is plaine, that we ought to vſe our ſight in obedience to God: for which ende, it will be good before we looke on any thing, to conſider whether the ſame wil be for Gods glorie, the good of our ſelues, and of our brethren: if it be, we may vſe our ſight; if not, we may not vſe it.

Rules for the eyes. 1

[a] Pro.4.24, 25.
[b] Gen.3.6.
[c] Gen 9.22. 25.
[d] Gen.19.26
[e] 1.Sam.6.19

2. Rule. Looke to Gods glorie.

Secondly, *we muſt make our eies, not the weapons of any ſinne, but the inſtruments of Gods worſhip and ſeruice.* This we ſhall doe, if wee imploy them thus: 1. In beholding Gods creatures in heauen and earth, that in them we may ſee Gods glorie, wiſdome, mercie, power, and prouidence, and thereby take occaſion to magnifie the name of God. 2. In beholding Gods iudgements very wiſhly and narrowly, that therein we may ſee his iuſtice and wrath againſt ſinne, and ſo bee humbled in our ſelues, and terrified from ſinne. 3. In beholding of the Elements of Gods Sacraments, eſpecially the bread and wine in the Lords ſupper, which be viſible words, wherein we may ſee our Sauiour Chriſt, as it were crucified before our eies. 4. In vſing them as inſtruments of Inuocation, by *lifting them vp to* [f] *heauen,* to teſtifie the lifting vp of our hearts vnto God. This vſe of the eies nature teacheth vs; for whereas other creatures haue but foure muſcles in their eies, whereby their eies are turned round about, man onely aboue them all hath a fift muſcle, whereby his eie is turned vpward towards heauen. And this which is ſaid, for the well ordering of our eies, muſt be obſerued in the reſt of the ſenſes, and in all other partes of the bodie; they muſt all be imployed and ſet a worke in obedience to God, and continually obſerued, that they become not the weapons of ſinne, but the inſtruments of his glorie.

1 2 3 4

[f] Pſ.123.1.2.

Columb.l.5. cap.9.

Auoid all occaſions of ſinne.

Secondly, this Exhortation of Chriſt, muſt teach vs to auoyde all the occaſions of euery ſinne, though it bee with great loſſe vnto our ſelues, in the things of this life. This is the chiefe point that our Sauiour Chriſt aimeth at in this place, & therefore it ought with ſpeciall regard to be learned, and remembred. Mans nature is like to drie wood, or towe, which will burne ſo ſoone as fire is put vnto it; giue a man the leaſt occaſion of any ſin, & he is as ready to cōmit it, as drie wood is to burne, though thereby he doe as much as in him lieth, to caſt away his owne ſoule for euer. Looke therefore, as Mariners on the Seas, haue conſtant and continuall care to auoyd both rocks and ſands, whereby they may ſuffer ſhipwrack; ſo muſt we moſt warily auoyde the occaſions of euery ſinne. A moſt worthie example hereof wee haue in *Moſes*, who was brought vp in *Pharaohs* Court, till he was fourtie yeares old, where he enioyed all earthly pleaſures and honours that his heart could wiſh; and ſo might haue continued if he would, for he was the adopted ſonne of *Pharaohs* daughter, but yet *Moſes* left them all, and [g] *choſe rather to ſuffer affliction with the people of God in Goſhen, then to enioy all the pleaſures of Egypt.* And this he did, *becauſe they were but the pleaſures of ſinne,* which hee could not enioy, vnleſſe hee would forſake the true feare and worſhip of God, and all good conſcience: and his example we ought to follow.

[g] Heb.11. 25,26.

Now that we may auoide all the occaſions of ſinne, and ſo put in practiſe this wholeſome precept of our Sauiour Chriſt, I will here intreat of the occaſions of ſinne, and ſhew withall, how they may be auoided.

An occaſion of ſinne deſcribed.

By *occaſion of ſinne*, I meane *any thing that either of it ſelfe, or by mans abuſe, becomes offenſiue, and prouoketh vnto ſinne.* In this large acceptance, *an occaſion of ſinne* extendeth it ſelfe, not onely to ſuch things as are euill, but euen to things good and commendable in thẽſelues, which by mans abuſe, cauſe tranſgreſſion againſt God. *Occaſions of ſinne* are two-fold: either *giuen*, or *taken*. An *occaſion giuen*, is that thing, either word or action, that is euill in it ſelfe, the ſpeaking or doing whereof, ſtirres a man effectually to ſinne. *Occaſions giuen* are two-fold: either of one man vnto another, or of man vnto himſelfe. The occaſions whereby one man may prouoke another to ſinne, are many: I will reduce them vnto ſixe heads. The firſt, is *bad counſel*, whereby one man perſwadeth another vnto ſin. This is a great cauſe of much euill in the world: thus came the fall of our firſt parents: for [h] *Satan* perſwaded *Eue*, and *Eue* her husband: thus came the crucifying of the Lord of life: for the *high Prieſts and* [i] *Rulers perſwaded the people to aske Barrabas, and to deſtroy Ieſus.* Hence commeth ſeeking to wizzards: one friend perſwades another, for their outward good, as they thinke: yea, from this bad counſell comes the common neglect of all good duties in Gods worſhip.

2. Kinds of offences.
1. Giuen.

Men giue offence to others ſixe waies.

1 Bad counſel.

h Gen.3.4,6

i Mat.27.20.

2 Conſent.

The ſecond is, *conſent or approbation of ſinne*, and it is two-fold: *ſecret*, or *open*. *Secret approbation* and conſent is, when men ſee ſinne committed, and are not grieued thereat: for this cauſe the Apoſtle *Paul* checketh the [k] *Corinthians, that they were not ſorrowfull, but rather puffed vp at the fact of the inceſtuous man:* whereby they did in ſome ſort hearten him in his ſinnes: this is a great occaſion of ſinne in our daies. The Prophet *Dauid* was of another minde, *his* [l] *eyes guſhed out riuers of teares, becauſe men brake Gods lawes. Open approbation of ſinne* is, when men doe openly countenance ſinners, and lewd perſons, which make profeſſion of badde practiſes: this is a great occaſion of many horrible impieties: hereby the hands of the wicked are ſtrengthened in their wickedneſſe, as [m] *the Lord complaineth:* and this is the ſinne of this age: for who is ſo badde, that hath not ſome patrone of his euill, and ſome backe friend to ſoothe him in his ſinne, which makes ſinne ſhameles, and ſinners impudent? But all Gods children muſt follow *Eliſha*, who in great feruencie of ſpirit told *Iehoram* to his face, though he were a King, that [n] *if it had not beene for the preſence of good King Iehoſaphat, he would not haue looked towards him, nor ſeene him:* the *Lord* himſelfe will not [o] *take the wicked by the hand*, neither can he endure that his children ſhould [p] *helpe the wicked, or loue them that hate the Lord.*

k 1.Cor.5.1,2.

l Pſ.119.136

m Ier.23.13.17.

n 2.king.3.14

o Iob 8.2.

p 2.Chr.19.2

3 Prouocation to ſinne.

The third occaſion giuen, is *prouocation vnto ſinne*, when either by word or deed, men excite or drawe on others to ſome euill; as vnto anger, reuenge, hatred, to drunkenneſſe, or ſuch like; and this is a common fault of thoſe that delight in drunken fellowſhip.

4 Neglect of good duties.

The fourth occaſion is, *neglect of good duties vnto our brethren*; as of exhortation, admonition, inſtruction, or rebuke, Ioſhua 7. *Achan* ſtole the execrable thing for himſelfe alone, & yet all the people are charged with that fault, and puniſhed for it: the cauſe was, their neglect to keepe one another from that ſinne, according as God commanded them, chap. 6. 18. This is a great occaſion of impietie among vs; if neighbour would admoniſh neighbour, and one brother an other, ſinne would not be ſo rife as it is. But this dutie is not onely neglected of priuate men one to another, but of publique perſons, who are more bound vnto it. The Magiſtrate is negligent in puniſhing, and the Miniſter in reproouing ſinne: and the maſter of the family careleſſe in reforming thoſe that are vnder him, which cauſeth ſinne to abound.

5 Bad example.

The fift occaſion giuen, is *euill Example in the practiſe of any ſinne whatſoeuer, which may be knowne:* this is moſt dangerous, like vnto wild fire that inflameth all places whereon it lighteth. The truth hereof appeares among vs: for let any one man or woman take vp a new faſhion in attire, and preſently the ſame is generally receiued: let a man inuent or ſing a leud ſong, and preſently it is learned of all, euen of little children that can ſcarſe ſpeake: whence alſo comes it, that crawling infants ſhould ſweare roundly, and frame themſelues to all impietie, when they cannot ſpeake readily, but from the bad example of their Elders, with whome they are brought vp? Now among all men, their bad example is moſt dangerous, who make the greater profeſſion of Religion. They are like falſe lights vpon the ſhoare, which lead the ſhips vpon the ſands. And therefore ſuch as ſhew any care or forwardneſſe in holy practiſes of religion, muſt haue ſpeciall watch ouer all their waies, that (if it be poſſible) they may be blameleſſe both in word and deede: for all men haue an eye at them, and the wicked would gladly ſpie holes in their coate.

6 Slandering Gods miniſters.

The laſt occaſion giuen is, *the priuate ſlandering of Gods Miniſters, and the diſgracing of their Miniſterie:* this is an offence as generall as the reſt, and it cauſeth many to contemne the meanes of their ſaluation. When men meete together, their common talke is of the Miniſters, and of their doctrine, not to be edified by mutuall conference, but onely to diſgrace their perſons, and to make their miniſterie contemptible; but they little know what great miſchiefe this cauſeth, & therfore it ought to be auoided.

How to auoid occaſions giuen.

A Rule.

Theſe are occaſions of ſinning giuen by one man to another: for the auoiding whereof, which is *the plucking out of the eie, and cutting off the hand* here commanded, this Rule muſt be obſerued: *We muſt hate & eſchew the occaſions*

*of*

A *of ſinne as deadly poiſon: and eſteeme thoſe perſons that giue them vnto vs, in that regard, as ill as the 'deuill.* Thus Chriſt dealt with *Peter* his owne Diſciple, when he went about to hinder him from doing his Fathers will in ſuffering for our ſinnes; ſaying, [q] *Come behinde me Satan*; conſidering him in that action, as if he had beene the deuill himſelfe: for we muſt know, that the deuill comes not openly vnto men, but cunningly conuaies himſelfe in theſe occaſions of ſinne giuen by others, that thereby he may enter into them for the deſtruction of their ſoules: we therefore muſt endeauour as *Paul* did, [r] *To keepe a good conſcience in all things:* that is, to keepe our ſelues pure and vncorrupt B from all the occaſions of ſinne in the world: with a watchfull eye againſt offences muſt we walke on, in that way that leadeth vnto life, eſchewing theſe ſtumbling blocks which the deuill caſts in our way by other men: and ſo ſhall we obey this good coūſel of our Sauiour Chriſt.

The ſecond kind of offences giuen.

Offences ariſing from a mās corrupt affections.

The *ſecond kind of occaſions of ſinne giuen*, are thoſe which a man giues vnto himſelfe: and they ariſe either from his affections, or from his imaginations: from mans affections ariſe ſo many occaſions of ſinne, as there be corrupt affections in him; as from corrupt deſire ariſeth *couetouſnes*, which is ſo great an occaſion of ſinne, that the Apoſtle calls it [s] *the root of all euill.* This drawes mans heart ſo much to the world, that he can ſpare no time for the meanes of his ſaluation; herewith he is ſo choked, that he neuer thinketh of repentance, till the laſt gaſpe. Such an other occaſion of ſinne, is *pride of heart*, C whereby many giue themſelues ſo much to the garniſhing of their bodies, that they neglect their ſoules altogether. The like is *ſelfe-loue*, whereby men ouerweening their gifts, thinke not themſelues honoured according to their deſert, and ſo through diſcontent giue themſelues to plotte and practiſe much miſchiefe, for the aduancing of their eſtate. Of this ſort are the Romiſh Prieſts and Ieſuits, as their manifold dangerous attempts againſt our Church and State doe euidently declare. And thus we might runne through all the affections of mans heart, ſhewing that the corrupt motions thereof are the cauſe of much ſinne vnto him, and a moſt dangerous meanes for the ruine of his ſoule. D

How to auoid offences ariſing from a mans own heart.

In regard whereof here alſo we muſt ſhew, how *this eye may be plucked out, and this hand cut off:* that is, by what meanes we may reforme our hearts, and ſtay the rage of our affections, that they cauſe vs not to ſinne. The way is this,

The Rule.

*we muſt mortifie and crucifie our vnruly affections and corrupt deſires.* And for this ende we

Meanes.

muſt put in practiſe three duties. 1 *Firſt*, we muſt beleeue that we are crucified with Chriſt; that is, as we conceiue our ſelues to be in Chriſt by faith, whereby we haue communion with him; ſo we muſt conceiue that this communion with Chriſt, is in his death and burial, ſo as our ſinnefull nature, with all our corrupt affections, were nayled to his croſſe and buried in his graue, as the Apoſtle ſhewes at large, Rom. 6. 3, 4, &c. Now when this perſwaſion ſhall take place in our hearts, it will by Gods grace keepe vs from yeilding to corrupt motions and deſires, and mooue vs to labour to ſubdue them daily: for herein ſtands our aſſurance that we haue fellowſhip with Chriſt, when we haue fellowſhip in his death. And therefore as we ſee malefactours to ceaſe from ſtealth and robberie when they are once hanged; ſo we beeing crucified with Chriſt in reſpect of the olde man, muſt not ſuffer the ſame to rule in our affections, or to haue force in our members: knowing (as the [a] Apoſtle ſaith) *that our old man is crucified with Chriſt, that the bodie of ſinne might be deſtroied, that henceforth we ſhould not ſerue ſinne:* and, [b] *they that are Chriſts haue crucified the fleſh, with the affections and luſts thereof:* whereupon he bids vs [c] *thinke, that we are dead to ſinne,* meaning with Chriſt, and ſo can not liue therein: *Saint Iohn* ſaith, [d] *He that is borne of God, ſinneth not, becauſe the ſeed remaineth in him:* that is, true faith aſſuring the heart that all the benefits of Chriſts death and paſſion belong vnto him; whereof this is one, that in our nature he ſuffered death vpon the croſſe, that we by the power of his ſufferings might haue ſinne crucified in vs, ſo as it ſhould not raigne in vs to bring forth fruits vnto death. *Secondly*, we muſt remember Gods commandement forbidding euery ſinne, and euery wicked luſt and affection; and withall we muſt applie the threatning of his wrath againſt the ſame, that thereby our fleſh may be ſubdued. 3 *Thirdly*, we muſt ſtriue againſt our corrupt motions and affections, not giuing them libertie to beare ſway in vs, but ruling them by meditating in the word of God, and by praier for ſtrength of grace to ouercome them all; dealing with them as parents doe with kniues, turning the edges of them before they leaue them in the hands of their children, leaſt they be hurt therewith: as if our loue be ſet vpon the world, we muſt labour to ſet it vpon Chriſt and his righteouſnes; and if our hatred be againſt our brethren, we muſt labour to ſet it vpon ſinne, and ſo for euery affection, as ioy, feare, &c. we muſt ſo keepe them to their right obiects, that they may rather further vs in well doing, then become in vs the occaſions of any ſinne againſt God.

Offences ariſing from mans mind.

The ſecond kind of occaſions of ſinne which a man giueth to himſelfe, ariſe from his *minde and imagination:* And they are many, I will onely note three. 1 The *firſt*, is an inward conceit of perfect knowledge, touching mans dutie to God, and the way of his ſaluation: that this is a common conceit in the hearts of the ignorant eſpecially, may appeare by this common ſpeech of theirs; that *they know as much as any Preacher can teach them:* for the ſumme of all (ſay they) is, *to loue God aboue all, and my neighbour as my ſelfe, and to beleeue to be ſaued*

[q] Mat.16.23

[r] Act.24.16.

[s] 1.Tim.6.10

[a] Rom.6.6.

[b] Gal.5.24.

[c] Rom.6.11.

[d] 1.Ioh.3.9.

by Chriſt: now this they know as well as the beſt; and hereupon they become contemners of the preaching of the word, the ordinarie meanes of their ſaluation, as of a thing needeleſſe and ſuperfluous. This conceit is common among vs,and doth much hurt to many a mans ſoule.

Remedie.

The way to cut it off is this; the vaine man that is puffed vp with this conceit, muſt *examine himſelfe touching his knowledge, whether it be ſufficient to ſaluation.* And for this ende he muſt make inquirie in himſelfe for theſe two things:

Trie our knowledge.

1 *Firſt*, whether he ſee his owne naturall blindnes, and whether he be mooued thereby to labour for the knowledge of God and of his will: where this is wanting, there is nothing but a vaine conceit of knowledge. 2 *Secondly*, whether his knowledge be ioyned with conuerſion of heart from ſinne vnto God; and with reformation of life from euill to good. This change of heart and life goeth with all ſauing knowledge. Now if theſe be wanting (as vndoubtedly they are in all vaine perſons) then is their knowledge ſo farre from beeing ſauing knowledge, profitable to ſaluation, that it rather turneth to their deeper condemnation.

The ſecond Imagination in man, occaſioning him to ſinne, is *the perſwaſion of his ſtrong faith.* The more ignorant ſort that want both faith and repentance, will thus bragge of their ſtrong faith; that no euill companie can hurt them, and hereupon they take occaſion to liue as they liſt. But that this is a vaine preſumption,may hereby appeare;becauſe [a] *true faith purifieth the heart*, and [b] *ſtrengtheneth a man in life to auoid ſinne*, yea, *it miniſtreth ſweete comfort towards the time of death.* But vſually theſe men that bragge and boaſt ſo much of their faith, are corrupt in heart, ſinnefull in life, and fearefull in their death; many times deſpairing of Gods mercie, as lamentable experience oft times teacheth.

Remedie. Trie thy faith. Two waies.

The way to cut off this occaſion of offence is this; *to make triall in our ſelues whether our faith be true and ſound or not.* This will appeare two waies: 1 Firſt, by the beginnings and degrees of the workes of the ſpirit, which goe before a true and liuely faith, which be three: firſt, a true ſight of our ſinnes, with an apprehenſion of the wrath of God due for the ſame: ſecondly, a true ſorrow and griefe of heart for offending God by theſe our ſinnes; and laſtly, an hungering and thirſting after the mercie and grace of God in Chriſt, aboue all worldly things: where theſe things are,there is grace; but where theſe are wanting, there is no true faith, but a vaine preſumption. 2 Secondly, faith will appeare by the worke of loue: for in loue will faith bring forth all the duties of the morall law,both to God and man: for [c] *faith worketh by loue*, and *loue is the fulfilling of the law*, Rom.13.10. Now all ſuch perſons as ſtand ſo much vpon the ſtrength of their faith, ſhall ſoone find, if they examine themſelues by theſe two Rules, that they haue nothing in them but a vaine preſumption, which will turne to their deeper condemnation, vnleſſe they repent, and get true faith.

3 The third Imagination cauſing a man to ſinne,is a *thought of ſecuritie*, whereby he puts farre away the euill day; perſwading himſelfe that though God will come in iudgement againſt ſinne,yet it is farre off. This was the wicked thought of the Iewes, who ſaid, *The* [d] *viſions ſhewed to the Prophets,were of times a farre off, and for many daies to come.* This conceit is naturally bred in euery man,and is the occaſion of many foule ſinnes: Matth. 24. 48. *The euill ſeruant ſaid in his heart, my maſter doth deferre his comming, and thereupon he takes occaſion to ſmite his fellowes*,and to liue lewdly. Iſa.28.15. *The wicked ſay, they haue made a couenant with hell and death, and though a ſcourge runne ouer, and paſſe through, yet it ſhall not come at them.* And the vngodly that walke after their owne luſts,ſay,[e] *Where is the promiſe of his comming?* And is not this wicked thought riſe among vs? for God hath now a long time called vs to repentance by the preaching of the Goſpel, and becauſe it takes no place in our hearts, he ſends vpon vs his heauie iudgements, as plague, famine,rumours of warres; but yet all this haue not cauſed vs to meete the Lord:generally that complaint of the Prophet may be applied vnto vs, [f] *No man ſaith,what haue I done?* now the cauſe hereof, is this wicked conceit, whereby we thinke [g] *the euill ſhall not come nor haſten for vs.* In this regard we are like the men of the olde world, who would not beleeue Noah, though he preached vnto them both by word and deede;*and ſo they knew nothing till the flood came and tooke them all away*: ſo fearefull is it, to put away from vs the threatnings of Gods iudgements. And yet this ſinne takes place not onely in the ignorant, but many times in the hearts of Gods children.

Remedie.

The way to remooue this wicked conceit is, *to eſteeme of euery preſent day, as the day of our death,or of the laſt iudgement,and ſo accordingly,to prepare our ſelues to die, and to meete God in iudgement euery day.* This thing *Moſes* aimed at, when he praied God [h] *to teach him and his people ſo to number their daies, that they might applie their hearts vnto wiſdome*: for this perſwaſion of long life, mooues many to giue themſelues to the ſinnes and vanities of this world exceſſiuely: we muſt therefore ſhake off this vaine perſwaſion, and euery day prepare our ſelues for death, and for the day of iudgement; ſo ſhall we number our daies aright, and applie our hearts vnto wiſdome: for this is true wiſdome in man, *rightly to conſider his latter ende.* And the more neerer doth this dutie concerne vs, becauſe of the continued intercourſe of Gods iudgements vpon vs, in famine, plague, and peſtilence, &c. which plainely argues, that more heauie iudgements are to enſue, vnles we preuent the ſame by ſpeedie and

[a] Act.15.9.
[b] 1.Ioh.5.4.
[c] Gal.5.6.
[d] Ezek.12.27.
[e] 2.Pet.3.3.4.
[f] Ier.8.6.
[g] Amos 9.10
[h] Pſal.90.12

true repentance.

Offencos taken.

Hauing thus ſhewed, what be the occaſions giuen whereby men are drawn to ſinne, I come to *occaſions taken.* An *occaſion of ſinne, or an offence taken is, when a man of a good thing frames that vnto himſelfe which cauſeth him to ſinne againſt God; and ſo much as in him lieth, to caſt away his owne ſoule.* Theſe occaſions taken, ariſe eſpecially from foure heads. Firſt, from the Scripture: ſecondly, from the doctrine of the Church drawne out of Scripture: thirdly, from the ſtate of the Church: and fourthly, from the ſtate of the wicked. For the firſt: though the word of God be moſt perfect euery way, both for matter and ſtyle, yet hence doe many take offence, and that two waies principally; partly from the plainneſſe & ſimplicitie of the Scripture, and partly from the contents thereof. For the firſt, it is moſt true, that the Scripture ſtyle and phraſe in many things, is plaine and familiar euen to the capacitie of the ſimple; yet this is no diſgrace to Scripture, but rather an honour, which more ſetteth out the Maieſtie of Gods word. And yet hereby many take occaſion to contẽne it, eſteeming the ſtudie of Scripture too baſe & ſhallow, & the knowledge therof too plain & familiar for their fine wits; wherupon ſome giue themſelues to other ſtudies & courſes, which might glorifie God in this calling. Others alſo, though they addict themſelues vnto Diuinitie, yet they more imploy thẽſelues in the writings of men, for their priuate ſtudies, then in the word of God; and in their publique Miniſterie, they more affect the oſtentation of humane wit, eloquence, and learning, in multiplicitie of reading, and ſet words and phraſes, in diuers languages, then that plaine euidence of the ſpirit, which the Apoſtle [a] *Paul* ſo much commends. This alſo is a great fault in many hearers, that they are more delighted with the vaine conceits of men in preaching, then with the pure and plaine word of God, counting baſely of that ſermon wherein the Prophets and Apoſtles are onely quoted, but highly aduancing that Sermon for deepe learning which is ſtuffed with Fathers, Schoolemen, Poets, and ſuch like.

Foure heads from whence offences are taken.

1. From Scripture.

1. From the plainneſſe of it.

To cut off this offence: Firſt, the will of God muſt be conſidered, for the penning and preaching of his word, in plaine and ſimple manner: for herein is that true, [b] *that God hath choſen ſuch things, as to the world are fooliſh, weake, vile, and deſpiſed, to confound and bring to nought the wiſe and mightie things of the world:* and hereby alſo it is made euidẽt, that [c] *the faith of Gods elect, doth not conſiſt in the wiſdome of men, but in the power of God*: againe, the preaching of the Goſpel, [d] *with the wiſedome of words, makes the croſſe of Chriſt of none effect*: let no man therefore deceiue himſelfe, *for* [e] *the fooliſhneſſe of God is wiſer then men, and the weakeneſſe of God ſtronger then men.* Againe, he that doth exerciſe himſelfe in the word of God either priuately or publiquely, muſt labour thereby to ſee his owne ſinnes, and Gods heauie iudgement due vnto him for them; and ſo will he beginne to reuerence Gods word, as the onely meanes of true comfort. The woman of [f] *Samaria*, at the firſt beganne to cauill with Chriſt, when ſhee heard him talke of *the water of life:* but ſo ſoone as he diſcouered her ſinne to her conſcience, telling her [g] *ſhee had had fiue husbands, and he whome ſhee now had, was not her husband*: then ſhee left off to cauill, and [h] *honoured him* by beleeuing his word, and *cauſing others to come and to beleeue in him.* The Iewes made [i] *light of the giuing of the holy Ghoſt* vnto the Apoſtles at the firſt; but when *Peter* had [k] *pricked their hearts*, they ſought vnto the word, and receiued it with gladnes: ſo the *Iayler*, though ouer night he dealt vnkindly with the Apoſtles [l] *putting their feete in the ſtockes in the dungeon*; yet beeing ſtricken with a feare, by the opening of the priſon doores, *he then fell downe before them trembling, and asked what he might doe to be ſaued.*

2. Offence taken from the contents of Scripture.

Secondly, others take occaſion of offence from the *contents of the Bible*; as when they read of the Miracles wrought by the Prophets, by Chriſt and his Apoſtles; they ſay, the like may be done by Magicke, and ſo blaſphemouſly doe father vpon the Scripture that moſt wicked practiſe of ſorcerie; like to the malicious Iewes, who ſaide of Chriſt, that he caſt *out deuills by the power of Beelzebub*, Luk. 11. 15. Others denie the Hiſtorie of *Moſes* to be true, hy reaſon of *Noahs* Arke, which (they ſay) as it is deſcribed for quantitie could not containe a couple of euery kinde of creatures, with prouiſion and fodder for them, for a whole yeares ſpace: of this opinion was *Appelles* an auncient heretike in the primitiue Church: and many vpon this occaſion haue becom Atheiſts, denying the truth of Gods word to their damnation. To theſe I anſwer; firſt, for the Miracles, that no creature, men, or Angels, is able to doe ſuch workes, as are recorded in Scripture, to be done by the power of God: Ioh. 9. *Chriſt opened the eyes of one that was borne blind.* The deuill by his skill, and man by Arte can doe much in curing blindnes, cauſed by wounds and diſeaſes, but no power of nature, nor of magick, no not all the power of all Angles, is ſufficient to procure ſight to on that was borne blind; that muſt be done by a power creating, which is in no creature. Againe, as Hiſtories record, the deuill is able to enter into a dead bodie, and cauſe it to moone, and can ſpeake in it; bnt to raiſe vp one to life that had beene dead foure daies, as [m] *Chriſt did Lazarus*, is a worke that all the deuills in hell, nay all the Angels in heauen, are not able to doe. And for *Appelles* the heretike, who tooke occaſion from Noahs Arke to condemne the bookes of Moſes: the anſwer made to him in the Primitiue Church may ſerue the turne: to wit, that it was in quantitie ſufficient to con-

Origen. hom. 2. on Gen. de fabrica arcæ.

[a] 1.Cor.2.4.

[b] 1.Cor.1.27,28.

[c] 1.Cor.2.5.

[d] 1.Cor.1.17

[e] v.25.

[f] Ioh.4.11,12.

[g] v.18.

[h] 19.&c.29.

[i] Act.2.12,13.

[k] v.36,37.41

[l] Act.16.26.

v.39,30.

[m] Ioh.11.43,44.

A

taine couples of all kindes of creatures, and prouiſion for them for a whole yeares ſpace: for to omit the height and breadth of it: it was [n] *three hundred cubits long*, and euery cubit (according to the auncient meaſure) contained nine foot, which in all came to the lēgth of half a mile and more. Againe, others ſay that though euery cubit had beene but one foote and an halfe long (as our cubits are) yet hauing [o] *three lofts*, it was of ſufficient bigneſſe to containe all kindes of creatures by couples, and prouiſion for them for a yeares ſpace. But yet put the caſe that we could not tell, how an Arke ſhould be made great enough, to containe couples of all kinds of creatures, and prouiſion for them: ſhould we thereupon take occaſion to condemne the books of God that record the ſame, and the thing it ſelfe? God forbidde: nay rather, we muſt hereby learne to acknowledge and confeſſe our owne blindneſſe, and the ſhallow reach of our vnderſtanding, and ſo admire the wonderfull worke of God.

[n] Gen.6.15.

[o] v.16.

B

Remedie. 1. Rule.

The way to cut off this occaſion of offence, taken from the Scripture, is, firſt to obſerue, *that (howſoeuer nothing is more repugnant to our nature then the word of God) yet the ſame word of God hath more preuailed with many mens hearts, to winne the ſame vnto it, then any thing in the world beſides could euer doe.* Humane writings are farre more plauſible to naturall men, then the holy Scriptures of God: for the wiſdome of God in Scripture is eſteemed *fooliſhneſſe* to mans naturall reaſon: and yet who did euer cleaue ſo faſt to the writings of men, as Gods children haue done to the word of God, for the teſtimonie whereof they haue beene and are content, to liue and die? This thing argueth plainely, that there is in Scripture a diuine power: for if it had beene from man, and againſt his nature as it is, man would haue contemned it.

C

2. Rule.

Secondly, this muſt be conſidered, that the penmen *of holy Scriptures, both the Prophets and Apoſtles, haue recorded their owne faults in penning of it*, which plainely argueth that they were penned by holy men of God, according to the direction of the holy Ghoſt, and are not the inuentions of politique heads to keepe men in awe: for then the Authors and penmen thereof, would rather haue concealed their owne faults, then haue publiſhed the ſame in their owne workes to their diſcredit.

D

3. Rule.

Laſtly, conſider the ſubiect and matter of the whole Bible: to wit, *Ieſus Chriſt*, who therein hath profeſſed himſelfe to be the Sonne of God: now if Chriſt had not beene very God, and yet ſhould haue taken that honour vnto him, then the like iudgements would haue befallen him that befell others for the like offence: for none euer tooke that honour vnto them, who were not grieuouſly puniſhed. As was [a] Adam in Paradiſe, for ſeeking to be like vnto God: and Herod, for receiuing and applying to himſelfe, the blaſphemous praiſe of the people, crying, [b] *The voice of God and not of man:* but howſoeuer moſt fearefull iudgements befell Gods enemies, that thus ſought to robbe him of his honour: yet Chriſts ende was glorious and bleſſed: which may mooue vs to thinke highly of Scripture, as of the word of God.

[a] Gen.3.17. 23.

[b] Act.12. 22,23.

2. Head of offences taken: The doctrine of the Church.

1 From ſuppoſed newnes.

The Second head from whence offences are taken, is *the doctrine of the Church, grounded on the word of God.* The offences hence taken are manifold: firſt, from a ſuppoſed newneſſe of our doctrine: this is taken of the Papiſts, and eſpecially of our owne Recuſants: for they ſay our doctrine is but of foureſcore yeares continuance, ſince the daies of *Martin Luther:* auouching alſo that for the ſpace of fourteene hundred yeares, we cannot bring record of any Church that held and profeſſed the doctrine, which we now teach and hold.

Remedie.

Now for the auoiding of this offence, two points muſt be remembred: 1. that the doctrine of our Church for the ſubſtance thereof, is the doctrine of the Prophets and Apoſtles, Act.2.42. the doctrine taught by the Apoſtles concerning Chriſt, is made the foundation of the Church, and looke where this doctrine is rightly held & confeſſed, there it is an infallible note of a true Church. Againe, the Apoſtles to iuſtifie their doctrine, had recourſe to Moſes and the Prophets, as we may ſee in the Acts of the Apoſtles in ſundrie [c] places: now the doctrine touching Chriſt held and receiued in our Churches, is confirmed by the teſtimonies of the Prophets and Apoſtles, and therefore for ſubſtance and doctrine is theirs.

[c] Act.26.22.

2

Secondly, we muſt know, that for the ground and foundation of Religiō, our Churches agree with the Churches after Chriſt, which continued for the ſpace of ſixe hundred yeares: for wee doe not onely allow of the Apoſtles Creede, but of the foure generall Councells, and of their Confeſſions and Creedes, and that in the ſame manner and ſenſe which they did; ſo as the religion of our Church is vniuſtly ſlandered to be new.

2. From ſuppoſed ſtrictneſſe.

The ſecond offence taken from the doctrine of our Church, is from the ſuppoſed ſtrictneſſe and rigour thereof: we teach indeede, that a Chriſtian man muſt wholly deny himſelfe, his owne will and deſires, & reſigne himſelfe wholly vnto Chriſt, to be guided by his ſpirit, according to the direction of his word. Now hence ſome would gather, that our doctrine permits not a man to laugh, or be merrie, or to doe any thing for his owne delight; and hereupon they grow to contempt of Religion, counting the profeſſion and practiſe thereof preciſeneſſe; and therefore will not be bound vnto it, but liue as they liſt: and this is common among vs.

Remedie. 1 Rule.

The way to cut off this occaſion of offence is twofold: 1. we muſt know, that by the doctrine of our Church, *it is lawfull for a man to be merrie, ſo it be in the Lord.* Philip.4.4. *Reioyce in the Lord alway* (ſaith the Apoſtle) *againe I ſay reioyce.* Pſal.104.15. *God cauſeth*

wine

*wine that maketh glad the heart of man, and oyle to make his face to ſhine, and bread to ſtrengthen his heart.* Againe, God doth put moſt glorious colours, and delightſome ſmells into the flowers of the field, no doubt for this ende that man might take his delight therein: yea, beſides the skill of muſicke, God hath giuen to many a man, a voice more ſweete and pleaſant then is the ſound of any muſicall inſtrument, which were to no ende, if a man might not therwith cheere vp his heart in a moderate delight: nay, laughter it ſelfe is the gift of nature, which was in Adam before his fall, and therefore is lawfull. But yet I ſay, *mans reioycing muſt be in the Lord*, to cut off many abuſes of delight: for firſt, there be many that cannot be merrie, but in the practiſe of ſome ſinne; if there be a thought of God or of his word, all their mirth is quaſht. But we muſt endeauour our ſelues ſo to reioyce, that God may aprooue thereof. Againe, I ſay, *in the Lord*; becauſe ſinne will ſooneſt preuaile with a man, when he giues himſelfe to delight and pleaſures. This *Iob* knew well, and therefore while his ſonnes feaſted each other, [d] *he offered ſacrifices for them particularly euery day: for* (ſaith he) *it may be my ſonnes haue ſinned and blaſphemed God in their hearts.*

d Iob 1.5.

II. Rule. Reſignation of our ſelues vnto God.

The ſecond way to preuent the taking of this offence, *is to reſigne our ſelues wholly vnto God, that he may doe his whole will in vs and vpon vs*; ſo Chriſt ſaid to his Diſciples; [e] *If any man will come after me, let him denie himſelfe, take vp his croſſe, and follow me*: that is, wholly reſigne himſelfe to bee guided by me: and Matth. 13.46. he that would get the precious pearle, *muſt ſell all that he hath and buie it.* Rom. 12.1. We are deſired *by the mercies of God, to giue vp our ſelues, both ſoules and bodies vnto God:* whereby we may ſee, that we haue iuſt cauſe to bewaile the caſe and condition of all ſuch, as count religion preciſenes: for they are like vnto *Ananias* and *Saphyra*, who brought part of the ſale of their poſſeſſion vnto the Apoſtles, and ſaid it was all: ſo theſe men looke to be ſaued by Chriſt, they heare his word, and receiue his Sacraments, and therein make as high a profeſſion as any can doe: namely, that they will giue themſelues wholly to Chriſt: but when they are out of the aſſemblies, they ſhew themſelues to haue diſſembled with God: for they practiſe no ſuch thing as they made ſhew of: and therefore they may iuſtly feare, leaſt that befall them in their ſouls, which befell [f] *Ananias* and *Saphyra* in their bodies, euen *ſudden death*: for they are *lyers vnto God himſelfe.*

e Luk. 9.23.

f Act. 5.5.10.

III. offence taken from the croſſe accompanying the truth.

Thirdly, others take offence at the croſſe, which accompanies the ſyncere profeſſion of true Religion: many like well of the doctrine of our religion, but yet they are loath to embrace and to profeſſe the ſame, leaſt they ſhould be reproached for it in the world.

Remedie.

The way to cut off this occaſion of offence is this, we muſt remember that *the croſſe endured for the Goſpel ſake, eſpeciall if we profit by it, is an infallible marke of a child of God.* Heb. 12. 7. *If ye endure chaſtening, God offereth himſelfe vnto you, as vnto ſonnes: for what ſonne is it, whom the father chaſteneth not?* In reaſon wee finde this to be true: for ſay that two children be fighting in the ſtreete, & there comes a man who taketh one of them and beateth him, but the other he lets alone: will not all men ſay, that the mã is father to the child whom he beateth? euen ſo the Lord for our nurtering, will ſend croſſes vpon vs, when we imbrace his Goſpel: now if we ſhall profit by his corrections, and learne thereby to humble our ſelues vnder his mightie hand, then we begin to receiue aſſurãce of his fatherly dealing towards vs his ſonnes & daughters: and therefore we muſt be ſo farre from beeing hindered in the courſe of our holy profeſſion by reproches and croſſes that they muſt be the meanes to incourage vs therein. Iam. 1.2,3.

Offences taken from particular doctrines. I. Of Predeſtination.

As from the doctrine of the Church in generall, ſo from the parts thereof, doe many both learned and ignorant take occaſion of offence; as firſt, *from the doctrine of Gods predeſtination*, whereby we teach that God hath decreed the condemnation of ſome. This doctrine many doe renounce, as a doctrine of crueltie, and thereupon frame vnto themſelues priuate opinions, which will not ſtand with the word of God.

Remedie. 1. Rule.

The way to auoyde this occaſion of offence, is this; Firſt, to grant vnto God himſelfe ſo much in this caſe, as we will yeeld to mortall man in the like. Among our ſelues we allow of this libertie one to another, that a man may kill a flie or a worme; and for his lawfull vſe & pleaſure, kill ſheepe, oxen, and other creatures, and yet be a mercifull man: ſhall we not then allow vnto God, that he may glorifie his name in the iuſt and deſerued condemnation and deſtruction of his creature? This is leſſe then we grant to men, for a worme is ſomthing vnto man; but a man is nothing in reſpect of God. Againe, among our ſelues, in ſome things we giue libertie one to another to doe as we will, and yet thinke the action iuſt and lawfull; much more then ought we to giue freedom of will vnto God in all his actions, without conceit of crueltie in any one of his workes; for *all his workes are done in equitie.* Secondly, it muſt be remembred, that we teach not, that God doth ſimply ordaine ſome men to hell fire: but touching reprobation, our doctrine is this; that God hath decreed and purpoſed to glorifie his name, in the due and deſerued condemnation of ſome: for in mans reprobation God hath two actions: Firſt, he decrees to paſſe by ſome men without ſhewing his eternal mercie vnto them, and onely to declare his iuſtice vpon them; then after he decrees, when they are by themſelues fallen into ſinne, to inflict vpon them deſerued condemnation for the ſame.

2. Rule.

Doctrine of Reprobatiõ.

The

The vnlearned alſo, from this doctrine of Predeſtination, take occaſion of moſt fearefull falling; for thus they reaſon: If I be predeſtinate to ſaluation, I am ſure to be ſaued, let me doe what I will; and if I be predeſtinated to condemnation, I am ſure to be condemned, though I liue neuer ſo godly; for Gods decree changeth not, and therefore I will liue as I liſt. Thus doe deſperate perſons imbolden themſelues to ſin, and to caſt away their ſoules.

Remedie. Rule.

The way to cut off this offence is this, they muſt remmember, that *in Gods decree, the end, and the meanes that bring men to that ende, goe alwaies together:* and therefore, that ſuch as are ordained to ſaluatiō, are ordained to the means thereof; namely to vocation, iuſtification, and ſanctification, Rom.8. 30. The ende and the meanes in Gods decree muſt neuer be ſeuered: Now righteouſneſſe and holines in Chriſt, is the means whereby God hath decreed to bring men to ſaluation: and therefore they ſinne grieuouſly, that vpon the immutability of Gods decree, take occaſion to liue profanely. [a] *Hezekias is ſicke vnto death, yet God promiſeth to adde vnto his daies fifteene yeares:* now if Hezekias had conſulted with theſe men, they would haue told him thus; be of good cheare O King, neither eate nor drinke, nor vſe any thing to cure thy ſore, or to preſerue life: for thou ſhalt certenly liue fifteene yeares; God hath ſaid it, and it muſt be done: but Hezekias taketh no ſuch courſe: nay, he vſeth the meanes both to cure his ſore, & to preſerue his life. And ſo did *Paul*, for his owne and others preſeruation, *keepe the mariners in the ſhippe*, who were the meanes vpon the ſea to bring them ſafe to land, though *God had giuen vnto him all that ſailed with him.*

[a] Iſa.38.5.

Act 27.31. with 2.4.

2. Of the fall of Adam.

The ſecond ſpeciall doctrine of the Church, whereat ſome take occaſion of offence, is *concerning the fal of Adam:* for we teach, that God in ſome ſort decreed his fall: whereupon ſome obiect, that we make God the author of ſinne, conſidering his decree is vnchangeable. Now to preuent this offence, two Rules muſt be remembred: I. that Gods will may be diſtinguiſhed. It is either *generall*, or *ſpeciall*. Gods *generall will* is that, whereby he willeth that ſinne ſhall be, by his iuſt permiſſion. But *Gods ſpeciall* will, is the approouing wil of God, whereby he taking pleaſure in any thing, will haue the ſame done and brought to paſſe. Now we ſay not, that God willed Adams fall by his approouing will, but onely by his permitting will; becauſe it was good in regard of God, that man ſhould fall. II. We muſt remember, that Gods decree went before Adams fall, onely as an antecedent, not as a cauſe thereof: for the vnchangeable decree and will of God takes not away the libertie of mans wil, or of the ſecond cauſes, but only inclineth and ordereth the ſame as the firſt and higeſt cauſe of all.

Remedie. I. Rule.

II. Rule.

3. Of mans inabilitie of himſelfe to doe good.

The Third ſpeciall doctrine of the Church, whereat offence is taken, is this, *That man of himſelfe can doe no good, but all goodnes & grace in man come from God.* Hence our common people take occaſion of looſeneſſe of life: for tell them that they muſt repent and beleeue, if they will be ſaued; their anſwer is, that they doe it ſo wel as God will giue them grace; all goodnes (ſay they) muſt come from God: yea the wiſer ſort amongſt vs will not ſticke to lay the fault of their looſe life on God, who giues them no more grace. But for the auoiding of this occaſion of offence, wee muſt know; that when we are not able to doe our duties as we ought, and to pray, to repent and beleeue as God requireth, the fault is in our ſelues, and not in God: for we were created righteous in Adam, & in him had power and grace to haue done whatſoeuer God required at our hands: but Adam loſt this power through his default; and we in him loſt it alſo: and therefore our inabilitie commeth from our ſelues. Againe, we muſt conſider that God giues grace indeede, yet not miraculouſly in Ale-houſes and Tauernes, but then when men vſe the meanes to come by grace, and doe that which by nature they are able; that is, come and heare the word attentiuely, endeauouring to beleeue and to obey the ſame: for though the good vſage of the gifts of nature cannot merit any grace, yet ordinarily we may obſerue, that in the vſe of meanes is grace receiued: Act. 2. 41. *At one ſermon there were conuerted three thouſand ſoules, among the rebellious Iewes:* Act. 16. 14. *Lidias heart was opened in hearing Paul preach:* and ordinarily men are conuerted in the meanes: for *faith commeth by hearing the Goſpel preached*, Rom. 10. 17.

Remedie.

4. Of Iuſtification.

The laſt point of doctrine, from whence many take occaſion of offence, is *the doctrine of Iuſtification by faith alone, without workes.* Hence the Papiſts condemne our Church as an enemie to all good workes: and many hereby take occaſion of a leud life, becauſe good workes muſt not iuſtifie them before God. Now to cut off this offence, we muſt hold and know, that good works and faith are diſioyned in the worke of our Iuſtification before God; but they are conioyned in the whole courſe of our liues and conuerſation, both before God and man. No worke in man but faith is required to his Iuſtification, though in God there be reſpect to his owne free mercie, and to Chriſts merits: but in our liues faith and works muſt goe hand in hand together. Now that theſe may thus be well diſtinguiſhed, I ſhew it plainely: In the fire is both heate and light, yet in the warming of the bodie the heate hath force onely, and not light, though to many other vſes it ſerue neceſſarily; euen ſo in a child of God are required both faith and workes, but to iuſtifie him faith onely is required, though works be neceſſarie thorough his whole life: for they iuſtifie vs before men, and winne vnto vs a teſtimonie of our iuſtification before God, not onely in our owne hearts, but from the

Remedie.

Lord,

A Lord, Iam. 2. 21. and therefore we muſt not content our ſelues with a faith in ſpeculation, voide of workes; but within the compaſſe of our callings, doe what good we can for Gods glorie, and the comfort of our brethren.

III. head of offences, frō the ſtate of the Church: 1. from the wants in it.

The Third head from whence offences are taken, is the ſtate of the Church: firſt, in regard of *the wants that be in the Church*, and namely in this our Church. Hence ſundrie men take occaſion to condemne our Church as no Church, our Sacraments as no ſacraments, our Miniſters as no Miniſters, and our people as no Chriſtians; & therfore doe ſeparate themſelues frō our Church, as beeing no true member of the Church of God. To preuent this occaſion of B ſinning, three Rules muſt be obſerued: firſt, *that to beleeue and confeſſe the doctrine of ſaluation, taught and deliuered by the Prophets and Apoſtles, is an infallible and inſeparable note of a true Church of God:* for Gods Church is nothing els, but a companie of Gods people, called by the doctrine of the Prophets and Apoſtles vnto the ſtate of ſaluation. This doctrine is the *ſeede of regeneration*, whereby men are begotten vnto Chriſt; & it is that *ſyncere milke* whereby they are fedde and nouriſhed vnto eternall life. Now I ſay, that this our Church of England (through Gods mercie) doth maintaine, beleeue, and profeſſe this doctrine of the Prophets and Apoſtles: for the proofe hereof, let him that doubteth haue recourſe to *our Engliſh confeſſion*, and to a booke intituled, *the Articles of Religion eſtabliſhed in the Church of England*; in which are ſet downe the foun-C dations of Chriſtian Religion, allowed and held by all Euangelicall Churches. And further to ſhew that this our profeſſion is not in hypocriſie, but in truth; this our Church is readie to maintaine and confirme the ſame doctrine by the ſhedding of their blood, againſt all foes whatſoeuer; and this thing indeede hath beene the onely cauſe of all our diſſentions with the Church of Rome: whereupon we ſee there is iuſt cauſe our Church ſhould be reputed the true Church of God, and a good member of his Catholike Church.

Remedie. I. Rule. A true note of the Church. Gods church deſcribed.

II. Rule. Chriſts practiſe towards the Church of the Iewes.

Secondly, obſerue the practiſe of Chriſt and his Apoſtles towardes the Church of the Iewes which in their time without all doubt, was exceedingly corrupt: for the office and place of D the high Prieſt was bought and ſold, and thorough ambition and couetouſnes became annuall; yea, there were two high Prieſts together at one time: all which were againſt Gods ordinance. Againe, the Scribes and Phariſies which were the Doctors of that Church, erred in ſome fundamentall points of doctrine, teaching Iuſtification by workes: and withall they greatly corrupted the law of God, both by their doctrine and traditions; and the Temple became a denne of theeues: and yet for all this, Chriſt did not ſeparate from that Church, neither taught his Diſciples ſo to doe; but was preſent at their ſacrifices and aſſemblies, and kept his Paſſeouer with them: and ſo did his Apoſtles, till they ſaw them of obſtinacie and malitiouſnes refuſe the grace of God, offered vnto them in the miniſterie of the Goſpel. Now their example muſt teach vs, that ſo long as our Church holdeth Chriſt, wee muſt eſteeme it to be the Church of God, and not for ſome wants thereof depart from it.

III. Rule. Reformed Churches iudgemēt of our Church.

Thirdly, all the reformed Churches in Europe doe with one conſent honour our Church as a true Church of Chriſt; now their iudgement is not ſlightly to be regarded, but to be preferred farre before the raſh opinions of priuate men: for the Church hath a gift of diſcerning in waightie matters; ſhee can iudge of bookes of Scripture, which be authenticall, which not; ſhee can indge of ſpirits, and of doctrines; and therefore alſo can iudge what companie of men is a true Church, and what is not: and this their iudgement alſo muſt confirme vs in this truth, that this our Church is a true member of Gods Catholike Church. Mow whereas ſome alleadge the wants of our church to make it no Church: *I anſwer*, though I will not excuſe any default in it, wherein it is wanting, to that which Gods word requireth, but rather deſire, that *the righteouſnes thereof may breake forth as the light, and ſaluation thereof as a burning lampe*; yet this may be ſaid in behalfe of our Church, that the wants thereof are not ſuch as doe any way raſe the foundation of religion, or of Gods holy worſhippe, and ſo cannot make it to ceaſe to be a true Church, and therefore none ought to ſeparate from it for ſuch wants: and yet this hindereth not, but that Gods ſeruants may in a godly manner deſire the Reformation of things that be amiſſe: for a good Church may be bettered: and we ought to ſtriue after perfection.

Iſa.62.1.

2. Offence, from cōtrouerſies in the Church.

The Second offence taken from the Church, is from the *diuerſitie of opinions that be therein*: for hence many reaſon thus; learned men be of ſo many opinions, that we know not what to follow; and therefore we will be of no religion, til the truth be eſtabliſhed by ſome generall Councell, and all agree in one.

Remedie. 1

For the auoiding of this offence we muſt know; that though men differ in ſundrie opinions in the true Church of God, yet they all agree in the Articles of faith, and in the foundation of Gods worſhip: their difference is in matters beſide the foundation, and therefore it muſt hinder none from receiuing and embracing true religion. Againe, it is Gods will that there ſhould be diuerſities of opinions: yea ſciſmes and hereſies in his Church, that men might be prooued, whether they hold the truth in ſinceritie or not; as we may ſee, 1. Cor. 11. 19. Deut. 13. 1, 2. Now in this caſe *Ieremias* direction muſt be obſerued, [a] *Stand in the parting of the waies* (ſaith hee) *and inquire for the old and auncient way:* (that is, the doctrine of the Prophets) *what God willeth and commandeth by them, and by his Apoſtles, and that we muſt fol-*

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[a] Iere.6.16.

low

*low with all good conſcience.* This Chriſt intended, when he *bad the Iewes to*[b]*ſearch the Scriptures, which teſtified of him:* and this we muſt ſanctifie by earneſt praier, as *Cornelius* did, Act. 10.1,2.

[b] Ioh.5.35.

3. From the miſerie of the Church.

The third occaſion of offence taken from the Church, is *the miſerie thereof:* for the ſtate of the Church is oftentims in affliction, becauſe it conſiſteth of ſuch as are ſubiect to the contempt and reproach of the world. Hence ſundry are diſcouraged from ioyning themſelues truely to the Church; and although this occaſion of offence be not much among vs, ſaue onely in reproaches; yet it may be more: and therefore we muſt learne to preuent it, and to cut it off.

Remedie. Conſider the priuiledges of the Church.

1 The way is this; *we muſt beleeue and remember, that out of the church there is no ſaluation:* In this regard, *Noahs* Arke was a true type of the Church; for as none were ſaued from drowning, that were out of the Arke, in the generall deluge; ſo none can be ſaued ordinarily from condemnation, that are out of the Church: for in the Church is Gods couenant of grace, with the Sacraments, which be the ſeales thereof. 2 In the Church is vocation, iuſtification, ſanctification, & the way to glorification; but out of the Church are none of all theſe, and therefore it is ſaid, that [c] *God added to his Church daiely ſuch as ſhould be ſaued.* 3 In the Church is protection againſt all enemies, and from all iudgements ſo farre forth as ſhall be for the glorie of God, and the good of the Church: and in a word, in the Church is life euerlaſting; but out of the Church, is nothing but a fearefull looking for of eternall woe and condemnation: and for this cauſe [d] *Moſes choſe rather to ſuffer affliction in Gods church, then to enioy all the pleaſures in the world, out of it:* whoſe example wee ought to follow, & ſo ſhall not the miſerie of the Church be any occaſion vnto vs to forſake the ſame, eſpecially if we conſider, *that the whole world will profit a man nothing, if he looſe his ſoule,* Matt. 16. 26.

[c] Act.2.47.

[d] Heb.11.26

4. From the Apoſtacie of ſome.

The fourth offence taken from the Church is, *from the Apoſtacie of ſome that liue in the Church;* for ordinarily in Gods Church are many Apoſtates, as in this our Church, many that were in times paſt Proteſtants, are become Papiſts, ſome Arrians, Sabellians, and ſome open Atheiſts, and blaſphemers. Hence many, fearing their falls (as they pretend) dare not ioyne thēſelues to the truth, and the profeſſion thereof. But to cut off this occaſion, two rules muſt be remembred;

Remedie. 1. Rule.

Firſt, *that the falling away of any man from the truth, is the worke of God, diſcouering an hidden hypocrite.* 1. Ioh.2.19. *They went out from vs, but they were not of vs, for if they had beene of vs, they would haue continued with vs: but this is come to paſſe, that it might appeare they were not all of vs.*

2. Rule.

Secondly, cōſider that the beginning & cōtinuance of our religiō and ſaluation, ſtands on Gods free election, which is vnchangeable; and herevpon muſt we ſtaie our ſelues touching our eſtate, when we ſee others fall away. 2. Tim. 2. 19. *Paul* comforteth the Church, againſt the feare of griefe which they might conceiue, by the Apoſtacie of *Himeneus* and *Philetus*, which were two pillars amongſt them, by this Rule; *The foundation of God remaineth ſure, and hath this ſeale: the Lord knoweth who are his.* Now becauſe ſome might ſay, God indeede knows it, but we doe not: to this (I take it) the Apoſtle anſwers, when he ſaith, *and let euery one that calles vpon the name of the Lord, depart from iniquitie:* as if he ſhould ſay, Looke that you call vpon God for grace, and make conſcience of all ſinne, and by this you ſhall know your ſelues to belong to God; which thing when once you know, then ſtaie thereon, for Gods calling is vnchangeable.

More ſpeciall offences in the church

1 From want in Miniſters doctrine.

Againe, as theſe occaſions are taken from the whole Church in generall, ſo more eſpecially, ſome take offence from ſeuerall things therein; as firſt, from the *wants that be in Miniſters, both for iudgement and doctrine.* Hence politicke carnall men plead thus: Preaching is full of imperfection, therein men publiſh their owne errors; but the written word containeth in it the ſermons of Chriſt, and of his Apoſtles, which are moſt perfect: and therefore it is beſt to content our ſelues with the Scripture read, and to heare no preaching by men.

Remedie.

To cut of this offence, wee muſt remember, that the preaching of the word, though it bee by ſinnefull man, is Gods holy ordinance, preſcribed and enioyned as ſolemnely, as any morall precept is, either againſt murther, or adulterie: for from the beginning, till the Iewes came to mount Sina, God himſelfe preached to his Church, which was then contained in ſome fewe families. But from that time, [e] *becauſe the people could not abide the voyce of God himſelfe,* it pleaſed him to ordaine the Miniſterie of the word, by the hand of ſinnefull man. Now it beeing Gods owne ordinance, vnleſſe we will make our ſelues wiſer then God, we muſt ſubiect our ſelues thereto, with all reuerence, albeit it be deliuered by ſinnefull man. Thus *Cornelius* did, Act. 10. 33. and the Theſſalonians, 1. Theſſ. 2. 13.

[e] Deut.5.26.

2. From the liues of Miniſters.

Secondly, many are offended at the liues of Miniſters, and from the wants that be in them, whether in deed, or in ſuſpition onely, many take occaſion to contemne their doctrine; thinking, as the Rulers of the Iewes ſaid to the blind man; [f] *Thou art altogether borne in ſinne, and doeſt thou teach vs?* Now to cut off this occaſion, two things muſt be remembred.

Remedie. 1

Firſt, we muſt diſtinguiſh of euery Miniſter, and conſider in him a double perſon: both that he is a ſinneful man, ſubiect to many infirmities, as we our ſelues are: and alſo that he is the Lords Ambaſſadour, ſent in Gods name to deliuer his will vnto vs. Now looke, as we honour the Embaſſadour of a Prince, though his perſon be vile and baſe; ſo much more ought we to re-

[f] Ioh.9.34.

uerence the Embaſſadour of God himſelfe, and receiue his doctrine, as from God, though for his perſon, he be ſubiect to manifold infirmities. Secondly, we muſt conſider, that it is Gods will and commandement, that though miniſters be manifeſtly faultie and ſinnefull, yet their miniſterie muſt be receiued and obeyed carefully. Matth. 23.2. *The Scribes and Phariſies ſit in Moſes chaire* (ſaith Chriſt;) *all therefore that they bid you obſerue, that doe, but after their workes doe not*, Phil. 1. 15. *Some preach Chriſt of enuie* (ſaith *Paul*) *and not in ſinceritie; but yet the Apoſtles reioyced therein, becauſe Chriſt was preached euery manner of way*, v. 18. And therefore, as we doe not refuſe meate for our bodies whē we be hūgrie, though a wicked perſon haue dreſſed it; ſo muſt we not refuſe or contemne the word of God, the food of our ſouls, for the ſins of the party that deliuereth it.

3. From lenitie towards offenders.

Thirdly, many take offence at the lenitie of the Church, towards offenders, and for the preſence of wicked perſons at the Lords table, doe refuſe to communicate with the Church: now albeit men ſhould not be admitted hand ouer head, to the Lords table, but ſcandalous perſons ought to be reſtrained; yet the want thereof, ought not to keepe the godly from this Sacrament: for another mans euill conſcience can not defile thy good conſcience, another mans ſinne cannot hurt thee, vnles thou do ſome way communicate with him therin. Chriſt was more carefull in his dutie, then euer mā was, & yet he communicated with the wicked Iewes, Scribes, & Phariſes, in the ſeruice of god, vnder the law.

4. Generall head of offēces taken. From the eſtate of the wicked.

The fourth head from whence offence is taken, is *the ſtate of the wicked, principally in regard of their proſperitie.* Hence ſome holy ones ſuſpect their owne eſtate and religion, as either not good, or not regarded of God. This befell *Dauid*, Pſal. 73. when he ſaw the proſperitie of the wicked, and their increaſe in riches, with peace, and eaſe, he ſaid, [g] *Certenly, I haue clenſed mine heart in vaine, and waſhed my hands in innocencie.* Hence alſo *Ieremie* reaſons with God, [h] *why the way of the wicked ſhould proſper, and they be in wealth that tranſgreſſe rebelliously.* Hence vndoubtedly at this day, many call into queſtion the good prouidence of God. Now the way to cut off this offence is, to [i] *enter into the ſanctuarie of God*, as *Dauid* did; that is, to come to the aſſemblies of Gods people, where the word is preached; for there a man ſhall ſee the manifold reaſons, why God will haue his owne people afflicted, and alſo the fearefull ende of the pleaſures of the wicked; namely, a fitting of them to further deſtruction. Againe, from this ſame ground, doe many rich men take offence; for hauing the world at will, they bleſſe themſelues with this perſwaſion, that God loues them, and thereupon take occaſion to condemne all religion, and to goe on in the purſuit of worldly profits & delights. And this is one maine cauſe, why among the rich, we haue ſo fewe good and ſound Profeſſors; becauſe that from a falſe ground of outward things, they perſwade thēſelues of Gods loue and fauour.

Remedie.

But to cut off this offence, we muſt remēber that mans caſe is the more fearefull, when he wants all croſſes: for *God chaſteneth euery child whome he receiueth*, Heb. 12. 6. and it is a marke of Gods child, to be in affliction, if he profit thereby: the ſtalled oxe commeth ſooner to the ſlaughter, then the oxe that is vnder the yoake; and the ſheepe that goeth in fat paſture, commeth ſooner to the ſhambles, then that which goeth on the bare commons: ſo oftentimes God fatteth the wicked with the bleſſings of this life, as he did [f] the rich glutton, that he may more iuſtly cōdemne them in the world to come. Laſtly, we muſt remember what *Salomon* ſaith, [g] *No man knoweth loue or hatred, of all that is before him*: that is, of all outward things: *all things fall alike vnto all, both good and bad*: and therefore no man muſt ſo bleſſe himſelfe with his outward eſtate, that he be drawne to eſteeme of religion, as a thing needleſſe or ſuperfluous.

**v. 31. *It hath been ſaid alſo, whoſoeuer ſhall put away his wife, let him giue her a Bill of diuorcement:***

**32. *But I ſay vnto you, whoſoeuer ſhall put away his wife (except it be for fornication) cauſeth her to commit adulterie: and whoſoeuer ſhall marie her that is diuorced, committeth adulterie.***

Our Sauiour Chriſt proceeding further, to reſtore the ſeauenth Commandement to his perfection, doth here confute a falſe interpretation of a Politicke law of *Moſes*, giuen by the Scribes and Phariſies. For this ende, firſt he laies downe the words of *Moſes* politicke law; but yet ſo, as containing in them the falſe interpretation of the Iewiſh teachers, v. 31. then he oppoſeth the truth of God, againſt their falſe interpretation, and maintaineth the firſt inſtitution of mariage, v. 32.

For the firſt, *Moſes* politicke law was, *That he which put away his wife, ſhould giue her a Bill of diuorce.* This law the Iewiſh Teachers did falſly interpret: for the better perceiuing wherof, theſe three points are to be handled, touching *Moſes* politicke law: 1. what kind of law it was: 2. the ſtraitneſſe of that law: 3. what effect and force it had. For the firſt, the law is ſet downe, Deut. 24. 1. *When a man marieth a wife, and ſhee finde no fauour in his eyes, becauſe he hath eſpied ſome filthineſſe in her: then let*

[f] Luk. 16. 25.

[g] Eccl. 9. 1, 2

[g] verſ. 13.

[h] Ier. 12. 1.

[i] Pſal. 73. 17.

*him write her a bill of diuorce, and put it in her hand, and ſend her out of his houſe.* This law was not morall, but ciuill, or politicke, for the good ordering of the Commonwealth. Now among their particular lawes, ſome were *lawes of toleration, and permiſſion,* which were ſuch as did not approoue of the euill which they concerned, but did onely tolerate and permit that euill which could not be auoided, for the preuenting of a greater euill, which otherwiſe would fall out. As when the ſea hath made a breach into the land, if it cannot poſſibly be ſtopped, the beſt courſe is, to make it as narrow as may be. Such was the law concerning vſurie, Deut. 23. 20. permitting the Iewes to exerciſe it vpon a ſtranger, but not towards a brother: and the like was the law touching polygamie, Deut. 21. 15. If a man had two wiues, the one hated, the other loued, & they both hath borne him children: if the firſt borne be the ſonne of the hated (though ſhee were maried to him the latter) yet her ſeede was legitimate, and her ſon had the right of the firſt borne. In both which lawes were tolerated, that which God condemned, onely for the preuenting of a greater euill. Vnder this ſort comes our law of vſurie, for taking tenne in the hundred, not approouing but permitting ſo much, for the auoyding of greater vſurie. Vnto this kind, the Papiſts would reduce their law of permitting Stewes, for the preuenting of greater ſinnes: but that law can haue no title to ſuch permiſſion: for a law of permiſſiō, is to diminiſh that euill, which by man cannot poſſibly be cut off altogether: now that ſinne which they would preuent by their Stewes, might be cut off among them, if they would giue allowance to Gods owne ordinance of lawfull mariage, vnto all ſorts and ſexes. So likewiſe this law of *Moſes* for diuorce, was a law of permiſſion, not approouing of the giuing a bill of diuorce for euery light cauſe, but tolerating of it, for the preuenting of greater miſchiefe, euen of murther: for the nature of the Iewes was this; if a man once tooke diſlike to his wife, he would neuer be at reſt till he had ſhed her blood, if they might not be parted aſunder. Now this law of diuorce, was giuen to reſtraine this great euill, for hereby a man was tolerated to put away his wife, when ſhee found no fauour in his eies, leaſt he ſhould kill her; yet ſo, as he gaue her a bill of diuorce, wherein he muſt ſet downe the cauſe why he put her away: whereby alſo, many were reſtrained from putting away their wiues, becauſe it was a great ſhame, for a light occaſion, ſo highly to tranſgreſſe Gods holy inſtitution, who made them by mariage, one fleſh. The truth of this may appeare by the Lords owne complaint, againſt his people, to whome he ſpeaketh, as to a wife that had forſaken her husband without a cauſe on his behalfe, Iſa. 50. 1. *Where* (ſaith he) *is that bill of your mothers diuorcement, whereby I ſent her away?* As if he ſhould ſay, I gaue her no bill, but her departure and ſeparation from me, is by her owne ſinnes: which phraſe ſheweth what was the cuſtome of the Iewes in this caſe.

Bellarm. de Amiſſ. grat. & ſtat. pecc. lib. 1. cap. 18. Harding cōfut of the Apolog. part. 4. chap. 1. div. 1.

*II. Point.* The *ſtraitneſſe of this law* appeares in this, that the man onely was permitted to giue this bill vnto his wife, but the wife might not giue it to her husband: for *Moſes* ſaith, Whoſoeuer ſhall put away his wife: neither is there any place in Scripture, to prooue that the wife had this libertie, ſo to deale with her husband. If it be asked, whether the wife in a iuſt cauſe, as for adulterie, had not the like libertie: I anſwer, If we reſpect Gods inſtitution touching mariage, the right of diuorce is equall to them both: for in regard of the bond of mariage, they are equally bound one to another. Here indeede this libertie is permitted onely to the man, by this politicke law, not that he had more right, but to preuent the euill, of the hardneſſe of his heart, who taking diſpleaſure at his wife, would rather ſpill her blood, then continue with her. If it be alleadged, that [a] *a man is the womans head*: I anſwer, that is for regiment and direction in her place, but not in regard of breaking the bond of mariage, whereby he is bound to his wife, as well as ſhee to him, as the Apoſtle teacheth, 1. Cor. 7. 4.

[a] 1. Cor. 11. 3

*III. Point.* The *force* and *effect of this law* was this, It made the Bill of diuorcement for any cauſe giuen, to be tolerable before men; and mariage after ſuch a diuorce, lawfull and warrantable in the Courts of men, Deut. 24. 4. But yet in the court of conſcience before God, the diuorcement it ſelfe, and ſecond mariages made thereupon, were both vnlawfull; *for God hateth this ſeparation,* Mal. 2. 15. And whether partie ſoeuer marieth another vpon this diuorce, commits adulterie, Matth. 19. 9. This muſt be remembred, for the true vnderſtanding of this law of *Moſes*; the firſt words whereof, are a permiſſion, to this effect; If a man doe conceiue ſuch a diſlike againſt his wife, as that he will not abide with her, but will needes put her away, then he may, but yet ſo, as he giue her a bill of diuorce: which doth not acquit him before God, but before men onely.

Hauing thus ſhewed the true meaning of this law, it remaineth now to ſee what the Phariſies taught touching diuorce. Their doctrine was this, that he which gaue a bill of diuorcement vnto his wife, for any light occaſion, was thereby acquitted from her before God; and thereupon might marie another, without the guilt of adulterie: and alſo that another man might lawfully marie her that was thus diuorced. That this was their meaning, may appeare by the contrarie anſwer of our Sauiour Chriſt, wherein he croſſeth and confuteth this their interpretation, in the words following.

verſ. 32. *But I ſay vnto you, whoſoeuer ſhall put away his wife, (except it be for fornication) cauſeth her to commit adulterie: and whoſoeuer ſhall marie her that is diuorced, committeth adulterie.*

A Here Chriſt anſwereth not to *Moſes* law, but to the corrupt interpretation of the Scribes and Phariſies, whereby they depraued that law. By *fornication* Chriſt meaneth, not euery ſinne of that kinde, but onely the ſinne of *adulterie*; or that which is greater in that kinde, namely *inceſt*. Adulterie, is a ſinne that is committed by two parties, one whereof is either maried, or eſpowſed, as hath beene ſhewed before. *Cauſeth her to commit adulterie:*] That is, giueth her occaſion to marie againe, and ſo to commit adulterie; becauſe their firſt bond remaineth ſtil: *and he that marieth her that is diuorced:*] that is, for any ſmall cauſe, and not for adulterie, he alſo commits adulterie.

B Here then two points are ſet downe; Firſt, *that he who puts away his wife for any light cauſe, cauſeth her to commit adulterie.* Secondly, *hee that marieth her that is diuorced, committeth adulterie.* Yet vnto both theſe, Chriſt putteth an exception in the caſe of adulterie. The [a] Papiſts and ſome others, would reſtraine the exception to the firſt part of the ſentence, and make it a negation, to this effect; *He that puts away his wife, beeing no fornicator, &c.* But the truth is, that the exception belongs to the whole anſwer of our Sauiour Chriſt, denying diuorce, ſaue onely for adulterie; and permitting no mariage after diuorcement, ſaue onely where the diuorce is for adulterie.

C First, whereas our Sauiour Chriſt oppoſeth vnto this politicke law of *Moſes*, concerning diuorce, the law of nature, touching mariage, Gen. 2. 24. he giueth vs an excellent diſtinction betweene all politicke lawes, and the law of nature, which is the morall law; for that is a law of eternall equitie, commaunding good, and forbidding euill ſimply, without reſpect of man: but politicke lawes are tempered according to the conditions of men, & though they doe not approoue, yet ſometimes they permit euill, for the auoyding of greater miſchiefe: yea, they tolerate that, which before God, and in conſcience is condemned. This point muſt teach vs, not to content our ſelues with performing obedience to the politicke lawes of men, for the lawes of men may tolerate that which Gods lawe doth condemne: ſo the law of this Land in practiſe tolerates vſurie, but vſurers muſt not hereupon thinke that all is ſafe and well with them, and that they ſinne not in taking ten in the hundred, becauſe the law of the land permits it; for our law tolerates that, for the preuenting of greater vſurie, when as the law of God doth vtterly condemne the ſame. Againe, our lawes are open for men to goe to law at the firſt, vpon euery light occaſion, without ſeeking former meanes of agreement: but yet ſuch men as doe ſo, are guiltie of ſinne before God, notwithſtanding their libertie by our politike lawes. Some politike lawes alſo tolerate contracts of mariage, made without conſent of parents; yet ſuch children ſinne againſt the law of God, for herein God requires childrens ſubiection to their parents and gouernours. And the like might be ſhewed in many other points, ſo that it is no ſufficiēt iuſtification of our actions, to ſay the lawes of men allow vs ſo to doe.

Secondly, hence we may learne, that a man cannot lawfully and with good conſcience put away his wife, except it be for adulterie; the text is cleare both here, and alſo in Matth. 19. 7. which confuteth the ciuill lawes of ſome countries, and the [a] popiſh conſtitutions, that allow other cauſes of [b] diuorce, beſides adulterie. Here they obiect ſundrie things, in their defence againſt this doctrine: As 1. the ſaying of Chriſt, *Whoſoeuer forſaketh Father or Mother, wife, &c. ſhall receiue much reward,* Matth. 19. 29. Here (ſay they) is diuorce for religion allowed. *Anſ.* Chriſt by *forſaking*, meaneth not that ſeparation which is made, by giuing a Bil of diuorcement: but that which is cauſed by impriſonment, baniſhment, or by death.

2. *Obiect.* 1. Cor. 7. 15. *If the vnbeleeuing depart, let him depart; a brother or a ſiſter is not bound in ſuch things.* Here (ſay they) is another cauſe of diuorce. *Anſ.* The malitious and wilfull departing of the vnbeleeuer, doth diſſolue the mariage; but that is no cauſe of giuing a bil of diuorce: onely adulterie cauſeth that. Here the beleeuer is a meere patient, and the diuorce is made by the vnbeleeuer, who vniuſtly forſaketh, and ſo puts away the other.

3. *Obiect.* Titus 3. 10. *Auoide an heretike after once or twice admonition.* This (ſay they) is ſpoken to all Chriſtians; and therefore for hereſie may a bil of diuorce be giuen. *An.* Firſt, that commandement is not giuen to euery priuate perſon, but to the Miniſters of the church, who after one or two admonitions, are to excommunicate and cut off all heretikes from the Church. Secondly, it hindreth not, but that the bond of mariage may remaine ſure and firme, though one of the parties be cut off from the Church; *for the beleeuing husband muſt not forſake his vnbeleeuing wife, if ſhee wil dwell with him:* 1. Cor. 7. 12.

D 4. *Obiect.* After mariage, one partie may haue a contagious and incurable diſeaſe, which may cauſe the other to giue a bill of diuorce. *Anſwer.* A contagious diſeaſe may cauſe a ſeparation for a time, but no diuorce; & if that diſeaſe bee incurable, and diſable the partie from the dutie of mariage, then ſuch parties muſt thinke themſelues, as it were, called of God to liue in ſingle life.

5. *Obiect.* But maried perſons may ſeeke to ſpill the blood one of another, and therefore it is good to giue a bil of diuorce, to preuent that euill. *Anſwer.* Such enmitie may cauſe a ſeparation for a time, till reconciliation be made, but the bōd of mariage muſt not therfore be brokē.

6. *Obiect.* Death maketh a diuorce. *Anſ.* Death indeede endeth mariage eſtate, and ſetteth the partie liuing free, to marie in the Lord, where he or ſhee will: but this comes not by di-

The vſe.

[a] Rhem. on this place.

[a] Concil. Trid ſeſſ.24 can.8.

[b] Non repudii ſed divortii. Bellar.de Matri. ſacr.c.14.

uorce giuen of either partie: ſo that the concluſion ſtill remaineth fir me, that a man with good conſcience cannot giue a bill of diuorce for any cauſe, but for adulterie: and therefore thoſe lawes which permit diuorce for other cauſes, are greatly faultie before God. If any ſhall aske, whether mens lawes may not make more cauſes of diuorcement, then this one? I anſwer, no: for mariage is not a meere ciuill thing, but partly ſpiritual and diuine, and therefore God onely hath power to appoint the beginning, the continuance, and the ende thereof. If any yet aske, why Idolatrie and Magicke, which be greater ſinnes then adulterie, may not breake mariage? *Anſ.* They are greater indeede, againſt God, but not in this ordinance of mariage: for the ſinne of adulterie, breaketh onely the bond of mariage, which may remaine ſtill betweene two parties, though one be an idolater, a witch, or an Atheiſt. Now conſidering that Adulterie is ſo great a ſinne, that it cuts off the knot of mariage, aboue all things, thoſe perſons that are called to this eſtate, muſt take heede of all ſinnes, ſo of this eſpecially.

Thirdly, here may be asked, whether after diuorce for adulterie, the parties diuorced may marrie againe, without committing adulterie? This point hath bin diuerſly diſcuſſed, we will conſider the reaſons on both ſides: Firſt, for the lawfulneſſe of it, eſpecially to the partie innocent.

1. From *Chriſts doctrine* in this place: for in his anſwer to the falſe interpretation of *Moſes* politicke Law, touching diuorce, he firſt propounds a generall rule, and then puts an exception thereto: the nature of which exception is, alwaies to implie and put downe the contrarie to the generall rule. As in this place; the generall rule is, *Whoſoeuer putteth away his wife, cauſeth her to commit adulterie: and he that marieth her committeth adulterie.* The exception then muſt be contrarie; namely, that in the caſe of adulterie, he that puts away his wife, lawfully conuicted thereof, cauſeth her not to commit adulterie; neither he that marieth her that is diuorced, doth commit adulterie. If it be ſaide, that Chriſt propoundeth two rules, one for the caſe of diuorce, the other for the caſe of marying after diuorce; and applieth his exception *for adulterie* onely to the caſe of diuorce, and not to the caſe of mariage after diuorce. *Anſ.* As the exception *for adulterie*, is here in this chapter ioyned with the caſe of diuorce; *he that putteth away his wife, except it be for fornication, &c.* ſo in the 19. chap. v. 9. the ſame exception for adulterie, is expreſſely applied not onely to the caſe of diuorce, but alſo to the caſe of mariage after diuorce; ſaying, *Whoſoeuer ſhall put away his wife, except it be for fornication, and marie another, committeth adulterie:* ſo that if in this place the exception make the diuorce lawful for adulterie, then in the 19. chapter, it maketh it lawfull to marie againe after ſuch diuorce, without the guilt of adulterie. 2. 2

A The innocent partie is not to be puniſhed for the wilfulneſſe of the offender, and therefore the partie that is faultleſſe may with good conſcience marie againe, after lawfull diuorce. 3. 3
God hath prouided mariage to be a remedie againſt incontinencie for all perſons, 1. Cor. 7. 2. But if parties lawfully diuorced, might not marie againe, then they ſhould want this remedie, and be depriued of this benefit. If it be ſaide, they may reconcile themſelues each to other, and ſo haue remedie. *Anſ.* But what if the partie offending liue in adulterie ſtill, then the partie innocent cannot in conſcience ioyne him or her ſelfe to the other, and revnite the bond of matrimonie; for that were too much B lenitie, towards ſo foule a crime: and a ſinne againſt God, for want of Chriſtian reconciliation, which requireth that this revniting ſhould be in the Lord, and not in the fleſh alone. 4. 4
The phraſes of Scripture vſed by the [a] holy Ghoſt, concerning mariage after diuorce, reſtraining it to ſome caſes, and allowing it in others, ſeeme to take it for graunted, that after lawfull diuorce, it is no ſinne to marie againe.

Reaſons alleadged on the other ſide. Firſt, Chriſts generall ſaying, [b] *Whoſoeuer putteth away his wife, and marieth another, committeth adulterie.* Hence ſome inferre, that there may C be no mariage at all after any diuorce. But they abuſe that Scripture, for though *S. Marke* put downe no exception; yet *Matthew* hath made ſupplie thereof in two places, Chap. 5. 32. and 19. 9. Now the Goſpels were penned by ſeuerall men, that that which was not fully expreſſed by one, might be ſupplied by an other, that ſo by conferring writer with writer, the whole truth might be made manifeſt.

Secondly, Matth. 19. 6. *Whome God hath coupled, let no man put aſunder:* Therefore after diuorce, they ſtill remaine man and wife, before God, and may not marie to others. *Anſ.* The partie offending breakes the bond of mariage, and ſo ſinneth grieuouſly againſt that commandement: but the partie innocent marying againe after lawfull diuorce, onely taketh the benefit of that libertie, whereto God hath D ſet him free, through the vnlawfull breaking of the bond, by the partie offending.

Thirdly, Rom. 7. 2. *The woman is bound to the man while he liueth*, and therefore may not marie againe after diuorcement. *Anſ.* That place muſt be vnderſtood of the ſtate of mariage, continuing vndiſſolued till death: but in the caſe of adulterie, the bond of mariage is broken: and therefore that hindreth not, but mariage may be after lawfull diuorce.

Fourthly, 1. Cor. 7. 10, 11. *Let not the wife depart from her husband, and if ſhee depart, let her remaine vnmaried, and be reconciled vnto her husband, and let not the husband put away his wife.* Here (ſay they) is a plaine place againſt mariage after diuorcement. *Anſw.* The Apoſtle ſpeaketh of departure, and putting away, for other cauſes then adulterie; as for hatred,

diſlike,

[a] Deut. 24. 1, 2, 3. Matth. 19. 9. Bellarm. de Matrim. Sacra. cap. 16.

[b] Mar. 10. 11.

A diſlike,&c.which indeede are no ſufficient cauſes of diuorce, and therefore they that ſeparate thereupon,ought not to marrie.

Fiftly,the bond of mariage, is a reſemblance of the coniunction that is betweene Chriſt and his Church, which is inſeparable and eternall: and therefore mariage alſo is inſeparable. *Anſ.* That reſemblance ſtands not in euery thing,but in this, *That as in mariage two are made one fleſh, ſo ſpiritually Chriſt,and euery true member of his Church become one*; and that *as Eue was taken out of Adams ſide, and made fleſh of his fleſh,& bone of his bone; ſo the Church ſpringeth as it were out of Chriſts blood, which iſſued from his ſide:* for elſe, if their reaſon were good, we B might ſay that mariage ſhould be eternal in the life to come; becauſe the vnion of Chriſt with his Church is eternall: which we know to be falſe, for [c] *in the reſurrection men marie not,but are as the Angels of God.*

c Mat.22.30.

Sixtly,if parties diuorced might marie again, their children ſhould be iniured, hauing ſtep-fathers or ſtep-mothers in ſtead of their owne naturall parents. *Anſ:* This reaſon is not ſufficient to diſallow diuorce,or mariage after it:for by the ſame reaſon we might delude all the iudiciall lawes of *Moſes*, and of all countries, which impoſe death for ſundrie crimes,becauſe thereby ſome children ſhould looſe their parents: but Iuſtice muſt be iuſtice with all men, though the poſteritie haue hinderance by the execution thereof. *Queſt.* But what if the lawes of ſome countries forbid mariage after diuorcement? C *Anſ.* Yet the libertie of conſcience remaineth ſtill, for this beeing giuen of God can not be taken away by man: and therefore when men haue freedome from the Magiſtrate, they may with good conſcience marie againe after lawfull diuorce.

Cautions. 1 And yet here we muſt know, that diuorcement,or mariage after,muſt not be done priuately by man and wife vpon their owne heads, but by order of law, before the Magiſtrate, according to the cuſtome of that Church or Common-wealth whome it concernes. 2 Againe, there be ſome particular cauſes which may iuſtly hinder mariage after diuorce: as firſt, if the parties revnite their bond againe by reconciliation: *for the knot broken by* D *adulterie, may be revnited againe by the conſent of the partie innocent.* Secondly,when the one partie is a manifeſt cauſe of the Adulterie of the other, and ſo becomes an acceſſarie to the others offence: for it ſeemes vnequall, that he who hath put his hand to the committing of a ſinne, ſhould reape any benefit or priuiledge by the ſame. And therefore I ſay the partie innocent hath freedome in this caſe.

*V. 33. Againe, ye haue heard that it was ſaid to them of old time, Thou ſhalt not forſweare thy ſelfe:but ſhalt performe thine oathes vnto the Lord.*

*34. But I ſay vnto you, ſweare not at all, &c.*

Our Sauiour Chriſt hauing reſtored the ſeauenth commandement to his true ſenſe & meaning, doth here proceede to doe the like vnto the *third commandement:* obſeruing herein the ſame order that he did in the former:for firſt,he laieth downe the falſe interpretation of the Scribes and Phariſies giuen to this commandement concerning ſwearing,v.33.and then deliuereth the true doctrine of an oath.v.34. The corrupt ſenſe giuen by the Scribes and Phariſies, is propounded in the words of the holy Ghoſt, Levit.19.12.Deut.5.11.*Thou ſhalt not forſweare thy ſelfe,but ſhall performe thine oaths vnto the Lord:* which are not here taken in that true meaning wherein Moſes ſet them downe, but in the falſe interpretation of the Iewiſh teachers: wherof that we may the better iudge, let vs ſearch out the true meaning of Moſes law concerning an oath: for which ende we muſt *firſt* ſee what periurie is; then propound the *kindes of periurie*; and laſtly,ſhew the *grieuouſnes* of this ſinne.

Of periurie.

*I. Point.* In *periurie* there muſt be two things: *Firſt*, a man muſt aſſirme or auouch ſomething againſt his owne minde, his owne meaning, purpoſe, intention, or perſwaſion. When a man knowes a thing to be true, and ſaith it is true: or knoweth a thing to be falſe, and ſajes it is falſe, and ſweares thereto, this is no periurie, becauſe his ſpeech is anſwerable to that which is in his minde:but when a man knowes a thing to be true,& auoucheth it to be falſe: or knowing a thing to be falſe, auoucheth it to be true, vpon his oath; this is periurie: becauſe in ſo doing, he ſpeakes againſt his minde and perſwaſion. Secondly, in periurie there muſt be an oath; it is not periurie to ſpeake a thing that is falſe, vnleſſe he alſo ſweare to the thing he ſpeaketh falſly, againſt his minde:and yet euery oath maketh not direct periurie, vnleſſe it bee a binding oath; for a man may ſweare to a thing that is vnlawful,and after alter his minde, and not performe his oath, without the guilt of periurie: as if a childe beeing vnder age, doe binde himſelfe by oath to marrie without his parents conſent; but comming to riper yeares, doth better conſider of the matter, and ſubiects himſelfe to his parents diſpoſing, who marrie him to another. Now though he ſinned in ſo ſwearing, yet he is not periured, becauſe the oath was not a binding oath; for a childe vnder yeares hath no power to take an oath.

Kinds of periurie.

*II. Point.* That wee may yet better iudge of this ſinne, wee muſt knowe that there be three kindes of periurie: 1 Firſt, *when a man confirmeth by oath, that which he knowes or thinkes* *to be otherwiſe*; as when he takes an oath that a thing is true, which he knowes to be falſe; that a thing was thus, which he knowes was otherwiſe. 2 Secondly, *Deceitfull ſwearing is periurie,* when a man, either about things paſt, or to come, ſweares contrarie to the true knowledge and purpoſe of his owne minde. Example of this we haue in the Romiſh Prieſts, who both defend in writing, and practiſe in action, this deceitfull ſwearing: for beeing brought before the Magiſtrate, and made to ſweare to this demaund, or ſuch like; *Whether they ſaid Maſſe, or knew where Maſſe was ſaid at ſuch a time?* They anſwer vpon their oathes, *That they did not, nor knew not,* (though indeede they did) which is according to their doctrine, *That vnto dangerous Interrogatories a man may frame a ſafe meaning vnto himſelfe, and ſweare to it:* as in the former inſtance, they ſweare they knew not where Maſſe was ſaide, meaning, *to reueale it to the Iudge.* But this is flat periurie: for their oath is giuen them to anſwer according to the meaning of the Magiſtrates demaund: and if a man might lawfully frame a meaning to himſelfe, in ſwearing, he might eaſily delude all truth, and ſo *ſhould not an oath for confirmation, be the ende of ſtrife*; but the breeder thereof, through ſurmiſe of falſe meaning in him that ſweareth. 3 The third kinde of periurie, is *The breaking of a binding oath*; as when a man vpon his oath promiſeth to doe a thing that is lawfull, and doth it not: yet this is not alwaies periurie: as Firſt, If God after the oath taken, make the thing promiſed, impoſſible to be done: as if a man ſweare to make another his heire, of ſuch and ſuch lands; now dwelling by the Sea ſide, the Sea breaks out, drownes all his land before he dieth; Is this man periured; becauſe he performed not his promiſe bound with an oath? no verely; for God made the thing impoſſible. Secondly, if a man be bound in conſcience to breake his oath: Thus [a] *Dauid ſwearing raſhly to ſlaie Nabal, and his familie,* was yet ſtaied from ſo doing by *Abigals* counſell, and brake his oath, and [b] *gaue God thankes for it*; for indeed his oath was vnlawfull, beeing the bond of iniquitie, and the doing of it had beene the doubling of his ſinne.

Toll.ſumma Caſ.conſc. lib.4.c.21.

a 1.Sam.25.22.

b verſ.32.

Here it may well be demaunded, whether thoſe that are ſworne to the Statutes and lawes of ſocieties and incorporations be periured, if they breake the ſame? *Anſ.* The Statutes of incorporations be of two ſorts; ſome are of the foundation of ſocieties, without which the incorporation cannot ſtand, and theſe (not beeing againſt the word of God) cannot be broken without the guilt of periurie: others, are Statutes onely of outward order and decencie; as touching apparell, geſture, and ſuch like: as in ſome incorporations the Statutes require, that euery man therein ſhould weare the round cap: hereunto many are ſworne, who alwaies weare it not: now (though I ſay not that they are faultleſſe altogether) yet they are not periured; becauſe this Statute of order, bindes not a man ſimply, but either to obedience, or to paie the mulct; which if a man be content to paie, he ſatisfies the Statute, and benefits the ſocietie, as much as if he kept the Statute.

Hauing, ſhewed what periurie is, with the kinds thereof; let vs ſee whether we be free from it. After examination it will appeare, that mens liues are full of periurie; for where is much ſwearing vſually, there connot but bee much periurie: becauſe they that ſweare in their common talke, doe forget their oathes, as they doe their communication. But ſay we are cleare from periurie, yet are we in daunger of Gods heauie iudgements, for the breach of our vow in baptiſme; wherein we promiſe to beleeue in God, and to ſerue him, forſaking the world, the fleſh, and the deuill: now the breach of this vow, is as ill as periurie, for therfore may *Baptiſme* be called a *Sacrament*, becauſe of the oath and vow which a Chriſtian makes to God therein; for the word Sacrament properly betokeneth the oath which a Souldier maketh to his Captaine for his fidelitie. The breaking of *Ioſua* his oathe vnto the Gibeonites, by *Saul*, [c] *cauſed 3. years dearth,* and was not ſatisfied, but *with the blood of 7. of Sauls kindred.* And [d] *Zedekias periurie to the King of Babel,* was one cauſe of the Lords fierce wrath againſt Ieruſalem, and the Princes thereof. Now ſhall one mans periurie cauſe ſuch iudgements? and ſhall we not thinke, that among other ſinnes this our periurie vnto God, in breaking our vow in Baptiſme, bringeth vpon vs Gods heauie wrath, by plague, famine, and vnſeaſonable weather? Wherfore let the conſideration hereof, perſwade vs to repentance, and to a more conſcionable care of performing our vow vnto God.

Militiæ ſacrati propter iuramentum dicebantur milites. Vegetius de re milit.

c 2.Sam.21.1

d Ezek.17.13.15.16.

Grieuouſnes of periurie.

*III. Point.* The grieuouſneſſe of this ſinne of periurie, which here the Lord forbids, appeares by theſe three ſinnes which are contained in it. Firſt, the vttering, or maintaining of a lie. Secondly, the calling on God to be a witneſſe vnto a lie; wherein men doe, as much as in them lieth, ſet the diuell himſelfe, the father of lies, in the roome of God, and ſo greatly robbe him of his honour and maieſtie. Thirdly, in periurie a man praies for a curſe vpon himſelfe, wiſhing God to bee a witneſſe of his ſpeech, and a iudge to reuenge, if he ſweare falſly; ſo as herein a man is his owne vtter enemie, and as much as in him lieth, doth caſt both bodie and ſoule to hell.

*Queſt.* Seeing this ſinne of periurie is ſo great, whether may ſuch a man be put to his oath, as is certainely thought will periure himſelfe, if he be put to ſweare? I anſwer, men that put others to ſweare, are either priuate perſons, or publike Magiſtrates: a priuate man for his owne priuate cauſe, may not put ſuch a man to his oath; for he ſhould haue greater care of Gods glorie, and of the other mans ſoule, then of his priuate gaine: and therefore ought rather depart from his temporall right, then ſuffer his brother ſo to diſhonour God, and to hurt his owne ſoule. But if a Magiſtrate be to put ſuch a man to his oath, as is verely thought will periure himſelfe, he may lawfully doe it; but yet he is firſt, to aduertiſe the prartie of the waight of an oath, and of the fearefull ſinne of periurie; and then, if the order of Law and Iuſtice ſo require, he may miniſter an oath vnto him, leauing the euent to God: for the execution of iuſtice muſt not ſtay on mans miſdemeanor, nor waite, till they make conſcience of ſinne; for if it did, no cõmon wealth could ſtand, no war could be made: *Moſes* and the Leuites executed vengeance vpon the idolatrous Iews, without waiting for their repentance.

Exod.32.27, 28.

*But ſhalt performe thine oathes vnto the Lord.*] Theſe words are not ſet downe in any of *Moſes* bookes, but are a collection from the former law of *Moſes*, gathered by the Iewiſh Teachers; which collection though it be not expreſly ſet downe, yet is it the very ſenſe of the Law: for if a man cannot without periurie breake a lawfull binding oath, then that Law which forbiddeth periurie, bindeth man to performe all that he hath lawfully ſworne vnto God.

The ſtraite bond of an oath.

Here then in this collection of the Iewiſh Teachers, is ſet downe an excellent point, touching the *ſtraitneſſe of the bond of an oath*. In euery lawfull oath, there is a double bond; Firſt, it bindes one man to another, for the performing of the thing he ſweareth to doe. Secondly, it bindes a man vnto God, for he that ſweareth, inuocates God as a witneſſe, and a Iudge of the truth of his aſſertion; & he ſtands bound vnto God, till the thing ſworne vnto, bee performed, if it bee lawfull and poſſible. And herein the Phariſies are good Teachers, and from this their collection, we learne ſundrie points.

A conſtrained oath of things lawful bindes.

Firſt, that if a man take an oath, though hee were conſtrained thereto by feare, yet it muſt bee kept, if it bee of things lawfull and poſſible; becauſe in an oath a man ſtands bound vnto the Lord: as if a man ſweare vnto a Thiefe, for the ſauing of his life, that he will bring him ſome money, or other bootie, of his owne goods; this he is to performe, becauſe the loſſe is priuate; but if hee were ſworne further, not to detect the Thiefe, that were a bond of iniquitie, tending to the hurt of the common wealth: and therefore ſuch an oath a man ought not to take and if he doe ſo ſweare, yet he muſt not keepe it, but repent of his raſh oath.

An oath gotten by error.

Secondly, if a man be brought to ſweare by error, beeing ouertake by another, yet if it were of things lawfull, within his power, it muſt bee kept: ſo did *Ioſuah* to the Gibeonites, and the breach thereof by [e] *Saul was grieuouſly puniſhed* as we ſhewed before.

An oath indamaging.

Thirdly, if a man ſweare vnto a lawfull promiſe, and it fall out, that the keeping of his oath procure him great temporall loſſes; yet the oath muſt be kept, becauſe therein hee is bound vnto God: This *Dauid* noteth for a property of him that *muſt reſt in Gods holy mountaine, to keepe his promiſe whereto he is bound by an oath, though it turne to his owne hindrance*, Pſal. 15.4.

Fourthly, here we may ſee, that the [f] doctrine and [g] practiſe of the Church of Rome is wicked and damnable: They teach, that the Biſhop of Rome, by the power of the Keyes, may free a man in conſcience from the bond of a lawfull oath: Indeede, if the bond were onely betweene man and man, it were ſomething; but beeing betweene God and man, he that will diſpenſe therewith, muſt be aboue, or at leaſt equall to God himſelfe. The Phariſies doctrine was farre better, who taught that mens oathes muſt be performed vnto God, without diſpenſing therewith. And therefore our Engliſh Prieſts who before haue ſworne to the Supremacie of this ſtate, and now are reconciled to the Pope, are flatly periured perſons, and ſo to be held.

But howſoeuer the Phariſies make this one good collection, yet they erre groſſely, in their further meaning and expounding of this law: for whẽ as God forbiddeth a man to forſweare himſelfe, hence they gather; firſt, that it was lawfull to ſweare ordinarily in common talke, euen by the name of God, ſo that they ſware truly, and did not forſweare themſelues: that this was their meaning, will appeare in Chriſts anſwer. Secondly, hence they gathered, that the law ſpake nothing of indirect oathes: for they made two kinds of oathes: *direct* by the name of God, and *indirect* by the creatures. And as they held that a man might ſweare directly by the name of God without ſinne in common talke, ſo they taught, that ſwearing indirectly by the creatures, as by heauen, by the temple, the head, Altar, and ſuch like, was nothing; neither the breaking thereof was any periurie, as *Matth.*23.16. And like vnto theſe Iewes are Popiſh teachers, who hold that men may not onely ſweare by the name of God, but by holy things, as by the Roode, the Maſſe, Saints, and Angels, if they be not abuſed.

Aquin.2.2.q. 89 art.6.

verſ.34. *But I ſay vnto you, ſweare not at all, neither by heauen, for it is the throne of God. &c.* Here Chriſt cõfuteth the falſe interpretation of the Iewiſh Teachers. And his anſwere is propounded, firſt generally; *ſweare not at all:* then particularly in the words following to the 38.verſe. The words of his generall anſwer are ſomewhat hard, and peruerted by many; therefore that we may come to the true ſenſe thereof, two points are to be conſidered. Firſt, what it is to ſweare: then, how farre forth Chriſt forbiddeth ſwearing. For the firſt, we ſhall beſt conceiue of an oath by the parts thereof. In an oath be two things: *Confeſſion*, and *Imprecation*. *Confeſſion* is three-fold; though for outward forme the words of an oath be few. 1. A man confeſſeth, that that which he ſweareth is true

Of an oath: in it are two things.

1 Confeſſion.

[e] Ioſh.3.19.

[f] Azorius Ieſuit. Inſt. Mor.c.15.

[g] Pius 5. Pontif in Bull. in Eliz.

true in his conſcience: 2. that God is a witnes not only of the outward action and ſpeech, but alſo of his particular conſcience: and 3. that God is an omnipotent Iudge of all, and of him that ſwereth, able to iuſtifie him if he ſwear truly, or otherwiſe to condemne him eternally if he ſweare falſly. 2 Imprecation. *Imprecation*, the ſecond thing in an oath, is a prayer to God for two things: Firſt, that God would be a witnes with him that ſweareth, to teſtifie that he ſweareth truly, and according to his conſcience: ſo Paul did, Rom. 9.1. *I ſpeake the truth in Chriſt, I lie not: my conſcience bearing me witneſſe in the holy Ghoſt.* Secondly, a man praies, that God would become a Iudge to curſe him with eternall wrath, if he ſwore falſly: 2. Cor. 1. 23. *I call God for a record vnto my ſoule:* and the forme of ſwearing in the old time, was the vſing of this imprecation: *God doe ſo to me and more alſo, if I doe not thus and thus*, 2. king.6. 31.

How farre Chriſt forbids ſwearing. We ſee what it is to ſweare. Now we come to ſhew, how far forth Chriſt forbiddeth ſwearing, in theſe words; *Sweare not at all.* The Anabaptiſts gather hence that all ſwearing is forbidden, and ſo did ſome [a] Heretikes in the primitiue Church; yea and [b] ſome of the auncient Fathers (that otherwiſe deſerued well of the Church) thought that the Lord in the olde Teſtament did onely permit ſwearing, as he did ſome other things that were euill, which he approoued not, and that now Chriſt did quite take away the ſame. But this opinion is falſe & erronious: for ſwearing is [c] *commanded* as a part of Gods worſhip: now if Chriſt ſhould here forbid it, he ſhould be againſt himſelfe, condemning that which himſelfe approoued. Againe, the Apoſtle Paul vſed it, as is plaine to be ſeene in the moſt of his Epiſtles: and Heb. 6.16. *An oath for confirmation, is called the ordinance of God, for the ending of all ſtrife.* Others (as the Papiſts) ſay, that Chriſt here ſets downe a counſell of perfection, not forbidding all ſwearing, but rather wiſhing that men could ſo liue in faith, loue, and truth, that there ſhould be no vſe of an oath. But this cannot be true: for Chriſts words are not perſwaſiue, but prohibitorie, expreſſely forbidding ſwearing. And yet we muſt know, that Chriſts meaning is not here to forbid all ſwearing ſimply, but all ſwearing after the Iewiſh manner and cuſtome; that is, in common talke and communication, as is plaine in the laſt words of this anſwer, when he ſaith, *Let your communication be yea, yea.* For this is a Rule to be obſerued in the interpretation of Scripture, *that things generally ſpoken, muſt particularly be vnderſtood, according to the circumſtances of the preſent matter in hand*: as when *Paul* ſaith, [d] *he became all things to all men*, if it ſhould be taken generally, we might ſay, that with blaſphemers he became a blaſphemer, &c. but that ſpeach muſt be reſtrained to the vſe of things indifferent, in all which he yeelded to the weakeneſſe of all, that he might winne ſome: and ſo here, *Sweare not at all*, muſt be reſtrained to the Iewiſh cuſtome, which was to ſweare by the name of God in their common talke, and by other creatures, both which Chriſt doth vtterly forbid.

[a] Pelagians & Waldenſes.

[b] Hierome, Theophyl. Chryſoſt. in Matth.5.

[c] Deut.10. 20.

Sixt. Senenſ. biblioth. Sanct. l.6. annot.26.

[d] 1.Cor.9.

Vſe. 1. Againſt ordinarie ſwearing. Here firſt, we learne that ordinarie ſwearing is vnlawfull, either by the name of God, or by other creatures. This is the common ſinne of our age in all ſorts and degrees: ſome ſweare by their faith; others by their troth, before God, by the croſſe of the coyne (hauing money in their hands,) by the fire that is Gods angel (as they vſe to ſpeake,) others by bread, drinke: and looke how many occaſions men haue offered vnto them, ſo many oathes haue they framed vnto themſelues.

2 Minſed oathes. Secondly, here is condemned all minſed oathes, as by my fay, maskins, and yea mary; for the ground thereof was this Popiſh oath by Marie. Thirdly, here are condemned all groſſe oathes by the parts of Chriſts bodie, as by his heart, blood, ſides, and ſuch like.

Pretences for ſwearing. Yet men haue their excuſes for common ſwearing, as 1 firſt, that they ſweare the truth, and nothing els. But the truth of their oath cannot diſpenſe with the commandement of God, forbidding all ſwearing in ordinarie communication. 2 Others that be more ſimple, ſay, they ſweare by good things. But that makes their ſinne the greater: for the goodnes of a thing, doth aggrauate the offence in the abuſe thereof. 3 Others ſay, that they can not be beleeued vpon their bare word: *Anſw.* But Chriſts commadement muſt not be broken, to winne credit to our ſpeeches; that credit is deare bought, which is got by pauning the ſoule to the deuill: God muſt be obeied for the matter of our communication, though no man will beleeue vs. 4 Others, as Souldiers and yong gallants, vſe to ſweare to teſtifie their courage and gentrie; theſe men ſhew that they loue the praiſe of men, more then the praiſe of God. But that will be found in the ende but ſorie reputation, which is gained by tranſgreſſion; *their glorie will be their ſhame, and their ende damnation*, Philip.3. 18. nay, their baſe minds and cowardlineſſe are herein euident, that they glorie in their ſlauiſh bondage vnto ſinne and Satan. Theſe excuſes will not free men from the guilt of condemnation at the day of iudgement: for common ſwearing is a ſhamefull taking of Gods name in vain; now the Lord hath ſaid, that *he will not hold them guiltles, that take his name in vaine.* Theſe therefore that haue this way offended, muſt betime repent of this impietie, and learne to feare the name of God, making conſcience of an oath, and let their communication be *yea, yea, and nay, nay*, as Chriſt commandeth. The wicked fact of Iezabel couering bloodie impietie vnder hypocriſie, [e] *in proclaiming a faſt*, when ſhee would haue Naboth ſlaine for blaſphemie, ſhewes that the cuſtome of thoſe times was to haue publike humiliation for ſuch ſinnes, leaſt the wrath of

[e] 1.king.21. v.10.

God

d 2.king.19.1

e Iam.2.19.

A God ſhould come vpon our land. And when good kind Hezekias heard the grieuous blaſphemie which Rabſhakeh vttered againſt the Lord, [d] *he fell to his prayers, and to humble himſelfe before God:* ſhall this good King doe this for an other mans blaſphemie, and ſhall not we doe the like for our owne, but contiune in ſwearing without all remorſe. Our common ſwearers are deuills incarnate, yea worſe then the deuill himſelfe, for the [e] *deuills beleeue God and tremble*; but they teare God in pieces, and are neuer mooued. If men abuſe earthly Princes in their name & titles, they are impriſoned, baniſhed, or hanged, and that iuſtly: now ſhall B this be done to them that impeach the dignities of mortall men; and ſhall not Gods wrath be hot againſt that people, who liue in the continuall blaſphemie of his name. Let vs therefore feare to open our mouthes in any kind of common ſwearing, though it be by the baſeſt creature that God hath made: for the leaſt creature is better then we can be allowed to abuſe by our oathes.

Curſing our ſelues.

Laſtly, here is forbidden all *curſing* of our ſelues in our common talke, as when men ſay, *If it be not ſo, I would I were hanged; I would this bread might be my bane, and ſuch like; for euery imprecation is a part of an oth:* as we may ſee in the oathes ſpecified in Scripture: 1.Sam. 25.22. *So and more alſo, doe God to the enemies* C *of Dauid, &c.* and 2.king. 6.5. *If I doe not ſo and ſo, then God doe ſo and ſo to me:* now as we are not to ſweare in our common talke, ſo neither ought we to vſe imprecation therein, for beeing part of an oath, it ought not to be the matter of our common ſpeech.

Two caſes wherein an oath is lawfull.

Here two queſtions muſt be skanned: firſt, when may a man lawfully ſweare; and when not? for Chriſts ſpeach forbidding ordinarie ſwearing, ſeemes to graunt, that there is a time wherin a man may lawfully take an oath. There be two times and caſes wherein a man may lawfully take an oath. Firſt, when the magiſtrate miniſtreth an oath vnto a man vpon a iuſt occaſion: for the magiſtrate hath the power of God in this caſe, and therefore when he iuſtly requires it of man, then may he lawfully ſweare. D Secondly, when a mans owne calling generall or particular, neceſſarily requires an oath; and that is in foure caſes: I. When the taking of an oath ſerueth to maintaine, procure, or winne vnto God any part of his glory, or to preſerue the ſame from diſgrace. In this regard, *Paul* mooued with a godly zeale, vſeth an oath in ſundrie of his Epiſtles, for the confirmation of his doctrin, that the Churches to whom he writ might be ſtabliſhed in the truth, and ſo glorifie God the more. II. When his oath ſerueth to maintaine or further his owne or others ſaluation, or preſeruation in ſoule or bodie: in this caſe [a] *Paul calls God for a record vnto his ſoule, that he came not to Corinth to ſpare them.* And *Dauid* to further himſelfe in the way of ſaluation [b] *bound himſelfe by an oath that he would keepe Gods commaundements.* III. When the oath ſerues to confirme and ſtabliſh peace and ſocietie betweene partie and partie, countrey and countrey, kingdome and kingdome. Thus did *Abraham and Abimelech ſweare each to other*, Gen. 21. 23. and *Iacob and Laban*, Gen. 31. 53. and by vertue hereof doe ſubiects bind themſelues by oath in allegiance to their Princes, and ſoldiers to their Gouernours. IV. When a man by oath and not otherwiſe, may either free himſelfe from temporall loſſes, or procure to himſefe temporall benefits which be of great weight and moment: for an oath for confirmation is among men the ende of all ſtrife: now we know that much ſtrife and controuerſie doth ariſe about worldly affaires. And in this regard a man by oath may lawfully purge himſelfe of infamie and ſlander. In theſe foure caſes, a man may lawfully ſweare, not onely publikely before the Magiſtrate, but alſo priuately, ſo it be with due reuerence and good conſcience. But in common talke, or on light occaſion, a man cannot lawfully ſweare, either by ſmall or great oath, for that is to take the name of God in vaine.

a 2.Cor.1.23

b Pſal.119. 106.

3. Vertues in an oath.

II. *Queſt.* How muſt a man take an oath, when by iuſt occaſion he is called to ſweare? *Anſw.* To this queſtion the Prophet *Ieremie* anſwereth, ch. 4.2. *Thou ſhalt ſweare, The Lord liueth, in truth, in iudgement, and in righteouſnes:* where three vertues are required in an holy manner of ſwearing. 1 First, *truth*, and that reſpecteth two things, as well the *matter* whereto we ſweare, for God may not be brought for a witneſſe to a lie; as alſo the minde of him that ſweareth: for his oath muſt be according to his minde, without fraud or deceit, and with intent to performe that truely which he promiſes thereupon. 2 Secondly, *Iuſtice* or *righteouſnes*, which alſo reſpecteth two things; firſt, the thing ſworne to, that muſt be iuſt and lawfull and according to Gods word: ſecondly, the conſcience of the ſwearer: for a man muſt not ſweare for a trifle though the thing be true, but either by the authoritie of the Magiſtrate, or vpon ſome neceſſarie cauſe of his lawfull calling: and againſt this vertue do thoſe ſinne, that ſweare vſually in their common talke, though the thing be true: for trifles and light matters are not a iuſt cauſe of an oath. 3 Thirdly, *iudgement*, as wel of the oath, as of his owne perſon: for the oath; he that ſweareth rightly, ought to know the nature of an oath, & be able to iudge of the matter whereabout he ſweareth, & alſo diſcerne rightly of the perſons before whom, of time, place, & other circumſtances. And for his owne perſon, a man that ſweareth, ought to ſee in his conſcience that he is fit to take an oath, and thereby to worſhip and glorifie God: for he that ſweareth ought to haue his heart ſmitten with feare and awe towards God, as in all other parts of his worſhip: Deut. 10.20. *the feare of God*, and *ſwearing by his name*, are ioyned together: & a prophane man that hath no

feare

feare of God in his heart ought not to ſweare. And thus much of Chriſts generall anſwer, to their falſe interpretation.

*Neither by heauen, for it is the throne of God:* v. 35. *Nor yet by the earth, for it his footeſtoole: neither by Ieruſalem, for it is the citie of the great King, &c.* Here our Sauiour Chriſt commeth particularly to forbid ſwearing in foure ſeuerall kinds of oathes vſed among the Iewes, vnder which he includeth all indirect oathes by the creatures: and withall obſerue, that he addeth ſeuerall reaſons in prohibiting theſe ſeuerall kinds of indirect oathes: as *that a man muſt not ſweare by heauen, becauſe it is the throne of God, &c.* Now as I take it, Chriſt doth not directly forbid ſwearing by the creatures in this place: for his intent is to forbid ordinarie ſwearing in common ſpeech, whether it be by God, or by the creatures; which here he nameth, becauſe the Iewes counted them but light oathes.

Whether we may ſweare by the creatures. Ianſen. concord. Euang. cap.40. Man. ale confeſſ. Martini ab Aſpilcueta. c. 12. num.4.

Yet here this point muſt needes be skanned, *Whether it be lawfull at any time to ſweare by the creatures.* Sundrie Papiſts, and thoſe of the beſt account both for learning and deuotion, make two kinds of oathes, in ſwearing by the creatures: Firſt, when a man ſweares by the creature, and puts it in the place of God, making it a Iudge and witneſſe to his conſcience of the truth of the thing whereof he ſweareth: and this doe all condemne as wicked and vnlawfull, both Proteſtants and Papiſts. Secondly, when the creature is named, but yet the oath is directed to God in the mind of the ſwearer, vnder the name of the creature, as the creature is in relation to God a ſigne of his preſence: and this kind of ſwearing is taken for lawfull, not onely of all Papiſts, but of many Proteſtant Diuines which be of good account in our age. Yet with reuerence to them all, I ſee no reaſon in the word of God, to warrant this kind of ſwearing by the creature, with direction to God in the minde of him that ſweareth. Indeede a man may name the creature in his oath (as *Paul* did, *I call God to record to my conſcience*) and yet ſweare by God: for it is one thing to name the creature in ſwearing, and an other thing to ſweare by the creature.

Reaſons againſt ſwearing by the creatures.

Reaſons againſt this forme of ſwearing by the creatures, are theſe. 1 Firſt, an oath is part of Gods worſhip, as hath before beene ſhewed: now euery part of Gods worſhip muſt be referred to God directly; ſo we pray and giue thāks to God directly, and not in the creature, and ſo we ought to ſweare; but in indirect ſwearing by the creatures, the oath is directly referred to the creature, and indirectly vnto God, namely in the creature; which is not lawfull. 2 Secondly, a man muſt *ſweare* [a] *by him that is greater then himſelfe*, and therefore [b] *God ſware by himſelfe becauſe there was no greater to ſweare by*; where it ſeemeth, the holy Ghoſt takes it for graunted, that there is no lawfull ſwearing by the creatures; becauſe they are not greater then man, and ſo there muſt be but one onely direct kinde of ſwearing, by God himſelfe. 3 Thirdly, Deut. 6. 13. *Thou ſhalt ſweare by my name:* there it ſeemeth he preſcribeth ſuch a forme of ſwearing, wherein the name of God in ſome plaine manner is expreſſed; but in indirect oathes, an other beſides him that ſweareth, cannot tell whether he ſweare by God or no, becauſe the oath is by the creature, and directed to God onely in the minde of him that ſweareth. 4 Fourthly, Matth. 23.21. *He that ſweareth by the Temple, ſweareth by God:* whence I gather, that an indirect oath is ſuperfluous, becauſe it is ſufficient that a man ſweare by God onely, and not by the creature alſo.

By theſe reaſons I haue beene mooued to diſlike of indirect oathes: now let vs ſee what is ſaid in the behalfe of them. Firſt, it is ſaid, that [c] *Ioſeph* a man cēmended for his faith, *ſware by the life of Pharaoh:* therefore men may ſweare by the creatures. *Anſ.* It may well be expoūded; not to be an oath, but an aſſeueration to this effect, *as ſurely as Pharaoh liueth:* but ſay it is an oath, yet this fact prooueth not the lawfulneſſe of this kind of ſwearing: for no man is ſo good, but he may be tainted with the impieties of the place wherein he liueth, eſpecially being ſo wicked a place as Pharaohs court was.

*Second reaſon.* 2. King. 2.4. the Prophet *Eliſha ſweareth by Eliahs ſoule. Anſ.* That place prooueth not the point in hand: for the queſtion is of indirect oathes, where the name of God is concealed: but in that place Gods name is prefixed, *as the Lord liueth, and as thy ſoule liueth.* Againe, that phraſe may be taken for a ſolemne Aſſeueration onely, as it is well tranſlated; *as the Lord liueth, and as thy ſoule liueth, I will not leaue thee.*

*Reaſon III.* Canticl. 3. 5. There (ſay they) Chriſt himſelfe ſweareth by the creatures; *the Roes and the Hindes of the field*, *Anſw.* Thoſe words are not an oath, but an *admiration:* for Chriſt chargeth the enemies of his Church not to trouble her; and he confirmeth his charge by a teſtimonie from the bruit beaſts, which may be done without an oath: for it is all one as if he had ſaid, If you doe trouble my Church the Roes and Hindes of the field ſhall be witneſſes againſt you, becauſe you doe that which they would not doe, if they had reaſon as you haue: now the creatures may be made witneſſes vnto an Admiration: as Deut. 32. 1. *Moſes* calleth *heauen and earth to witneſſe:* and ſo doth the Lord, Iſa. 1. 2. but when a man ſweareth by a thing, the ſame is made a witneſſe to his conſcience, which no creature can be.

*Reaſon IV. Paul* (ſay they) ſware by [d] *their reioycing*, which is a gift of God. *Anſ.* Thoſe words, are not an oath, but an obteſtation, to teſtifie the conſtancie which he ſhewed in his miniſterie, and they declared in the confeſſion of their faith: now a teſtimonie may be drawne from a creature, as we ſhewed before. But (ſay they) the word there vſed, is a note of an oath.

*Anſ.* Not

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[a] Heb. 6.16.

[b] v. 13.

[c] Gen. 42.16

[d] 1. Cor. 15. 31.

Not alwaies: for ſometime it betokens an aſſeueration, as in other authors might be ſhewed: ſo that I take it, there ought not to be any indirect oathes wherein Gods name is concealed, and the creature ſworne by made a pledge of Gods preſence.

Now I come to the reaſons, for which Chriſt forbids theſe indirect oaths: the ſumme of them in generall is this, *becauſe Gods name, which muſt not be taken in vaine, is ſet in euery one of his creatures, euen in the leaſt haire of a mans head,* (for therein a man may ſee the wiſdome and power of God) *therefore we may not ſweare in our common talke; no not by the leaſt creature that God hath made.*

Inſtructions.
1
Swearing by faith, troth, &c. vnlawful.

Hence we learne ſundrie inſtructions. 1. That it is not lawfull to ſweare by *faith, troth, bread, drinke,* and ſuch like: for faith (to inſiſt in one) is a gift of God, which beareth Gods name in it: for the matter of our faith is Chriſt, ſo as when we ſweare by it, we ſweare by Chriſt whoſe name we may not take in vaine, and therefore may not ſweare at all by any ſuch oathes. Againe, God hath ſet his name on euery creature, he hath imprinted in them the ſignes of his power, wiſdome, iuſtice, and mercie: Rom. 1. 20. *The inuiſible things of God are ſeene by his workes:* and, Act. 14. 17. *Raine from heauen, and fruitfull ſeaſon, were witneſſes vnto the Gentiles of Gods goodnes vnto them:* which ſerueth firſt to condemne the world of great ingratitude: for we haue ſet before our eyes, we daily taſt and handle the good creatures of God; yet who beholds in them his wiſdome, mercie, and goodnes, that thereby he might take occaſion to praiſe his name? for men are like to bruit beaſts, who vſe the benefit of the creatures, but yet neuer think on God the creator; and like vnto the ſwine, who eateth vp the maſt, but neuer looketh vp to the tree from whence it commeth; yea, ſome are ſo ſhameleſſe, that they denie God by their works, though not in word.

2
Meditate on Gods creatures.

Secondly, this teacheth vs carefully to meditate vpon the creatures of God, labouring therein to ſee Gods wiſdome, iuſtice, and mercie, and the reſt of his attributes; that hereby we may take occaſion to praiſe his name: Pſal. 139. 14. *I will praiſe thee, for I am wonderfully and fearefully made: maruelous are thy works, and that my ſoule knoweth right well:* here the Prophet doth profeſſe: Firſt, that he did meditate on the creatures of God ſeriouſly; then, that his meditation made him to feare and to be aſtoniſhed: and thirdly, to praiſe God. Pſal. 92. 5,6. *Oh how glorious are thy workes?* therein importing, that he did meditate thereon: *but the vnwiſe man* (ſaith he) *knoweth it not, and a foole doth not vnderſtand this:* where he ſheweth, that it is a great point of folly to ſee Gods creatures, and not to behold the wonderfull power and goodnes of God in them. Pſal. 145. 5. *I will meditate vpon all thy wondrous workes:* and v. 10. *All thy workes praiſe thee, O Lord.* His example we ſhould follow. And whereas Gods iudgements are among vs, we muſt labour in them to ſee Gods indignation againſt our ſinnes, and his mercie in chaſtening vs for our amendement, that we might not be condemned with the world.

3

Thirdly, if euerie creature carie in it ſome ſtampe of Gods name, then what ſhould the reaſonable creature doe? ſhould not men much more beare Gods image? yes verely, both in thought, will, affection, and action: we muſt therefore ſeeke to repaire in vs Gods image decaied in Adam: and aboue all things take heede, we carie not about vs the image of the deuill in any ſinne: for if we doe, we are farre worſe then the dumbe creatures.

4
Plea of the ignorant confuted.

Fourthly, whereas euery creature beares about ſome part of Gods image, this ſerues to ſtrippe the ignorant ſort of their falſe plea: who thinke God will hold them excuſed, becauſe they are not booke learned: but they muſt know they deceiue themſelues, for ſith they are ignorant of the wiſedome, mercie, and power of God, & of many other things in God, which the very vnreaſonable creatures might haue taught them, if they had beheld the ſame, and meditated thereon: they may iuſtly feare, leaſt theſe ſilly creatures ſtand vp in iudgement againſt them at the laſt day.

5
Vſe the creatures reuerently.

And laſtly, ſeeing God hath ſet his image in euery creature, we muſt labour to vſe them all in an holy manner; as meate, drinke, apparell, & ſuch like: we muſt beware we abuſe them not vnto our luſts any manner of way, for the abuſe redounds vnto the Lord whoſe name they beare, and we know God wil not hold him guiltleſſe that taketh his name in vaine.

Now I come more particularly to the ſeuerall reaſons annexed to the ſeuerall prohibitions. The firſt particular prohibition is this, *Thou ſhalt not ſweare by heauen:* and the reaſon followeth, *for it is the throne of God.* This reaſon is to be ſcanned. A Throne is a chaire of eſtate wherein earthly Princes vſe to ſit in iudgment, & ſhew themſelues in glorie and maieſty. Now heauen is not properly a Throne, but by reſemblance; becauſe that God doth in heauen, and from heauen ſhew his glorie and maieſtie vnto men. In heauen the Saints and Angels behold the vnſpeakeable glorie of God. And from heauen doth God ſhew his exceeding power, euen in ſpreading the heauens like a curtaine aboue the earth, in ſetting therein the Sunne, the moone and ſtarres, moſt glorious creatures; in giuing particular motions vnto them: by ſending raine from heauē with ſtormes, lightnings, and thunder. Againe, he ſheweth his iuſtice from heauen, by powring downe his iudgements thence: As the [c] *flood vpon the world of the vngodly, fire and brimſtone vpon Sodom and Gomerrah:* as the Apoſtle ſaith, Rom. 1. 18. *The wrath of God is reuealed from heauen, againſt all vngodlines and vnrighteouſnes of men.* Againe, Gods mercie and goodnes is manifeſted from

[c] 2.Pet.2.5,6

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heauen, *thenſe commeth euery good gift*, Iam.1.17. yea, thence our Sauiour Chriſt deſcended for the worke of our redemption: thence alſo the holy Ghoſt deſcended in Chriſts baptiſme; and the Fathers voice was heard from thence, pointing out that lambe of God which taketh away the ſinnes of the world: and thence ſhall Chriſt come againe in glorie at the laſt day, to be glorified in his Saints: all which doe magnifie vnto vs the glorie of this Throne.

The vſe.

Is the Throne of God in heauen and not on earth? then muſt we learne to conceiue of God, as of an heauenly King: in the chapter following we are taught to call him *our heauenly Father*, v. 9. and therefore when we ſpeake or thinke of God, or doe worſhip vnto him in praier or thankſgiuing, we muſt not conceiue of him in any carnall ſort, but in an heauenly manner. The ſecond commandement forbidding the repreſentation of God in any ſimilitudes, may teach vs, that we muſt not conceiue of God after any earthly or carnall manner. Indeede the Popiſh Church approouing of the images of the Trinitie (as before was ſhewed) doe thereby teach the people to conceiue of God, as of an old man ſitting in heauen, with a crowne vpon his head, becauſe he is called [d] *the Ancient of daies*; but all ſuch carnall conceits of God are here forbidden.

[d] Dan.7.23.

How to conceiue aright of God.

That we may then conceiue aright of God, two Rules muſt be remembred. 1 Firſt, we muſt not frame in our minds any image of God at all, as that he ſhould be like vnto man, or any other creature: but we muſt conceiue of him both in his works, as our creator, gouernour, and preſeruer; and alſo in his properties, as moſt wiſe, moſt iuſt, holy, mercifull, and ſuch like. 2 Secondly, we muſt conceiue that God is one in ſubſtance, and three in perſon: we muſt not confound the perſons, nor deuide the ſubſtance, but conceiue of one God in three perſons; and three perſons in one and the ſame Godhead. Theſe two Rules beeing well obſerued, will keepe our hearts from thoſe vaine conceits of God, which many frame to themſelues when they thinke of him in their mindes.

An heauenly conuerſatiõ.

Secondly, ſeeing Gods throne is in heauen, therefore *our conuerſation muſt be there alſo*: for where God is and his throne, there ought our hearts to be. Now we ſhall haue our conuerſation in heauen by doing two things; firſt, by a continuall eleuation of our minds vnto heauen, morning and euening, and at all times when we haue occaſion: 1. Theſſ. 4. 17. we are commanded *to pray continually*, and that we doe, ſo oft as in the duties of our ordinary calling, we deſire in our hearts the bleſſing and aſſiſtance of God: for the ſighs and grones of the ſoule, are praiers approoued before God: we muſt therefore lift vp our heart to God, as Dauid did, Pſal. 25. 1. Secondly, we muſt ſet all our affections on God, and on heauenly things, as our loue, our ioy, and feare, yea our care muſt be of comming to heauen: for where can we be in a more happie place then before Gods throne in heauen, where God ſets out his glorie and maieſtie to his creature?

How we muſt conceiue of Gods prouidence.

Thirdly, hence we may learne, to conceiue aright of the prouidence of God: for God ſitting in his maieſtie in heauen, and beeing infinite in wiſdome, power, and greatnes, doth by a moſt carefull prouidence ſee, know, & gouerne all things that are done vpon the earth: this is notably ſet forth vnto vs, Pſal. 11. 4. *The Lords throne is in heauen, his eies will conſider, his eie lids will trie the children of men*: the words are very ſignificant, importing that God from heauen doth moſt narrowly ſee into all mens dealings and affaires: which teacheth vs, when we ſhall be in any diſtreſſe, either in bodie, minde, goods, or friends, to behaue our ſelues in an holy manner, for God ſees our caſe: and therefore firſt we muſt make our moane vnto him, & hũbly intreat for that grace & mercie at his hands whereof we ſtand in neede. Dauid maketh this a ground of much comfort in affliction: Pſal. 102. 19, 20. *Out of heauen* (ſaith he) *did the Lord behold the earth, that he might heare the mourning of the priſoner, and deliuer the children of death.*

A terror to ſinners.

Laſtly, this ſerueth to terrifie euery ſinner: for the Lord ſits in heauen with a piercing eye, beholding all thy doings whatſoeuer thou art; and therefore when a man ſinneth, though hee hide the ſame from men, yet the Lord ſees him, and will reprooue him, and iudge him: let vs therefore make conſcience of all ſinne, and feare to doe euill, either by thought, word, or deede, ſeeing we are euer before the Iudge that ſits vpon this throne.

verſ.35.

The ſecond particular prohibition is, *againſt ſwearing by the earth*; the reaſon is, *becauſe it is the Lords foot-ſtoole*. The earth is the Lords footeſtoole, not properly, but by reſemblance; becauſe as the footſtoole is nothing in glory to the throne, no more be thoſe glimpſes of glory, which God ſhewes here on earth, comparable to that ſurpaſſing dignitie and glorie, wherein God manifeſts himſelfe in heauen.

Inſtruction. 1 Gods omnipreſence.

Is the earth the Lords footeſtoole? then is he not included in heauen, but is preſent alſo vpon earth: God is not in one place alone, but he is euery where at one & the ſame time. Here then we haue a plaine proofe of Gods infinite greatnes and omnipreſence, in regard of his eſſence and godhead; for Chriſt compares him to a king, who is of that bigneſſe, that he fils heauen with his glorie; and of that height, that the earth below is his footeſtoole, according as he ſaith, Ierem. 23. 23. *I fill heauen and earth.* This point Dauid prooues at large, Pſal. 139. 7. 8. *Whether ſhall I goe from thy preſence? &c.* ſhewing plainely, that there is no place, whereof it can be truly ſaid, that God in eſſence is not there preſent. The conſideration whereof teacheth vs,

Firſt, to vnderſtand aright that ſaying of

*Paul*, Act. 17.28. *In him we liue, mooue, and haue our beeing:* we are not in God, as parts of God: for his eſſence is moſt ſimple; and yet it is true we are in God, becauſe his eſſence is euery where: it is in vs, forth of vs, and about vs, and beeing in vs, and about vs, giues vs liuing, beeing, and moouing.

2 A right conceiuing of Gods prouidence.

Secondly, this teacheth vs to conceiue aright of Gods holy prouidence; to wit, that God in regard of his ſubſtance, is in euery place, giuing beeing, life, and moouing to all things that be, liue, and mooue, preſeruing them, & killing thē at his pleaſure, and doing whatſoeuer he will.

3 A ground of feare and obedience.

Thirdly, this conſideration of Gods eſſentiall preſence, ſerues to kindle in our hearts that feare of God, which is the ground of true obedience in all eſtates. If God ſhall lay vpon vs any affliction, either in bodie or minde, friends, or goods, let vs then conſider the eſſentiall preſence of God, laying that croſſe vpon vs, and it will ſtrike into our hearts a reuerent feare of God, and mooue vs to patience, meeknes, and contentation; yea, it will cauſe vs to humble our ſelues vnder his hand: for the cauſe why men flie not to God, by humbling themſelues in their afflictions, is becauſe they thinke God is farre off. Againe, if in proſperitie we conſider Gods eſſentiall preſence with vs, giuing vnto vs all good things, it will make vs thankfull; ſo much we doe vnto man, when we be in his preſence that hath beſtowed a fauour vpon vs, we readily addreſſe our ſelues to thankfulnes: and ſhall we not doe ſo to God? In a word, this holy meditation of Gods preſence, will make vs to humble our ſelues vnto God, & to reſt contented with his good will and pleaſure.

4 No differēce of place for worſhip in regard of holines.

Fourthly, if God in eſſence be preſent euery where, then it is needeleſſe to make choice of places in regard of holineſſe, for the worſhip of God, for one place is no more neare to God then an other: which confutes the vanity of Popiſh Pilgrimages to chiefe places for religious worſhip: and it checketh alſo the blind opinion of many among vs, who thinke the Church is the onely place of prayer and other parts of Gods worſhip; whereupon they neuer regard to pray in their priuate houſes. But God is in thee, and in thy houſe, as well as in the Church, and therefore thou maiſt lift vp pure hands vnto God in all places, and muſt pray at home, as well as in the Church (alwaies prouided that thou honour Gods ordinance in the publike aſſemblies.)

5 Thinke on Gods preſence.

Fiftly, if God be euery where, then we muſt labour to haue hearts affected with this perſwaſion, that whereſoeuer we be, God is preſent with vs. This leſſon God taught *Abraham*, Gen. 17.1. *Walke before me, and be vpright:* and this *Enoch* had learned long before, Gen. 5.24. and therefore *was reported of, that he had pleaſed God*, Heb. 11.5. now where this perſwaſion taketh place, it will ſtrike the heart with a reuerend feare and awe towards God, making a man thus to reaſon; God is preſent with me, how then ſhould I doe this euill in his ſight; Oh that this thought did runne in our minds in the time of temptation, then by Gods grace we ſhould feare to ſinne, and endeauour to walke before God in all holy obediēce, as his ſeruants haue done. Many are ſhameleſſe in ſinning; which comes from the want of this perſwaſion of Gods preſence, which ſhould ſtrike this feare into their hearts, as we may ſee, Gen. 20. 11. Pſal. 10.3.4.11. and 94.6,7.

6 A helpe againſt the feare of the deuill.

Sixtly, this knowledge of Gods preſence, ſerues to quiet and ſtrengthen their hearts that are troubled with feare of the deuill: thus they muſt reaſon with themſelues; the Lord my God is preſent with me, both in power and eſſence, he can bind Satan, and he wil keepe thoſe that truſt in him from the ſnare of the hunter, wherefore then ſhould I be afraid?

II. Inſtruct. A ground of an humble and penitent life.

Secondly, is the earth the Lords footſtoole? then while we liue here vpon the earth, *our liues ought to be a daily practiſe of humiliation and repentance:* when good ſubiects come before the chaire of eſtate, eſpecially if the Prince be preſent, then they bow their bodies, to teſtifie their loyall ſubiection vnto their Prince; ſhall man doe this to man, and ſhall not we, whoſe dwelling is at the Lords footeſtoole, much more humble our ſelues? When Dauids wrath was kindled againſt Nabal, Abigail Nabals wife, beeing wiſer then her husband, went to meete Dauid with a preſent, and ſo ſoone as ſhee ſaw him, [f] *ſhee light off her aſſe, and fell downe vpon her face, and bowed her ſelfe vnto the ground, and fell at his feete, and beſought him humbly to forget the treſpaſſe, & to ſtay his hand from blood:* ſo likewiſe when *Iacob* met his brother *Eſau*, [g] *he bowed himſelfe ſeauen times, to mooue him to compaſſion towards him and his family:* how much more then ought we to bow our ſelues before the Lord, who haue ten thouſand fold more deſerued his wrath then Nabal did Dauids, or Iacob Eſaus? and beſides, our humble walking before him at his footſtoole here on earth, may giue vs aſſurance, that one day he will place vs on his throne in glorie in the heauens. But if we walke proudly before him in the practiſe of ſinne, beeing at his footſtoole, let vs know that *he hath feete like vnto fierie braſſe burning in a furnace*, Revel. 1.15. vnder which he will trample all his enemies, and make them his footſtoole, Pſal. 110.1.

Ieruſalem is Gods citie, though abounding with corruptions.

The third inhibition, is *from ſwearing by Ieruſalem:* the reaſon is, *for it is the citie of the great King:* that is, the citie of God, the king of kings: for God had choſen the Iewes to be his peculiar people, and Ieruſalem for his holy citie, where he had his Temple, and ſacrifices for his ſolemne worſhip. Now here obſerue, that at this time *the Temple was made a denne of theeues*, and many of the Scribes and Iewiſh teachers were notable Heretikes, erring againſt the foundation of religion; yea, the people were rebellious and wicked, as Steuen plainely telleth them, Act. 7.51. and yet Chriſt here

[f] 1. Sam. 25. 23.24.28.

[g] Gen. 33.3.

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Whē a people ceaſe to be Gods people.

calleth Ieruſalem the citie of God; and ſo the people, Gods people; though they for their parts had forſaken God. The reaſon hereof is this, becauſe neither the Iewes, nor any other doe then preſently ceaſe to be the people of God, when they by ſinne cut off themſelues frō God and forſake him; but then doe they ceaſe to be Gods people, when God forſakes them and cuts them off from him: like as in the ſtate of matrimonie, when either man or wife commits adulterie, that partie breakes the bond of mariage, and as much as in him lieth cuts off himſelfe from the other: but yet while the partie innocent retaines matrimoniall affection towards the partie offending, and giues not a Bill of diuorce, they ſtill remaine man and wife. This appeares in theſe Iewes, whome neither Chriſt himſelfe did then forſake, when they reiected him (for he praied for them when they crucified him) nor yet his Apoſtles, till they ſaw in them manifeſt ſignes of incurable obſtinacie, Act.13.46.

Browniſts.

This point muſt be remembred, as ſeruing to rectifie our iudgements touching the ſtate of a Church or people, that haue many grieuous wants & faults among them, both for doctrine and manners: for though a people doe what in them lieth, to cut off themſelues from God, yet till God cut them off from him, they ceaſe not to be his people; and therefore we muſt not iudge them to be no people of God, till we ſee that God hath cut them off. And to applie this to our owne Church: put caſe we had forſaken God, and had among vs all thoſe abuſes which ſome would faſten vpon vs, as making vs to be no Church; yet this prooues vs not to be no Church, neither ought we for all this to be ſo reputed: for though we haue deſerued indeede that God ſhould cut vs off, yet ſeeing he vouchſafeth vnto vs the doctrine of life, and the pledges of ſaluation, it cannot truly be ſaide, that we are no Church. If it be ſaid, that by this reaſon we will make the Church of Rome to be Gods Church, becauſe they haue ſome ſignes of Gods fauour, as Baptiſme and the word, though grieuouſly corrupted. *Anſw.* Though I doubt not but God hath his companie in the middeſt of Poperie, yet if we vnderſtand by the Church of Rome, a companie of men who profeſſe and hold the Pope for their head, and imbrace the doctrine eſtabliſhed by the Councell of Trent, then (I ſay) they are no Church: for Chriſt hath cut them off, and giuen thē a Bill of diuorcement in his holy word, Rev.18.4. *Come out of her my people.*

Rome no true church.

Charitie toward the impenitent.

Hence alſo we are taught, to carie a charitable opinion of ſuch particular perſons, as goe on in ſinne without remorſe: for though they for their part haue forſaken God, yet we know not, whether God hath forſaken them: he may in mercie call them to repentance, and therefore we muſt not raſhly giue ſentence of iudgement againſt them. *Queſt.* But what if a man giue himſelfe to the deuill by couenant, as many haue done, and doe daily, may we not then giue ſentence againſt them, or they againſt themſelues? *Anſ.* No verily: for though this caſe be moſt fearefull, yet they haue not abſolute power ouer themſelues: *Manaſſes* [a] king of Iuda had moſt wickedly forſaken God, and bound himſelfe in league to the deuill; but yet when he humbled himſelfe beeing in affliction, and praied to God, he was receiued to mercie. *Sauls* caſe was fearefull, while [b] *he made hauocke of the Church*; and yet the Lord conuerted him when he went to perſecute. This muſt not embolden any to goe on in ſinne, for the *Lord will not be mercifull vnto ſuch,* Deut.29.19.

[a] 2.Chr.33.6.12.

[b] Act.9.13.

verſ. 36.

*Neither ſhalt thou ſweare by thine head*] This is the laſt forme of ſwearing forbidden by Chriſt; the reaſon, *becauſe thou canſt not make one haire white or blacke:* that is, thou ſhalt not ſweare by thine head, becauſe thou haſt not power ouer thine owne head, thou art not able to make thine head; nay, thou canſt not make one haire of thine head: nay (which is leſſe) thou canſt not giue to any haire his naturall colour, by making it either white or blacke.

Where obſerue the honour giuen to God; not onely to make the haires of mans head, but euen to giue a naturall colour to euery one of them: man can not doe the leaſt of theſe things.

Gods particular prouidence prooued.

This teacheth vs, firſt that there is a particular prouidence of God, whereby he diſpoſeth of all things, euen of the leaſt and baſeſt things that be in the world: for what is more baſe then the haire of a mans head? and what is leſſe to be regarded then the colour thereof? and yet the Lords prouidence reacheth hereunto. This is a matter of endeleſſe comfort to Gods children: for when we are once perſwaded of the particular prouidence of God ouer ſo baſe and light things, we ſhall eaſily be reſolued that all things which befall vs in this life, whither in proſperitie or aduerſitie, come by Gods ſpeciall prouidence: which will mooue vs to a patient bearing of all miſeries, and to contentment in euery eſtate, becauſe it is the Lords ſending; yea this will be a notable comfort in any affliction to know that God is the author thereof.

Againſt ſwearing by the creatures.

Secondly, hath not man power ouer the leaſt creature, no not ouer the haire of his head? then doubtleſſe he may not lawfully ſweare by any creature, though he haue relation to God therein: for if he might lawfully ſweare by a creature, it were becauſe he might preſent that creature vnto God, as a pledge of his preſence, wherein he deſires God to puniſh him, if he faile in his oath. This is graunted of thoſe that defend this forme of ſwearing: but a man may not lay downe any creature, as a pawne before God, and appoint the Lord to puniſh him therein; becauſe the creature is not in mans power: euery creature is the Lords, and we may

not

not appoint him how he ſhall puniſh vs for our periurie. If it be ſaide, that the oath made by the creature, is a binding oath, which muſt be kept, for Chriſt calls it an oath, Matth. 23. 20. and therefore a man may lawfully vſe it. *Anſ.* The reaſon is not good: for the oath bindeth and muſt be kept, becauſe indirectly a man ſweares by God, and ſo in ſubſtance it is an oath; but yet the manner of it is vnlawfull, becauſe an oath, beeing part of Gods worſhip, ought to be directed vnto God immediately: when an Infidel ſweares by his falſe gods (as [c] *Laban did by the god of Nahor*) that is an oath, and it binds his conſcience, becauſe in his intent he ſware by the true God; and yet the forme of it is vnlawfull, becauſe he puts that in the roome of God, which is not god.

[c] Gen.31.53

Abuſes about the haire of the head.

Thirdly, is the haire of the head the creature of God, and the naturall colour his workemanſhip? then all abuſe hereof muſt needes be vnlawfull: as 1 firſt, the cuſtome of thoſe men or women, who beeing aſhamed of Gods workemanſhip in their owne haire, doe beautifie their heads with bought haire, ſometime of dead perſons. This is an odious thing, and ſuch perſons take Gods name in vaine, as much as they which ſweare by their head at euery word: for be they what they will be, God in ſome ſort hath ſet his owne name in the naturall colour of their haire, which none ought to be aſhamed of. 2 Secondly, the painting of faces, and colouring of the haire is another abuſe of Gods name ſet therein. This practiſe was abhorred of the heathen, who in their writings haue branded *Poppaa Neros* wife, becauſe ſhee vſed an oyntment made of Aſſes milke, to make her face faire and bright: what then ſhall we ſay of our ladies and gentlewoman, who paint their faces with Spaniſh white, and colour their haire? Theſe doubtles beleeue not Gods word, which *preferreth the feare of God before fauour and beautie*, Prov. 31. 30. But yet me thinks they ſhould be aſhamed to be followers of *Ieſabel*, 2. King. 9. 30. Thirdly, the wearing of long haire is another abuſe thereof, in the yonger ſort; it beganne indeede among the aged, but now it is become a tricke of youth, and is the badge of a proud heart: for how can they ſay they glorifie God thereby, when the Apoſtle ſaith, *It is a ſhame for a man to haue long haire.* Well, ſith God hath ſet his name therein, we muſt beware how we make it an inſtrument of ſinne. If it be ſaide, to weare long haire is our Engliſh faſhion: I anſwer, It is not our auncient Engliſh faſhion, but indeede it is a forraine tricke, and therefore as vnlawfull as forraine attire, which God condemnes, Zeph. 1. 8. Our ancient Engliſh faſhion (except it were among the aged) was to weare ſhort haire: and in euery countrey, the moſt auncient and graue faſhions ought to be followed; not onely in the vſe of the haire, but in apparell alſo, that therein men may ſhew the grace of their heart: for mans attire is Gods ordinance, borrowed from A his creatures, wherein God hath ſet his name, and therefore we ought not to deface it, with the ſtampe of pride and vanitie; but rather ſhew therein, that libertie and modeſtie, that may honour Gods name.

Plin.nat.hiſt. l.11.c.41. & l.28.c.12.

### v. 37. *Let your communication be yea, yea, and nay, nay: for whatſoeuer is more commeth of euill.*

A rule of communication.

This verſe containeth two parts: A rule for the framing of our ſpeech in common talke; and a Reaſon thereof. The Rule is this, *Let your* B *communication be yea, yea, nay, nay:* where he ſheweth, that though men may not ſweare in their common talke, yet they may vſe a ſimple affirmatiō, or negation to the thing they ſpeak. This Rule is diuerſly expounded: ſome take it to reſpect the truth of our ſpeech, as if Chriſt had ſaid; Whatſoeuer you affirme in ſpeaking, affirme it truely, and whatſoeuer you denie in ſpeaking, denie it truly. But by the circumſtances of the place, it rather ſeemeth, that Chriſt here propoundeth a Rule for the very forme of our common talke, to this effect: If you would affirme any thing in your ordinarie ſpeech, let your affirmation be yea; and if you would denie any thing, let your negation or deniall be no, and in your ordinarie communication ſay C no more, though you be vrged thereto. So muſt we take *communication*, for ordinarie talke: for in ſome caſes it hath beene lawfull to ſweare, as hath beene ſhewed.

The vſe. 1. Inuocations in communication vnlawfull.

Firſt, by this Rule is condemned the adding of inuocations to our common affirmations or negations: as *O Lord, yea: nay, good God*, and ſuch like. In ſome caſes, and at ſome times theſe may be vſed: but in ordinarie and familiar communication, theſe inuocations are abuſes of Gods name. An earthly Prince will not ſuffer his name to bee toſſed in euery mans mouth; and much leſſe will the Lord, who herein is iealous of his glorie.

2. Aſſeuerations.

Secondly, here note, that aſſeuerations may not be ordinarily vſed in common talke; as D *verely yea, no in truth*, and ſuch like: theſe are more then ſimple affirmations and negations, and therefore in common ſpeech may not be vſed. Our Sauiour Chriſt, the patterne of pietie, neuer vſed them, but in waightie matters, which were carefully to be remembred; and then he ſaid, *Verely verely, I ſay vnto you.*

3. Execrations.

Thirdly here is condemned the vſe of *execrations*, when we affirme or denie a thing in our common talke; as to ſay, *yea, or elſe I would I were dead*, and ſuch like.

4. Ordinarie ſwearing.

Fourthly, *ordinarie ſwearing* is here againe plainely forbidden, whether it be by the name of God, or by other creatures. Some to auoide ſwearing (as they thinke) in their common talke, for yea, and nay, vſe to to ſay, *by yea*, & *by no:* but herein they offend, for theſe phraſes are

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A oathes, as well as *by faith*, and *by troath*: and in a word, all ſpeeches in common talke, added to confirme our ſpeech, aboue *yea*, and *nay*, are abuſes againſt this Rule of Chriſt, for ordinarie communication.

*For whatſoeuer is more then theſe*, that is, whatſoeuer exceedeth a ſimple affirmation or negation in common ſpeech, *comes of euill*: that is, of the euill one, the deuill: ſo chap. 6. 13. *Deliuer vs from euill*: that is, from the deuill, that euill one. This is a moſt excellent reaſon, to mooue men to put in practiſe this Rule: for all abuſes of oathes, aſſeuerations, inuocations, and deprecations, in common ſpeech, are abuſes of Gods name, and they come from the deuill, he B is the ſchoolmaſter that teacheth mē to vſe thē.

*Queſt.* Whether doth euery temptation come from the deuill? *Anſ.* Euery temptation to euill, is of the deuill; ſo much this Text prooueth: and Matth. 4. 3. the *Deuill* is called the *Tempter*, becauſe he giues himſelſe to tempt all men, by all meanes, at all times. True it is, that ſome temptations come from our corrupt hearts, but yet the deuill hath an hand in them to further them. *Queſt.* How can this be, ſeeing the deuil is but one, and can be but in one place at once? *Anſ.* There is indeede one head of wicked ſpirits, called *Beelzebub*, and *the deuill*, who hath innumerable wicked angels miniſtring vnto him, as may be gathered, Matth. 25. 41. where *hell is ſaid to be prepared for the deuill and his angels*: and C it is not vnlike, but they are moe in number, then all the men vpon the earth: for where can any man be in this life, but ſome wicked ſpirit will be readie to tempt him vnto ſinne? doth he not prouoke the filthie perſon to vncleanneſſe, and euery man to ſuch ſinne, whereunto he is moſt inclined? And ſay the euil motion ariſeth from our owne corruption, yet the deuills helpe is neuer wanting to bring it into action.

Vſe. 1. Deuills oft about vs though vnſeene.

This ſerueth to confute the follie of our cōmon people, who neuer feare the deuill, but when he appeares vnto them in ſome ſhape: they thinke he is neuer neere them, but when they ſee him: but they muſt know, that the deuill by his wicked ſpirits, is alwaies about them day and night, and in all places: and therefore D they muſt learne more to feare his temptations, then his appearance: for that is not ſo terrible to the ſight, as his temptations are hurtfull to the ſoule. 2 Secondly, this preſence of the deuill with euery man, to tempt him at all times, muſt teach vs, to keepe ſtraite watch againſt all ſinne, and the occaſions thereof: we are eaſily perſwaded to watch againſt theeues that would depriue vs of our temporall goods, or naturall life: now the deuill our ſpirituall enemie, is daily about vs, to ſeeke the ruine of our ſoules, and therefore we muſt alwaies haue an eye to his temptations. And indeede, if we would well conſider his preſence, and malice againſt vs, it would make vs watch and feare, leaſt he ſhould take vs in his ſnare.

Why Satan is called the euill one.

But why is the deuill called the euill one? *Anſw.* By a kinde of excellencie of ſpeech, for theſe reaſons. 1 Firſt, becauſe he is euil in exceſſe, his ſinnes are in the higheſt degree: for it is like, his firſt ſinne was directly againſt the holy Ghoſt, which may be one reaſon, why God choſe not Angels, but men, on whom he would ſhew mercie after their fall. 2 Secondly, becauſe he commits euill and wickedneſſe without ceaſing, and therefore is compared to an [a] *hunger-bitten Lyon, who goeth about continually, ſeeking whome he may deuoure.* The moſt wicked man that is, or euer was, will ſometime doe good: [b] *Pharaoh* humbled himſelfe, and confeſſed his ſinnes to Moſes, and [c] *Saul deſires to worſhip God with Samuel: Herod* alſo heard *Iohn Baptiſt* [d] *gladly, and did many things* according to his Miniſterie: but the Deuill herein differs from all wicked men, that he doth nothing but practiſe wickedneſſe, he is alwaies murthering, and neuer ceaſeth to ſeeke mens deſtruction. 3 Thirdly, becauſe he practiſeth ſinnes of all ſorts and degrees, in himſelfe, and by his Miniſters: for the ſinnes that be in the world, be all from him, either originally, or by furtherance. The vileſt man that is, doth abſtaine from ſinne ſometime, yea by nature he hateth ſome ſinnes: the proud and prodigall man cannot abide couetouſneſſe; and the drunkard may abhorre idolatrie; but the deuill continually practiſeth ſinnes of all ſorts, and therefore is iuſtly called the *euill one.*

Why we are called the children of wrath, and of the deuill.

Here then we may ſee a reaſon, why we are called the *children of wrath, and of the deuill by nature*: namely, becauſe by nature we carrie in vs, and about vs, as liuely an image of the deuill in ſinne, as any child doth of his naturall father. For firſt, in our conception we are guiltie of *Adams* ſinne, in eating the forbidden fruit. Secondly, our nature is ſtained with originall ſinne, which is (not a practiſe) but a proneneſſe to all manner of miſchiefe and wickednes, that is committed in the world. Seeſt thou a man kill his father, or mother, or betray his maſter, as *Iudas* did to Chriſt, though it may be, thou abhorreſt ſuch ſinnes, yet doubtleſſe the ſeede thereof is in thee: yea, if God in mercie did not keepe vs from it, our corruption would carrie vs to the blaſphemie againſt the Spirit. And thirdly, from this naturall corruption, doe ariſe innumerable euill thoughts, words, and deedes, in the courſe of our liues, in all which we beare the image of the deuill, till God bring vs to repentance; and therefore iuſtly may we be called the children of wrath, and of the deuill by nature, hauing the ſame corruption in vs, that is in the deuill, though not in the ſame degree and manner.

Vſe 1.

Hence we learne, Firſt, to be aſhamed and confounded in our ſelues, yea to hang downe our heads: for what cauſe hath he to be puffed vp with ſelfe-loue, that is by nature in himſelfe like to the deuill. 2 Secondly, this teacheth vs aboue all things, to labour to haue the image of God

[a] 1.Pet.5.8.

[b] Exo.10 16

[c] 1.Sam.15. 30.

[d] Mar.6.20

God renued in vs, in righteouſnes, and true holines, which was loſt in *Adam*, that ſo the deuills image, in ſinne and wickednes, may be defaced. 3 Thirdly, this muſt cauſe vs to make no account of any worldly thing, that pertaineth to vs; but all our ioy muſt be in Chriſt, he muſt be our wiſdome, and righteouſnes, our riches, and all things elſe, becauſe by him we are renued from the deuills likenes to the image of God.

### v. 38. *Ye haue heard that it hath beene ſaid, an eye for an eye, a tooth for a tooth, &c.*

Here Chriſt returns to the commandements of the ſecond Table, intending to reſtore the ſame to their proper ſenſe, and withall to confute the erroneous interpretation thereof, giuen by the Iewiſh Teachers. And firſt, he commeth to a particular Iudiciall law of *Moſes*, pertaining to the ſixt commandement, touching the *Requitall of like for like*: in which, as in the former, he firſt ſets downe the words of the law of *Moſes*, but yet to be vnderſtood, with the erroneous interpretation of the Scribes and Phariſies, v.38. then, he giues the right ſenſe of that law, and withall confuteth the falſe interpretation of the Iewiſh teachers, v.39,40,41.

Moſes law of like for like expounded.

Deut.19.18.

For the firſt, the words of *Moſes* law here ſet downe, *An eye for an eye, and a tooth for a tooth*, are written, Exod.21.24. whereto, as to the former, Chriſt prefixeth this preface, *It hath beene ſaid*, thereby giuing vs to vnderſtand, that he is about to lay downe the law of God in the falſe ſenſe of the Iewiſh Teachers: for the better perceiuing whereof, we muſt obſerue the true meaning of that law: *An eye for an eye, and a tooth for a tooth*: wherein the Lord requireth, requitall of like for like, not by euery priuate man, but by the publike Magiſtrate. As if a man did put out his neighbours eye, then the Magiſtrate ſhould put out his eye; & ſtrike out his teeth, that ſtrikes out his neighbours teeth: this appeares to be ſo, becauſe reuenge is *directly forbidden to euery priuate perſon*, and plainely appropriated to the Iudge, Deut. 19. 18, 19, 21. But the Iewiſh Teachers expounded this law of priuate reuenge; as though God had ſaid to euery priuate mã, If thy neighbour plucke out thine eye, pluck out his again; and if he ſtrike out thy tooth, ſtrike thou out his tooth: this is the falſe interpretation of the Iewes. *Queſt.* How could they ſo farre ouerſhoote themſelues in ſo cleare a caſe, ſeeing in all the bookes of *Moſes*, it is plainely referred to the Magiſtrate? *Anſ.* There may be two reaſons giuen thereof: Firſt, it is a naturall opinion, that a man may reuenge himſelfe in his owne cauſe priuately, and not wait for recompence of the Magiſtrate; and anſwerable hereunto, there is a mightie ſtrong deſire of reuenge in euery mans heart by nature, when he is iniuried: now it is like, that theſe Iewes followed their corrupt nature, and headie affections, in A the interpretation of this law. Againe, the Iewiſh people were mightily giuen to reuenge, by their naturall diſpoſition, as may appeare by the law of the Cities of Refuge, and by mentioning of the Reuenger of blood: which plainly imports, that the Iewes would haue blood againe of him that ſhed blood, whereſoeuer they met with him. Now the Iewiſh Teachers framed their doctrine to the common diſpoſition and behauiour of their people, and ſo falſified the truth of God, as many times it falls out, that the common practiſe of men makes ſinne to ſeeme no ſinne.

Vſe 1. Tempering religion to mẽs humors a Satanicall policie.

In the perſõ of theſe Iewiſh Teachers, we may ſee the policie of the deuill, whoſe intent is, and B hath beene in all ages, to ouerturne religion and to this ende, he endeauous to cauſe men to temper religion to their naturall diſpoſition and common opinion in outward manners; whereby he ouerturneth both religion and people. This appeares in other points among the Iewes, as well as in this caſe of reuenge: They were a people giuen much to couetouſneſſe, as may appeare by the law of toleration for taking vſury of ſtrangers, and by their hardneſſe of heart, ſo much reprooued by all the Prophets. Now the Deuill perceiuing this to be their naturall diſpoſition, makes Gods doctrine of ſaluation, ſeeme to them a doctrine of earthly benefits; for hee cauſed them to dreame of C an earthly king for their Meſſias, and of an earthly flouriſhing kingdome vnder him. Thus alſo hath the deuill dealt with other heathen people: The Romans in Italie haue beene euer groſly addicted to ſuperſtition, ſorcerie, and idolatrie, as heathen writers doe teſtifie. Now though God vouchſafed them his true Religion in the primitiue Church, yet the deuill perceiuing their naturall diſpoſition to ſuperſtition, hath ſo tempered the truth of God among them, with a naturall and ſuperſtitious religion, that now they abound as much in idolatrie and ſuperſtition, as euer they did when they were heathen. The like malitious practiſe doth the deuill ſhew among the Proteſtants, where the Goſpel is truly preached; for though D he cannot (as he deſires) corrupt religion in the mouthes of the Teachers; yet he weakens it greatly in the hearts of men, both Teachers and hearers, cauſing them ſo farre forth onely to receiue it, as it is ſutable to their nature & diſpoſition: but where it croſſeth their humors, there to leaue it. Is not this euident? for he that embraceth the truth with his heart, will frame his life according to it; but generally the entertainment of religion is only formall: for though men profeſſe it, yet they liue in their ſinnes, they make it to iumpe with their natural diſpoſition, hauing indeed a ſhew of godlines, but they wãt the power thereof; and ſo in them religion is vaine, Iam.1.26. Whereby we muſt be aduertiſed, to take heede of this policie of the deuill, and whereas he labours to transforme religion to mens diſpoſitions, we on the contrarie muſt

Formall profeſſion.

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deauour in all things to transforme our ſelues into religion, obeying *that forme of doctrine, whereunto we are deliuered*, Rom.6.17.

A propertie of a badde Teacher.

Secondly, in theſe Scribes and Phariſies we obſerue the propertie of a bad Teacher: namely, to transforme himſelfe and his doctrine, to the cuſtome and manners of the people, when as the people ſhould be transformed into his doctrine and practiſe, according to godlineſſe. Hereof the Lord admoniſheth *Ieremie*, [f] *Let them returne to thee, but returne not thou to them:* for it was the practiſe of the falſe prophets in his time, thus to [g] *ſtrengthen the hands of the wicked:* and it is a common fault in many Teachers, that they frame themſelues, both for doctrine and practiſe, to the cuſtome and manners of the people: but this is the deuills policie, whereby he ouerthroweth religion, and deſtroyeth mens ſoules.

f Ier.15.19.

g Ier.23.14.

## v.39. *But I ſay vnto you, reſiſt not euill: but whoſoeuer ſhall ſtrike thee on thy right cheeke, turne to him the other alſo.*

In this and the three next verſes, Chriſt confutes the falſe interpretation of this law. The ſumme of his anſwer ſtands in two points; the firſt is an inhibition, *reſiſt not euill*, which is explaned by three examples in the words following. The ſecond, is a commandement to requite good for euill, v.42.

Expoſition.

For the firſt, by *euill* is meant, the *iniurie or wrong* that is done to man; or more properly, *the euill* one, that is, the euill man that doth the wrong. *Reſiſt not*] that is, riſe not againſt the euill one, to requite like for like, according to the iniurie he hath done vnto thee: ſo much the *word* ſignifieth. Now Chriſt forbiddeth not reſiſting euill by a lawfull defence, but by way of priuate reuenge: for he ſpeaketh to his Diſciples, and to priuate men, ſaying, *I ſay vnto you which heare*, (as Saint *Luke* hath it, chap.6.27.) Yet further to cleare this interpretation, we muſt know, the Scripture mentioneth two kinds of reuenge, *Publike*, and *Priuate*. *Publike reuenge* is, when the Magiſtrate according to iuſtice, and the law of God, puniſheth an euill perſon, that wrongeth his brother. *Priuate reuenge* is, when thoſe that are no Magiſtrates, will reuenge themſelues on ſuch as doe them wrong. The *publike reuenge* is allowed by S. *Paul*, calling the *Magiſtrate*, [h] *Gods miniſter, for the executing of reuenge vpon euill doers*. *Priuate reuenge*, is forbidden by the ſame Apoſtle, [i] *Reuenge not thy ſelfe*. Now by this doctrine it is plaine, that our Sauiour Chriſt here forbidding reuenge, meaneth not publike, but *priuate reuenge*.

ἀντιστῆναι.

Reuenge twofold. 1. Publike. 2. Priuate.

h Rom.13.4.

i Rom.12.17.

The vſe. 1. Magiſtracie lawfull.

Firſt, here we ſee thoſe men confuted, who thinke it vnlawfull for a Chriſtian to be a Magiſtrate, to execute reuenge vpon malefactours by the ſword, or to make warre againſt the common enemies: theſe men are deceiued, by miſtaking this text, which forbiddeth onely priuate, and not publike reuenge. Secondly, here we ſee, that all priuate reuenge is flatly condemned, as a ſinne againſt the ſixt commandement. This point muſt be remembred, becauſe it is our naturall opinion, and our hearts deſire to requite like for like in priuate cauſes, when we are iniured.

2 Priuate reuenge vnlawfull.

Kinds of priuate reuẽge. 1. Inward. 2. Outward.

Now that we may ſee more into this ſinne, we are to knowe that priuate reuenge is twofolde, Inward, and Outward: *Inward priuate reuenge*, is a purpoſe in the heart, to doe a man an euill turne; this is commonly called the bearing of a grudge, and it is here condemned. *Outward reuenge*, is when the ſpite of the heart comes into action, either by word or deede: by word, when a man giues out threatning ſpeeches: as *that hee will ſit on his skirt*, or *be euen with him, if it lie in his lot*, and ſuch like; or vſeth curſing ſpeeches, as *a plague take thee, a murren or peſtilence light vpon thee:* or raileth or chideth, calling another *knaue, villaine, &c.* By deede and action men ſhew outward reuenge, when they be at a word and a blowe, vſing to fight and to ſtrike one another, by way of priuate reuenge. Hereto alſo we may referre an ordinarie bad practiſe of ſome Magiſtrates and Superiours, though (it may be) few thinke it to be a fault; to wit, when the Magiſtrate doth aggrauate the puniſhment vpon a malefactour, for ſome priuate grudge he beareth to him, for then he vſeth priuate reuenge: as alſo when Parents or Maſters correct their ſeruants and children in furie and rage; for though they be publike perſons in this regard, yet to giue correction in a chollericke moode, is to eaſe the heart by way of reuenge.

Vſe. 1.

Here then we muſt learne, that wee may not requite euill for euill, in thought, word or deede, to thoſe that doe vs wrong, any manner of way, but muſt rather ſuffer iniurie, and referre the reuenge vnto God that iudgeeth righteouſly. And becauſe this dutie goes againſt our naturall diſpoſition, I will vſe ſome reaſons to perſwade our hearts to yeeld vnto it: Firſt, the Apoſtle teacheth out of Deuteronomie, that [k] *vengeance is the Lords:* if then we ſhall priuately reuenge our ſelues, we rob God of his right, & ſo ſinne againſt the firſt commandement. Secondly, in the next words he addeth, *and I will repay ſaith the Lord:* where God takes vpon him to be our debter in the caſe of iniuſtice, and therefore when wee are wronged, wee muſt not be raſh to reuenge our ſelues, but muſt waite with patience vpon the Lord, laying downe our iniurie at his feete; for he will repaye in due time, to them that haue wronged vs. Thirdly, conſider the examples of worthy men in this caſe; for our Sauiour Chriſt neuer ſought reuenge, but bare *wrong patiently, cōmitting all to him that iudgeth righteouſly, lea-*

Reaſons againſt priuat reuenge. 1

k Rom.12.19.

2

3

*ning*

A *ning vs an example to doe likewiſe*, 1.Pet. 2.10. Yea, when he was cruelly & vniuſtly crucified, he *prayed for his perſecutors*, Luk.23.34. *Steuen* alſo *praied for them thet ſtoned him*, Act.7.16. and *Dauid*, though a King, would not ſuffer reuenge to be taken on *Shimei that curſed him*, 1. Sam. 19. 9,10. neither would he euer touch *Saul*, who ſought his life, though he had him [l] often in his hands: nay, [m] *his heart ſmote him, for cutting off the lappe of his coate*: ſo farre was he from ſeeking reuenge. 4 Fourthly, in the fifth petition wee pray, *Forgiue vs our ſinnes, as we forgiue our treſpaſſes*: but if wee carrie grudging in our hearts, wee praie God not to forgiue vs, but to condemne vs; B for we will not forgiue, but be reuenged on them that offende vs. Now this is a moſt fearefull caſe, that a man ſhould pray for vengeance vpon himſelfe. 5 Fiftly, it is not meete in common reaſon, that the ſame partie ſhould be the accuſer and the Iudge; and yet, if a man might reuenge himſelfe, this ſhould be ſo: and therefore, if we would be Chriſts Diſciples, we muſt arme our ſelues with patience, in ſuffering wrong, and referre reuenge to God that iudgeth righteouſly.

Yet ſome will ſay, If we alwaies put vp and ſuffer wrong, we ſhall neuer be at quiet, but ſtill be abuſed. *Anſwer*. Though in our owne perſon we may not reueng our ſelues, yet we may craue the helpe of the Magiſtrate, either for the preuenting, or for the puniſhment of wrong done vnto vs; for the Magiſtrate is Gods Liuetenant, to releeue the oppreſſed, and C to execute vengeance on malefactours: thus did [n] *Paul ſend to the chiefe Captaine*, to preuent a conſpiracie that the Iewes intended againſt him, and [o] *appealed to Ceſar*, to auoyde the danger of the Iewes at Ieruſalem: and yet when wrong is done vnto vs, wee muſt beare it patiently, without ſeeking priuate Reuenge, although the wrong were doubled or trebled vpon vs.

Wrong doing the propertie of an euill man.

Thirdly, our Sauiour Chriſt here calling the wrong doer *an euill one*, giueth vs to vnderſtand, that it is the propertie of an euill man to doe wrong vnto others; and this title is giuen to the wrong doer, to teach vs, that we muſt ſuffer wrong patiently, though hee bee an euill D man that offereth it vnto vs. It is the propertie of a good man to doe good continually, but to doe wrong is the marke of an euill man, who herein is like the deuill: which muſt teach vs not to doe wrong to any one, in his bodie, goods, or name, either by word or deede; but rather applie our ſelues to doe all the good we can, to euery one within the compaſſe of our calling. Hereby wee ſhall ſee what our eſtate is, for if in our callings wee ſet our ſelues to hurt others, either by word or deede, wee are in the ſight of God euill men: ſuch are our vſurers, and extortioners, and all thoſe that vſe fraud and deceite in their callings. But if wee would ſhewe our ſelues to be good men, approoued of God in Chriſt, then we muſt referre our bodies and ſoules, and all that we haue, to the good of others. Although men by nature be like to [p] *ſauage beaſts, as Lyons, Woolues, Cockatrices, &c.* whoſe propertie is, to deuoure and hurt other creatures; yet when it pleaſeth God to receiue them to mercie, and to place them in his kingdome, then they laie aſide their cruell nature, and liue peaceably one with another; for *in the Mountaine of Gods holineſſe, none ſhall hurt or deſtroy*, verſe.9. It is a prophecie of Chriſts kingdome, that therein *the ſword and ſpeare*, which be weapons of war, *ſhall be turned into ſcythes and mattocks*, which are inſtruments of common good in time of peace; whereby was ſignified, that when men are conuerted, and become true children vnto God, they laie aſide all malice, and giue themſelues to doe good, and become ſeruiceable vnto all for the good of all. This was notably verefied in *Paul*, who of a [q] *perſecuter became a preacher*: yea, [r] *he became all things to all men, that by all meanes hee might win ſome*. And thus doing, we are like to our heauenly father, who doth good to all; but if we giue our ſelues to wrong doing, we are euill ones, and herein like to the deuill himſelfe.

Of lawfull reuenge.

Fourthly, Chriſt here forbidding priuate reuenge, which is vnlawfull, doth hereby eſtabliſh that reuenge, which is lawfull & iuſt. Now *lawfull reuenge* (to ſpeake ſomewhat hereof) *is the worke of a iuſt and lawfull power, requiting euill for euill*. This iuſt reuenge is two-fold, *Diuine*, and *Humane*;

1. Diuine.

*Diuine reuenge*, is the worke of Gods abſolute power, taking vengeance vpon offenders: of the lawfulneſſe of this reuenge in God, there is no queſtion; onely this we muſt remember, that God executes this vengeance daiely, in the manifold miſeries of this life, and likewiſe in the iuſt condemnation of the impenitent after death. Indeede as a father he chaſteneth his Church and children, for vengeance in Chriſt becomes nurturement; but as a ſeuere iudge he plagues the wicked, powring vengeance on them, both temporall and eternall.

2. Humane.

*Humane reuenge* is the ordinance of God, whereby men beeing thereunto called by God, doe execute vengeance in the name of God; & it is twofold, extraordinary, or ordinarie:

Extraordinarie.

*Extraordinarie*, when men are extraordinarily ſtirred vp by the ſpirit of God, to execute vengeance vpon offenders, in the name of God. Thus [ſ] *Phinehas ſlew Zimri and Coſbie*: & thus many of the Iudges of Iſrael, eſpecially [t] *Ehud and* [u] *Sampſon*, tooke reuenge vpon the enemies of Gods people: thus *Elias the Prophet ſlew Baals prieſts*, 1. King.18.40. and *deſtroyed the two Captaines and their fifties, with fire from heauen*, 2.King. 1.10.12. thus [x] *Peter killed Ananias and Saphira*: and *Paul ſtrooke* [y] *Elimas with blindneſſe*. This kind of reuenge is now rare, for we are not to looke for extraordinarie inſtincts: we know Chriſt rebuked his [z] *Diſciples* for ſeeking to execute this extraordinarie reuenge

[l] 1.Sam.24. 5,6.

[m] chap.26. 9,10.

[n] Act.23.17.

[o] Act.25.10.

[p] Iſa.11.6,7.

[q] Act.9.21.

[r] 1.Cor.9.22

[ſ] Numb 25. 7,8,9.

[t] Iud.3 27.

[u] Iud.14 19. & ch.15. &c.

[x] Act.5.

[y] Act. 13.10.

[z] Luk.9.54. 55.

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A vpon the Samaritans; and therefore when we haue a conceit hereof in our ſelues, wee may iuſtly ſuſpect what ſpirit it is that mooueth vs.

Ordinarie.

*Ordinarie reuenge*, is that which men ordinarily put in execution, in the Church and common wealth, according to Gods will, beeing thereto called by God: and it is two-fold, Leſſer, or Soueraigne. *Leſſer reuenge*, is the inflicting of lawfull correction vpon offenders, in word or deede, not reaching to the caſe of life and death: this kinde of reuenge is committed to parents ouer their children, and Maſters ouer their ſeruants, to ſchoolemaſters ouer their ſchollers, and Tutors ouer their pupils. *Soueraigne reuenge*, is that whereby the Magiſtrat B may lawfully puniſh men according to their offences, in bodie, goods, or life it ſelfe; this I call ſoueraigne, not ſimply, but becauſe it is the higheſt that agreeth vnto man, beeing of life and death. This reuenge is executed partly in peace, and partly in warre: In peace, by the confiſcation of goods, by impriſonment, baniſhment, and (if the offence deſerue it) by taking away of life, for the good of the ſtate publike. In time of warre, when as (not for euery caſe) but for the iuſt repelling or requiting of wrongs, warre is made againſt the enemies of the ſtate. Now though it belong to the Magiſtrate onely, to execute publike reuenge, yet euery priuate man may haue the benefit hereof, and may vpon iuſt cauſes vſe the Magiſtrates helpe for his reuenge: as firſt, if his cauſe be waightie wherein he is wronged: 2. if it be C neceſſarie: and 3. if it be for his iuſt defence, for the common good, and the puniſhment of the offender; and the Magiſtrate in theſe caſes may lawfully, nay he muſt put in execution reuenge for priuat men: for without this, neither church, nor common wealth, nor any ſocietie could ſtand.

Wherein we may ſeek to the Magiſtrate for reuenge.

Thus we ſee what iuſt reuenge is: now conſidering it is the ordinance of God, this muſt admoniſh vs to eſchewe all outward offences, that we may ſo eſcape the iuſt reuenge of the Magiſtrate: and alſo to make conſcience of all ſinnes, that ſo we may auoide the vengeance of God. And thus much of the generall rule.

Now becauſe this generall rule might ſeeme to be hard, therefore Chriſt explanes the ſame D in 3. particular examples, wherein he ſhewes how men are to behaue themſelues when they are wronged. The firſt example is in theſe words, *Whoſoeuer ſhall ſmite thee on the right cheeke, turne to him the other alſo* vnder which, are comprehended all iniuries done to mens bodies, not onely by blowes and words, but alſo in the contempt of their perſons, ſignified by ſtriking on the right cheeke: for vſually men ſtrike with the right hand, which directly ſhould light on the left cheeke, and if the right cheek be ſmitten, it is commonly with the back of the hād, which is a blow with cōtēpt: now, ſay a man is abuſed in his bodie, euen by blows of contempt, yet he muſt not reuenge himſelfe, but *turne the other cheeke alſo*:] which words muſt not ſimply be vnderſtood, but by compariſon, thus; *rather then thou reuenge thy ſelfe, and reſiſt the euill one that hath ſtricken thee on the right cheeke, turne to him the other*: for this particular example comprehendeth in it the generall rule of not reſiſting euill by priuate reuenge: and that it may not ſimply be taken may hereby appeare: firſt, becauſe Chriſt ſhould then command the ſufferer to giue further occaſion of wrong doing to the euill man, which is not his meaning: againe, Chriſt himſelfe who gaue this rule, did not ſo practiſe it, when he was ſmitten by the ſeruant of the high Prieſt, Ioh. 18.22,23.

1. Example of ſuffering wrong.

The vſe. Chalenging the field vnlawfull.

Firſt, by this example Chriſt condemneth the common practiſe of chalenging the field for perſonall wrongs, & of taking that chalenge when it is giuen; as alſo the fighting the ſingle combate: for Chriſt teacheth, that a man muſt take many wrongs, before he ſeeke to reuenge himſelfe by any ſuch courſe. If it be ſaid, it is a diſgrace to refuſe a chalenge; we muſt know, that true grace and credit ſtandeth in yeilding obedience vnto God, and not in ſinning againſt him for the ſauing of our reputation with men.

Fighting, & quarrelling.

Secondly, the common practiſe of *fighting* and *quarrelling*, is here condemned: many hold it vnlawfull to giue the firſt blow, but yet if an other ſtrike them they thinke they may ſtrike againe: but this Chriſt here condemnes, and his owne example is againſt it: for when he was ſmitten before the high Prieſt, he [a] *ſmote not againe*: when *Paul* [b] was ſmitten, he onely defended himſelfe in word, but ſmote not againe. And Chriſt checketh *Peter* for taking the ſword, to reſiſt the officers that apprehended him in the garden; indeede he permitted his Diſciples to weare weapons, yet not for reuenge, but for their iuſt defence onely.

[a] Ioh.18.22, 23.
[b] Act.23.3.

Thirdly, Chriſt here condemneth their opinion, that make it a matter of praiſe for a man that he will not turne his face from a man. It is indeede the praiſe of the Magiſtrate to be couragious, and not to feare the face of man. But yet a priuate man, be he neuer ſo ſtrong, ought to turne his face from the aduerſarie, vnleſſe it be in the caſe of his neceſſary defence: for a man muſt ſuffer double or treble wrong, rather then reuenge himſelfe. If any ſhall thinke this to be a great diſgrace, ſtill he muſt remember, that our chiefeſt honour conſiſteth in approouing our ſelues vnto God, by obeying his will, who here commandeth vs rather to turne our backes and flie, then to reſiſt in our owne reuenge.

What a man may doe, being vnlawfully aſſaulted.

*Queſtion*. But what if a man be aſſaulted, either on the high way, or in his houſe, may hee not then reſiſt to ſaue his life, & his goods? *Anſwer*. In ſuch a caſe he may doe two things: Firſt, he may to the vttermoſt of his power, defend himſelfe and his goods; for the Text ſpeaketh not againſt defence, but againſt reuēge. Secondly, if a man can ſee no way to eſcape, either by flight, or calling for helpe of the Magiſtrate, then he is to ſtand ſo farre in his owne defence, that hee is rather to kill then be killed: for in this caſe, God puts the ſword into a priuate mans hand, and makes him a Magiſtrate, to execute reuenge vpon his aduerſarie: and thus might a man lawfully *kill a theefe in the night without the guilt of blood*, Exod. 22. 2.

Priuate mens dutie towards Tyrants.

Fourthly, hence obſerue, that no priuate man may lawfully kill a Prince, though he ſhould tyrannically deſtroy both Church and common wealth; for this Rule muſt ſquare the actions of priuate men, they muſt rather beare double and treble wrong, then by way of priuate reuenge reſiſt the euill one. The reuenge of euill Magiſtrates muſt be referred to God, to whom it iuſtly belongeth, as *Dauid* did, 1. Sam. 26. 10. and Pſal. 43. 1.

Quarrelling notes an euill perſon.

Laſtly, in this firſt example of particular iniurie, we may ſee one propertie of an euill man; namely, to be giuen to fighting, quarrelling, and contending: ſuch a one may think himſelf a goodly fellow, but yet he that vſeth his ſtrength to ordinarie quarrelling, and wrong doing to others, is here made an euill one, by the ſentence of our Sauiour Chriſt: and therefore ſuch as excell in ſtrength, if they would be approoued of Chriſt, muſt make conſcience of quarrelling and fighting, and offer violence to no man.

### v. 40. *And if any man will ſue thee at the law, and take away thy coat, let him haue thy cloake alſo.*

2. Example of ſuffering wrong.

Here Chriſt propounds the ſecond example of wrong done vnto men, wherein he forbids the party wronged to reuenge himſelfe: to wit, being iniured in his goods, either priuatly, or vnder colour of law, for both theſe may here well be vnderſtood. By *coate* properly is meant *the inner garment*; and by *cloake* the outward: but here the words are not ſo ſtrictly to be taken, but indifferently for any diuers garments; for in *Luke* they are thus ſet downe, *And him that would take away thy cloake, forbid not to take thy coate alſo*. And Chriſt meaning is this; If one vniuſtly contend with thee, to take from thee one garment, let him haue another alſo, whether coate, or cloake, or ſuch like thing. And yet this commandement is not ſimply, but comparatiuely to bee vnderſtood; to wit, rather then a man ſhould ſeeke priuate reuenge, he muſt not onely ſuffer the loſſe of one garmẽt but of moe, and ſo of other temporall goods.

1 Contentious lawing, not Chriſtian-like.

Out of this example, wee may learne theſe Inſtructions; Firſt, that Chriſtians muſt be quiet and patient, and not giuen to contend, whether it be priuately, or openly by ſuite at the law. This contention *Paul* reprooued in the Corinthians, 1.Cor.3.3. and chargeth the Philippians *that nothing be done among them by contention*, Phil.2.2. which is a notable rule: for thogh men be at difference, yet there ought to be no contentions either in word or deede, all things ought to be done in loue, & ſo ſtrife ſhall ceaſe: that wrangling ſpirit is not of God, whereby men ſtriue to put downe others in words: when a man hath ſpoken his minde, hee ought to ceaſe, for multiplying of words is againſt Chriſtian ciuilitie, and euery where condemned in the holy Scripture.

2 Common vſe of lawing nought.

Secondly, here is condemned, not the lawfull, but the common vſe of lawing, whereby men for euery trifle will trouble the Courts. This argues a contentious ſpirit, and a minde that is giuen to reuenge, which beſeemeth not Chriſtians, as *Paul* ſheweth, 1.Cor.6.1,2,5,6. and yet it is the common practiſe in theſe our daies, from whence come ſuch vnchriſtian ſpeeches as this, *I will be reuenged on him, or elſe I will ſpend all that I haue*. But the truth is, that rather then a man ſhould goe thus to law, hee ought to ſuffer a double and treble loſſe.

3

Thirdly, here Chriſt teacheth, that in all our dealings we muſt haue a principall regard vnto charitie, and rather ſeeke to maintaine this grace in our hearts then our outward worldly goods.

4 How we ought to eſteeme of peace.

Fourthly, we are here taught to preferre our owne peace and quietneſſe, before our temporall goods; yet not ſimply, but in this reſpect, that hereby wee may haue fitter time with quietneſſe to imploy our ſelues in the worſhip of God, and to edifie our ſelues in holineſſe and pietie: this dutie concerneth them eſpecially, which haue much dealing in the world, and thereupon many occaſions of anger & vexation, for ſuch vnruly paſſions make a man vnfit for Gods ſeruice; it is the meeke and lowly heart that receiues the bleſſing from the Lord, Matt. 11.29.

5 Wrong doing a note of an euill perſon.

Laſtly, in this example is ſet downe vnto vs, *a ſecond propertie of euill men*; namely, to be giuen to wrong their brethren in their goods, either priuately, or vnder colour of law; ſuch a one was *Zacheus* before his calling, when he gathered tribute and cuſtome for the Romane Emperour, he vſed [a] *forged cauillation*, for his owne gaine: and theſe our daies abound with thoſe that enrich themſelues by pilling and polling of their brethren; but all ſuch are vniuſt & euill perſons, by the iudgement of our Sauiour Chriſt.

[a] Luk.19.8.

### verſe 41. *And whoſoeuer will compell thee to goe a mile, goe with him twaine.*

3. Example.

Here Chriſt propounds the third example of wrong doing, by Superiours towards their inferiours, wherein the partie wronged is likewiſe forbidden to make reſiſtance by way of priuate reuenge. For the vnderſtanding whereof, wee muſt know, that as in this our common wealth

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A we haue *Poſt-maſters*, ſo in other countries, eſpecially in *Perſia*, there were like officers who by authoritie from their Kings or Emperours, might take mens cattel, nay men themſelues, and vſe them for trauell and carriage, at their pleaſure: and it is like, the Iewes had got this cuſtome among them after their captiuitie, as may in part appeare, by their [b] *compelling Simon of Syrene to beare Chriſts croſſe when they met him.* Now Chriſt ſpeakes here of the abuſe of this authoritie; ſaying, *That if a man compell thee wrongfully, vnder colour of the Magiſtrates authoritie, to goe with him one mile, goe with him twaine:* that is, rather then by reſiſting thou ſhouldeſt reuenge thy ſelfe, goe with him two miles: whence hee giues to all inferiours a commandement, to beare patiently the wrongs that are done vnto them by their Superiours, & rather to ſuffer a double wrong, then ſeeke to reuenge themſelues by priuate reſiſtance.

Practiſes of impatience in inferiours.

Here then we ſee a iuſt ground of reproofe of inferiours for ſundrie practiſes of impatience towards their ſuperiours; as 1 firſt, when a man is attached by an Officer, to make violent reſiſtance. This practiſe ſwarueth from the Rule of Chriſt, for ſay thou art attached wrongfully, yet thou oughteſt to acknowledge Gods ordinance in Magiſtracie, and to obey the ſame, without offering priuate reuenge. 2 Secondly, it often falls out, that Land-lords, and men of wealth, oppreſſe the poore, by incloſing of common lands, and ſuch like; now hereupon the poorer ſort vſe to raile againſt them, and to curſe them: but this practiſe is alſo here forbidden by our Sauiour Chriſt; for albeit the rich men ſin grieuouſly in oppreſſing the poore, yet the poore muſt ſuffer rather a double or treble wrong, then by curſing ſpeeches ſeeke priuate reuenge.

A note of euill ſuperiours.

Againe, in this example we may ſee a third kinde of wicked men; to wit, all ſuch as beeing ſuperiours, doe wrong and violence to their inferiours, as cruell Magiſtrates, oppreſſing Land-lords, cauelling officers, vſurers, and ſuch like: theſe are here called *euill ones* by our Sauiour Chriſt, and therefore they muſt learne to ſhew mercie, and leaue off wrong and violence, if they looke to eſcape to be iudged as euill ones at the laſt day.

Chriſtianitie a ſtate of ſuffering.

Thus we ſee the three particular examples of wrongs, wherein men may not reuenge themſelues priuatly. Now from them all ioyntly conſidered, we may note two points; Firſt, that the calling of a Chriſtian is a ſtate of ſuffering, 1. Pet.2.20,21. *If ye take it patiently when yee ſuffer wrong for well-doing, this is praiſe worthie, for yee are hereunto called:* and therefore if we would declare our ſelues to bee the true mẽbers of Chriſt, we muſt ſhew forth patience in bearing wrongs, without ſeeking reuenge. This was Chriſts leſſon to his Diſciples, for hauing tolde them of afflictions to come, he bids them to [c] *poſſeſſe their ſoules with patience:* ſo when the ſpirit of God ſets downe the afflictions of the Church, he addes this as an *Item*, [d] *here is the patience of the Saints.* We therefore muſt labour to repell all malice and rancour when we ſuffer vniuſtly, remembring this rule of Chriſt, that rather then we offer priuate reuenge, we muſt ſuffer the doubling and trebling of the wrong. It is true indeed, this is hard for fleſh and blood to doe; but if we be but fleſh, that is, naturall men, why doe wee profeſſe our ſelues to be chriſtians? for *he that hath not the ſpirit of God, is none of his*, Rom.8.9. And if we be in the ſpirit, wee muſt obey the motions thereof, and learne of Chriſt who was meeke and humble, and following B him we ſhall finde reſt for our ſoules.

Secondly, when Chriſt ſets down theſe three examples of ſuffering wrong, he applies himſelfe to the preſent outward eſtate of the Iewes, which was this; For one man to ſuffer wrong of another in his bodie, and in his goods, and yet to reſt contented, without releife or amends: Now the cauſe of this their miſerable condition, was their ſeruitude to the Romane Emperour, who a little before Chriſts comming, had remooued the Scepter from Iuda, and made Iuda a Prouince tributarie vnto Rome, ſo as they were ruled not by a prince of their owne, but by a forraine enemies Deputies.

Forraine regiment a grieuous thing.

In this eſtate we may ſee the miſerable condition of any people that are in bondage to a forraine enemie, their liues are euery way miſerable; for beſides their perſonall bondage, they are conſtrained to ſuffer loſſes and wrongs, in goods, in their names, without all remedie or C reliefe. The conſideration hereof muſt teach vs, Firſt to be heartily thankefull vnto God, for the happie outward peace, which with the Goſpel of Gods grace we now enioy vnder our Soueraigne, beeing free from ſubiection vnto any forraine power. Secondly, to praie earneſtly vnto the Lord, for the good eſtate, life, and health of our Prince, by whom vnder God, we enioy ſuch ioy and proſperitie; as alſo for the continuance of Gods holy hand of protection to preſerue the whole land againſt all forraine power whatſoeuer. Thirdly, to repent vnfainedly of all our ſinns, that ſo we turning vnto God from them, he may continue vnto vs thoſe happie daies of peace, wherein we haue freedome D from ſubiection to forraine tyranie: for our ſinnes are our greateſt foes, they lay open the ports of our lands, and the gates of our cities to the ſpoyling enemie; they will pull downe our ſtrong walls, and take away the ſtrength of our armed men: no enemies can doe vs ſo much harmẽ as our owne ſinnes: and therefore we muſt humble our ſelues for them, and if we haue not repented, now we muſt beginne; and if we haue begunne, we muſt proceede and renew the ſame more and more. If we had felt the miſerie of ſubiection to forraine power, as theſe Iewes now did, it would touch vs: and therefore before theſe euills come vpon vs, let vs meete our God by true repentance, that ſo

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[b] Mat.27.32

[c] Luk.21.19.

[d] Rev.13.10. and 14.12.

he may keepe from vs this fierce wrath.

## v.42. Giue to him that aſketh: and from him that would borrow of thee, turne not away.

Doe good for euill.

Chriſt hauing forbidden priuate reuenge, doth here command the requital of good for euill; in two particular examples of well-doing, taken from giuing and lending: by both which, though not expreſſely, yet in ſenſe and meaning Chriſt would teach his hearers thus much; *Let the man be what he will, doe thou good vnto him for euill.*

For the firſt, *Giue to him that aſketh, &c.* Theſe words muſt not be taken ſimply, but in this ſenſe: *Giue vnto him that aſketh on a iuſt cauſe beeing poore, though he cannot requite thee again*, nay, though he had don thee wrong, & were thine enemie. This expoſition is plaine, Luk.6. for hauing ſet downe his commandement for giuing, v.30. he renders this reaſon therof in effect; *becauſe they cannot requite thee againe*, v. 33. which plainely imports that it muſt be to the poore.

Almes-giuing a dutie.

Here now firſt obſerue, the forme of Chriſts words, they are commanding, *Giue to him, &c.* whence I gather that a man is bound in conſcience vpon the paine of death to giue Almes and releefe, Matth.25.41,42. Chriſt adiudgeth ſome to hell for the neglect of this dutie: now there could be no ſuch curſe, if there were no commandement that did bind their conſcience to doe that, for want whereof they are condemned. Againe, in the ſixt commandement, we are bound to doe all duties that may preſerue our neighbours life, of which ſort is giuing releefe vnto the poore, without which they cannot liue. If it be ſaide, that [a] *Daniel* made Almes deedes no commandement, but a matter of counſell vnto *Nebuchadnezzar*: I anſwer, that things commaunded may be propounded by way of counſell: ſo doth Chriſt to the Church of Laodicea, [b] *I counſell thee to buie of me gold, &c.* Againe, Daniel vſed this forme of ſpeech to the King, *Let my counſell be pretious vnto thee*: not becauſe it was no commandement, but becauſe he would ſo temper his ſpeech, that it might better take place in the ſtout heart of this proud king. And when as *Paul* (2.Cor.8.8) ſpeaking of Almes ſaith, *he ſpeaketh not by commandement*, it is to be vnderſtood not ſimply of Almes-giuing, but of the meaſure thereof, as the former verſe doth plainely ſhew.

a Dan.4.24.

b Rev.3.18.

Vſe. 1. We may not doe with our owne what we will.

Here then wee ſee thoſe men confuted which ſay, they may doe with their owne what they will: this is not ſo, for mens goods are not their owne ſimply, but Gods alſo; and they indeede are but the Lords ſtewards to diſpoſe of them as he cōmands: now his wil is, that part therof ſhould be giuē to them which want.

Parcimonie condemned.

Secondly, wee ſee here alſo that thoſe men ſinne grieuouſly who are ſo couetous, that they will giue nothing to the poore: ſell they will, and lend alſo, vpon a good pawne, for their owne aduantage: but by free gift they will part with nothing. Theſe are miſerable perſons, who doe what they can to condemne themſelues: for Gods commandement binds men in conſcience to giue vnto the poore, and that freely. Yet here we muſt know, that not onely they who giue freely doe a worke of mercie; but alſo they who lend and ſell, when as their lending and ſelling will as much profit the poore as giuing: this in effect is almes deedes here alſo commanded: and therefore Ioſeph is commended, not onely for giuing, but for ſelling corne to the Egyptians and others in the time of dearth.

Lending and ſelling may be works of mercie.

Thirdly, this beeing a commandement binding conſcience, muſt ſtirre vs vp to doe all good duties of releefe with cheerefulnes, that ſo meete and decent prouiſion for the poore may not onely be begunne, but alſo continued: for it is acceptable vnto God.

Negatiue precepts more forcible then affirmatiue.

A ſecond point here to be obſerued is, what kind of commandement this is: *Giue to him that aſketh*: Gods commandements be of two ſorts, Affirmatiue and Negatiue; and in the Morall law the one is alwaies comprehended in the other: now this commandement is affirmatiue, which muſt be noted, becauſe negatiue precepts lay a ſtraighter bonde vpon the conſcience then the affirmatiue: and therefore are the precepts of the Morall law for the moſt part propounded negatiuely: for the negatiue precept binds a man to obedience alwaies, and to all and euery time: as when God ſaith, *Thou ſhalt not kill*, a man is neuer exempted from obedience hereunto: but an affirmatiue commandement, though it bind alwaies, yet not to all times, as this of Chriſt for giuing almes, it bindes not all men, but onely thoſe that are inabled to giue; nor yet the rich to all times, but then onely when iuſt occaſion of giuing is offered: and the ſame may be ſaid of euery affirmatiue commandement, as of keeping an holy reſt vnto the Lord, it bindes a man for euer, but not at all times, onely for the ſeauenth day, and ſuch like.

Of Almes-giuing eight points.

Yet further to lay open this commandement touching Almes, we will herein handle eight points: I. who is to giue: II. what is to be giuen: III. to whome we muſt giue: IV. in what order: V. how much: VI. in what place: VII. at what time: VIII. in what manner we muſt giue.

I Who muſt giue.

For the firſt: the perſon that is to giue, is not euery one, but ſuch as God hath ſet apart for this dutie: for, Matth. 25.42,43. ſome are there made to receiue, as the *hungrie*, *thirſtie*, *naked*, *ſicke*, *&c.* and others are made fit to giue *clothing, foode, comfort*, and ſuch like. And S. *Iohn* telleth vs who is made fit to giue, namely, [c] *he that hath the goods of this world*: not onely he that hath abundance, but euen he that

c 1.Ioh.3.17

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A that hath but a ſmal portion of worldly goods: and therefore the theefe that ſtole for want, is *forbidden to ſteale, and commanded to labour,* [d] *that he may haue to giue to him that wanteth:* and the poore widow is commended of Chriſt, that [e] *of her penurie gaue to the treaſurie but two mites.* Now in a giuer there muſt be two things: firſt, a right vnto the goods he giueth: for a man may not giue that which is not his owne: ſecondly, a preſent full proprietie in the things he giueth, (vnleſſe it be in the caſe of neceſſitie: ) and by this are children and ſeruants excluded from giuing, vnleſſe they haue ſome things of their owne, or doe it by command.

d Eph.4.28.

e Luk.21.2,3

Properties in a giuer.

Of almes-giuing by a wife.

Auguſt. epiſt. 199.

B *Queſt.* Whether may the wife giue releefe vnto the poore, without her husbands conſent? An *auncient anſwer* is this, that many wiues in giuing are *Abigails* in regard of their husbands, who are like vnto *Nabal*; and therefore may giue: and yet ſome other auncient Diuines adde this, that the wife cannot giue, whereall conſent of her husband is wanting, becauſe both ſhee and all her poſſeſſions belong vnto him principally: yet here we are to know, that there is a double conſent of the husband, *expreſſed in open words*, whereupon there is no queſtion, but the wife may lawfully giue: and *ſecret*, which is threefold; firſt, when the husband doth not diſſent; ſecondly, when he giues conſent generally, as when he allowes her to giue, but names not any particular; thirdly, whē C the wife hath a probable coniecture and preſumption, that if her husband did know, he would allow of her giuing. And in theſe caſes of ſecret conſent, the wife may alſo giue: but if ſhee haue not his conſent any of theſe waies, ſhee may not lawfully giue, vnleſſe in theſe caſes: 1. that ſhee hath ſomething priuate of her owne, either by exception before, or by graunt after mariage: 2. that her giuing ſerues to preſerue the life or good eſtate of her husband and family, as *Abigails* did when ſhee gaue to Dauid: 3. that the neceſſitie of the receiuer requires preſent releefe, for extreame neceſſitie diſpenſeth with proprietie.

2. What is to be giuen.

*II. Point.* What is to be giuen? namely, *Almes.* Here two queſtions are to be skanned: I. D what is almes: II. whereof almes are to be raiſed. For the firſt, *Almes is a free gift, tending to preſerue the temporall life of our neighbour:*

Almes deſcribed.

1 firſt, I call it *a gift*, vnderſtanding it largely, becauſe forgiuing to them that are not able to pay, is an almes deede. 2 Secondly, I ſay *free*, to diſtinguiſh it from ſubſidies to Princes, and Tenthes-giuing for the ſtipend of the Miniſter, and ſuch like. Theſe are gifts but no free gifts: for the people receiue protection from the Magiſtrate for their ſubſidies, and inſtruction from the Miniſter for their Tenths. 3 Thirdly, I ſay, the ende of Almes is *to preſerue temporall life*; to diſtinguiſh it from ſpirituall gifts, which concerne the ſoule: the Papiſts make all workes of mercie whether they concerne the bodie or ſoule, to be almes; but almes properly, are A gifts that tende to preſerue this naturall temporall life.

Whereof muſt almes be raiſed.

*II. Queſtion. Whereof are almes to be raiſed? Anſ.* 1 Firſt, of our owne goods: for a man ought not to giue that which is an other mans: and therefore thoſe that owe more then they are worth, cannot giue almes, but are rather fit to receiue, for all that they haue in right and conſcience belongs to ſome others. 2 Secondly, *our Almes muſt be of our firſt fruits:* things holeſome and good, and ſuch as are fit for the perſon releeued. They muſt not be the refuſe of our goods, which we know not elſe what to doe with: Nehem. 8. 10. *Part of the fatte, and* B *of the ſweete muſt be ſent to them, for whom none is prouided.* 3 Thirdly, Almes muſt be of *goods lawfully gotten:* for euill gotten goods muſt be reſtored, either to the owner (if he be knowne) or to ſome of his kinred, or to the Magiſtrate: which ſhewes, that the Vſurer ought rather to reſtore, then to giue almes of his gaine for vſurie. 4 Fourthly, our Almes muſt be giuen of our own, with *difference & diſcretion:* euery mans goods for the moſt part may be diſtinguiſhed into foure degrees: 1 firſt, ſome are neceſſarie to preſerue life, without which a man and his family cannot liue: 2 ſecondly, ſome are neceſſary to a mans eſtate, as thoſe goods by which a man putteth in practiſe the duties of his calling, ſuch are bookes vnto the Student, C and tooles vnto the trades man: 3 a third ſort are ſuch, as are requiſite for the decencie of a mans eſtate, and ſuch are thoſe that make a man walke in his calling with comfort, eaſe, profit, and delight: 4 the fourth ſort of goods are ſuperfluous; that is, all that portion which a man may want, and yet haue things neceſſarie for this life, and eſtate, and for the decencie thereof: theſe two laſt degrees are in Scripture called abundance. And anſwerably, there are two degrees of pouertie: the firſt, is *common want*, when a man can liue without receiuing Almes, but yet very hardly: the ſecond is, *extreame want*, when a man without releefe cannot poſſibly maintaine life: now in common want we muſt giue of our abundance; that is, both of D our ſuperfluitie, as alſo of our riches that ſerue for decencie: Luk. 3. 11. *He which hath two coates, let him part with him that hath none:* now he that hath two coats, is not he that hath a coate and a cloake, for ſo had [g] *Paul*, and yet retained them both lawfully for his vſe: but Chriſts meaning is, that he which hath things neceſſarie, and beſides ſome thing ouer, ſeruing for decencie and ſuperfluitie, muſt giue thereof to him that lacketh. And in extreame neceſſitie, he muſt giue of thoſe goods which pertaine neceſſarily to his life and eſtate: for our neighbours life muſt be preferred before our owne temporall goods, and outward eſtate: [h] *Paul* teſtifieth of the *Macedonians, that in the extreame neceſſitie of the Saints, they gaue to their power, yea and beyond their power:* vpon this ground the Chriſtians in the primitiue

Prov 3.9.

Temporall goods diſtinguiſhed.

2. Degrees of pouertie.

g 2.Tim.4.13.

h 2.Cor.8.3.

mitiue

A mitiue Church, [i] *ſold their poſſeſſions for the releeuing of the poore brethren in extreame want:* rather diminiſhing their own temporall eſtate, then ſuffering the poore to want that were in extreame neceſſitie. This Rule ought alwaies to be regarded and practiſed, eſpecially in times of want: as for thoſe that make aduantage of a dearth, and enrich themſelues by Gods iudgement on the poore, they are moſt miſerable and wretched people, quite void of euery ſparke of that gratious diſpoſition which was in Chriſt, who beeing *rich*, euen king of heauen & earth, [k] *made himſelfe poore, that through his pouertie, he might make others rich.* It is the will of God, that we ſhould beare one an others burdens, B and helpe to lift vp the poore that are preſſed downe with the iudgement of God; which we ſhall doe, when we giue not onely of our abundance in common want, but euen of our neceſſaries in the extreame want of the poore.

i Act.4.34.
k 2.Cor.8.9.

To whome we muſt giue.

*III. Point.* To whome muſt we giue? *Anſ.* To the poore: this needs no proofe: yet in theſe poore two things are required. Firſt, they muſt be truly poore: that is, ſuch as are indeede either in common or extreame want: and of ſuch S. *Iohn* ſaith, [l] *If any haue this worlds good, and ſeeth his brother haue neede, if he ſhut vp his compaſſion from him, how dwelleth the loue of God in him?* Secondly, they muſt be ſuch as can not helpe themſelues, Levit. 25.35. *If thy brother be impoueriſhed, and haue a trembling hand, thou ſhalt releeue him:* the man of *a trembling hand*, is one that is not able to maintaine himſelfe: of this ſort are Orphans, widowes, the aC ged, ſicke, blind, lame, maymed in ſeruice, and ſuch like, all theſe muſt be releeued. But the caſe ſtands otherwiſe with that kinde of poore, which we call *luſtie beggers*, who are able to prouide for themſelues, if they would take paines: S. *Pauls* rule belongs to them, [m] *If they will not worke, they muſt not eate:* that is, they muſt not be maintained on the Almes of the Church. *Queſt.* 1. What muſt ſuch luſtie poore doe? *Anſ.* They muſt be imploied in ſome lawfull calling, wherein they may labour to get their owne bread, and not eate the common foode of thoſe that are poore indeede. For the Church and Common-wealth are as a mans bodie, wherein euery member hath his D ſeuerall office, for the good of the whole bodie: and indeede euery man ſhould haue not onely a generall calling of a Chriſtian, but a particular calling alſo, wherein he muſt imploy himſelfe for the common good: it is againſt the word of God, and the light of nature, that any ſhould liue hauing nothing to doe. *Adam* in his innocencie was inioyned to worke in the garden; and our [n] *Sauiour Chriſt* before his baptiſme, liued vnder his father in a particular calling, till he was thirtie yeares old; whoſe examples we muſt follow. *Queſt.* 2. What is our dutie towards theſe luſtie beggers? *Anſ.* From [o] *Pauls* rule we may gather, that we muſt not ordinarily and of cuſtome releeue them: indeede vpon preſent neceſſitie they are to be releeued, but yet with this aduertiſment, that they looke not for it againe, but that they prouide for themſelues by labouring in ſome lawfull calling: for this common releeuing at mens doores, makes ſo many idle vagabonds and rogues as there are.

l 1.Ioh.3.17.
Of giuing to luſtie beggers.
m 2.Theſſ.3.10.
n Luk.2.51. with Mark. 6.3.
o 2.Theſſ.3.10.

The order of giuing almes.

*IV. Point.* In what order muſt we giue our Almes for diſtinction of perſons? *Anſ.* Touching order in releeuing, the holy Ghoſt hath laid downe three Rules: Firſt, by S. *Paul*, [p] *He that prouideth not for his owne, and namely for them of his houſhold, is worſe then an infidell:* whence this order may be obſerued, that I. a man muſt giue to them that be of his owne houſhold and family: II. to his owne blood, kinred, and alliance: III. vnto ſtrangers. The ſecond Rule is this: Gal.6.10. *Doe good vnto all, but ſpecially to the houſhold of faith:* firſt, *beleeuers* muſt be releeued, and then all others, good or badde. The third Rule is giuen by Moſes, Deut. 15.10. *We muſt firſt releeue our owne poore*, that is, ſuch as liue among vs, *and then giue vnto ſtrangers*, if our abilitie will affoard, and their neceſſitie doe require.

I. Rule.
p 1.Tim.5.8.
II. Rule.
III. Rule.

Of the quantitie of our Almes.

*V. Point.* How much muſt we giue? Touching the meaſure of our Almes, there is no particular commandement in Scripture: but yet theſe generall Rules may thence be gathered. Firſt, that *a man is not bound to giue all that he hath:* Prov. 5.15, 16. *Drinke the waters of thine owne ciſterne, and flowing ſtreames out of the middeſt of thine owne well: let thy fountaines diſperſe themſelues abroad:* where vnder an allegorie borrowed from waters, the holy Ghoſt directeth a man, for the diſpoſing of his riches; namely, comfortably to enioy his owne goods, and yet to beſtow ſome part thereof on them that want: &, Luk.3.11. *Let him that hath two coates giue* (not both) *but one to him that wanteth:* where we ſee thẽ iuſtly rebuked, that in prodigalitie doe riotouſly lauiſh & ſpend all that they haue: for if a man may not giue all, much leſſe may he ſpend all wilfully. *II. Rule.* 2.Cor.8.13. *A man muſt not ſo giue to others, that he himſelfe be grieued, and they be eaſed altogether.* *III. Rule.* Almes muſt be according to the giuers abilitie, and withall anſwerable to the neceſſitie of the poore, whether in food, rayment, or harbour: ſo *Paul* ſaith, ſpeaking of common releefe, [q] *The miniſtration of this ſeruice ſupplieth the neceſſitie of the Saints:* and S. *Iames* requires, that in releefe ſuch things be giuen [r] *as be needefull to the bodie:* and Deut. 15.8. *If thy brother be poore, thou ſhalt open thy hand vnto him, and lend him ſufficient for his neede which he hath.*

1. Rule.
2. Rule.
3. Rule.
q 2.Cor.9.12.
r Iam.2 16.

The place of Almes.

*VI. Point.* In what *place* muſt Almes be giuen? Touching the place we muſt know this; that it is a diſorder not beſeeming Gods Church, to giue releefe to wandring beggers at our dores: this may appeare by theſe reaſons: I. It is Gods commandement, [ſ] *that among his people there ſhould be no ſuch beggers:* if any

Releeuing wandring beggers a great diſorder.
Reaſons. 1.
ſ Deut 15.4.

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man aske, how the poore were then releeued? I anſwer, God tooke ſufficient order for their prouiſion: for firſt, the husbandman [t] *muſt not gather his grapes cleane, nor yet his corne field, but leaue the after-gathering and gleaning for the poore.* Secondly, beſides the [u] *yearely Tenthes for the Prieſts and Leuites,* euery [x] *three yeares tenthes were to be gathered and kept for the poore, and for ſtrangers.* Thirdly, euery ſeauenth yeare the land was to reſt, and all that it brought for that yeare, with the fruit of vineyards and oliues was for the poore. Exod. 23. 11. Againe, in the new Teſtament the *Apoſtles ordained,* that in euery Church there ſhould be [y] *Deacons;* that is, men of wiſdome and diſcretion, who were to gather for the poore, and likewiſe to diſpoſe of that which was giuen, according as euery man had neede: in which very order of prouiſion for the poore, the Lord forbids all wandring begging. 2 II. Theſe wandring beggers, are the ſhame and reproch of the people where they are ſuffered: for it argueth want of care of good order in gouernors, and want of mercie in the rich, that they gather all to themſelues, without regard how the poore ſhould liue. 3 III. In releeuing theſe wandring beggers, there is this double want in the giuer; he cannot tell what to giue, nor how much: becauſe he knowes not the ſtate of the partie that beggeth. Now in almes deeds there ought to be a double diſcretion: the giuer ought to know both his owne abilitie, and alſo the neceſſitie of the receiuers. 4 IV. Common releeuing at mens dores makes many beggers, and maintaines a wicked generation: for theſe wandring beggers are for the moſt part flat Atheiſts, regarding nothing but their bellie, ſeparating themſelues from all congregations: and from begging many fall to ſtealing; or els they take ſuch pleaſure therein that they will neuer leaue it, no not for a yearely rent. This is knowne to be true by experience. All which things duly conſidered, muſt mooue the Magiſtrates and euery other in their place, to ſee that better order be obſerued for the poore then doore-releeuing to all that come. And ſith good lawes are made in this behalfe, men ought in conſcience to ſee the ſame obſerued and kept: neither can any man without ſinne tranſgreſſe the ſame. Indeede if good order were not prouided for the poore, it were better to releeue them in their wādring courſe, then to ſuffer them to ſtarue: for ſo dealt Chriſt and his diſciples with the poore, when good order failed among the Iewes, they releeued them in the high waies and ſtreetes.

Time of almes giuing. Rules. 1.

*VII. Point.* At what time muſt Almes be giuen? *Anſ.* Hereof the Scripture ſpeaketh little, yet this may be gathered thence: Firſt, that releefe muſt be giuen when preſent occaſion requireth: therefore *Salomon* ſaith, [a] *Say not to thy neighbour, Goe and come againe to morrow, if thou now haue it.* 2 Secondly, that the Sabbath day is a fit time for the giuing of releefe for the poore: for the [b] *Apoſtle commanded the Corinthians,* that each one ſhould lay aſide vpon that day, according as God had proſpered him the weeke before, that which he would giue for the poore: where by the way, it may be obſerued, that daily giuing at mens doores was not allowed by the Apoſtles. Alſo touching Trades-men this may be added: from this, that the Apoſtle makes contribution for the poore *a Sabbath daies worke;* that whereas they vſe to imploy part of the Lords day, both morning and euening in ſeruing their cuſtomers for their owne priuate benefit, this can not be warranted: onely this they may doe; vpon the Sabbath they ſhould ſell vnto none, but to ſuch as buie of neceſſitie, and then they may not make a priuate gaine of their ſale, but muſt turne that worke to a worke of mercie for the poore, either ſelling without gaine if it be a poore bodie that buies; or giuing the gaine of that which they ſell to the rich, for the releefe of the poore. This indeed will hardly be obtained at trades-mens hands, but yet they muſt know, that the whole Sabbath day is the Lords, wherein he will be worſhipped with delight, neither ought men to doe therein their owne workes, nor ſeeke their owne wills, nor ſpeake their owne words. Iſa. 58. 13.

The manner of Almes-giuing.

*VIII. Point.* In what manner muſt Almes be giuen? *Anſw.* Hereof more is to be ſpoken in the chapter following: yet from this text theſe things may be obſerued: 1 Firſt, that Almes-giuing muſt be free; the giuer muſt neither looke for recompence at the hands of man, nor thinke to merit any thing thereby at the hands of God. That Popiſh conceit depriues a man of the true comfort of the ſpirit in this worke of mercie: none but Chriſt by his obedience could euer merit at Gods hands. 2 Secondly, our hearts in giuing muſt be touched with charitie, and the bowells of compaſſion; we muſt giue with cheerefulnes: for *without loue all that we giue is nothing,* 1. Cor. 13. 3. and, *the Lord loueth a cheerefull giuer,* 2. Cor. 9. 7. now if we conſider the poore as our owne fleſh, and ſee Gods image in them, this will mooue vs to pitie. 3 Thirdly, in the perſon of the poore we muſt conſider Chriſt Ieſus, and giue vnto them as we would giue vnto Chriſt. This will mooue vs to giue, & that cheerfully: for in the day of iudgement Chriſt wil make it knowne that he comes for releef to the rich in the perſon of the poore: to the mercileſſe he will ſay, [b] *In as much as ye did it not to them, ye did it not to me:* but to the mercifull thus, [c] *In as much as ye did it vnto one of the leaſt of theſe my brethren, ye haue done it vnto me.* 4 Fourthly, our almes muſt be giuen as a pledge of our thankfulnes vnto God for the bleſſings we enioy: for all we haue commeth from God, [d] *and of his hand it is, whatſoeuer we giue:* now he profeſſeth, that when men *doe good,* [e] *and diſtribute to the poore, he is well pleaſed with ſuch ſacrifices.*

Hauing ſeene what this dutie of Almes-gi-

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[t] Lev.19.9.

[u] Num.18.26

[x] Deut 14. 28,29.

[y] Act.6.3.

[a] Prov.3.28.

[b] 1.Cor.16. 2.

[b] Matth.25. 45.

[c] v.40.

[d] 1.Chr.29. 14.

[e] Heb.13.16

1 Motiues to Almes-giuing.

uing is, and how it muſt be performed; we muſt now ſtirre vp our ſelues to put the ſame in practiſe: and to mooue vs hereunto conſider the reaſons following. I. We all deſire to be counted righteous; now if we would be ſuch indeede, we muſt *viſit the fatherleſſe and widows*, we muſt *doe good, and giue almes to the poore: for this is pure religion and vndefiled before God*, as [f] *Iames* ſaith. To come to the Church and heare the word, and to receiue the Sacraments are good things; but without mercie to the poore they are not regarded, but hated of God, Iſa.1.13,14,15. II. If a man ſhould offer vnto vs a peece of ground to manure and till for our owne reaping, we would take it kindly and beſtow both paines and ſeede vpon it; behold the poore are ſent of God to the rich, as a peece of ground to be tilled, and when they giue to the poore, they ſowe vpon the ground: now as *Paul* ſaith in this caſe, [g] *looke as a man ſoweth, ſo ſhall he reape*: we therefore muſt ſow liberally, that we may alſo reape liberally. III. Prov.19.17. *He that hath mercie vpon the poore, lendeth vnto the Lord*: we would eaſily be mooued to lend, if we had an honeſt man to be ſuretie vnto vs, for returning of our owne with aduantage: well, the Lord offers himſelfe to the rich to be ſuretie for the poore; who then will feare to lend hauing ſo good a debter? IIII. If theſe promiſes will not mooue vs, let vs conſider the fearefull curſes threatned againſt the mercileſſe and hard hearted: for as *he that giueth to the poore ſhall not lacke, ſo he that hideth his eyes from them, ſhall haue many curſes*, Prov.28.27. *And he that ſtoppeth his eares at the crying of the poore, he ſhall crie and not be heard*: Prov.21.18. and the woefull ſentence of condemnation ſhall be pronounced vpon the wicked for the neglect of this dutie, Matth.25.41,42.

Proprietie of goods lawfull.

Further, from the words, *Giue to him that asketh*] we may learne, that it is the will of God, that among his people there ſhould be *a proprietie of goods*, and that all things ſhould not be common in that behalfe: for the Lord would haue ſome to haue to giue, and ſome to want that they might receiue; which would not be, if all things ſhould be common both for vſe and proprietie, as ſome haue fondly imagined. If any man thinke it was ſo in the primitiue Church, becauſe it is ſaid, [h] *they had all things common*, he is to know, that that communitie was in ſuch things onely, as men had then freely giuen for the common good. And yet euen then, none was compelled or bound in conſcience to giue all his ſubſtance in that ſort: for there [i] *Peter tells Ananias, that his poſſeſſion, while it remained vnſold, appertained to him, and after it was ſold, the price thereof was in his owne power to diſpoſe of as he would. Obiect.* 2. All things belong to beleeuers, as *Paul* ſaith, *All things are yours*, 1.Cor.3.21. & therefore they ought to be common. *Anſ.* The Apoſtle meaneth, that they had right in Chriſt to all A things, and did enioy them by hope; but yet the fruition of them in actuall proprietie, is not had before the day of iudgement.

Vowed pouertie vnlawfull.

Againe, if giuing to the poore be a dutie of euery one, whome God inables hereunto, then no man may voluntarily diſable himſelfe from it; whereupon the Popiſh practiſe of vndergoing voluntarie pouertie falls to the ground, as vnlawfull: for thereby they diſable themſelues vnto this dutie. Indeed the Papiſts make this *a ſtate of perfection*, but *Dauid* iudged begging to be a curſe, Pſal.109.10. els he would not haue ſpoken of freedome from beggerie as of a bleſſing, which he doth, Pſal.37.25. *I neuer ſaw the righteous forſaken, nor his ſeede begging*.

Rhem. on Matt.19.sect.9.
Bellarm. de Monach.l.2.c.20.

Gather-goods reprooued.

B Laſtly, in this commandement ſee the error of thoſe men, that giue themſelues wholly to gather riches to themſelues, beeing like to the moule which is alwaies digging in the earth: for God requires, that a man ſhould giue as wel as get, nay he muſt get to giue, & not to keepe: for God is more glorified by giuing, then by keeping: and herein his children reſemble their heauenly father, who receiueth nothing of any man, and yet *giueth liberally to euery one that asketh, without reproaching any*, Iam.1.5.

Of lending 3. points.

1 What lending is.

*And from him that would borrow of thee, turne not away.*] Theſe words containe Chriſts ſecond precept, touching requiting good for euill, taken from lending & borowing. To know the meaning of this Rule three points are to be handled: I. what it is to lend: II. to whom men muſt lend: III. in what manner. For the firſt, what lending is, is well knowne by common C experience. It is a ciuill contract or bargaine in which money, corne, or ſuch like goods, paſſe from man to man both in regard of vſe and title: yet ſo, as the borrower is bound in conſcience to returne the thing lent vnto him, or els that which in value is equall vnto it.

2 To whome we muſt lēd.

*II. Point.* To whome men muſt lend. This circumſtance is not here expreſſed by *Matthew*, but muſt be ſupplied out of *Luke*, chap. 6.34, 35. where Chriſt forbids them to lend, as *ſinners doe, to receiue the like againe: but* (ſaith he) *loue your enemies, and doe good, and lend looking for nothing againe*: where it is plaine, that lending muſt be to ſuch as are truly poore, and not able to lend again like for like. For the better D vnderſtanding wherof we are to know, that in humane Societies there be three ſorts of men.

3. Sorts of men in politike bodies.

1 Firſt, ſuch poore as are vnable to prouide for themſelues things neceſſarie, by reaſon of ſome impotencie, as ſicknes, age, lamenes, or ſuch like; and theſe are commonly called beggers. 2 A ſecond ſort are thoſe, which beeing poore haue yet a trade, wherein they can prouide for themſelues ſome part of their maintenance, and yet by reaſon of their pouertie, ſtill want ſome things neceſſarie, which of themſelues they cannot procure. 3 The third ſort are rich men, ſuch as haue worldly goods in abundance, not onely ſufficient for their neceſſaries, but much ouerplus: now to each of theſe be-

[f] Iam.1.27.

[g] 2.Cor.9.6.

[h] Act.4.32.

[i] Act.5.4.

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longs his peculiar dutie. To the firſt ſort of poore that haue the *ſhaking hand* (as Moſes [k] ſpeaketh) almes are due, and they muſt be releeued by giuing freely, as we haue ſhewed in the former precept. To the ſecōd ſort of poore, belongs lending properly, ſpecially then, when their neceſſitie requires. To the rich, neither gift nor loane is due; but on the contrarie they ought to giue and lend to the poore, maintaining themſelues by the honeſt labour and induſtrie of their lawfull callings.

k Leu.25.35.

Manner of lending.

3. *Point.* In what manner muſt men lend? *Anſ.* With a *willing minde*, without any ſhew of grudging, either in ſpeech, or by turning away the head or bodie; as it is here ſaide, ***From him that would borrow of thee turne not away:*** which propertie in the lender, is yet further expreſſed by *Luke*, ſaying, *Lend, looking for nothing againe:* where Chriſt doth not ſimply forbid men to looke for that which they lent; but his meaning is, to ſhew with what affection and diſpoſition of heart men ought to lend: namely, hauing reſpect onely to the good of the partie borrowing, and not to the reſtitution of the thing lent: as when a poore man comes to borrow, we muſt not reaſon thus with our ſelues; This man is poore, and it may be will not pay me againe; nor thus, This man is painefull though he be poore, and is like to pay me againe, and therefore I will lend. This (ſaith Chriſt) *is the practiſe of ſinners*, who lend, *becauſe they looke to receiue the like.* Be thou therefore mooued to lend vpon a good deſire to helpe the poore, and let not thy minde be running vpon the loſſe, or ſafe returne of the thing lent. Thus is that clauſe of Chriſt, *looking for nothing againe*, to be vnderſtood, and not to be applied to the gaine of vſury, whereat Chriſt aimeth not in this place.

Vſes. 1. Lending is a dutie.

Firſt, here obſerue, that to lend vnto the poore, is a commandement of God, binding the conſcience of the rich: it is not left free to the rich mans choice, whether we will lend or not, but if the poore mans caſe require, he ſinnes againſt God, if he doe not lend: for he breakes this commandement. *David* therefore makes it the propertie of *a good man to be mercifull, and to lend:* Pſal. 112.5. where we ſee that wretched practiſe of many rich men condemned to the pit of hell, who are ſo farre from lending to the poore, that they hoard vp their ſtore, till a time of dearth, that then they may inrich themſelues by poore mens want: and thus they increaſe Gods iudgement vpon the poore, and as it were, [l] *grind their faces*, and [m] *tread vpon them*, as the holy Ghoſt ſpeaketh. But they ſhall one day find, that they ought to haue lent vnto the poore, in their neceſſities; yea, and when the hand of God in common want lieth more heauie vpon the poore, they ought then to open their hands more liberally towards them. It is an vſuall and common practiſe, that when a man beginnes to decay in his eſtate, no man will lend him any thing; but becauſe he beginnes to decay, therefore they withdrew their helpe, leaſt he ſhould not pay them againe. But this ought not to be ſo: its Chriſts commandement, that the rich by lending ſhould ſuſtaine ſuch a one as by reaſon of want, is readie to fall into decay.

l Iſa 3.15.
m Amo.5.11

2 Freelending

Secondly, this command of Chriſt binds the Rich not onely to lend, but to lend freely without taking any increaſe: for they muſt lend, not looking for any againe: yea, Exod. 22.25. the Lord expreſſely forbids to take increaſe of the poore: where we ſee the common practiſe of Vſurers condemned to the bottome of hell, who lend vnto the poore vpon bonds for increaſe: theſe are they, that liue on the blood & life of the poore, whoſe ſinne is euery where condemned, and ought to be hated as bloodſhed it ſelfe. But the rich will ſay, they are intreated ſo to doe, and are greatly thanked for ſo lending. *Anſ.* This excuſe will not ſerue the turne: for Sauls armour bearer was a murtherer for killing his maſter, though Saul earneſtly beſought him ſo to doe, 2. Sam. 1.9. 16.

3 Forgiuing of that is lent.

Thirdly, here further learne, that a man muſt lend, and yet not alwaies take againe the principall: indeede he may require, and receiue his owne, els there ſhould be no lending but all giuing, which two are here diſtinct: but yet when the poore that borrowed, is fallen into further pouertie, the Rich muſt turne his lending into giuing, and forgiue the principall or part thereof, as their ſeuerall eſtates ſhall require. Deut. 24.10, 11, 12. A man may take a pledge for his debt of the poore, but yet if the pawne be a thing *neceſſarie to the poore mans life, he muſt not take it, or at leaſt not retaine it till the ſunne ſetting.*

4 n Luk.6.35. Of receiuing increaſe for lending.

Fourthly, ſome may here aske (ſeeing Chriſt *bids vs lend looking for nothing againe*) whether may a man at no time with good conſcience receiue increaſe for his lending? *Anſ.* Lending is two-fold: of due, or of curteſie: lending of due is the loane of the rich vnto the poore, when his neceſſitie compells him to borrow: and for this a man cannot with good conſcience take any increaſe. Lending of curteſie is, when one rich friend lends vnto another: this is not forbidden in the word of God, but is left to a mans owne libertie and diſcretion, neither hath it any promiſe of reward. Now in this caſe of curteſie, I doe not finde in Scripture that all taking of increaſe is ſimply condemned: nay, in ſome caſes, both the law of nature, and the lawes of all countries doe allow it: As firſt, when the increaſe is giuen onely in way of thankefulneſſe, as a bleſſing to requite in kindnes a good turne receiued: for ingratitude is abhorred of all, and the law of nature requires to doe good for good: and all Diuines both Proteſtants and Papiſts doe allow this kinde of increaſe. Secondly, when a man ſuſtaineth dammage by his lending, he may receiue increaſe by way of ſatiſfaction for his

1 Caſes wherin a man may receiue increaſe for lending.

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loſſe. Thirdly, when a man is contented to aduenture his principall in the hand of him that borroweth it, then alſo may he take increaſe; like as a man may receiue hire for his horſe, or for the vſe of any other goods ſtanding to their loſſe. Exod. 22.14.

Duties of the poore.

1 Contentation.

2 Seeke to be rich in grace.

3 Humble.

Thus we ſee what the will of God is for giuing and lending vnto the poore: now hence the poore may receiue inſtruction. Firſt, hereby all may learne, that God will haue ſome poore among his people, to receiue and borow of the rich: which may ſerue to perſwade the poore to be contented with their meane eſtate, eſteeming it to be the beſt for them, becauſe God in his wiſdome and prouidence hath ordained it. Secondly, the poore muſt take occaſion from their outward pouertie to ſeeke to be rich in God through grace: Iam. 2.5. *Hath not God choſen the poore of this world, that they ſhould be rich in faith?* Herein they may match, and goe beyond the richer ſort; which is a matter of great ioy: Iam. 1.9. *Let the brother of low degree, reioyce in that he is exalted:* that is, with God, who counts them rich. Rev. 2.9. Thirdly, hence the poore muſt learne to carie thẽſelues ſubmiſſiuely towards the rich, of whome they receiue great helpe and comfort by their giuing and lending: Prov. 18.23. *The poore* (ſaith Salomon) *vttereth ſupplications:* noting their humilitie, which reprooues many poore, who are ſo proud hearted and ingratefull, that they will not affoard the rich a good word: but this beſeemeth none, much leſſe thoſe that are to liue by the rich: Pſal. 101.5. *Him that hath a proud looke and high heart, I cannot ſuffer.*

## v. 43. *Ye haue heard that it hath beene ſaide of olde, Thou ſhalt loue thy neighbour, and hate thine enemie:*

In this verſe and the reſt to the ende of this Chapter, our Sauiour goeth about to purge the generall commandement of the ſecond Table touching *the loue of our neighbour*, from the corrupt interpretation of the Iewiſh teachers, and to reſtore it to his true and proper meaning. And as in the former ſo here, he firſt laies downe their falſe doctrine touching this commandement, v.43. and then confutes the ſame, v.44, 45, &c. In laying downe their falſe interpretation, he propounds the law of Moſes touching brotherly loue, Levit. 19.18. *Thou ſhalt loue thy neighbour*, which muſt here be vnderſtood in their falſe ſenſe, who by *neighbour*, meant *a friend:* as if God had ſaid, Thou ſhalt loue thy friend. Then he adioyneth their tradition gathered from the law of God miſconceiued; namely, *to hate a mans enemie.*

Neighbour, taken two waies.

Luk. 10.36, 37.

Schooles of learning approoued.

In theſe Iewes we may obſerue two manifeſt abuſes of Scripture, which ought not to be in any Teachers: to wit, *miſinterpretation*, and a *falſe collection*. The word they miſconſtrue, is *Neighbour*, which in the old Teſtament is taken two waies, either ſtrictly and more properly for a familiar friend and acquaintance, in which ſenſe it is commonly taken; or more generally, for any one that in any kind of ſocietie is neare vnto vs, as by conſanguinitie, habitation, office, traffique, or beeing onely in the ſame place with vs: for ſo is the *Samaritan* ſaid to be neighbour to the man that fell among theeues, *becauſe he found him lying in the way where he traueiled, and had compaſſion on him.* Now the Iewiſh teachers leaue the generall ſignification of the word, which expreſſed the true meaning of the holy Ghoſt, and take the ſpeciall ſignification, and ſo reſtraine this law of loue to friends onely. Whereby we ſee how neceſſarie it is, that the tongues wherein the Scriptures were penned, ſhould be wel knowne and vnderſtood: for the miſtaking of the ſignification of a word by the Iewiſh teachers, cauſed a manifeſt errot to be taught among them for truth. And this maketh greatly for the honour of the Schooles of learning, where the ſtudies of the Tongues is profeſſed. And herein alſo an other thing may be noted in the Iewiſh teachers, that in the time of Chriſt they were ignorante in their owne tongue, and therefore no maruell though at this day they know not the proprieties thereof, ſeeing their Commonwealth is decaied, and they diſperſed among all people.

Their ſecond fault is, a falſe collection and conſequent, that becauſe a man muſt loue his friend, therefore he muſt hate his enemie: this is againſt the rules of Arte, for vnleſſe the contraries be equall, a conſequent will not thence follow in this ſort.

Vſe. 1.

2 A note of a falſe teacher.

3 Corrupt doctrine corrupts good manners.

Here then obſerue the neceſſitie of the ſtudy of humane Artes, and among the reſt, eſpecially of the Arte of Logicke, whereby we may diſcerne betwene true and falſe collections. Againe, here obſerue an infallible note of a falſe teacher; to wit, to temper the word of God to mens naturall affections, and ſo to expound it as they may both ſtand together. The Iewes were a people that loued their friends entirely, and hated their enemies bitterly: now anſwearably doe their Teachers expound this law, whereby they ouerturne both the law of God, and the ſaluation of the people. Thitdly, marke here the fruit of corrupt doctrine, namely to corrupt good maners. The Iewes were a people that did much bragge of their Anceſtours and priuiledges, and in regard of themſelues contemned all forraine Nations; yea, they hated them, and therefore they were hotte in contention with *Peter*, for going to Cornelius a Gentile: Act. 11.2. now this their malice proceeded partly from nature, and partly from the falſe doctrine of their Teachers, which was, that they might hate their enemies. The like may appeare in many practiſes of Poperie to this day: for when that Superſtition was aloft, the people were taught a

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diſtinction of times and places, in regard of holineſſe, the fruit of which doctrine ſtickes faſt in the hearts of many vnto this day: for they thinke Churches and Chappels to be more holy then other places, and therefore ſome will not pray but when they come into ſome ſuch place. And doe they not make great difference of daies and times? all which are fruits of Poperie. In regard whereof, we ſee it is neceſſarie that the puritie of Religion in faith and maners ſhould be ſtrongly maintained by the ſyncere miniſterie of the word: for many diſorders in mens liues come from the vnſound handling of the Scriptures. Whereby we may ſee Gods vnſpeakeable mercie and goodneſſe towards vs, in vouchſafing vs an holy Miniſterie wherein the puritie of doctrine is, and hath beene long, and may be ſtill through Gods mercie maintained & publiſhed. This ought to mooue vs to all thankefulneſſe vnto God, and to endeauour to ſhew the fruit of this true Religion in all holineſſe and pietie, both of heart and life towards God and man.

### *verſ. 44. But I ſay vnto you, Loue your enemies: bleſſe them that curſe you: doe good to them that hate you, and pray for them which hurt you, and perſecute you.*

Here our Sauiour Chriſt propounds his Anſwer vnto the former falſe doctrine of the Iewiſh Teachers, for *the hating of an enemy*. Wherein firſt he laies downe a generall Rule, containing the ſumme of his whole anſwer, ſaying, *Loue your enemies:* then he expounds that Rule in the ſame v. and after prooueth it, v.45, 46. Of theſe in order.

For the firſt, *Loue your enemies*. In this Rule two things muſt be knowne: I. what is an enemie: II. what it is to loue an enemie: both theſe are euident in the words following, wherin Chriſt expounds this rule, *Bleſſe them that curſe you, &c. An enemie* then, is any one that of hatred doth wrong vnto his neighbour, either in word, by curſing or euill ſpeaking; or deede, by ſtriking and perſecuting him. But what is it to loue our enemie? *Loue* properly is an affection of the heart, whereby one is well pleaſed with an other. But here more generally, loue comprehendeth theſe two things: firſt, to be louingly affected in heart towards an enemie; ſecondly, to vſe an enemie louingly in ſpeech and action: ſo it is taken, 1.Ioh.3.18. *Loue not in word and tongue onely, but in deede and truth.* And Rom.10. 13. *Loue is the fulfilling of the Law.* For the firſt, loue in the heart comprehendeth all good affections that one man beareth to another; as mercie, compaſſion, meekeneſſe, and deſire to doe vnto them what good we can; as it is more plainely expreſſed, Luk. 6. 36. *Bee yee therefore mercifull, as your heauenly father is mercifull.* And for the ſecond; that kind vſage which loue expreſſeth in word and deede, is here ſet out vnto vs in three branches: Firſt, *bleſſe them that curſe you:* where is commanded all good ſpeech, both vnto our enemie, and of our enemie. The ſecond, *Doe good to them that hate you:* where is preſcribed all louing vſage in action, by affoarding them helpe, reliefe, and comfort, any way we can. The third, *Praie for them that perſecute you:* that is, for their good eſtate in this life, ſo farre forth as it ſerueth for Gods glorie, and for their conuerſion and ſaluation in the world to come.

An enemie deſcribed.

What it is to loue an enemie.

See the euidence of theſe things in examples; For *the affection of the heart, take Chriſts example*, who ſo loued his enemies, that he was contented to ſhed his owne hearts blood for them, and to ſuffer the pangs of hell vpon the croſſe for their ſaluation. For *loue in courteous ſpeech, ſee Dauids practiſe towards Saul his profeſſed enemie*, for though *Dauid* had him in his hands, and might haue killed him ſundry times; nay, though he was prouoked thereunto by his [a] *ſeruants*, yet hee ſpared him, and with all tearmes of reuerence towards *Saul* appeaſed his ſeruants, calling *Saul his maſter*, and *the Lords annointed.* Thus louingly alſo in ſpeech did *Paul* behaue himſelfe to [b] *Feſtus* and *Agrippa*, though they were heathen men, and his enemies. For *doing good in action to an enemie, read* Exod. 23. 4,5. *If thou meete thine enemies Oxe or his Aſſe going aſtraie, thou ſhalt bring him to him againe: and if thou ſeeſt thine enemies Aſſe lying vnder his burden, wilt thou ceaſe to helpe him?* thou ſhalt helpe *him vp againe with it:* and Prou. 25. 21. *If thine enemie bee hungrie, giue him bread to eate: if he thirſt, giue him drinke.* See the practiſe hereof in [c] *Eliſha*, when God deliuered them into his hands, that ſought his life, he brought them to Samaria; and when the king of Iſrael would haue ſlaine them, hee forbade him: nay, he cauſed the King to refreſh them with bread and water, and ſo ſent them to their owne maſter. For *praying for our enemies*, wee haue the example of the Prophets, *of* [d] *our Sauiour Chriſt*; and of [e] *Steuen*, who praied for thoſe that put him to death.

Of hatred towards enemies.

*Obiect.* 1. It will be ſaid, the Scripture elſewhere ſeemes to make againſt this; as Pſal.139. 21, 22. *Doe not I hate them, O Lord,* (ſaith *Dauid*) *that hate thee; and doe I not earneſtly contend with them, that riſe vp againſt thee? I hate them with an vnfained hatred:* whereby it ſeemes, that in ſome caſes a man may hate his enemies. *Anſw.* Firſt, we muſt put a difference betweene our enemies cauſe, and his perſon; their euill cauſes, and their ſinnes muſt be hated and we muſt giue no approbation thereto: but yet their perſons beeing Gods creatures, and bearing his image in ſome ſort, muſt be loued. Againe, enemies be of two ſorts, pri-

uate

[a] 1.Sam.24.7. and chap.26.9,10.

[b] Act.26.25. and 27.

[c] 2.King.6.14.19.21.

[d] Luk.23.34.

[e] Act.7.60.

Two kind of enemies.

uate, and publike: a priuate enemie is he that hateth a man for ſome priuate cauſe in himſelfe, or concerning his affaires: and ſuch a one we muſt loue, and not hate, as Chriſt here commandeth. A publike enemie, is he that hates a man for Gods cauſe, for religion and the Goſpels ſake: and theſe publike enemies be of two ſorts, curable, and incurable: If our publike enemies be curable, we muſt pray for their conuerſion, hating their conditions: If they be incurable, and we haue plaine ſignes of their finall impenitence, then we may hate them, for ſo we hate the deuill: So *Paul* ſaith, [f] ***If any man loue not the Lord Ieſus, Anathema, Maranatha, let him be finally and wholly accurſed.*** And yet this we muſt know, that we ought to direct our hatred to their ſinnes, and for their ſinnes hate their perſons, and no otherwiſe. Now *Dauid* in that Pſalme, ſpeaketh not of priuate, but of publike enemies, who hated not onely him, but God alſo in his religion, and were alſo incurable.

***Obiect.*** 2. But the practiſe of Gods children ſeemes to be otherwiſe: for *Dauid* often curſeth his enemies, and praieth for the deſtruction of them and theirs, Pſal. 109.9,10. and *Peter* wiſheth, that [g] *Simon Magus may periſh with his money:* and *Paul* praieth the Lord, *to reward Alexander the copper-ſmith according to his doings*, 2. Tim. 4.14. How can this ſtand with the Text? *Anſ.* There be diuers interpretations of theſe facts: Some ſay (which is true) that in *Dauids* Pſalmes, his curſes are in proper ſenſe, propheſies of the deſtruction of publike incurable enemies of Gods Church, and are onely propounded in the forme of praiers. Againe, *Dauid, Peter,* and *Paul*, were enlightened by Gods ſpirit, and ſaw into the final eſtate of theſe their enemies whome they curſed, and therefore doe they wiſh for their confuſion, not for their owne cauſe, in way of priuate reuenge, but vpon a deſire of the furtherance of Gods glorie, in the execution of his iuſtice vpon them whome he had forſaken. And it is not vnlawfull for Gods children, to pray that God in iuſtice would glorifie his name in the iuſt puniſhment of impenitent ſinners, that be cruell enemies to his Church.

***Obiect.*** 3. God gaue commandement to his people the Iewes, [h] *to deſtroy the Canaanites, and to roote out their enemies out of the land:* now, how could they loue them, whome they muſt ſo cruelly kill? *Anſ.* We muſt onely loue the Lord abſolutely, and others in God, and for God: that is, ſo farre forth as it ſtandeth with his pleaſure: and therefore when he commandeth to kill, we may lawfully kill. And this we may doe by way of puniſhment appointed by God, not onely without hatred, but in loue, both forgiuing the wrong which concernes vs, and alſo praying for grace and mercie for the partie, if he belong to God.

4. ***Obiect.*** There be ſome that ſinne vnto death, for whome we are forbidden to pray, 1. Ioh. 5.16. and therefore we may not alwaies pray for our enemies? *Anſ.* Chriſts commandement to pray for our enemies, admitteth this exception, *vnleſſe they ſinne a ſinne vnto death*, but that ſinne is hardly knowne of the Church of God: and therefore priuate men muſt not in a conceit thereof, ſurceaſe this dutie, to pray for their enemies. Thus then is this Text to be vnderſtood; ***Loue your enemies***, that is, your priuate enemies, ***and doe good vnto them***, vnleſſe God commaund you otherwiſe, and ***pray for them***, if they ſinne not that ſinne vnto death.

Vſes. 1. Popiſh doctrine of louing our enemies.

Here is confuted the old receiued doctrine of the Church of Rome, touching the loue of our enemies, as comming neere to the doctrine of theſe Phariſies; They teach that a man is bound alwaies not to hate his enemies; but for louing them in good vſage outwardly, a man is not bound, ſaue in two caſes: [a] Firſt, when our enemie is in *neceſſitie*, and daunger of life, then he muſt be releeued and helped. Secondly, [b] in the caſe of ſcandall, when as by not helping or relieuing him we giue offence vnto others: but out of theſe two caſes to ſhew kindnes to an enemie, is a matter of counſell and perfection. But this doctrine is damnable, flat againſt this Text, and the practiſe of Gods ſeruants expreſſed in his word; and therefore we muſt renounce it, and acknowledge that we are bound in conſcience, on euery occaſion, to ſhew our loue in word & deed vnto our priuate enemies.

2 To wrong an enemie, vnlawfull.

Secondly, hereby is condemned the common practiſe of men in theſe daies; which is, to wrong their priuate enemies any way they can, by word or deede: ſome will raile vpon them, as [i] *Shemei* did on *Dauid*, and as [k] *Rabſhekah* did on *Hezekias, and the people of God, yea on God himſelfe.* This is a damnable practiſe, flat againſt this commandement of Chriſt, and his holy practiſe, 1. Pet. 2.23. Nay, *Michael the Arch-angell, durſt not blame the deuill with curſed ſpeaking, when he ſtroue againſt him*, Iude 9.

3 Old grudges vnlawfull.

Thirdly, that fruit of rancour is here likewiſe reprooued, whereby men will profeſſe they will neuer forget their enemies, though they doe forgiue them. It is indeed agreeable to our corrupt nature, to keepe a grudge long in mind, and to reuiue old wrongs; but this commandement of Chriſt condemneth this practiſe, and bindeth vs both to forgiue and forget: and therefore we muſt labour to beate downe this ſpirit of reuenge, and endeauour to loue our enemies in word and deed.

4 Hate no mans perſon.

Fourthly, here alſo ſee, that it is not lawfull to profeſſe enmitie to any mans perſon, for we ſhould loue euery man. But how can we loue him, to whome we profeſſe our ſelues enemies: Chriſtianitie and priuate enmitie cannot ſtand together: and therefore we muſt labour to abandon out of our hearts, the hatred of any mans perſon, and ſtriue to ſhew forth louing vſage, euen towards our enemies, though it be againſt our nature, both by ſpeaking

I 4 well

[f] 1. Cor. 16. 22.

[g] Act. 8.19.

[h] Deut. 7.2.

[a] Aqu 2.2.q.25.art.8,9. Bonav. in 3. ſent. d.30.q.4.& 5.

[b] Tollet inſtruct. Sacer. l.4.c.10.

[i] 2. Sam. 16.7

[k] Iſa. 36.4. 6.12.

well of them vnto others, and ſhewing kindneſſe vnto them, both in word and deede; wee muſt pray for them, and goe ſo farre in all good duties towards them, that by our well-doing, [l] *we may heape coales of fire vpon their heads:* that is, cauſe their conſcience like a fire to burne within them, accuſing them of their ill dealing towards vs, and not ſuffering them to reſt, till they laie away their enmitie and malitiouſneſſe againſt vs.

Fiftly, this commandement of louing our enemies in word and deede, ſhewes it to be vnlawfull for any man to vtter euill ſpeeches of another, at any time, vnleſſe the occaſion be iuſt, and he be lawfully called thereunto; for loue couers a multitude of ſinnes, but diſgracing ſpeeches are fruits of hatred. Though *Saul* were *Dauids* profeſſed enemy, and ſought his blood, yet *Dauid* neuer reuiled him; and we ought to follow his good example.

## *verſe 45. That ye may bee the children of your father which is in heauen: for he maketh his ſunne to ariſe on the euill, and the good: and ſendeth raine vpon the iuſt & vniuſt.*

Becauſe it is againſt mans nature to loue his enemie, therefore our Sauiour Chriſt inforceth his Diſciples hereunto, by the benefit they ſhall reape hereby, *in manifeſting themſelues to be the children of God:* for he ſpake to thoſe that were Gods children, thus perſwading them to loue their enemies: *That which will make you knowne to be Gods children, that you muſt doe; but by louing your enemies you ſhall make it manifeſt that you are Gods children:* this he prooueth in the words following, becauſe it is a propertie of God ſo to do; *for he maketh the ſunne to ariſe on the euill and on the good, &c.*

Vſe 1. A true note of Gods child.

Here firſt obſerue a true note of the child of God; namely, to imitate God his heauenly father, in louing his enemies, and expreſſing the ſame by all kind vſage both in word and deede, praying for them, and releeuing them in their neceſſities. And becauſe it is ſo bleſſed a thing to be the child of God, we muſt therefore hereby ſtirre vp our ſelues to the conſcionable performance of this dutie.

2 The exerciſe of a Chriſtian.

Secondly, from the ground of this reaſon we are taught, that wee ought principally to imploy our ſelues to thoſe things, by the doing whereof, we may get aſſurance that we are the children of God; as alſo to ſhunne the doing of all ſuch things, as declare vs to be the children of Satan: that is all ſinnes which are indeede works of darkeneſſe and of the deuill. In the euill day, whether it be of death, or of affliction, when no man can comfort vs, this will be an onely ioy vnto our hearts, which will ſwallow vp all feare, that we know our ſelues to be Gods children: for then the Lord will acknowledge vs for his owne: but if by ſinne we be like the deuill, God will refuſe vs, and ſo we fall wholly to the deuill. Let vs therfore practiſe thoſe things, whereby this ground of comfort may be treaſured in our hearts.

3 Whereto Gods glorious titles ſerue.

Thirdly, note here the ſtyle and title of honour, which Chriſt giueth vnto God; he calls him not onely *their father*, but *their father which is in heauen:* this hee doth, to ſtirre vp reuerence in his hearers towards God, and ſo haue Gods children done. Dan. 9. 4. before that holy prophet powers out his praier vnto God for his people, hee ſets out the Lord with moſt glorious titles; *O Lord God, great and terrible, which keepeſt couenant and mercie, &c.* And *Ieremie* praying vnto God, ſpends three or foure verſes, in ſetting out Gods great power and Maieſtie, Chap. 32. 17, 18, 19. So *Hezekias* in his praier for the people, calles the Lord, *the good God*; which no doubt he did, to ſtirre vp reuerence in his owne heart, and in the people, towards God. Whereby we are taught, when we haue occaſion to mention the name of God, to doe it with all reuerence, and to vſe ſome titles of honour therewithall, to ſtirre vp our ſelues and our hearers, to a gratious awe of heart towards Gods maieſtie. But lamentable is the practiſe of the world in this behalfe, for euery where the name of God is toſſed in mens mouthes like a tennisball: ſome in the middeſt of their laughter vſe *O God, O Lord*, for breathing words: but others ſpare not to make Gods glorious name, the enſigne of their rage and furie, in bloodie and blaſphemous oathes: but void of grace are all ſuch.

For *he maketh the ſunne to riſe on the euill, and on the good and ſendeth raine on the iuſt, and on the vniuſt.* Here Chriſt propounds the propertie of God in doing good, and ſhewing kindnes to his enemies, to prooue that by ſo doing, we ſhall ſhew our ſelues to be his children. Wherein firſt obſerue, the maner of Chriſts ſpeech: he ſaith not, *Hee hath cauſed the ſunne to riſe*, and *hath* ſent raine, &c. but ſpeaking of the time preſent, *he doth now cauſe the ſunne to riſe, and ſendeth raine:* ſo likewiſe, Iohn 5. 17. *My father yet worketh, and I worke together with him.* In which phraſe is expreſſed a notable worke of Gods heauenly prouidence; namely, that after the creation of all things, whereby God gaue beeing vnto the creatures, and power and vertue to doe the things, for which they were created, he doth by his prouidence ſtill preſerue that beeing, and ſo in euery particular creature. It is God that gaue beeing to the ſunne at the beginning, and it is he that euer ſince continueth the beeing of the ſunne, with the light and vertue thereof: and the ſame is true of all creatures, and of our ſelues: [a] *for in him we liue, mooue, and haue our*

Gods preſeruing prouidence.

[l] Rom. 12. 20

[a] Act. 17. 28.

A *beeing:* hee is not like a Carpenter who buildes a houſe, and then leaues it, but ſtill he preſerues the things hee hath created. Herein he may well be compared to a ſpring or fountaine, which cauſeth the riuers to flowe while it ſendeth out waters, but when it is ſtopped, they are dried vp: euen ſo, whiles God continueth the beeing and vſe of creatures, ſo long they are; but if he with-hold his hand from them, they ceaſe to be, and the vſe of them continueth no more. Thus it is with vs, both in regard of our ſoules and bodies, with the faculties, powers, and graces thereof; but [b] *what haſt thou that thou haſt not receiued from him?* who [c] *beareth vp all things by his mightie word.*

[b] 1.Cor.4.7.
[c] Heb.1.3.

Duties from Gods preſeruing prouidence.

B Now hence we muſt learne theſe duties; Firſt, to ſeeke to know him that is daily about vs, and preſerueth vs in ſoule and in bodie, from houre to houre. Secondly, to cleaue vnto God with our hearts, and to ſet our affections of loue, feare, ioy, and hope, wholly vpon him, becauſe he is the author and continuer of our beeing, what euer it be. Thirdly, to obey our God in all things; for ſhall he giue beeing to our bodies and ſoules, and ſhall we diſpoſe of of them after our pleaſures, to offend him, who doth wholly ſupport vs, and that continually?

The ſunne is the Lords.

Secondly, here note Chriſt ſaith, *his ſunne*, not *the ſunne*, teaching vs, that the ſunne which ſhineth in the firmament, is Gods ſunne, not C mens: God himſelfe is the ſole author and gouernour thereof, hee continueth that beeing which it hath, and the power and vertue which it ſheweth forth. And the ſame thing by proportion, muſt be vnderſtood of all other creatures both in heauen and earth, the moone and ſtarres, all beaſts and cattell, yea and we our ſelues are Gods creatures, and hee is our creator, our Lord, and gouernour: Pſal. 50. 12. *The whole world is mine, and all that is therein.* Now hence we muſt learne two things; Firſt, not to abuſe any creature to our luſt, as food, raiment, &c. but to vſe whatſoeuer we enioy to Gods glorie, according to his will. Secondly, to endeauour to bee lead by the creatures which we enioy, to the knowledge of our creator, for they are his: but alaſſe, the practiſe of D the world is otherwiſe, men ſuffer themſelues by the creatures to be drawne from God: for ſome make their bellie their God; to others, riches and pleaſures are their God.

The benefits of the ſunne.

Thirdly, Chriſts ſaying of the Father, *that he maketh his ſunne to ariſe on the euill and on the good*, doth ſhew vs that common bountie which God vouchſafeth to his creatures, both good and bad; for the riſing and ſhining of the ſunne, is an excellent worke of God, by which many other bleſſings are conuaied to the creatures: 1 For firſt, euery thing vpon the earth receiueth heate and warmeneſſe from it, *nothing is hid from the heate thereof*, Pſal. 19. 6. In which regard it may well be called, the *vniuerſall fire of the whole world.* 2 Secondly, the ſunne ſerueth notably for the diſtinction of times, by day and night, weekes, moneths, quarters, and whole yeares, whereby we know the tearme of times from the beginning, and ſo may do till the end of the world; in regard whereof, it may well be called, *the clocke of the whole world.* Which things conſidered, may make vs to bluſh and bee confounded in our ſelues, for that light regard we haue had of ſo excellent a creature, whereby God conuaies ſo manifold bleſſings vpon the earth; let vs therefore learne to bleſſe God for the ſunne, and to expreſſe our thankefulneſſe by all good duties.

Rain a common bleſſing of God.

*And ſendeth raine on the iuſt and vniuſt.* Here is noted the ſecond common bleſſing beſtowed of God vpon the world; to wit, the falling of the raine vpon the ground, both of good and bad. Now here firſt obſerue the forme of ſpeech vſed by Chriſt, ſaying, *God raineth*; ſee Deut. 11. 14. *The Lord giueth raine in due ſeaſon, the firſt and latter raine.* This worke is attributed to God, for waighty cauſes; Firſt, 1 to ſhew that the ſame God, who ordained in the beginning, that the clouds ſhould water the earth, doth by his owne power vphold the continuance of the ſame bleſſing vnto this daie: and indeede, if he ſhould not will the continuance hereof, it would for euer ceaſe to raine vpon the earth. 2 Secondly, to teach vs that God diſpoſeth of the raine that falleth, reſtraining and enlarging it at his pleaſure, either for the bleſſing, or the puniſhment of the place whereon it falleth, and that many times without the helpe of the ſecond cauſes. Leuit. 26. 3, 4. *If yee walke in mine ordinanees, I will ſend you raine in due ſeaſon:* & verſe 19. *But if you will not obey me, I will make your heauen as iron, & your earth as braſſe.* Amos, 4. 7. *I haue with-held the raine from you, and cauſed it to raine vpon one citie, & not vpon another; one peece was rained vpon, and that which was not rained vpon, withered.*

Why God is ſaid to raine.

Vſe. 1. Here then we muſt learne firſt, that we ought to pray vnto God for his raine of bleſſing; that is, for fruitfull ſeaſons; and alſo to be thankfull vnto God for ſeaſonable weather when wee receiue it, becauſe hee ſendeth it.

2 2. This muſt teach vs to obey and ſerue God, for he hath the clouds in his hands like a ſpunge, & when he wil he preſſeth out the raine thereof: now, if we obey him, he will cauſe it to fall vpon the earth for a bleſſing; but if we rebell againſt him, he will either hold it backe, or powre it downe vpon vs for a curſe.

3 Aſtrologicall prediction of raine vncertaine.

3. Seeing God ſendeth downe the raine, we may gather that no man can certenly tell, by the courſe of the heauens, the particular ſeaſon of the weather day by day. If the raine depended wholly vpon the celeſtiall bodies, then ſhould it fall alike in all places, that be of like poſition to the heauens; but that is not ſo, for God ordereth it according to the ſtate of the people, vpon whom it falleth, either for a bleſſing, or a curſe, as we haue heard.

4 4. Hence we may gather, that neither wit-

Witches can not cauſe raine.

ches by the helpe of Satan,nor yet Satan himſelfe can cauſe raine, as many thinke; for it is God alwaies that raineth. The deuill indeede is the prince of the ayre, and by Gods permiſſion he may ioyne himſelfe vnto a ſtorme, and make it more terrible and hurtfull; as he did in the deſtruction of [a] *Iobes cattell and children, by fire from heauen, and by a mightie winde:* but yet he cannot make the matter of winde, or of raine, that is proper to God.

[a] Iob 1.16. 19.

5 Vnſeaſonable raine Gods puniſhment.

5. Doth God raine vpon the earth?then we may well conſider, why the land is ſo often plagued with vnſeaſonable raine: it is no doubt for our diſobedience, as we haue heard, Leu. 26. 19. and the contempt of the word, among other ſinnes, is one maine cauſe of this iudgement. Now if we would either remoue,or preuent this plague at any time, we muſt turne vnto the Lord, and repent of our ſinnes, for thereto we are called by this iudgement,Amos 4. 7. And if we doe turne, then will the Lord ſend a gratious raine vpon our land; but if wee will not turne, we ſhall haue another raine, the raine of Sodome and Gomorrha; for [b] *vpon the wicked God will raine ſnares, fire, and brimſtone.* And this is certain, where God ſends his iudgements for the contempt of his word, and yet men doe not repent, there [c] *one iudgement is but the fore-runner of a greater, till they bee conſumed.* And ſith experience teacheth, that after invndations of waters, vſually comes plague and peſtilence; for the preuenting of theſe Iudgements, let vs repent.

[b] Pſal. 11.6.

[c] Lev.26.21. 24.&c.

God friends & enemies.

The laſt point to bee here obſerued is this: in what termes our Sauiour Chriſt expreſſeth, who be the friends of God, and who bee his enemies. His friends, he calleth *good and iuſt*; his enemies, *euill and vniuſt.* Now that we may diſcerne of our eſtate towards God in this behalf,we muſt ſee what *a good and iuſt man is.*

A good and iuſt man.

In euery ſuch a one two things are required: Firſt true faith, whereby a man laies holde on Chriſt for his righteouſneſſe, ſanctification,and redemption; and for the obtaning hereof, he muſt denie himſelfe, and become nothing in himſelfe,that he may bee all in Chriſt. Secondly, true conuerſion of the whole man vnto God, from all ſinne, ſo as his heart muſt be renued and diſpoſed to pleaſe God in all things. And becauſe theſe things are inward and ſecret, therefore to make them knowne, there is further required, that a man carrie in his heart a reſolute and conſtant purpoſe, from time to time, neuer to ſinne againſt God: and this purpoſe of heart he muſt teſtifie by a godly and conſcionable endeauour of life, to pleaſe God in all things; for this is the fruite of true faith, and of ſound inward conuerſion: and in regard hereof, were *Enoch, Iob, Dauid, Zacharie,* and *Elizabeth* called iuſt. But he that wants this conſtant purpoſe, and a daily endeauour,from a beleeuing & penitent heart to pleaſe God in all things,is a wicked perſon, and as yet Gods enemie.

Vſe. 1. Ciuill honeſtie deceiues many.

By this, firſt, we ſee how many are deceiued euery where, with ciuill honeſtie; for if a man liue vprightly among his neighbours, and doe abſtaine from murther, adulterie, oppreſſion, and ſuch like ſinnes, he is preſently counted a good man: ſuch a one indeede may be counted an honeſt man ciuilly, as [e] *Abimelech* was,but yet this outward honeſtie makes not a man iuſt and good in the ſight of God, ſo as he reputes him for his friend;thereto are required true faith and true repentance, teſtified by new obedience.

[e] Gen. 20.6.

A man may goe farre in religion and not be the true friend of God.

Secondly, here alſo ſee, that neither the knowledge of Gods word,nor the hearing of it with ſome gladneſſe, and bringing forth ſome fruits, nor yet to be able to conceiue a praier for the forme thereof; that none of theſe (I ſay)no nor all of theſe, doe make a man the friend of God indeede,for all theſe may bee in a an euill man, who hath a purpoſe in his heart to liue in ſome ſinne,in whoſe heart as yet there is no true faith,nor ſound repentance: without which (as we heard) no man is iuſt in the ſight of God, nor accounted for his friend. And therefore we muſt not coutent our ſelues with theſe things, but labour to be good and iuſt indeede. When affliction ſhall befall vs, or death approach, we would giue all the world, if it were in our hands,for good aſſurance that God were our friend:now then let vs labour for true faith and repentance, and teſtifie theſe by a cōſtant purpoſe,& a godly endeauour to pleaſe God in all things, through the whole courſe of our liues; and then will the Lord eſteeme vs for his friends.

### verſe. 46. For if you loue them that loue you, what reward ſhall yee haue? doe not the Publicans euen the ſame?

A ſecond reaſon to loue our enemies.

In theſe words our Sauiour Chriſt propoūds a ſecond reaſon to perſwade his Diſciples and hearers to loue their enemies, and to the ende it might take the deeper roote in their hearts, he repeats the ſame againe in the next verſe, which in effect is the ſame with this.The words are plaine, if we know what Publicans were; *Publicans* therefore were officers that gathered toll and tribute, taxes, and rents, of the Iewes, for the Romane Emperour, to whom the Iewes were in ſubiection. Now in the gathering of it they vſed much iniuſtice and oppreſſion,for which cauſe they were hated of the Iewes, aboue all other people, and eſteemed moſt baſely of.Now(ſaith Chriſt) though theſe Publicans be void of all good conſcience, yet *they will loue their friends, of whom they are loued.* And hence Chriſt reaſons thus, *If you my hearers doe but loue them that loue you, ye doe but as theſe Publicans doe; but you muſt doe more then ſuch vngodly perſons doe: and therefore you muſt loue your very enemies.*

Publicans.

Rule of louing our neighbour.

Here firſt obſerue, that Chriſt doth not forbid one friend to loue another, for then he ſhould be contrary to himſelfe; but here he condemnes carnall loue, whereby one man loues another, onely becauſe he is loued againe, which in effect is nothing elſe, but for a man to loue himſelfe in another. And here to note the true maner of louing our neighbour, this Rule muſt be remembred, that *all the commandements of the ſecond Table muſt be practiſed in and with the firſt cōmandement, touching the loue of God:* thus father and mother muſt be honoured, in God and for God; and thus one man muſt loue another in God; yea though he be his enemie, becauſe he is Gods creature, and beares his image, as well as he himſelfe doth; yea, he is by God commended to our loue. This muſt be the ground, though for other reſpects our loue may increaſe towards our brother.

What things we muſt ſpecially addict our ſelues vnto.

*What reward ſhal ye haue?* Here Chriſt would teach vs ſingular wiſdome for the ordering of our liues; namely, that we giue our ſelues eſpecially to the doing of ſuch things, as with God haue promiſe of reward: what mooued *Moſes* to refuſe to be called the ſonne of *Pharohs* daughter, to forſake the pleaſures and riches of Egypt, and to chooſe to ſuffer affliction with Gods people? the word of God is plaine, [f] *he had reſpect to the recompence of reward.* But this doctrine is not regarded, elſe how ſhould all places abound ſo much with idle perſons, & ſuch as giue themſelues wholly to gaming and companie keeping, to ſports and delight: now what reward can theſe look for at Gods hands, vnleſſe it be the wages of ſinne, which is eternal death? Let vs therefore beware of ſuch a courſe, and learne to abound in good works, which are things good and profitable.

[f] Heb.11.25,26.

Chriſtians muſt abound in loue.

*Doe not the Publicanes euen the ſame?* Our Sauiour Chriſts intent in this inſtance, is to ſhew that his Diſciples, and ſo all profeſſors of the Goſpel, muſt goe beyond all other people in duties of loue; indeede their whole life ſhould be ſpent in the practiſe of this vertue, Epheſ.5.1. *Walke,* that is, leade the courſe of your life *in loue;* and the ſtate of the Church is, *to dwell in loue,* 1.Ioh.4.16. The reaſon is great, for Chriſtians of all other, receiue the greateſt meaſure of loue from God, through Ieſus Chriſt, and therefore they muſt abound in this grace; firſt towards God, and then one towards an other: this is the badge of a Chriſtian, and the grace of our religion, and therefore let vs ſhew it forth.

### *verſe 47. And if yee bee friendly to your brethren onely, what ſingular thing doe ye? doe not euen the Publicanes likewiſe?*

ἀσπάσησθε.

Chriſts drift in theſe words, is further to inforce the dutie of loue, to the ſame effect with the former verſe. The word tranſlated *be friendly,* betokens the friendſhip which was ſhewed in that countrie in ſalutations, by embracing; now ſaith Chriſt, the very Publicanes will kindly embrace their friends, therefore you muſt doe more.

Kind vſage of an enemy.

Friendly ſalutation.

We obſerued before three branches of kind vſage to be ſhewed towards an enemie; to wit, to ſpeake well of him, to pray for him, and to doe him good: now here we may annexe a fourth, euen friendly ſalutation. This Chriſt enioyned to his Diſciples, when he ſent them to preach, *when ye come into an houſe ſalute the ſame:* Matt.10.12. although it may be, afterward they curſed it, becauſe it was vnworthie. And hence we muſt learne to be kind and curteous in ſalutation to our profeſſed enemies.

*Obiect.* 1. This is to countenance them in their ſinne, and wrong doing vnto vs? *Anſ.* In ſaluting an enemy, we muſt put a difference betweene his perſon and his ſinne; wee muſt ſhew kindneſſe to his perſon, but not countenance his ſinne: nay, when we embrace his perſon, if occaſion be offered, we muſt diſgrace his ſinne.

*Ob.*2. 2.Ioh.10. *If any man bring not this doctrine, bid him not God ſpeede. Anſ.* Iohn there ſpeakes of ſuch perſons as are enemies to God, to his truth, and to his Church, and ſuch indeede we muſt not embrace: 2.Kin.3.14. *Eliſha ſaith to Iehoram the idolatrous king of Iſrael, that he would not haue looked vpon him, nor ſeene him, had it not beene for reuerence of Iehoſaphat the good king of Iudah then preſent.* But priuate enemies of whome Chriſt here ſpeaketh, muſt alwaies be kindly vſed in ſalutation. And yet there is a caſe, wherein this kind ſalutation may be denied to one that is not a publike enemie: to wit, when a ſuperiour omitteth it as a part of chaſtiſement and correction vpon the inferiour. Thus Dauid denied libertie to Abſalom to come in his ſight for a time, after he had pardoned him for killing Amnon, 2.Sam.14.24. but among equalls and priuate men this muſt be practiſed; yea, we muſt ſalute kindly though they ſalute vs not againe.

### v. 48. *Be ye therefore perfect, as your father which is in heauen is perfect.*

Here Chriſt inferres an excellent conſequent from the former reaſons, wherein he exhorts his Diſciples to perfection in all the duties of loue. In it obſerue two parts: a commandement *to be perfect;* and a patterne thereof in God. For the firſt, why doth God command that which no man can performe, for who can be perfect? *Anſ.* God giues this and ſuch like commandements for diuers cauſes: firſt, in regard of his elect, for to them Gods commandements ſerue as meanes of obedience, God by

Why God commands men to be perfect.

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his grace enabling them to doe that which by command he requires: for as in the creation Gods commandement gaue beeing to the creatures, ſo is it after a ſort in the regeneration, as here, *be ye perfect*, is a meanes to make Gods children perfect. Secondly, in regard of the wicked, as well to reſtraine corruption in them, for the peace of his Church, as alſo to leaue them without excuſe, ſeeing the beſt workes they doe are ſhort of that which they are bounde to performe.

Of perfection.

To come to the vertue commanded, which is *perfection in duties of loue*. Perfection in generall, is twoſold: of the Law, and of the Goſpel. Legall. Perfection of the law, is when a man loues God and his neighbour, according to the rigour of the law. This is in no man in this life, but this ſhall be in Gods elect in the life to come. Euangelicall. Perfection of the Goſpel, is that endeauour of obedience which God accepts in Chriſt, at the hands of his children. This diſtinction the Apoſtle maketh, Philip. 3. for firſt he ſaith, *he hath not attained to perfection*, v. 12. meaning, the perfection of the law: and yet after he ſpeaketh of himſelfe and others, as beeing perfect, v. 15. *Let vs* (ſaith he) *as many as be perfect, be thus minded*; that is, as many as be perfect according to the Goſpel. Thus were Noah, Abraham, Iob, Zacharie, and Elizabeth perfect, that is, ſyncere and vpright before God both in heart and life: and this is that perfection which Chriſt here requireth.

Parts of Euangelicall perfection.

Further, this Euangelicall perfection hath 2. parts; either of mans nature, or of his actions. 1 The perfection of mans nature is by regeneration; for as in originall ſinne, is both guilt of *Adams* ſinne imputed, and corruption inherent, which is the ſeed of all ſinne: ſo in regeneration, which is the renuing of mans corrupt nature, there is an aboliſhing of corruption, and a reſtoring of grace in euery part and facultie of the ſoule: for looke how far corruption ſpread it ſelfe by *Adams* ſinne, ſo far doth grace extend by regeneration.

3. Branches of Euangelicall perfection in mans nature.

Of this perfection there be three branches; Firſt, 1 an *vpright iudgement in the minde*, whereby a man vnderſtands and beleeues not onely the grounds of religion, but euery other doctrine truely grounded in the word, and is ready to receiue it, as it is further reuealed; this is ſinceritie in iudgement: whereby it is plaine, that to hold onely the grounds of religion, and for other points, to follow the time, is a great imperfection and want of ſinceritie. Secondly, 2 *a pure and honeſt heart*, whereby a man is free from any purpoſe to liue in ſinne; and on the contrarie is inclined to euery thing that is good. Thirdly, 3 a good conſcience, giuing teſtimony according to the word, and ſo excuſing, that a man may ſay with *Paul*, [a] *I know nothing by my ſelfe*: meaning, for which he ſhould condemne himſelfe. And looke, where nature is renued, there theſe three are neuer wanting.

Perfection of mans actions.

2 Perfection of mans actions, ſtandeth in two A things; Firſt, in bewailing his wants and imperfections, knowne and ſecret; for it is a degree of perfection, to bewaile our imperfection. Secondly, in ſetting himſelfe from a ſincere heart, to obey God in all his commandements, as occaſion is offered: Pſal. 119. 6. *I ſhall not be confounded, when I haue reſpect to all thy commandements:* and this indeede, is the perfection of a Chriſtian: halfe obedience is nothing; for as [b] *Iames* ſaith, hee that failes in one commandement of purpoſe and cuſtome, is guiltie of all; becauſe if occaſion were offered, he would breake all the reſt.

Perfection in parts, and in degrees.

But it will be ſaid, a man may haue both theſe, and yet want much of perfection. B *Anſwer*. A thing is ſaid to be perfect two waies; either *in parts*, when it hath all the parts of perfection, though in weake meaſure; or *in degrees*, when it hath a full meaſure of perfection in euery part. A child newe borne is a perfect man in regard of his parts, hauing all the parts and members of a man; but it is not perfect in degree, till euery part grow vp to his perfection. Now the child of God when hee is regenerate, hath all parts of perfection both in ſoule and bodie, though in weake meaſure; but in this life, he is not perfect in degrees, which is that full meaſure the law requireth. 2. Chron. 15. 17. *The heart of Aſa is ſaid to be perfect towards God all his daies*: and yet the high places were not taken away; yea he failed in ſeeking to the C Phyſition, and not vnto God, chap. 16. 12. *Aſa* then had perfection of parts, but to perfection of degrees he attained not in this life, and therefore he failed in theſe particulars, through the weakeneſſe of ſanctification, which here is not finiſhed till death.

So then it is plaine, there is a perfection in the child of God, though ioyned with much weakeneſſe, euen in this life; his nature is perfect beeing renued in ſoule to ſound iudgement, to an honeſt heart, and a good conſcience: his actions are perfect in Gods acceptance thorough Chriſt, whiles he bewailes his imperfection, and endeauours ſincerely to pleaſe God in al things. This is that which Chriſt inioyns to his Diſciples, this we muſt labour for, if will we D reſemble our heauẽly father, we cã get no higher in this life; but let vs attaine to this, and in the life to come we ſhall be perfect in degrees, for thẽ our regeneration ſhal be accompliſhed.

1 Who faile in ſeeking perfection.

But herein men faile and come ſhort of their dutie; as firſt, all thoſe that ſpend their ſtrength and wit to get the things of this world; theſe men little thinke of this perfection which the Lord requires in his children; it may be they will heare the word, but yet their hearts are ſo glued to the earth and earthly things, that they ſauour not of regeneration; they know not what it meanes: but if they will be Gods children, they muſt follow *Iehoſaphat*, 2. Chr. 17. 6. who *lift vp his heart to the waies of the Lord*; for that is the meanes to come to perfection.

Secondly, thoſe alſo are reprooued, that con-

[a] 1. Cor. 4. 4.

[b] Iam. 2. 10.

tent themſelues with a ſmall meaſure of knowledge, and doe not ſtriue after perfection, as Chriſt requireth: how can they haue a ſound iudgement, which ſtudie not to know the doctrine of the Scripture?

3 The generall want of chriſtian perfection.

Thirdly, that generall want of Chriſtian perfection is here reprooued, when men content themſelues, to yeeld to the outward duties of the firſt Table, that concerne Gods worſhip, and yet neglect the duties of the ſecond Table, that concerne their brethren in generall, and pertaine to their functions and callings in particular. This is a common fault in Magiſtrates, Miniſters, Parents, Maſters, Seruants, &c. they will be Chriſtians in the Church, but they neglect to ſhew the power thereof in their callings; but this is a grieuous want of ſinceritie, which makes them farre vnlike their heauenly father: for he is euer like himſelfe, and therefore looke what men profeſſe in Gods worſhip, that muſt they practiſe in their callings. A magiſtrate muſt be a Chriſtian vpon the Bench, as well as in the Church; in the adminiſtration of iuſtice, as well as in the Congregation: and ſo muſt Miniſters, Maſters, and all eſtates. God allowes not of their ſeruice in the Church, that ſerue their wicked luſts at home, Ier. 7. 9, 10. Gods ſacrifices vnder the law muſt be whole and ſound, not halt and lame, or maimed; and ſuch ſhould our obedience be vnder the Goſpel, with ſincere reſpect to all Gods commandements. It profited *Herod* little to heare *Iohn* gladly, & to do many things, ſo long as he kept his brothers wife; nor *Iudas* to follow Chriſt, while his heart was vpon the bagge. Let our practiſe of religion therefore, ſhew forth the truth of our publike profeſſion, and ſo ſhall we in ſome ſort reſemble our heauenly Father.

# CHAP. 6.

## V. 1. *Take heede that you giue not your Almes before men, to be ſeene of them, or elſe yee ſhall haue no reward of your Father which is in heauen.*

4. Part of Chriſts Sermon.

IN the former Chapter, the Euangeliſt hath faithfully recorded three parts of our Sauiour Chriſts Sermon, and here he beginneth the fourth, which reacheth to the 19. verſe of this Chapter: wherein our Sauiour Chriſt goeth about to reforme his hearers of all abuſes in doing good works, and he inſtanceth in theſe three; *Almes deedes*, *Prayer*, and *Faſting*: not ſo much commanding them, as giuing direction for the right manner of performing them, ſo as they may be acceptable vnto God. From the firſt verſe to the fift, he intreateth of Almes deedes, propounding two ſeuerall commandements, touching the manner of giuing Almes. The firſt is in this 1. v. *Take heed that you giue not your Almes before men, to be ſeene of them:* which he enforceth by an effectuall reaſon in the words following, *or elſe ye ſhall haue no reward of your Father which is in heauen.* And then exemplifieth it by a particular example of a corrupt manner of giuing Almes, borrowed from the ambitious practiſe of the Scribes and Phariſies, v. 2. The ſecond commandement touching Almes-giuing, is in the 3. verſ. whereof he renders a reaſon in the 4. verſe.

Of Almes deedes.

For the firſt commandement, *Take heede, &c.* This may ſeeme to bee repugnant to that precept giuen before, Chap. 1. 16. *Let your light ſo ſhine before men, that they may ſee your good workes.* But here is no contrarietie, if we marke well: for in the former chapter wee are commanded to doe good workes before men, that they may ſee them, and glorifie God for the ſame. Now here wee are not forbidden ſimply to doe good workes before men, but to doe them before men for this ende, *to haue our praiſe of men*, that we might be glorified for doing them, howſoeuer it went with God.

A diuers reading.

Before we come to the Rule, the words are ſomewhat to bee ſcanned; for whereas we read them thus, *Giue not your Almes before men, &c.* ſome auncient Churches, after other copies and tranſlations read them thus, *Doe not your righteouſneſſe or iuſtice before men:* which muſt not ſeeme ſtrãge, that in Gods book there ſhould be diuers readings: for in former ages, before Printing was inuented, the Scriptures of God were conuaied from hand to hand, by meanes of writing: now they that writ out the copies of Scripture, did now and then miſtake ſome words and letters by negligence, or ignorance, and put one thing for another, wherevpon doe come theſe diuers readings: yet we muſt not think, that the word of God is hereby maimed, or made imperfect, for the true ſenſe of the holy Ghoſt remaines ſound and perfect, though it may be we cannot diſcerne of the

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right reading. And the ſenſe of Scripture is rather to be iudged the word of God, then the words and letters thereof. Now it beeing here vncerten, whether reading to follow, (for either of them containe a ſenſe conuenient to the place) therefore I will exclude neither, but from them both propound this inſtruction.

Almesgiuing is iuſtice.

*That the giuing of Almes is Iuſtice, and a part of Righteouſneſſe which God requires at our hands.* This the Apoſtle ſheweth plainely out of the [a] Pſalmes, 2.Cor. 9. 9. *He hath diſtributed and giuen to the poore, his righteouſneſſe remaineth for euer.* And in common reaſon it muſt be ſo, for a man is but a Steward ouer the goods which he poſſeſſeth; the poore with whome he liueth, hath title to part thereof, and he muſt giue vnto them by [b] *Gods expreſſe commandement:* ſo as vnles he giue in ſome ſort, he plaies the theefe, and robbes the poore, by keeping backe that which is their due.

[a] Pſal.112.9.

[b] Deut.15.8

Prouiſion for the poore a dutie.

In regard whereof we muſt learne: firſt, to acknowledge that prouiding of maintenance for the poore, is not a worke of freedome or libertie, left to mens choiſe, whether they will doe it or no, but a matter of iuſtice, and the not doing of it is iniuſtice, againſt the law of God and of nature, which require that the poore ſhould be maintained at home without begging abroad. Secondly, this ſhould mooue vs, to lay aſide ſome portion of our goods to giue vnto the poore, for the poore haue intereſt vnto them: and for this cauſe we ought to cut off our ſuperfluities in feaſting, in attire, in ſports and pleaſures, that ſo we may be better inabled to doe iuſtice in giuing vnto the poore, for hereby commonly men are diſabled to doe this part of iuſtice. Thirdly, this ſhould teach vs according to our places, to ſee thoſe good orders well maintained and ſet forward, which are prouided for the conuenient releefe and maintenance of the poore: for the neglecting of them is iniuſtice, and a kind of theft againſt the poore.

What makes giuing to be almes.

Secondly, obſerue the word tranſlated *Almes:* it is very pithie, ſignifying *mercie* and *pitie*; whence we may learne: Firſt, what it is that makes our giuing to the poore to be Almes: it is not the thing giuen, but the *mercifull* and *pitifull heart of the giuer*, be the thing neuer ſo ſmall, as was the poore widows mite: and therefore all our almes muſt proceede from a pitifull heart. Secondly, it ſheweth what a one that partie muſt be that is to be releeued, namely, ſuch a one as is to be pitied, not our luſtie beggers, but infants, orphanes, the lame, blind, weake, maimed, and aged perſons.

Scope.

Thus much for the words: now followeth the commandement it ſelfe: *Take heede that you giue not your Almes before men to be ſeene of them.* This commandement tendeth to this ende, to teach men how to auoide the vnlawfull manner of giuing Almes: for a good thing may be done in an ill manner, and vſually men offend this way in their good deedes. Now A this commandement preſcribes a double circumſpection in giuing Almes: firſt, touching the ground: ſecondly, touching the ende of almes giuing. The *ground* of our Almes muſt not be the pride of our hearts: this Chriſt forewarnes vs of, if we looke it ſhould be good and acceptable in the ſight of God. This is a point of great importance, and therefore for the better obſeruing of it, I will here ſhew two points: I. what this pride is: II. why it muſt be ſo carefully auoided in our almes deeds. By *pride*, I meane not outward pride in apparell, but that which is inward in the ſoule, conſiſting partly in the mind, and partly in the will and affections. *Pride of minde*, is a corrupt diſpoſition thereof, B whereby a man thinkes himſelfe to be better, and more excellent then indeede he is: this was the ſinne of the *Phariſie*, who boaſted vnto God of his owne goodneſſe, Luk. 18. 11, 12. And hence it came that the Church of *Laodicea* [a] *gloried in her ſelfe*, ſaying, *I am rich, and increaſed in wealth, and lacke nothing: when as indeede ſhee was poore, and blind, and miſerable, and naked.* This conceit is moſt dangerous, eſpecially in the point of grace, cauſing many to deceiue their owne ſoules, by thinking they haue grace when they haue none, and ouerweening that which they haue. *Pride in will*, is an inward affection, whereby a man is not contented with that eſtate wherein God hath placed him, but deſires a better. This befell [b] *Adam* and *Eue*, who ſought to be like vnto *God himſelfe*; and this taketh hold of moſt men in euery age. Now from theſe two proceedeth C that *practiſe of pride* in mans life, whereby he endeauours to doe whatſoeuer he can for his owne praiſe and glorie. This *pride* is not in ſome few perſons alone, but in euery man naturally that comes of Adam, Chriſt Ieſus onely excepted. And where it takes place it is ſo ſtrong, that it will not be croſſed: for rather then a man will not haue his will in this, he will commit any ſinne. This cauſed *Abſalom* to baniſh his father out of his owne kingdome: and *Achitophel* to hang himſelfe, when his counſell was refuſed; and ſome Popes (as hiſtories make mention) to bequeath their ſoules vnto the deuill for the obtaining of the Popedom. And this is that inward corruption which D Chriſt here forbiddes to be the ground of our Almes deedes.

A bad ground of our almes giuing.

Pride of heart.

Pride of minde.

[a] Rev.3.16.

Pride in will.

[b] Gen.3.

Practiſe of pride.

Sylveſt.2. Platina: and faſc.Temp.

Why pride muſt be auoided.

*II. Point.* The reaſons why this inward pride muſt be carefully auoided, be theſe two. Firſt, becauſe whatſoeuer outward good worke the child of God can doe by grace, the ſame may a wicked man doe through pride; as conceiue a prayer, preach the word, and practiſe the outward duties of repentance, of loue, and ſuch like: for pride is a ſinne that will counterfeit grace, and man cannot diſcerne it, but God onely. Secondly, many other ſinnes preuaile in the wicked, but pride is the ſinne that troubleth the children of God, and when other ſinnes die, then will pride reuiue, yea it will ariſe out c 2.Cor.12. 7.

of grace it ſelfe: for the child of God will be proud,becauſe he is not proud: therefore *Paul* [c] muſt be *buffeted by the meſſenger of Satan, leaſt he ſhould be puffed vp with abundance of reuelations.*

How pride may be auoided.

Now the way to auoid this dangerous ſinne ſtands in two things:firſt,we muſt be carefull *to know the pride* of our own heart, for euery man hath it in him more or leſſe, and the more we ſee it, the leſſe it is; but the leſſe we ſee it, the more it is in vs indeede: and though we know nothing by our ſelues, yet let vs ſuſpect our ſelues hereof, and labour to ſee it in our hearts: for he that is the moſt humbled, is not altogether free from this inward pride:ſecondly,when we ſee our pride, we muſt labour to *ſubdue it*; which we ſhall doe, firſt, by conſidering the iudgements of God vpon this ſinne: were not our *firſt parents* caſt out of Paradiſe when they would needes be as gods, and *Herod* was *eaten vp of wormes* when he tooke vnto himſelfe the glorie due vnto God, Act. 12. 23. Therefore *Peter* [d] ſaith, *God reſiſteth the proud, and giueth grace to the humble.* A man that would begge an almes, muſt not goe in proud apparell; and ſo he that would procure the fauour of God,muſt not come with a proud heart. Secondly, we muſt ſearch into our ſelues, and labour to ſee our owne wants and corruptions, as our blindnes of mind and ignorance,our vnbeleefe,&c. and the ſight of our ſinnes will be a meanes to humble vs: for they that feele no wants in themſelues cannot choose but be puffed vp. Thirdly, we muſt meditate vpon the death and paſſion of Chriſt, which he endured for our redemption; how he ſweat water and blood, and ſuffered the wrath of God both in ſoule and bodie for our ſinnes; now how can a man thinke that Chriſt endured all this for him, and yet be not caſt downe with the ſight of his own ſinnes, which had a part in the cauſe of all the curſe that cauſed Chriſt to crie; *My God, my God,why haſt thou forſaken me?*

d 1.Pet.5.5.

An ill end in Almes-giuing.

The ſecond branch of circumſpection in Almes-giuing here commanded, reſpects the ende thereof: *We muſt not giue Almes to be ſeene of men*, that is, to get praiſe and fame among men.This caueat Chriſt giues for waightie cauſe: for the corruption of mans nature through the inſtigation of the deuill, cauſeth euery one almoſt to doe all good workes for wrong ends: why doe many men toyle themſelues ſo much in their ordinarie callings? is it not partly for honour, partly for pleaſure, partly for profit? and doe not the moſt men propound this ende to themſelues herein, to maintaine their families? But though this be a good and commendable thing, yet neither that, nor the reſt are the right ends for which mā ſhould labour and trauell: the *right ende* of all, is the glorie of God in mans good, or the good of man in Gods glory;now when our good works proceed from an humble heart, which ſincerely intends the glorie of God in mans good,then is the worke pleaſing vnto God. Other ends or beginnings doe prophane mens labours: and therefore Chriſt giueth this caueat, to looke both to the beginning, and the ende of our Almes deedes.

Thus much of the commandement; the reaſon of it is this: *Or els ye haue no reward of your Father which is in heauen:* ſo the words are, *yee haue no reward*; and they are very ſignificant, importing thus much: If you doe your workes from an humble heart, for Gods glorie in mans good, then you haue a reward laid vp for you in heauen; which though it appeares not preſently,yet it is as ſure as if you had it alreadie in poſſeſſion: but if you doe not ſo,you haue no reward laid vp for you by your heauenly father.

From this reaſon in generall we may gather, that he which hath grace to doe, if it be but one good worke (as to giue Almes) vpon a good ground, and for a good ende, ſhall neuer periſh, but ſhall receiue eternall life: which may be a notable motiue to prouoke euery man to doe good works: as alſo it prooues that the child of God cā neuer periſh or finally fal away:for nothing is loſt that is laid vp with god.

More particularly,firſt obſerue that the word *reward*, is not taken properly, but by reſemblance, thus: like as a labourer after he hath done his worke, receiueth his wages; ſo the child of God hauing done that which God commandeth him,receiueth a reward. Secondly, it is ſaide *of your father*, to ſignifie that this reward is not merited, but is the free gift of a father vnto his children. Laſtly, Chriſt ſaith *your Father*, ſpeaking to all his hearers, among whome was Iudas, whome elſe-where he calls a deuill,and others,whome he knew to be none of Gods children, and yet beeing here a preacher and *Miniſter of Circumciſion*(as the Apoſtle [e] ſpeaketh)he leaueth the ſecret iudgement vnto God, and following the iudgement of hope and charitie, taketh all his hearers, to be the children of God: which is a notable preſident to all Gods Miniſters, for Chriſt here preaching of loue, practiſeth it; and ſo ought his ſeruants doe. This alſo condemneth the practiſe of thoſe, that vpon a little falling out will not ſticke to call others damned wretches, or reprobates; there is no charitie in ſuch cenſures:for loue alwaies hopes the beſt, 1.Cor.13.

e Rom.15.8.

v. 2. *Therefore when thou giueſt thine almes, thou ſhalt not make a trūpet to be blowne before thee, as the hypocrites doe in the Synagogues and in the ſtreetes, to be praiſed of men: verely I ſay vnto you, they haue their reward.*

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A Here Chriſt propoundeth by way of prohibition, a particular example of the corrupt manner of Almes-giuing, proceeding from pride of heart and ambition, borowed from the practiſe of the Scribes and Phariſies; and withall he anexeth in the end of the verſe an effectuall reaſon to mooue men to circumſpection about the ground and ende of their Almes deedes.

A rule of interpretatiõ.

*The Expoſition.* The originall is this: *Thou ſhalt not blow a trumpet before thee*; ſo that our tranſlation doth alſo expound the words of Chriſt, according to the common rule of Diuines; that *words of fact, are oftentimes put for words of ſpeech:* which beeing well obſerued, will cleare many places from falſe interpretation. B Exod. 13.2. God ſaith to *Moſes, Sanctifie vnto me all the firſt borne:* and to [f] *Ioſua, Make thee ſharpe kniues, and circumciſe the ſonnes of Iſrael*, that is, command them to be ſanctified, and circumciſed. Ier. 1. 10. *I haue ſet thee ouer nations and kingdomes* (ſaith God to Ieremie) *to plucke vp, to roote out, to deſtroy, and throw downe, to build, and to plant:* that is, to preach, and by preaching to pronounce that I the Lord will doe theſe things. Ioh, 4.1. *Chriſt is ſaid to baptize*, that is, (as the next verſe imports) he commanded his Diſciples to baptize: and, Act. 10.15. God is ſaid to *purifie* things; that is, he pronounceth things to be pure. *As hypocrites doe in the Synagogue*] The word *hypocrite*, betokeneth one that takes vpon him to repreſent the perſon of an other, as players doe, who ſometime repreſent mightie Kings, otherwhiles C poore beggers, and to them it properly belongeth. Now by reſemblance it is applied to any, that outwardly faigne themſelues to haue that goodnes and holines which they haue not: for hypocriſie is nothing els, but a ſhew of that goodnes outwardly, which indeede is not in the heart. Now in this inſtance is included a ſecond reaſon of the former commandement touching the manner of Almes-giuing, ſeruing to make all Chriſts hearers circumſpect, both for the ground and ende of their good workes: and the reaſon ſtands thus; *That which hypocrites doe, you muſt not doe: but they doe their Almes to be praiſed of men*, as is plaine in this example: *and therefore you are not to giue almes* D *to be ſeene and praiſed of men.*

f Ioſu.5.2.

Hypocrite, what it ſignifies.

A propertie of hypocriſie.

Out of this example we may learne theſe Inſtructions. Firſt, that it is the propertie of an hypocrite to doe good works for falſe ends; as, *to be ſeene of men, and to be praiſed of men:* for indeede an hypocrite in his heart makes choiſe not of God, but of men to be the Iudges and approouers of his good workes. And this is groſſe hypocriſie, becauſe hereby the honour due to God is taken from him and giuen to men, for God ought to be the Iudge and approouer of all our actions.

We make men, not God, the iudge of our actions.

Now as Chriſt laies this ſinne vpon the Scribes and Phariſies, ſo ought euery one of vs to lay it on our ſelues, conſidering our ſelues as we are by nature out of Chriſt; for ſo we make not God, but men the Iudges and approouers of our actions: this will hereby appeare euidently, for when we doe a good thing, and yet thereby incurre the diſpraiſe of men, are we not more grieued thereat, then when by ſinne we offend God himſelfe? which could not be, but that our hearts doe more reſpect the cenſure of men, then of the Lord. And to cleare this point yet further; conſider this, that the roote of hypocriſie and of Atheiſme is in our nature, whereby naturally wee doe theſe three things, wee *Loue, feare*, and *truſt* in men more then in God, and therefore doe make men the Iudges of our actions. 1. for *Loue*, are we not greeued when we our ſelues or our freinds are diſhonoured; and on the contrarie, when wee our ſelues or our freinds are praiſed; are we not glad and reioyce? but when God is diſhonoured, who is greeued? or whoſe heart doth leape for ioye, when God is glorified? which argues plainely that our affection of loue is more inclined towards our ſelues and to our freinds then vnto God. 2. for *feare*; are not moſt men more afraide when they offend a mortall man like themſelues, then when they offend the euerliuing God? 3. for *truſt* and *confidence* in the time of affliction, moſt men are more comforted if ſome friend promiſe them helpe, then they are by all the promiſes of God himſelfe in his word. But men will ſay, that they *loue* and *feare*, and *truſt* in God aboue all: This indeede is the ordinarie profeſſion of ignorant people; but the truth is, that by nature we refuſe God to be our iudge & our approouer, and appeale vnto men: and therefore we muſt labour to ſee and feele and to bewaile this hypocriſie, and to be indued with the contrarie grace whereby we may ſimply and ſincerely ſeeke to be approoued of God in all our actions.

A maine cauſe of many beggers among the Iewes.

Secondly, in this example note one euident cauſe of the diſorder which was among the Iewes in reſpect of their poore: for they begged in the high waies, in the ſtreetes of the cities, and gates of the Temple, flat againſt Gods commandement, *who would not haue ſuch a begger in Iſrael:* other occaſions there were of this abuſe, but one principall cauſe is here noted; namely, that priuate perſons were permitted to giue their priuate almes vnto the poore with their owne hands in publike places. This was a great diſorder, and the cauſe of many beggers: for priuate men could not diſcerne the particular wants of all that begged ſo; and therefore God had otherwiſe prouided for them in the old Teſtament, as he ſheweth before. And in the new Teſtament there were choſen faithfull men called *Deacons* in euery congregation, who were to looke vnto their poore, to collect for them, and to diſtribute to euery one according to their neceſſitie. It is not vnlawfull for a priuate man to giue Almes in publike place if neede require: but where the poore are no otherwiſe prouided for, then by

ſuch

ſuch priuate releefe, it is a great diſorder: like as it is in a family, where the children and ſeruants know not where and when to haue their dinners: for the poore are Gods children in his family, and ought to be prouided for in better ſort then by ſuch priuate releefe: and therefore where good order is wanting for prouiſion for the poore, it ought in conſcience to be begun, & where it is begun, men muſt carefully maintaine and continue the ſame.

1 Sinne goes not alone.

Thirdly, in this example of a corrupt manner of Almes-giuing, ſee the concurrence of ſundrie ſinnes. Firſt, here is noted *hypocriſie*, which were enough to condemne a man; but yet with this there goes *ambition*, and with both, *an open contempt and breach of good order* in prouiding for the poore: which ſhewes euidently that no ſinne goes alone, but ordinarily hath his companions: for ſinnes are ſo infolded one in an other, that he which commits one, is not free from any other: this may plainly be ſhewed by many examples. In *Adams* ſinne there was the breach of the whole law in euery commandement, either directly or by conſequence: for he ſhewed euident want of loue to God, in beleeuing Satan more then God; therein he choſe Satan for his God; he worſhipped Satan, and tooke Gods name in vaine; he ſhewed alſo euident want of brotherly loue, for hereby he became a murtherer not onely of himſelfe, but of all his poſteritie: and thus doe ſinnes concurre in euery wicked action, in which regard it may be ſaid with [g] *Iames*, that *he which faileth in one commandement, is guiltie of all*: which muſt admoniſh vs to make conſcience of euery ſinne: for we can not liue in any one, but we muſt needs runne into many other.

*Verely I ſay vnto you, they haue their reward.* Theſe words containe the reaſon of the former prohibition, wherein we may ſee the vanitie of this giuing of Almes: for the praiſe of men is all their reward; they haue none with God, as we ſhewed in the former verſe.

**v. 3. *But when thou doeſt thine Almes, let not thy left hād know what thy right hand doth:***

**4. *That thine Almes may be ſeene in ſecret, and thy father that ſeeth in ſecret, he wil reward thee openly.***

The meaning.

Theſe words containe Chriſts ſecond commandement touching the *manner* of Almes-giuing, with the reaſon thereof. The commandement is in the third verſe, and it beareth this ſenſe; that if the left hand could vnderſtand, yet it ſhould not know what our right hand gaue; and therefore much more muſt we conceale the ſame from men. Yet here Chriſt forbids not all giuing of Almes in open place, or in the ſight of men, but his meaning is to reſtraine the ambition of the heart after the praiſe of men: the giuer muſt not intend or deſire that men ſhould ſee him giue almes, that they might praiſe him: but his heart muſt ſimply and ſincerely ſeeke to approoue it ſelfe vnto God. This will appeare to be the right meaning of our Sauiour Chriſt, by comparing this verſe with the firſt: for here Chriſt reneweth the commandement there giuen, and forbiddeth the corrupt deſire of the heart after vaine glorie in the giuing of almes.

Now for our better vnderſtanding of this commandement, firſt, we wil ſhew what is here forbidden; and ſecondly what is commanded. Here are two things forbidden; firſt, all deſire or intention of mens beholding of vs, when we giue our Almes: ſecondly, all reſpect and intent to pleaſe our ſelues in Almes-giuing: for the left hand muſt not know what the right hand giueth. The thing here commanded is this, that he which giues almes, muſt doe it ſimply intending and deſiring onely to pleaſe God, and to approoue his worke vnto God without all by-reſpects of mens praiſe or approbation.

Vſe. 1. Rhem on Matth.6. ſect.2.

Here then firſt is condemned the doctrine of the Church of Rome, which teacheth men to doe good workes, with opinion of meriting life euerlaſting thereby at the hands of God: for that is farre more then to doe them for this end to get praiſe of men, which yet is here forbidden: and therefore the other muſt needs be abominable.

2 How to doe good works well.

Secondly, ſeeing in our well-doing we muſt ſimply intend to approoue our ſelues vnto God, it ſhall not be amiſſe here to ſhew, how we may ſo doe our good works that God may approoue thereof. Hereunto foure things are required: *faith, loue, humilitie*, and *ſinceritie* or *ſimplicitie*. For the firſt, in euery good worke there muſt be a two-fold faith: *Iuſtifying faith*, and *a generall faith*. *Iuſtifying faith*, whereby the perſon doing the worke muſt be reconciled to God, and ſtand before God a true member of Chriſt: for of this it is ſaid, [a] *Without faith it is impoſſible to pleaſe God.* And Chriſt ſaith, [b] *Euery branch that beareth not fruit in me, the father taketh away: and without me ye can doe nothing:* where it is plaine, that whoſoeuer would doe a worke acceptable to God, muſt firſt be in Chriſt: and the reaſon is euident: for firſt the perſon working muſt be acceptable to God, before his worke can be approoued: but no mans perſon is approoued of God, before he be in Chriſt: and therefore iuſtifying faith whereby we are vnited vnto Chriſt is chiefly neceſſarie. By *generall faith* I meane that, whereby a man beleeues that the worke he doth is pleaſing vnto God. Hereof [c] *Paul* ſaith, *Whatſoeuer is not of faith, is ſinne.* A worke may be good in it ſelfe, and yet ſinnefull in the doer, if he want this generall faith. Now vnto

1. in faith.

[g] Iam.2.10.
[a] Heb.11.6.
[b] Ioh.15.2.5
[c] Rom.14.23

this are two things required: firſt, a word of God commanding the worke, and preſcribing the manner of doing it: ſecondly, a promiſe of bleſſing vpon the doing of it: for euery good worke hath his promiſe, both of the things of this life, and of a better: theſe things muſt be knowne and beleeued: vpon theſe grounds we muſt pray, giue Almes, and doe euery good worke, and ſo ſhall they be approoued of God. Now by this double faith required in euery good worke, we ſee, how thoſe that are bound to practiſe good workes, (as euery one is more or leſſe) ought to labour to be acquainted with the word of God, that they may do their works in faith: for els though the worke be good, it may be ſinne in them becauſe it is not of faith; which is the miſerable ſtate of ignorant perſons, who through want of faith, cannot doe good works in a good manner.

2. in loue.

The ſecond thing required, in the doing of a good worke, is *loue:* loue (I ſay) ioyned with faith: for *faith worketh by loue*, Gal.5.9. Indeede faith doth ſome things of it ſelfe; as apprehend, receiue, and applie Chriſt and his righteouſnes to the beleeuer, which is the proper worke of faith: but other things it doth by the helpe of an other: and ſo faith bringeth forth the works of mercie, and performeth the duties of the firſt and ſecond table; not properly by it ſelfe, but by the helpe of loue: and therefore here I ſay, that in euery good worke is required that loue whereby faith worketh. Now the kinds of loue, required in well-doing are two: firſt, the loue of God in Chriſt, for as we know God in Chriſt, ſo muſt we loue him: ſecondly, the loue of our brethren, yea of our enemies: for howſoeuer in our vnderſtanding theſe two may be diſtinguiſhed, yet in practiſe they muſt neuer be ſeuered: but muſt alwaies goe hand in hand, to mooue vs to doe the works of mercie, and all the duties of our calling; as *Paul* ſaith of himſelfe and the reſt of the Apoſtles, *The loue of God conſtraineth vs to preach the Goſpel*, 2.Cor. 5.14.

3. in humilitie.

The third thing required in doing a good worke well, is *humilitie*, whereby a man eſteemeth himſelfe, to be but a voluntarie and reaſonable inſtrument of God therein. This vertue will make a man giue the honour of the worke to the principall Agent, that is to God himſelfe: who worketh in vs both to will and to doe of his good pleaſure.

4. in ſimplicitie.

The fourth thing required in wel-doing, is *ſimplicitie*, or *ſinglenes of heart:* whereby a man in doing a good worke intendeth ſimply and directly to honour and pleaſe God, without all by-reſpects to his owne praiſe, or the pleaſing of men. This is a ſpeciall vertue directing a man to the right ende in euery good worke, which is the obedience and honour of God in mans good. This vertue was in *Paul*, [d] who *in ſimplicitie and godly pureneſſe had his conuerſation in the world:* thus he preached the Goſpel; and ſo ought we to doe euery good worke. Now that this ſinceritie may ſhew it ſelfe, we muſt take heede of a ſpeciall vice which is contrarie vnto it, namely, the *guile of the ſpirit*, mentioned Pſal.32.2. which maketh a man intend and propound falſe ends and by-regards in doing good works; as his owne praiſe and delight, or to pleaſe men thereby. And that we may auoid this Spirituall guile, we are to know, that it may and doth vſually preuaile with men in foure caſes:

Spirituall guile in wel-doing.

It preuailes in 4.caſes.

1 I. when thoſe doe practiſe vertue in whom God onely reſtraines the contrarie vice: thus ciuill honeſt men that haue no religion, may practiſe iuſtice, temperance, mercie, and other morall vertues, becauſe they are not inclined to iniuſtice, intemperance, and the contrarie vices: but theſe actions in them are no good works before God, becauſe they proceede not from ſanctified hearts, ſincerely intending to obey and glorifie God hereby.

2 II. When men doe good works for feare of diuine iuſtice, and the penalties of mens lawes: and ſuch for the moſt part is the repentance of the ſicke: I graunt indeede that ſome doe truly repent in this eſtate, but commonly ſuch repentance is vnſound, and proceedeth not from a ſingle heart, but from feare; whereby, beeing vnder Gods hand, they ſeeke to auoid his iudgement. Such alſo are the outward duties of religion performed by our common Proteſtants, who come to Church, and receiue the Sacraments chiefly for cuſtome ſake, and to auoid the danger of mens lawes.

3 III. When men doe good works for the honour and praiſe of men. This is a dangerous thing: vpon this ground a man may preach the word, vſe prayer, and profeſſe the Goſpel; yea, and be zealous for Gods glorie as *Iehu* was: and hence it comes, that many fall away to looſenes of life from a ſtrict profeſſion of religion, becauſe they receiued not the truth in ſimplicitie of heart, with purpoſe onely to obey and pleaſe God, but rather to get the praiſe of men.

4 IV. When men doe good workes from ſome corruption of heart preuailing in them; as when a man is both proud and couetous, yet more proud then couetous: couetouſnes bids him, not to giue to the poore; but yet pride deſiring the praiſe of men preuailing in him, causeth him to giue to the poore: And ſo when couetouſnes preuailes in a proud man, it will cauſe him to abſtaine from riot and proud apparell, which yet his pride would perſwade him vnto. In all theſe caſes Spirituall guile corrupts the work that otherwiſe is good in it ſelfe: and therefore we muſt haue a watchfull eye vnto ſinglenes of heart in our well-doing, and to the reſt of the vertues before named, that ſo we may be able to ſay with good conſcience, that our workes are ſuch as God approoueth.

**v. 4.** ***That thine Almes may be ſecret, and thy father that ſeeth in ſecret, he will re-***

[d] 2.Cor.1.12

***ward thee openly.***

Here is the *reaſon* whereby Chriſt enforceth the former commandement; and it hath two parts: the firſt is drawne from a ſpeciall propertie in God, *to ſee in ſecret:* the ſecond is from his bounty, in *rewarding openly.*

God the ſecret ſeer. For the firſt: the words are thus in the originall, *and thy father which is a ſeer in ſecret:* for the word there vſed ſignifieth a *diſcerning ſeer:* whereby Chriſt would teach vs, that God ſees & beholds things that no man can ſee, euen the ſecret thoughts and deſires of mans heart.

Vſe. 1. Hence we muſt learne three things: I. to examine our ſelues ſtrictly not onely of our groſſe and open ſinnes, which all the world may ſee; but alſo of our moſt inward and hidden corruptions, and when we cannot ſee them, yet we muſt ſuſpect our ſelues of our ſecret wants: for though men know them not, no nor we our ſelues, yet God the *ſecret ſeer* beholdeth 2 them. II. Neuer to hide our ſinnes within our ſelues, but freely to lay them open before God to our owne ſhame, yea to confeſſe our vnknowne ſinnes: we muſt not like *Adam*, ſew fig-leaues together to couer our nakednes, or flie from God thinking to hide our ſelues from 3 his ſight: for he diſcerneth in ſecret. III. To be carefull not onely to doe good works, but alſo to doe them in an holy manner, from good grounds, and to a right end: for *God ſeeth ſecrets*, and will not be ſhifted off with falſe ſhewes. [a] *David* ſaith, *I haue kept thy precepts and thy teſtimonies, becauſe all my waies are before thee.* And the rather muſt we be mooued hereunto, becauſe God knowing what is in mans heart, doth oftentimes prooue men with temptations, that he may diſcouer the guile of their hearts: and therefore that we may eſcape the iudgements of God due vnto hypocriſie, we muſt labour to doe all good duties in ſinglenes of heart.

[a] Pſal. 119. 168.

The ſecond reaſon drawne from Gods bountie vnto them that in ſinglenes of heart doe good works, is in theſe words; *he will reward thee openly:* wherein he preuenteth this obiection, which ſome of his hearers might make againſt his former precept: If I may not doe good works to be ſeene of men, then ſhall I looſe my labour: Chriſt anſwerth: Not ſo: for *God the father wil reward thee openly*, if thou do good from a ſingle heart, onely reſpecting the praiſe and honour of God in mans good. If it be asked, how this can ſtand with that ſaying of Chriſt, *Ioh. 5. 21. that the father iudgeth no man, but hath cōmitted al iudgemēt vnto the ſon:* I anſwer, that in regard of deliberation, of authority & conſent, the laſt iudgemēt ſhalbe executed by the whole Trinitie: but yet in regard of immediate execution, the father iudgeth not, but Chriſt onely: for he alone giueth the ſentence both of abſolution and condemnation.

Of praiſe. 1 The Author. The ſecond reaſon teacheth vs ſundry things concerning praiſe. Firſt, that *God himſelfe is* A *the ſole author of true praiſe:* *Paul* [b] ſaith, *he which praiſeth himſelfe is not allowed, but he whom the Lord praiſeth:* where he compareth the world to a Theater, wherein men are Actors, and men and Angels bee ſpectators; but God alone is the *Iudge*, who giueth praiſe and good name to euery one that deſerueth it, not onely in this life, but in the world to come: in regard whereof, we muſt endeauour our ſelues ſo to doe all our good works, that God himſelfe may approoue thereof; to ſeeke the praiſe of men, is a fond thing, ſeeing that not man, but God, is the author of true praiſe: yea, this muſt teach vs not to depend vpon man for praiſe and commendation for the good things we doe, B but vpon God himſelfe, from whom all true praiſe commeth.

[b] 2. Cor. 10. 18.

2 The ground. Secondly, that *God* as he is *a father, is the ſole author of praiſe*, for Chriſt ſaith, your father will reward you. Now God is *our father* onely in Chriſt, and therefore our vnion with Chriſt is the ground of all true praiſe: *He is a true Iſraelite* (ſaith [b] *Paul*) *which is one within, and the circumciſion is of the heart, in the ſpirit, not in the letter, whoſe praiſe is not of men but of God.* This then diſcouereth the errour of the world, in ſeeking after praiſe and reputation; for ſome ſeeke it in the comelineſſe of their bodie, ſome in apparell, and ſome in learning, &c. but all theſe are wrong meanes; the right way to get true praiſe, is to be in Chriſt, and to haue an humble and ſanctified heart, ſet purpoſely to keepe Gods commandement: Pſal. 119. 22. C *David praied God to remooue from him ſhame and contempt, becauſe he kept Gods teſtimonies:* as though the keeping of Gods cōmandements, had beene the only meanes to auoyd contempt, and to procure true praiſe and fame.

[b] Rom. 2. 29.

3 The time. Thirdly, that *the life to come is the onely time of true praiſe*, for Chriſt here ſaith, *he ſhall reward thee openly:* that is in the laſt day: 1. Corin. 4. 5. *When the Lord ſhall come, then ſhall euery one haue praiſe of God.* This muſt teach vs, not to care for the cōtempt of the world which followeth our profeſſion, ſo that our conuerſation bee godly; but to reſt patiently contented, becauſe it is the lot and portion of Gods children, and our ſinnes deſerue greater reproach, D alwaies remembring, that the time of our praiſe is yet to come. Yea, hence we muſt learne not to aime at our owne praiſe, in things of this life, but wholly to ſeeke the glorie of God in all things; for if we ſeeke his glorie now, the time will come when he will glorifie vs.

4 Fourthly, that the *praiſe* that God ſhall giue his children in the ende of the world, *ſhall be open and manifeſt*, before all men and all angels, both good and bad, when they ſhall ſtand to be iudged by Ieſus Chriſt: and this is true praiſe which ſhall neuer haue ende, whereunto the praiſe of mē is not comparable: we count highly of applauſe and reputation with earthly Princes, and all men honour him whome the Prince commends; how much more then ſhall they be

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aduanced, whom God himſelfe ſhould vouchſafe to praiſe and commend.

***verſ.5. And when thou praieſt, be not as the hypocrites: for they loue to ſtand and pray in the Synagogues, and in the corners of the ſtreetes, becauſe they would be ſeene of men: verely I ſay vnto you, they haue their reward.***

Of prayer.

In this verſe and the reſt to the fourteenth, Chriſt intreateth of the dutie of prayer, wherein he dealeth as in the former point touching Almes-giuing: for firſt he forbids a twofold vice in prayer: *hypocriſie*, and *babling*; and then teacheth the contrarie vertues, and the right practiſe of praier. The vice of *hypocriſie* in prayer is forbidden in this fift verſe, and the contrarie vertue inioyned in the next.

Parts of invocation.

The Expoſition. *When thou praieſt*] To *pray*, properly *is to intreate of God the gift of ſome good thing concerning our ſelues:* and in this ſenſe, it is onely one part of that holy worſhip of God, which is called *Invocation:* for 1.Tim. 2.1. the Apoſtle maketh foure kinds or parts of *invocation:* to wit, I. *Supplication*, when we intreat God to remooue ſome euill from vs. II. *Prayer*, whereby we begge at the hands of God the gift of ſome good thing vnto vs: and theſe two concerne our ſelues. The III. is *Interceſſion*, when as we intreate the Lord to graunt ſome good thing vnto our brethren, or to remooue ſome euil from them. The IV. is *thanksgiuing*, whereby we giue laud and thankes to God for bleſſings receiued, either by our ſelues, or by our brethren. Now in this place *Prayer* is not to be taken ſtrictly for one part of invocation, but generally for the whole worſhip of God by invocation; as it is cōmonly taken of vs, and often vſed in Scripture, one part being put for the whole. *Be not as the hypocrits*] that is, doe not as they doe in prayer; by *hypocrites* he vnderſtandeth principally the Iewiſh teachers the *Scribes* and *Phariſies*, for at them he aimeth in this part of his Sermon. *For they loue to ſtand and pray in the Synagogues and in the ſtreets.*] We muſt not here conceiue that Chriſt condemnes altogether this geſture of ſtanding in prayer as vnlawfull: for himſelfe praied *ſtanding when* [c] *he raiſed vp Lazarus:* & the primitiue Church in their aſſemblies called [d] *Stations*, praied ſtanding: but he reprooueth here the abuſe of this geſture in theſe Iewiſh teachers. For firſt, they vſed this geſture to a wrong ende, namely, thereby to get the praiſe of men: becauſe ſtanding is the fitteſt geſture which a man can vſe in praier to make him be ſeene of others. Secondly, theſe Scribes and Phariſies thought themſelues more righteous then all other men, and therefore iudged that they had no neede to humble themſelues ſo much either in ſoule or bodie as the Publicanes and ſinners did. Againe, Chriſt here condemneth not the action of praier in theſe places, the *Synagogues* and the *ſtreets:* for no man was euer forbidden of God to pray in any place. The Patriarks were not tied to any place: and vnder the law howſoeuer the Temple was the place appointed for Gods outward worſhip in ſacrificing, and ſuch like, yet euen then it was lawfull for the Iewes to pray in any place; and after Chriſts comming *Paul* [d] *willeth, that men pray euery where lifting vp pure hands vnto God:* but here is condemned this groſſe fault of theſe *Scribes* and *Phariſies*; that they minded to pray no where els, but in theſe open and publike places, which is expreſſed by this phraſe, *they loue to ſtand and pray:* So that in a word this is the meaning of this verſe; *You my hearers, when you pray, take heede of the hypocriſie of the Scribes and Phariſies, for they regard onely the praiſe of men, and therefore doe vſe ſuch geſture in praier, and chuſe ſuch places to pray in, that they may beſt be ſeene of men.* Where wee ſee, he directly condemnes their hypocriſie, as well in reſpect of the *ground* thereof, which was *the pride of their hearts*, and not Gods grace: as alſo in regard of *the ende* thereof, which was *the praiſe of men*, and not the glorie of God.

*The vſe.* 1. Whereas Chriſt ſaith, *When thou praieſt:* he taketh it for graunted, that all men of yeares muſt praie: and whereas he condemnes the falſe manner of prayer, and ſets downe the right forme and manner thereof, he teacheth vs that it is a moſt neceſſarie thing for all that haue diſcretion, to exerciſe themſelues religiouſly in this dutie of praier. And becauſe our Sauiour here vrgeth this dutie ſo much, I will here ſhew the *neceſſitie of praier*; which may appeare vnto vs by ſundrie reaſons.

The neceſſitie of praier.

1 I. *Prayer* is one of the moſt principall parts of Gods worſhip: for herein we acknowledge him to be the giuer of all goodnes, the ſearcher and knower of our hearts; and hereby we teſtifie the faith, hope, and confidence we haue in God. And prayer is called [e] *the calues of our lippes*, becauſe it is a ſacrifice well pleaſing vnto God.

2 II. By prayer we doe obtaine, and alſo continue and preſerue vnto our ſelues euery good grace and bleſſing of God, eſpecially ſuch as concerne eternall life: for God promiſeth his ſpirit to them that aske it by prayer: and the firſt conuerſion of a ſinner, howſoeuer it be the free gift of God, yet by Gods grace moouing and inabling a man thereunto, is obtained by praier; and ſo are all the good graces following our conuerſion, both gotten and increaſed.

3 III. The true gift of praier is a pleadge of the ſpirit of Adoption: and therefore [f] *Zacharie* calles the *ſpirit of prayer*, the *ſpirit of grace*. And *Paul* [g] ſaith, *the ſpirit helpes*

c Ioh.11.41.

d Orig.hom. 4.in Numer.

d 1.Tim.2.8.

e Hoſ.14.2.

Luk.11.13.

f Zach.12.

g Rom.8. 26.15.

*our infirmities*, euen *the ſpirit of our Adoption, which teacheth vs to crie, Abba, father.* IV. By prayer we haue ſpirituall cōmunion and familiaritie with God: for in the preaching of the word, God ſpeakes to vs; and in praier wee ſpeake to God, and the more we pray, the nearer and greater fellowſhip we haue with God: which one reaſon (if there were no more) is ſufficiēt to perſwade vs of the neceſſity of prayer, and to mooue vs vnto diligence therein.

Obiect.1. But ſundrie obiections are made againſt the neceſſitie of prayer: 1. It is ſaid God knowes our thoughts before we pray, and therefore it is needles to expreſſe them by praier vnto him. *Anſw.* We praie not, to acquainte God with our ſuites, or with our hearts, as though he knew them not, but to performe obedience vnto his commandement, who requireth this dutie at our hands. Againe, we praie vnto God, to honour him, in acknowledging him to be the knower of our hearts, the giuer of all goodnes, the ſtay of our faith and hope, in whom onely we put all our truſt and confidence.

*Obiect.* 2. Whether we pray or not, God will giue vs the bleſſings which he means to beſtow on vs. *Anſwer.* This is flat Atheiſme: and yet we muſt diſtinguiſh of Gods bleſſings, for ſome are common bleſſings which God oft giues to men without their asking, becauſe they ſerue to preſerue nature: as raine and fruitfull ſeaſons, food, raiment, &c. Act. 14. 16. and yet euen theſe common bleſſings muſt be praied for: Phil. 4. 6. *In all things let your requeſts be made knowne to God:* and *Iames* [h] ſaith, *You luſt and haue not, becauſe ye aske not:* Pſal. 106. 23. *Moſes praier* ſaues the people from deſtruction. Others, are ſpeciall bleſſings of the Elect, and theſe muſt alwaies be ſought and obtained by prayer.

h Iam.4.2.

*Obiect.* 3. God hath decreed all euents, and euery thing ſhall ſo fall out as he hath appointed, and therefore its needleſſe to pray, and oftentimes its but the croſſing of Gods will. *Anſ:* This reaſon is naught: for as God hath decreed the euent of all things, ſo likewiſe he hath appointed the meanes whereby his decree ſhall be effected: and *prayer* many times, is a principall meanes to bring Gods will to paſſe: 1. King. 18. 1. God ſhewed to *Eliah* that he would ſend raine in Iſrael after that long drought, and yet *the* [l] *Prophet crouched vnto the earth, & put his face betweene his knees*; no doubt humbling himſelfe in praier to God for it, as S. [k] *Iames* ſaith. Where we may ſee, that praier is not contrarie to Gods decree, but a ſubordinate meanes to bring the ſame to paſſe: and therefore we muſt rather reaſon thus, that becauſe God hath decreed the euent of all things, and hath appointed praier as a meanes to effect ſundrie of his decrees, therefore we muſt vſe it.

l verſ.42.

k Iam.5.18.

Vſe. Diligence in praier.

Conſidering then that praier is neceſſarie, notwithſtanding all that can be ſaid againſt it, we muſt learne with ſpeciall reuerence to giue our ſelues vnto this dutie, both publikely in the A aſſemblies of the Saints, and priuately in our families, beeing maſters and gouernours: for no family ought to want this morning and euening ſacrifice of prayer and thankeſgiuing; yea, we muſt pray by our ſelues particularly in regard of our particular wants. Indeede the moſt doe thus plead for themſelues, that they vſe to pray often: but the truth is, that the cōmon practiſe of our people in prayer, is nothing but lippe-labour and a mocking of God: for what be their praiers, but the ſaying ouer the ten Commandements and the Creede, which are no praiers: yea, their repetition of the Lords praier without vnderſtanding or deuotion, B is no praier with God, when they do it onely of cuſtome, and reſt in the work done. But here is required an other manner of prayer then this. And to incite vs vnto it, let vs conſider the worthie examples of Gods ſeruants herein: *Moſes* praied for the ſauing of the Iſraelites *fourtie daies and fourtie nights without meat or drinke: Dauid* praied *ſeauen times a day*: and our *Sauiour Chriſt ſpent whole nights in prayer.* Now theſe examples were written for our learning, to teach vs to addict our ſelues to this holy dutie wherein our hearts ſpeake vnto God. The want hereof is the cauſe of the common Atheiſme that is in the world, of iniuſtice, and crueltie in mens callings, of ſwearing, pride, & backbiting in mens liues: for if men would often C ſet themſelues in the preſence of God, by vnfained inuocation, the remembrance thereof would ſtill be before their eies, and cauſe them to abſtaine from all theſe iniquities: for who beeing ſtained with ſuch tranſgreſſions durſt preſent himſelfe before the maieſtie of God, who is a conſuming fire againſt all ſinne and wickednes, hauing [l] *fierie eyes* to ſee their ſinnes, and *feete of braſſe* to bruiſe them in pieces that will not repent.

Deut.9.18, 19.

Pſal.119.164

Luk.6.12.

l Rev.1.13, 14.

Secondly, in this prohibition againſt hypocriſie in praier we may ſee, that to conceiue a praier, and to make profeſſion of religion, may for the outward worke, as well be performed from pride of heart as from the grace of God: carnall men may doe that in pride, which Gods D children doe by grace, as we ſhewed in the former point of Almes giuing: that therefore which Chriſt ſaid of hearing the word, *take heed how you heare*, muſt be conceiued to be ſpoken to vs of praier and the profeſſion of religion, *take heed how you praie, and how you profeſſe religion.* And indeed before we pray, we ought to enter into our hearts, and there to ſearch out our corruptions diligently, that we may be able to diſcerne in our ſelues betweene *pride*, and *Gods grace*; and ſo perceiue vpon what ground we pray, that it be not from a damnable pride, but from the ſauing grace of Gods holy ſpirit.

Thirdly, in this prohibition Chriſt condemnes this falſe ende of praier, when men doe it to *haue praiſe of men*; whereby we may ſee, that it is a thing incident to the profeſſors of

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A the Goſpel, to doe the duties of religion, for the approbation of men: which notably bewraies the hypocriſie of our hearts, which naturally haue more reſpect to men, then to the Lord, euen then when we haue to deale with God himſelfe. Thus did the Scribes and Phariſies, and it is to be feared, the ſame fault is cōmon among vs: for men are farre more forward and carefull to performe the publike duties of religion, in the aſſemblies of the Church, then priuate duties, either in their families, or by themſelues: Many will pray in the Church, that neuer regard priuate praier at home. Againe, in performing publike duties, men haue more care of the outward action, then of truth and ſinceritie in the heart; and many ſtudie more B for fit words to delight mens eares, then for good affections, which God approoueth; for what is the cauſe that many auncient profeſſors, when they come to die, know not how to commend their ſoules to God? Surely, this eſpecially, that in the whole courſe of their profeſſion, they more reſpected men then God; and therefore in the time of death, when they muſt needes deale with God indeede, they know not what to doe, nor how to behaue themſelues.

Vnreuerēce in prayer.

Laſtly, Chriſt here reprooues their behauiour in praier, which was *ſtanding*, without all humbling of themſelues, either in ſoule or bodie. This is a thing incident to many in our congregations, who vſe to ſhew no manner of reuerence or humilitie in the time of praier; but either ſtand, or ſit, as though they had no need C to humble themſelues; or elſe intended onely that men ſhould ſee them. But we muſt know, that howſoeuer the word of God preſcribes no peculiar geſture in this action, yet it is not a thing indifferent, either to vſe, or not to vſe ſome ſeemely geſture of humiliation in this worſhip of God; but ſome muſt needs be vſed, to expreſſe and further the humilitie of the heart, which is chiefly required: Iſay.6.2. the Seraphims ſtanding before God, *couer their feete and faces with their wings*, in regard of Gods preſence: and the poore Publicane that *prayed with the Phariſie*, howſoeuer he praied ſtanding, yet [m] he *caſt downe his countenance, and ſmote himſelfe on the breaſt*, D to teſtifie his humiliation. Yea, Chriſt Ieſus our Lord, when hee bare the puniſhment of our ſinnes in the garden, fell downe vpon his face, and praied: thus alſo did [a] *Moſes*, and *Aaron*, [b] *Elijah*, [c] *Ezra*, and [d] *Daniel*, humble themſelues. And it hath alwaies beene the practiſe of Gods ſeruants in praier, by ſome conuenient geſture of the bodie, to expreſſe the humilitie of their hearts; which checketh the cuſtom of our common people in praier, who are ſo farre from bringing a broken heart to God, which is the thing he chiefly requires, that they know not what to aske; and many there be that will not ſubmit themſelues to ſuch outward geſture, as might expreſſe their inward humiliation. Theſe things are farre vnſeemely for Gods people, and therefore let vs learne to humble our ſelues at Gods footeſtoole, firſt in our very hearts, and withall, we muſt be carefull to teſtifie the ſame by ſome conuenient outward humiliation.

m Luk.18.13

a Num.16.45
b 1.King.18.42.
c Ezr.9.5.
d Dan.6.10.

## v.6. *But when thou praieſt, enter into thy chamber, and when thou haſt ſhut thy doore, pray to thy father which is in ſecret, and thy father which ſeeth in ſecret, ſhall reward thee openly.*

Sinceritie in praier.

Chriſt hauing forbidden hypocriſie in the former verſe, doth here commaund the contrarie vertue; namely, *ſinceritie*, ſetting downe the right manner of praier to God in that behalfe. Now becauſe the words are not to be taken in that ſenſe, which at the firſt reading they ſeeme to beare; therefore for the better vnderſtanding of them, I will here laie downe two grounds: 1. That in this place our Sauiour Chriſt doth not forbid publike praier in the congregation, or in publike places; for publike praier is Gods ordinance, *where two or three* (ſaith [e] Chriſt) *be gathered together in my name, there am I in the middle among them: and whatſoeuer they ſhall deſire, ſhall be giuen them of my father.* Againe, publike praier ſerues for moſt worthy vſes, for which it muſt be maintained; 1 as firſt, to make mens praiers vnto God more feruent and effectuall; as in the common wealth, a priuate mans ſupplication is not ſo much reſpected, as when a whole incorporation, or a whole ſhire make petition to the Prince. 2 Secondly, by publike praier a man profeſſeth himſelfe to be a member of Gods Church, and one that ſeuereth himſelfe from all prophane ſocieties and companies of men in the world. 3 Thirdly, publike praier ſerues to ſtirre vp zeale in them that be cold and backward; for herein they are made acquainted with Gods bleſſings, they are left to ſee their owne wants, and they haue the good example of Gods children. 2. *Ground. That priuate praier* (though it be Gods owne ordinance) *is not here directly commanded*: for looke what was forbidden in the former verſe, the contrarie thereto is here commanded; but Chriſt did not ſimply there forbid publike praier, he aimed at an higher thing therein: namely, hypocriſie, and therefore here he cōmandeth not priuate praier directly, but intendeth the right manner thereof, for ſinceritie, whether publike or priuate.

e Matth.18.19,20.

The excellent vſe of publike praier.

Hauing laid downe theſe two grounds, I come now to the true meaning of the words. *When thou praieſt*, that is, either by thy ſelfe alone, or with others, *enter into thy chamber, and when thou haſt ſhut thy doore, praie, &c.* that is, be as though thou didſt pray in thy cloſet, intending onely to approoue thy ſelfe, and thine heart vnto the Lord, hauing no reſpect to any creature in the world; for this Chriſt meanes by *praying in a chamber, or cloſet*; namely, that a man in praier ſhould not reſpect himſelfe, or any creature, but ſimply intend and approoue himſelfe vnto God onely.

In the words thus explaned, we are to obſerue two things; a commandement, and a reaſon thereof: the commandement in theſe words, *when thou praieſt enter into thy chamber, and when thou haſt ſhut the doore pray vnto thy father which is in ſecret*. This commandement inioyning the right diſpoſition of the heart to God-ward in our praiers, doth preſcribe the true and perfect manner of prayer; whereto that we may the better attaine, I will ſhew how the ſame is performed.

How to pray aright.

That a man in praier may approoue himſelfe and his actions vnto God alone, three kind of duties are required: ſome going before prayer, ſome in the act of prayer, and ſome after prayer.

4. Duties before we pray. 1

Before praier foure duties are required. 1. A man muſt haue *knowledge* of three things concerning praier (for euery prayer muſt be made in faith, and in obedience to God, which without knowledge cannot be don) to wit, of Gods *commandement* to pray: of the *things we aske* in praier, and of the *manner* of asking; which is this, ſpirituall bleſſings concerning life eternall; as remiſſion of ſinnes, ſanctification, and other neceſſarie graces muſt be asked ſimply without condition: but temporall things concerning this life, as health, wealth, libertie, and ſuch like, muſt be asked with condition of Gods will, as they ſerue for his glorie, the good of our ſelues, and of our brethren. 2. A man muſt labour to find himſelfe conuerted vnto God, hauing a true purpoſe of heart not to liue in any ſinne; for [a] *God heareth not ſinners*: and *Dauid* ſaith, [b] *If I regard wickednes in my heart, God will not heare my praier*. When men come to the Lords table, they forſake their ſinnes and turne vnto God; which muſt alſo be done before we pray, for therein we are to deale with God, who cannot abide iniquitie. 3. A man muſt ſeeke to be in Chriſt, that would pray with comfort; Ioh. 15.7. *If ye abide in me, and my words abide in you, aske what yee will, and it ſhall be done to you.* In the old Teſtament the ſacrifices were to be offered onely vpon the altar of God, in the Temple, or in the Tabernacle, which prefigured this vnto vs, that in the new Teſtament, our prayers, which are our ſacrifices, muſt be offered onely in Chriſt Ieſus, who is our [c] *incenſe altar in heauen*, and our ſpirituall Temple. 4. Before praier a man muſt ſeuer himſelfe from all creatures, in his thoughts and deſires, and bring himſelfe before God, with feare and reuerence, that euery power and facultie of the ſoule, may ſay as *Cornelius* did to *Peter*, [d] *wee are all here in the preſence of God*: for this ende, his minde and memorie muſt be taken vp with diuine and holy thoughts, and his heart poſſeſſed with holy deſires; God in Chriſt muſt be his whole delight, and all by-thoughts muſt be baniſhed. Our Sauiour Chriſt vſed to pray in the night, and in ſolitarie places apart from the ſocieties of men; this he did (no doubt) for this ende, that he might ſet himſelfe wholly before God, and be free from all occaſions of diſtraction in that diuine dutie.

2 3 4

a Ioh.9.31.
b Pſ.66.18.
c Rev.8.3.
d Act.10.33.

5. Duties in Praying. 1

*Duties in praier* are eſpecially fiue. 1. Wee muſt labour to haue a true ſenſe and feeling of our wants, of our ſinnes and corruptions, and be inwardly touched in conſcience for the ſame; for as the begger ſits ſtill at home, and neuer goes to begge releefe, till he feele himſelfe pinched with hunger and want, ſo it is with vs, till we feele our owne wants and miſeries by reaſon of our ſinnes, we can neuer put vp an earneſt and heartie praier to God. 2. We muſt haue an inward feruent and vnfained deſire toward God, for the ſupply of all our wants and miſeries; this is a ſpeciall thing in praier, which maketh it not onely to be a petition of the lipps but a true requeſt of the heart. This the Prophet *Dauid* expreſſed, when he ſaid to God, [e] *My ſoule deſireth after thee, as the thirſtie Land doth after raine*: and *Hanna* alſo, when ſhee told *Elie* [f] that *ſhee powred out her ſoule as water before the Lord*. 3. Euery petition muſt bee made in *obedience*, that is, wee muſt haue a *commandement* inioyning vs to aske the thing we pray for, and a *promiſe* to aſſure vs that it ſhall be graunted vnto vs: and yet here this ſpeciall caueat muſt be remembred, that wee leaue both the time, and the manner of accompliſhing our requeſts, to the good pleaſure and wiſdome of God. 4. Euery petition muſt be preſented to God in the [g] *name and mediation of Chriſt*: for in our ſelues we are ſinners, and [h] *our iniquities make a ſeparation betweene God and vs*; ſo that wee cannot haue acceſſe vnto the father, ſaue onely by the mediation of Ieſus Chriſt. If we would come with boldneſſe into the holy place, it muſt be by the new and liuing way, which Chriſt hath prepared for vs through the vaile, that is, his fleſh. 5. In praier we muſt haue *faith*, whereby we beleeue, that the thing we aske ſhall be done vnto vs: Mark. 11.24. *whatſoeuer ye aske in prayer, beleeue that ye ſhall haue it, and it ſhall be done vnto you*: now the ground of this faith, muſt be Gods commandement and his promiſe, which I mentioned before.

2 3 4 5

e Pſ.143.6.
f 1.Sam 1.15
g Ioh.16.23. 26.
h Iſa.59.2.

2. Duties after praier.

The *duties after prayer*, are chiefly two; 1. Wee muſt call to remembrance the prayer wee made to God. If one man talke with another, he will be ſo attentiue, that as neere as may be, he will remember the words that paſſed betweene them; and much more ought we ſo to doe when we talke with God: now we muſt thus meditate on our praiers, for this ende, that we may the better doe the thing we aske; as we craue in praier the pardon of our ſinnes, ſo we muſt after praier indeauour to leaue the

practiſe

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practiſe of them. What a horrible ſhame is it for men to begge at Gods hands the pardon of ſinne, and when they riſe from praier, to fall againe to the practiſe of it? This is with the [i] *dog to returne to his vomite*, and with the deſperate thiefe to ſtealing, after he hath intreated fauour of the Iudge. 2. After prayer, we muſt bee carefull to be as plentifull in thankesgiuing for bleſſings receiued, as wee were in petition to craue them. This indeede may be done in the beginning of our praier, though here I mention it laſt, but omitted it may not be. Ordinary men haue this humanitie, that where they find friendſhip, they will be more plentifull in tendring thanks, then in making new requeſts; and if we deale thus with men, ſhall we not much more doe it with God, with whom true thankfulneſſe for one bleſſing, is a ſpeciall meanes to procure many moe? Now this thankefulneſſe muſt not be only in word, but in deede teſtified by due obedience, in life and conuerſation: and theſe are the duties whereby a man ſhall auoide all carnall oſtentation in prayer, and approoue his heart vnto God therein.

[i] 2.Pet.2.21.

2

Vſes. 1. Popiſh errors in praier.

By this deſcription of the true manner of praier, we may learne three things; Firſt, that the Romiſh Church doth neither know nor teach, nor practiſe the dutie of praier aright; they pray not in knowledgde, for they pray in an [a] *vnknowne tongue*, and allow of [b] *ignorance*, as the Mother of deuotion; they commend doubting, [c] by ſpeaking againſt aſſurance, and ſo pray not in faith nor obedience; they praie not in humilitie, for mercie for their ſinnes, for they thinke to [d] *merit* by their praiers: and which is worſt of all, they direct not their praiers to God onely, in the name of Chriſt; but to God and his Saints, making the [e] *virgin Marie* their Mediatreſſe: yea, they [f] pray to *the wooden croſſe*, which is moſt horrible Idolatrie. Secondly, that our common people come farre ſhort of their dutie in this part of Gods worſhip: for their praiers conſiſt chiefely in the bare repetition of words, which is onely a lip-labour, they pray without knowledge and feeling, and ſo muſt needes faile in many other duties. Now this bewraies the manifold wants that be in the praiers of the beſt Chriſtians for beſides their ignorance of many duties in praier, their doubting and diſtruſt, their dulneſſe and deadneſſe of heart, and their by-thoughts, doe all ſhew that their hearts are not wholly taken vp with Gods glorie, as the ought to be. Laſtly, hereby we may ſee the groſſe ignorance of our common people, about ſpels and charmes; becauſe they conſiſt of good words, and many ſtrange things are done thereby, therefore they thinke them to be good praiers: but herein they are deceiued, through ignorance in the right forme of prayer: for they that make them and vſe them, are either graceleſſe perſons that haue ſocietie with the deuill, or groſly deluded thorough palpable ignorance: and they cannot ſet themſelues before God to approoue their hearts vnto him in this action: nay, the worſhip that is done herein, is to the deuill, and the cure that is wrought thereby, is his worke: for theſe charmes are his watch-word, to ſtirre him vp to ſuch exploits.

[a] Rhem.on 1.Cor.14. ſect.13.
[b] Ibid.ſect. 14.
[c] Rhem.on Iam.1.ſect.2.
[d] Bellar. de bonis oper. in partic.l.1. c.3.
[e] In offic. beat.Mar.à Pio 5.
[f] In offic. ſanct.crucis. ibid.

Againſt ſpels & charmes.

Images of God abhominable.

Furthermore, in this clauſe, *Pray vnto thy Father which is in ſecret*, that is, an inuiſible God, is couched a reaſon to induce men to the obedience of this commandement, to this effect; *He to whome thou praieſt, is an inuiſible God, therefore thou muſt endeauour to approoue the hidden man of thy heart vnto him.* Hence I gather, firſt, that it is an horrible thing, to make an image to repreſent the true God, or to worſhip God in it; for God is inuiſible. The ſecond commandement condemneth them both, as *Moſes* himſelfe doth expound it, Deut. 4.15.16. *Ye ſaw no Image in the day that the Lord ſpake vnto you in Horeb, therefore corrupt not your ſelues by making you a grauen image, or repreſentation of any ſigne.* Secondly, that there ſhould be no outward pompe in prayer, either for geſture, or for garments; for praier is made to an inuiſible Father. This ouerthrowes the whole worſhip of the Popiſh Church, which ſtands in outward ſhewes of carnall pompe; if there be any pompe, it muſt be inward, in the graces of the heart, among which, humilitie is the firſt ornament. Thirdly, that all places are alike, in reſpect of Gods preſence, and of his hearing; for hee is a God in ſecret, whereſoeuer a man hath occaſion to praie, there God is: which confuteth them that make the Church a more holy place for praier, then other-where, and therefore reſerue all their praiers till they come thither; for now difference of place, in reſpect of Gods preſence, is taken away: God is as well in the fielde, and in the priuate houſe, as in the Church: and yet Churches are ordained and vſed in a godly policie, becauſe a congregation may more conueniently there meete, to their mutuall edification, in the publike exerciſe of the word and praier; otherwiſe priuate houſes were as good places for Gods worſhip, as Churches, if they were ſo decent, and conuenient for edification: for *in all places men may lift vp pure hands vnto God*, as the Apoſtle teacheth.

No difference of place in regard of Gods preſence.

1.Tim.2.8.

*And thy father which ſeeth in ſecret, ſhall reward thee openly.* Theſe words containe a two-fold reaſon, whereby Chriſt perſwadeth his hearers, and in them all others, to the carefull practiſe of the former dutie, of ſinceritie in praier. The firſt reaſon is drawne from Gods *All-ſeeing propertie*: the ſecond, from his *bountie*. Gods all-ſeeing propertie is ſet out in theſe words; *and the father which ſeeth in ſecret*: that is, though the father himſelfe be inuiſible, yet when thou praieſt in ſecret, that is, as though thou wert in ſecret, intending only to approoue thine heart vnto God in praier, then thy father ſeeth thee, he knows thine heart, and heares thy praier. This is verefied by the example of *Ionas*, who was heard praying in the Whales bellie; of

A of *Daniel*, praying in the Lyons denne, and of *Moſes*, [b] who is ſaid *to crie* vnto the Lord, when as he praied onely in heart.

b Exod.14.15.

Vſes. 1. The vſe of this point is manifold. 1. It ſerueth to admoniſh vs that when wee pray, wee muſt in ſingleneſſe of heart, bring our ſelues into Gods preſence, and heartily and truely put vp our requeſts vnto God, ſo as we may approoue vnto him both our hearts and our prayers; for there is nothing in our prayers that can be hid from God: and therefore we muſt not content our ſelues with the thing done, but labour ſo to pray, that God may be well pleaſed with the manner thereof.

2 B Secondly, hereby we are taught to make conſcience, not onely of our doings and ſpeeches, but euen of our very thoughts, and that in ſecret places; for though we may conceale the ſame from men, yet we cannot couer them from the eies of God: he is inuiſible, and yet [c] *all things are naked before him.*

c Heb.4.13.

Praier to Saints vnlawfull.

Thirdly, this prooueth that no prayer can lawfully be made to the virgin *Marie*, or to any other Saint departed, for he alone is to bee called vpon in prayer, who ſees in ſecret: but God onely ſees in ſecret, neither the virgin *Marie*, nor any other of the Saints can ſee in ſecret; and therefore praier is to be made to none but to God alone. The Papiſts anſwer, that Saints departed ſee in ſecret, though not C of themſelues, yet by God, and in God: but that is falſe: the Angels before their fall ſaw not their owne future fall, nor the fall of man. The bleſſed Angels in heauen, know not now the time and day of the laſt iudgement: yea, and the Saints departed lie vnder the Altar, crying, [d] *how long Lord?* beeing ignorant of the time of their full redemption: and therefore the Saints departed ſee not in ſecret.

Rhem.on Luk.15.ſect.2.

d Rev.6.9.10.

The ſecond reaſon drawne from Gods promiſed bountie, is in theſe words, *ſhall reward thee openly:* that is, ſhall repay thee for thy prayer in the day of iudgement, before the Saints and holy Angels, as we expounded the ſame words in the fourth verſe. This is a notable reaſon to induce men to pray in a true and holy D manner: wherein we may ſee the endleſſe mercie of God, vouchſafed to them that pray aright: if any ſubiect put vp a ſupplication to his earthly Prince, he takes it for a ſpeciall fauour, if the Prince vouchſafe to admit him to his preſence: behold here the King of Kings, will not onely vouchſafe vs acceſſe vnto the throne of grace, when wee put vp our ſupplications vnto him, but if we pray aright, he doth hold himſelfe indebted vnto vs for the ſame, and promiſeth one day to reward vs openly. This farre exceedes the loue of all creatures in heauen and earth, no Prince is ſo kinde and gracious to his beſt ſubiects, as the Lord is to all that call vpon him in ſpirit and truth.

hem.on his chap. ect.2. ellarm.de onis oper. n part.l.1. 3.

From this place the Papiſts would gather, that prayer is a worke that merits at Gods hand eternall life, for thus they reaſon: *Where there is repaying by way of reward, there is ſomething done which meriteth: but vnto prayer there is a repaying, therefore it doth merit at Gods hand.* *Anſw.* Reward is due to man two waies, either by deſert, or of free gift and promiſe; now in this place God will reward man for his praier, not for his deſert, but of his owne free will and grace, because he hath promiſed ſo to doe. That this is ſo, may thus appeare; If a Begger ſhould aske an almes of any man, it were abſurd to ſay, that the begger by asking did deſerue the almes: and ſo ſtands the caſe for the merit of our praiers; thereby we begge things at Gods hands, and therefore can no more merit thereby, then the begger can deſerue his almes by asking: nay rather we may gather hence, that Gods rewarding them that pray, proceedes from his owne free grace alone; for praier properly, is a worke of man vnto God, wherein man giues nothing vnto God, as the Iewes did in the ſacrifices, or as is done in ſome other ſpirituall ſacrifices of the new Teſtament; but onely asketh and receiueth ſomething from God, and therefore cannot hereby merit any thing at Gods hands. And by this may all other places be expounded, where reward is promiſed to mans worke.

Laſtly, note the phraſe here vſed; *he ſhall reward thee openly:* that is, at the laſt day: whence I gather, that till the day of iudgement; no ſeruant of God ſhall fully reape the fruit and benefit of his praiers. This muſt be well conſidered of all that haue care to call vpon God vnfainedly; for many times after long and earneſt praier, we feele litle or no comfort, whereby we may be brought to diſlike our eſtate, as though God had no reſpect vnto vs: but we muſt know, that God doth often long deferre to reward his ſeruants that praie vnto him: no doubt but *Zacharie* and *Elizabeth* praied for iſſue in their yonger age, and yet they were not heard til they were both olde: and *Dauid* ſaith, his eies failed for waiting on God when hee would accompliſh his promiſe made vnto him: this we may alſo ſee in the petitions of the Lords praier, for they be all according to his will, yet the full fruition of the benefits there asked, is reſerued to the appearing of our Lord Ieſus Chriſt.

## V.7. *And when yee pray, vſe no vain repetitions, as the heathen, for they thinke to be heard for their much babling.*

Againſt babling in prayer.

Our Sauiour Chriſt hauing dealt againſt hypocriſie in praier, doth here come to the ſecond vice, which he intends to reforme therein, namely *babling*, cōſiſting in the outward forme of praier. The words containe two parts, a commandement, and a reaſon thereof; The *commandement, When yee pray vſe no vaine repetitions, as the heathen doe:* where firſt we muſt

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A know, that Chriſt reprooues not repetition in praier ſimply, but needles repetitions onely; for Pſal. 51. *Dauid* doth ſundrie times repeat his requeſts, for the pardon of ſinne, and for ſanctification: alſo *Moſes, Elias*, and our Sauiour Chriſt, praied fourtie daies together, and in this long praier (no doubt) vſed many repetitions; much leſſe can we pray one day together without many repetitions. Here then by *vaine repetitions* is meant *babling*; that is, a deſire and affectation to vſe and ſpeake many words in praier: and vnder this one vice, are condemned all ſinnes of the ſame kinde, that is, all ſuperfluous multiplication of words in praier. *As the heathen*, that is, ſuch as were not [a] *the people of* B *God*, but *aliens from the commonwealth of Iſrael, and ſtrangers from the couenant of promiſe.*

a Eph.2.12.

Abuſes in prayer.

In this commandement are condemned many abuſes in the manner of praier; 1 1. *Meere babling*, when words are vſed for praier, which containe neither requeſts vnto God, nor giuing of thanks; ſuch are many Popiſh praiers, and ſuch is the vſe of the *Aue Maria*, among our common people, for it is the ſalutation of the Angel *Gabriel*, to the virgin *Marie*, calling her by commiſsion from God, to bee the mother of Chriſt; which words, none ſince that day, had warrant to vſe to the virgin *Marie*, onely they are to be read as a part of that hiſtorie: yea, the rehearſall of the *tenne Commandements*, and of the *Creede* for prayers, is but meere babling. 2 2. Prayers made in *ignorance* are here cōdemned: thus the Popiſh ſort offend, who vſe to praie C vnto God in an vnknowne tongue; and thus many ſinne, that vſe the Lords praier without vnderſtanding of the words. 3 3. *Cold and dull praying* is here condemned, when the lippes drawe neere vnto God, but the heart is no whit affected therewith: this is a common vice, and ſome taint hereof may euery man finde in his owne heart. 4 4. *Superſtitious prayers*, when as Gods worſhip is meaſured out by ſet numbers. This is the Popiſh practiſe anſwerable to their doctrine, that the rehearſing of ſo many *Pater noſters, Auies, Dirges, Maſſes*, and ſuch like, are effectuall with God, to procure ſuch and ſuch things: this opinion takes place with our common people, for they thinke God is ſerued D by the worke done, if the words bee ſaid, all is well. 5 5. *Raſh praying*, without due preparation, is here condemned, when men pray onely on the ſuddaine, by the motion of the ſpirit, as they vſe to ſpeake: too many are of this mind, allowing no ſet forme of prayer to any ſort: but howſoeuer conceiued prayer be moſt comfortable, yet without due preparation of the heart, it is moſt ſubiect to vaine repetitions. 6 6. *Raſh vowes*, eſpecially of things not lawfull, or aboue our power. 7 7. *Raſh wiſhes*, of good or euill, beeing framed according to our carnall affections, and not by the word of God. And in a word, all vaine and ſuperfluous ſpeech in any manner of inuocation, wherein the heart is not affected according to the wil of God: all which muſt be remembred, for they ſhew plainely, that our common praiers are farre ſhort of that which the Lord requireth and alloweth.

Horæ Virginis Mariæ ad vſum Sarisb. Eccleſ.

How to ſpeake aright in praier.

Here ſome will ſay, If ſo many things be diſallowed in praier, how ſhall we ſpeake aright in praier? *Anſw.* As the Apoſtle *Paul* ſaid of ſinging, ſo ſay I of prayer; it muſt bee [b] *with grace in our hearts*, and all our words, both for meaſure and number, muſt be tempered thereto, and no more oguht to be vſed in praier, then may ſerue to expreſſe and further in our ſelues, or others, ſome inward grace of God; as faith, repentance, zeale of Gods glorie, &c. Eccleſ.5.1. *Be not raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God; for God is in heauen, and thou art on earth, therefore let thy words be few:* where we haue expreſſe command, not onely to prepare our hearts, but our words alſo, when we come before God in praier, that they be ſuch as may expreſſe ſome grace of our hearts.

b Col.3.16.

*As the heathen*] In this inſtance we may note that the heathen had ſome in-ſight into matters of religion; for firſt, they knew there was a God, and that the ſame God muſt bee worſhipped: Secondly, they practiſed many excellent vertues of the ſecond Table; as Iuſtice both in word and deede, liberalitie, continencie, fidelitie, and ſuch like: yea, they cared to doe ſome duties of the firſt Table, as here wee ſee they prayed vnto God: and ſome of them performed this dutie in ſuch ſort, as they obtained hereby ſome temporal bleſsings. [c] *The heathen Mariners* that carried *Ionas* towards Tarſhiſh, *praied vnto God and obtained ſafetie:* and *Ahab*, a wicked Idolater, [d] *humbled himſelfe vnto God in praier and faſting*, and obtained a temporall freedom from a fearefull iudgement. Now the conſideration of this point, ſerues to checke many among vs, who thinke that God will hold them excuſed, becauſe they meane well, and doe no man harme; they plead that they are no adulterers, thieues, nor outragious offenders: but all this the heathen man can doe, and yet he is but in a damnable caſe: for though theſe be good things, yet they will not bring any man to ſaluation: we muſt therfore get faith in Chriſt, and from thence practiſe all Chriſtian vertues.

c Ion.1.14.

d 1.king.21.28.

3. Opinions of the heathen concerning God.

*For they thinke to be heard by their much babling.* Theſe words are a reaſon of the former commandement, wherein we may note 3. opinions of the heathen concerning God. 1. They thought God was like an earthly man, who might be inſtructed and perſwaded by words. 2. They denied Gods prouidence, & were not perſwaded, that God ſaw them, or regarded their eſtate; and therfore they vſed many words to acquaint him therewith. 3. They thought by the force of words to preuaile with God.

Hence we may learne theſe inſtructions. 1. That though the heathen knew there was a God, yet they turned him into an idoll, when they worſhipped him; and therefore *Paul* ſaith,

c they

[c] *they were without God in the world:* for they made him like vnto man, without any prouidence, and perſwaſible alſo by mans reaſon, and by many words.

c Eph.2.12.

2. By theſe opinions of the heathen touching Gods, we may gather that there was not alwaies in the olde Teſtament, *an vniuerſall grace giuen to all*, whereby they might be ſaued, if they would: for if they had had any ſuch grace, they would neuer haue thought ſo groſly of God as they did: one ſpark of true knowledge of the Meſſias, would haue expelled all theſe carnall conceits of God out of mens hearts: and therefore howſoeuer the heathen had ſo much knowledge of God, as made them without excuſe, yet we are to hold, that before Chriſts comming, they were left to themſelues, and forſaken of God in his iuſt iudgement, in regard of his ſpeciall grace and fauour.

Mens naturall conceit of God.

3. By theſe heathen we may ſee what be our naturall conceits of God, for our nature is the ſame with theirs: and therfore of our ſelues we thinke God to be like ſome old man, ſitting in heauen, without any regard of vs at all: and when we haue all things needefull we will truſt in God, but when meanes faile, we forſake him ſtraight: and this we ſhew, by vſing vnlawfull meanes to helpe our ſelues in the time of diſtreſſe, as by ſeeking to witches, &c. Laſtly, naturally we thinke we can preuaile with God by our words. The Papiſts teach, that the ſaying of fiue words, *nam hoc eſt corpus meum*, will turne the bread and wine in the Sacrament into the Bodie and blood of Chriſt: and it is the common opinion of our ignorant people, that the ſaying of words pleaſeth God: they thinke that the words of Scripture written or ſpoken, haue vertue in them to doe ſtrange things, and this is one maine ground of all the practiſes of ſorcerie which be ſo common among vs: but we are to know that there is no ſuch vertue in any words, it is onely faith in the heart that makes Gods word effectuall, for our good. Words of themſelues can doe no more but ſignifie, and that they doe not of themſelues, but by the pleaſure of men: and therefore we are to renounce the vſe of all ſpells and charmes: for be the words neuer ſo good, they are but the deuils watchword, and the ceremonies vſed therwithall, are his ſacraments to cauſe him to worke wonders. We therefore muſt learne by the word of God to conceiue better of God then nature can teach vs, as of an heauenly and inuiſible God, gouerning all creatures by his prouidence, and not perſwaded by mans reaſon, but working all things according to the counſell of his owne will.

ex vi verborum: Concil. Trident. ſeſſ. 13. cap. 3.

### v. 8. *Be yee not like them therefore: for your father knoweth whereof you haue need before you aske.*

A In this verſe our Sauiour Chriſt repeateth the former commandement touching prayer, made after the manner of the heathen: and withall annexeth a ſecond reaſon to enforce the ſame. The commandement is repeated from the former reaſon in theſe words, *Be ye not like them therefore*; as if he ſhould ſay, conſidering that the heathen in their prayers looke to be heard for the multitude of their words, therefore ye muſt not pray in that manner which they doe. This repetition of the commandement ſerues to imprint the ſame more deepely in the hearts of his hearers, to cauſe them, and ſo vs in them, to be more carefull to auoide needeleſſe repetitions in praier.

Diſtinction of people before Chriſts death.

B Now hauing handled this commandement in the former verſe, I will here onely obſerue this point of doctrine touching the diſtinction of people before the death of Chriſt: for here Chriſt ſaith vnto the Iewes, *Be ye not like them*: that is, like the Gentiles: where he putteth a plaine difference betweene the Iewes and all the Nations of the world beſides. And therefore when he firſt ſent his Diſciples to preach, he forbad them [a] *the way of the Gentiles and the cities of Samaria*: commanding them *to goe to the loſt ſheepe of the houſe of Iſrael*. And this diſtinction was not onely in Chriſts time, but had beene from the beginning for the ſpace of 4000. yeares. In the firſt age of the world there were [a] *the ſonnes of God*, and *the* C *daughters of men*: after the flood *the* [b] *children of the fleſh*, and *the children of the promiſe*. And vnder the law, a [c] *people of God*, and *no people*. This diſtinction ſtood in two things. 1. In regard of the grace of adoption, and of the eſpeciall fauour of God; for in this Text Chriſt ſaith, the *Iewes had God for their Father*, which the *Gentiles had not*, for they were *ſtrangers from the couenant of promiſe*, Epheſ. 2.12. 2. In regard of Gods true worſhip, for concerning praier, a ſpeciall part thereof, Chriſt here ſaith to the Iewes, *Ye ſhall not be like the Gentiles:* If any ſhall here thinke that this preferment of the Iewes before the Gentiles, in regard of Gods ſpeciall mercie, came from this, that God foreſaw ſomething in them, which was not in the Gentiles, let them heare what D *Moſes* ſaith to the Iewes; [d] *The Lord did not ſet his loue vpō you, nor chooſe you for your multitude, but becauſe the Lord loued you, and would keepe the oath which he ſware to your fathers.*

a Matth. 10. 5,6.

a Gen.6.2.

b Gal.4.29.

c Hoſ.1.10.

d Deut 7.7,8

The promiſe of life not vniuerſall to all.

From this ground of doctrine touching the diſtinction of people, in regard of Gods ſpeciall mercie, follow three waightie points to bee knowne and beleeued. Firſt, that the promiſe of remiſſion of ſinnes, and life euerlaſting in the Meſſias, is not vniuerſall to all, but indefinite to many of all ſorts, kindes, and eſtates: for if the promiſe pertained to all, then there could be no diſtinction of man and man, of people and people, in regard of mercie: and therefore the opinion of Vniuerſall grace, is falſe and erroneous. Secondly, that though Chriſt

Againſt vniuerſall redemption.

died for all (for ſo the Scripture ſaith) yet he died not alike effectually for all: for if Redemption by Chriſt had beene vniuerſall, then had mercie belonged alike to all, which is againſt the Text: and therefore the opinion of vniuerſal redemption is alſo a forgerie of mans braine.

Againſt vniuerſall vocation.

Thirdly, that God calls not all men effectually to ſaluation by Chriſt, for then ſhould euery one haue God to be his Father in Chriſt: and the Iewe had no priuiledge before the Gentile, in regard of mercie, and the grace of adoption: but here we ſee, that God for many hundreds of yeares, was the Father of the Iewe, and not of the Gentile, in regard of grace and adoption. And by this doctrine we may cleare that place of the Apoſtle Saint *Paul*, 1. Tim. 2. 4. where he ſaith, *God would haue all to be ſaued:* for he meaneth not all men in all times, but in this laſt age of the world, after the aſcenſion of Chriſt, when as the partition wall was broken downe, and the diſtinction betweene Iewe and Gentile taken away, in regard of mercy, and the grace of adoption.

### *For your Father knoweth whereof yee haue neede before yee aske of him.*

Theſe words are a ſecond reaſon againſt the heatheniſh manner of prayer, to this effect; It is needeleſſe for you to vſe vaine repetitions in your praiers, becauſe God knowes your wants before you pray: and therefore few words well ordered are ſufficient.

A rule in expounding Scripture.

The expoſition. *Your Father knoweth*] This knowledge of God, is not a bare notice taken of our wants, but ſuch a knowledge as doth withall include a ſpeciall care to make ſupplie vnto them: for this is a rule in the expounding of Scripture, that *words of knowledge are oftentimes put for words of affection:* as Pſal. 1. 6. *The Lord* knoweth *the way of the righteous, but the way of the vngodly ſhall periſh:* where the oppoſition of knowledge to deſtruction, ſheweth plainly, that by knowledge there is meant, *the Lords due regard and reſpect* vnto the waies of the godly; which is a point full of all comfort to the children of God: and for the clearing of it three queſtions are to be ſcanned, which may well be mooued out of this Text.

Why we pray ſeeing God knowes our wants.

1. *Queſt.* If God know our wants before we pray, why then ſhould we pray at all? *Anſ.* We pray, not to informe God of the things we want, as though he knew them not; but for other cauſes: as, 1. to ſtirre vp our hearts, to ſeeke vnto Gods preſence and fauour: 2. to exerciſe our faith in the meditation of Gods promiſes: 3. to eaſe our woful hearts, by powring them out vnto the Lord: 4. to teſtifie our obedience vnto Gods commandements, and our truſt in his prouidence, for the receiuing of euery good thing we deſire.

Why God deferres his graunt to our praiers.

2. *Queſt.* If God know our wants, and haue care to make ſupplie thereof, why then doth God oftentimes delay to graunt the praiers of his ſeruants? *Anſ.* God deferreth to graunt the requeſt of his children for many reſpects, tending to their great good: as, 1. thereby to kindle their faith, and to ſtirre vp their zeale in praier, that they may more earneſtly begge the things they want: for this ende our Sauiour Chriſt reaſoned with the woman of Canaan, before he would cure her daughter: 2. to keepe them in humilitie, and to preuent ſpirituall pride: thus he denied to remooue from the Apoſtle *Paul*, the *buffetting of Satan*, though he praied for it, *leaſt he ſhould be puffed vp through multitude of reuelations*: 2. Cor. 12. 7, 8, 9. 3. to make them eſteeme more highly of the bleſſings of God, and to ſtirre them vp to more thankefulneſſe for the ſame: for it is commonly true, that things lightly gottē, are lightly ſet by.

Why God neuer grants ſome mens requeſts.

3. *Queſt.* How falleth it out, that God doth neuer graunt ſome men their requeſts? *Anſ.* 1. Becauſe they make their praiers, but not according to Gods will, either failing in the time, as did the fooliſh virgins, who cried, *Lord, Lord, open to vs, when the doores were ſhut:* Matt. 25. 11, 12. or in the things they aſke, and ſo the [a] *ſonnes of Zebede* had not their requeſt, becauſe *they asked they knew not what.* 2. Becauſe they *doubt and wauer in prayer*, for ſuch ſhall not receiue any thing of the Lord, Iam. 1. 6. 7. 3. Becauſe they pray for wrong ends; *Ye aske and receiue not, becauſe ye aske amiſſe, that you might conſume it on your luſts*, Iam. 4. 5.

[a] Matth. 20. 22.

Chriſtian behauiour in diſtreſſe.

*The vſe.* First, this prouident eye of God ouer all our wants, teacheth vs what to do when we are aſſaulted by any enemie, either of bodie or ſoule: we muſt ſtrſt of all make God our refuge and tower of defence, by getting aſſurance of our adoption: for if we be Gods children, he is our father, knowing, & weighing our wants, and he is moſt carefull to make ſupplie thereto, before we pray. Gen. 25. 22. when the two twinnes ſtroue together in *Rebeckhas* wombe, ſhee ſent to aſke the Lord thereof, no doubt by *Iſaac* her huſband, who before had praied for her, v. 21. So when *Iehôſaphat* was beſet with many enemies, *he cried vnto the Lord for helpe, and was deliuered*, 2. Chron. 18. 31. and chap. 20. 12. And it was the Prophet *Dauids* practiſe to haue recourſe to God in all his troubles, for which cauſe he calls the Lord *his rock, his reſting and biding place.*

A ground of contentation.

Secondly, hereby we are taught to haue a moderate care for the things of this life: for we haue a father in heauen, who careth for vs, knowing all our wants, and readie to make ſupplie thereof, before we pray. In theſe daies, moſt men ſet their hearts vpon the world, and truſt to outward meanes more then to God himſelfe, which comes from this; becauſe they want a true perſwaſion of their adoption in Chriſt: for if they knew that God were their father, then ſurely this perſwaſion would take place in

their

A their hearts; *God knowes my wants, and is carefull for the ſupplie thereof, and therefore I will truſt in him, and obey him.*

Chriſtian behauiour in affliction.

Thirdly, this teacheth vs, in any neceſſitie or affliction, to ſubiect our ſelues to the will of God, labouring to be thankefull for that eſtate, as well as for proſperitie, and ſtudying to pleaſe and honour God therein: for he is a father who ſeeth all our wants before we complaine, and is carefull for our good, knowing that affliction is better for vs then proſperitie, or els he would ſend vs deliuerance: for it is all one with him, and he delights not in the affliction of his people.

B Fourthly, this ſerues to arme vs againſt all carnall and ſlauiſh feare, whereby mens hearts are oppreſſed, either in regard of death, or of the day of iudgement: for though the deuill rage againſt vs, yet when death commeth, God is our father, who knoweth our wants, and the way to comfort vs, and is both willing and able to ſaue vs. In a word, this meditation ſerueth to ſtirre vs vp to all dutiful obedience in the whol courſe of our liues: for who can be but thankefull to ſuch a father, as knowes all his wants, and as he is able, ſo alſo he is willing and readie to make ſupplie thereto: this therefore ſhould enlarge our hearts to bleſſe God, that is ſuch a father vnto vs in Chriſt.

## v. 9. *After this manner therefore pray yee: Our father which art in heauen, halowed be thy name.*

C Our Sauiour Chriſt hauing forbidden his Diſciples all carnall and ſuperſtitious kinde of praying, doth here preſcribe vnto them a moſt holy forme of true prayer; but before we come vnto it, he giues them this commandement, *After this manner therefore pray yee:* S. *Luke* hath it thus; *When you pray, ſay, Our father, &c.* in which words Chriſt inioynes his Diſciples to vſe a right and holy forme of praier, the patterne whereof is after ſet downe.

How farre forth the Lords praier is preſcribed.

D Now becauſe this point is controuerſall, I will briefly ſet downe how farre forth this praier of Chriſt is preſcribed vnto vs; to wit, for matter and forme we muſt imitate and follow it in all our praiers, but we are not tied to the very words of this praier, but may freely vſe them, or other words at our pleaſure: for our Sauiour Chriſt ofttimes praied in other words, and ſo did the Apoſtles, as we may ſee by *Pauls prayers* in his Epiſtles, wherein he obſerueth the matter and maner of this praier, but yet vſeth other words: yea, S. *Luke* ſetting downe this very forme of aier, doth ſomewhat alter from the words of S. *Matthew.*

Of a ſet forme of prayer.

A Vpon this commandement it may well be demanded, whether it be profitable and neceſſa to vſe a ſet forme of praier, either priuately or publikely in the ſeruice of God? *Anſ.* I take a ſet forme of prayer, either publikely or priuately, to be both profitable and neceſſarie; *ſet* (I ſay) both for the matter and manner, and if neede require, for the very words alſo: my reaſons are theſe;

Reaſons for it.

1 I. That which God hath ordained is both profitable and neceſſarie: but God hath ordained that men ſhould vſe ſet formes of praier, for the Prieſts were inioyned a ſet forme of praier in bleſſing the people, Num. 6.23,24. and the 92. Pſal. is a ſet praier for the Sabbath day: yea, all the Pſalmes of *David* (ſome fewe Pſalmes of doctrine onely excepted) are ſet formes of praiers to be vſed of B the Church of God for euer: and in this place Chriſt preſcribes a ſet forme of praier, not onely for the matter and manner, but alſo for the words: and the like did *Iohn Baptiſt* when he taught his diſciples to pray.

2 II. *Reaſon.* In man there be ſundrie wants in prayer, as ignorance in the vnderſtanding, diſtractions in the minde, obliuion in the memorie both of Gods commandement and promiſes; in the heart is much deadneſſe, dulneſſe, and diſtruſt; in the tongue many times, is want of ſuch conuenient vtterance as ſhould be in him that would ſpeak vnto God; and in moſt men there is that baſhfulneſſe, that they cannot vtter and diſpoſe the deſires of their heart before others in that order which were meete. Now to make ſupplie of all theſe wants, a ſet forme of prayer is to be C vſed, whereunto all the powers of bodie and ſoule may be well fitted.

3 III. *Reaſon.* The ancient Church of God, long before the time of Poperie, vſed a ſet forme of praier: indeede for the firſt three hundred yeares after Chriſt, by reaſon of continuall perſecution, they could not doe ſo, but after thoſe times there was a ſet forme of praier vſed in all Churches, in ſo much as the ſouldiers in the field had their ſet praiers. And in many Councels it was decreed, that no Church ſhould vſe any forme of praier, but ſuch as was allowed and appointed, and that for theſe cauſes: firſt, that there might be an vniformitie in the ſolemne worſhip of God: and ſecondly, that the ignorance and negligence of many Paſtors might be preuented, who otherwiſe would haue omitted this dutie in their D congregation: and therefore there was then ſet downe a generall forme of Confeſſion of faith, of praier, and thankſgiuing, and of adminiſtration of the Sacraments.

Now conſidering ſet praier is Gods ordinance, and the imperfections of man require it, and the ſame hath beene ſo long vſed in former ages, I doubt not to affirme the ſame to be both profitable and neceſſarie; whereby we may ſee how blinde and raſh they are, who tearme ſet prayer an *aboimnable Idol:* and as loathſome vnto God, as ſwines fleſh was to the Iewes. Theſe be loathſome and vnreuerend tearmes: but that we may know their follie and error the better, let vs here ſcanne their principall Reaſons againſt ſet praier; and

Barrow and Greenwoods refut. p. 48.

A they be two. I. To read a ſermon penned by an other is no preaching, and therefore to repeate a ſet praier is no praier. *Anſ.* The reaſon is naught: for in reading a penned ſermon a man cannot expreſſe the gift of propheſie; but in reading a ſet praier he may ſhew the gift of praier; as namely, a touched heart for his ſinnes, an hungring deſire after grace, & a thankfull heart for Gods mercies; and herein doth praier conſiſt, and not in words. *II. Reaſon.* We muſt pray freely as the ſpirit mooues vs; and therefore to vſe ſet formes of praier, is to ſtint and quench the good motions of the ſpirit. *Anſwer.* This reaſon were ſomewhat, if euerie one receiued ſuch a portion and meaſure of the ſpirit as did B inable him hereunto: but ſeeing in this life wee haue but *the firſt fruits* thereof, and not the *tenths* (as one ſaith) we are to vſe all good helps to make ſupply vnto our wants: for in the practiſe of holy duties we are like vnto a man that is newly recouered of ſome grieuous ſickneſſe, who can walke in his chamber, yet not by himſelfe alone, but either with his ſtaffe, or leaning vpon another mans ſhoulder: euen ſo we being weake and feeble in praier, had neede of the helpe of ſet formes of praier, to hold vp our feeble hands vnto God: and therefore it is requiſite for men to vſe ſet formes of praier, at leaſt for the matter and order thereof in their owne C hearts; yea and many times it is needefull for ſome, to vſe ſet praiers for words: for many that haue true grace in their hearts, want vtterance to expreſſe it: & if they might not vſe ſet formes of praier, they ſhould be depriued of many great comforts, eſpecially when they pray with others. So that if the heart be rightly prepared thereto, ſet praier doth not quench but helpe the weake gifts of the ſpirit both in the heart and tongue.

By this then we ſee, that neither our Chutch, nor any other, where a ſet forme of diuine ſeruice is eſtabliſhed, is therefore to be blamed; becauſe the ſame is both neceſſary and profitable. Secondly, here we ſee, that it is meete and neceſſarie we ſhould haue ſome ſet forme of prayer in our hearts according to our peculiar D eſtates, whereby we may expreſſe vnto God our peculiar wants, and craue ſupply thereof particularly: ſome thinke we muſt onely praie vpon extraordinarie inſtinct and motion of the ſpirit: but ſo many be our wants, that vnleſſe we prepare our ſelues before hand, we cannot pray aright: and therefore to auoid many diſtractions and lets in our minde, heart, and vtterrance, it ſhall be found needefull to preſcribe vnto our ſelues a ſet forme of praier: we are cōtent to keepe a ſet order for our diet and apparell, and why ſhould we not doe it in praier which concernes the comfort and refreſhing of our ſoules.

The Lords praier a moſt excellent forme of praier.

A ſecond thing to be gathered from this cōmandement is this; That the Lords praier is the moſt excellent forme of praier that is, or can be made by any creature: for it was indited and ptopounded by the ſonne of God, who is the wiſdome of the father. Now the excellencie of it ſtands in theſe things: 1 I. in the pithie ſhortneſſe of it: for in few words it compriſeth endleſſe matter: 2 II. in the perfection of it: for it containeth in it whatſoeuer is to be asked in prayer: in which reſpect it is well called of one the *abridgement of the whole Goſpel*: 3 III. in the order thereof, which hereafter we ſhall ſee in the reſolution of it: 4 IV. in the acceptation it hath with God the father: for it containeth the words of Chriſt his ſonne, in whom the Father is well pleaſed.

Breviarium Evangelij: Tertull.

*Vſe*. 1. The excellencie of this praier ſheweth plainly, that if any ſet forme of praier may be vſed, then this may, beeing indited by the Mediatour of the Church. And therefore the Anabaptiſts of our daies are fouly deceiued, who denie the vſe hereof for a praier, when as before this time for the ſpace of fifteene hundred yeares after Chriſt, there was neuer any that diſallowed it. Secondly, hence we ſee that the practiſe of thoſe preachers is commendable, who vſe to conclude their prayers with the Lords prayer: for hereby, as by a moſt perfect and excellent praier, the wants and imperfections of our praiers are ſupplied. Thirdly, whereas ſome would gather from the perfection and excellencie of this prayer, that it alone is ſufficient to be vſed, they are deceiued: for Chriſts intent was rather to commend this prayer vnto vs for matter and manner, then for the words thereof. Againe, though it be a moſt perfect prayer, yet it is onely generall; but euery true beleeuer muſt haue particular prayers, whereby in ſpeciall forme and manner his particular eſtate and condition may be made knowne vnto the Lord; yet ſo, as they be alwaies ſuitable vnto this forme here preſcribed. And thus much of the Commandement: Now followeth the prayer it ſelfe.

## *Our Father which art in heauen, halowed be thy name, &c.*

This prayer hath three parts: I. a *preface*: II. the *petitions*: III. the *concluſion*. The *Preface* in theſe words: *Our Father which art in heauen*. In the handling whereof, as alſo in the reſt of this prayer, I will firſt propound the *Meaning*; then the *Inſtructions*.

*I. The Meaning. Our Father*] This title *Father*, properly belongs to God, who is a father ſimply, by creation giuing beeing to all things, and preſeruing them by his prouidence. Men indeede are called fathers, but that is onely ſecondarily, becauſe in ſome properties of fatherhood they reſemble God. Now this title is giuen to God, ſometime ſimply conſidered without perſonall relation; as, Deut. 32.6. *Do ye ſo reward the Lord, O fooliſh people? is not h thy father that hath bought thee?* Otherwhil it is giuen to the particular perſons in Triniti; as firſt and principally to the firſt perſon, who commonly called the *Father*. And the ſecond perſon in Trinitie is ſometime called *Father*, as Iſa. 9. 6. *the father of Eternitie:* becauſe he is the ground of our adoption, whereby we become eternally the ſonnes of God: and therefore he is brought in thus complaining of reproach: *Behold, I, and the children which the Lord hath giuen me, are as ſignes and wonders in Iſrael:* for the author to the Hebrewes expounds that place of Chriſt, Heb. 2. 13. and he is ſaid *to haue ſeede*, Iſa. 53. 10. And the holy Ghoſt may proportionally be called *Father*, becauſe with the Father and the Sonne he giues beeing to all things. But in this place by *father*, is meant properly the firſt perſon, who is firſt and chiefly the *father* of Chriſt, and in Chriſt our *father*. He is the *father of Chriſt*, firſt by nature, begetting him as he is the Sonne, of his owne ſubſtance before all worlds, by communicating vnto him his whole eſſence or Godhead. Secondly, he is the father of Chriſt, as Chriſt is man, by the grace of perſonall vnion: for the manhood of Chriſt doth wholly ſubſiſt in the Godhead of the ſecond perſon, and therfore Chriſt as he is man (I ſay not his manhood, which is a nature, not a perſon) may well be called the Sonne of God. And in this relation of himſelfe to the firſt perſon, Chriſt ſaith, *My Father is greater then I*, Ioh. 14. 28. God the father is our father, not by nature, or in regard of perſonall vnion, but by the *grace of Adoption in Chriſt:* for *God ſent his Sonne made of a woman*, (that is, incarnate) *that we might receiue the adoption of ſonnes*. And this grace we receiue, when we *truly beleeue in his name*, Ioh. 3. 12. and Gal. 3. 26. God for Chriſts ſake beeing content to receiue vs for his ſonnes and daughters.

Iſa.8.18.

Gal.4.4,5.

*Which art in heauen*] God is ſaid to be *in heauen*, not as though he were included in the circle of the heauens: *for the heauens, and the heauens of heauens are not able to containe him*, 1. king. 8. 27. and indeede he is neither included nor excluded any place, beeing infinite, and ſo euery where; but becauſe his maieſtie and glorie is moſt eminent in the higheſt heauens to his Saints and Angles: and thence doth he manifeſt himſelfe vnto vs in his power, wiſdome, iuſtice, and mercie, while we are on earth: for *heauen is his throne, and the earth his footſtoole:* Iſa. 66. 1. So that the meaning of this preface is this: *O Lord God, thou art the father of our Lord Ieſus Chriſt, and in him our moſt mercifull father by Adoption and grace, thou art a moſt glorious God, who doſt in heauen and from heauen manifeſt thy glorious power, and mercie, thy wiſdome, iuſtice, &c.*

### 2. *The Inſtructions.*

To whome we muſt pray.

I. This title *Father*, here giuen to God, teacheth vs to whome we muſt direct our prayers: not to Saints or Angels, or any other creatures, but to God alone. *Reaſons*. I. This is a perfect patterne of true praier, wanting no direction for the right performance of this part of Gods worſhip: now this directs vs onely vnto God in praier. II. God onely is the author and giuer of all good things, Iam. 1. 16. and therefore we muſt aske them of him alone. III. The Lord onely who is infinite and omnipotent can heare all mens praiers at all times, and in all places: and therefore he alone is to be praied vnto, and not Saints departed, as the Papiſts teach.

The order of pray er to God.

II. By this title we may ſee, in what order we muſt direct our praiers vnto God; for as the word of God reuealeth God vnto vs, ſo muſt we pray vnto him: now the Scripture reuealeth God vnto vs, to be one in eſſence and three in perſon, *viz*. the Father, the Sonne, and the holy Ghoſt: whereof the Father is firſt, the Sonne is the ſecond, the holy Ghoſt the third in order, though not in time or greatnes. Thus and no otherwaies muſt we conceiue of God, neither ſeuering the Godhead from the perſons, nor the perſons from the Godhead. And thus alſo muſt we worſhip him, euen one God in three perſons, and three perſons in one God. And yet ſeeing the Father is firſt in order, the Sonne the ſecond, and the holy Ghoſt the third, therefore when we pray to God, we muſt obſerue this order, directing our praiers to God the Father, in the mediation of the Sonne, by the aſſiſtance of the holy Ghoſt, as Chriſt here teacheth vs to ſay, *Our father*.

*Queſt*. May we not direct our praiers to the *Sonne*, or to the *holy Ghoſt* by name? *Anſ*. Yes: for Stephen praied to the Sonne, Act. 7. 59. *Lord Ieſus receiue my ſpirit:* and Chriſt bids his Diſciples, *Goe teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghoſt:* that is, calling vpon the name of the Father, Sonne, and holy Ghoſt. *Obiect*. But in this perfect platforme, we are taught to pray to the Father alone. *Anſ*. Though the Father alone be here named: yet the other two perſons are not hereby excluded: the Father indeede is moſt vſually named, becauſe he is the firſt in order, but yet with him alwaies is implied the Sonne, and the holy Ghoſt: for as all the three perſons ſubſiſt in one and the ſame diuine nature or Godhead, and are not ſeuered in will, in counſell, or in outward actions, as creation, preſeruation, and redemption, ſaue onely that they are diſtinguiſhed in the manner of working: ſo likewiſe muſt they be all conceiued in our minds together when we pray, and none ſeuered out though they be not named: we muſt pray to all, though we name but one, hauing in that one relation to the reſt in our minde and heart. And if we conceiue aright of the order of the perſons in Trinitie ſubſiſting in the vnitie of eſſence, we may ſafely name in our praiers which perſon we will, ſo that withall we include the reſt in our minde, and may alſo (if we name all) place them in ſuch order as beſt fitteth our preſent occaſion, as the Apoſtle doth in his benediction: 2. Cor. 13. 13. *The grace of our Lord Ieſus Chriſt, and the loue of*

Matt.28.19.

*God the father, and the communion of the holy Ghoſt be with you all*, *Amen:* where he placeth the ſecond perſon before the firſt, becauſe by the grace of Chriſt we come to be partakers of the loue of God the father.

Whence we haue boldnes with God in praier.

III. In this title *Father*, ſee the true ground of that boldnes wherewith Gods children come before God in praier; namely, their intereſt in the couenant of grace in Chriſt, in whome God becomes their father. The Scripture mentioneth two couenants: one of works, which ſaith, *Doe this, and thou ſhalt liue:* the other of Grace, concerning reconciliation by the Meſſias though faith: for it ſaith, *Beleeue in the Lord Ieſus, and thou ſhalt be ſaued.* Now the couenant of workes thorough the corruption of our fleſh, driues vs from God, and throwes vs to hell: but the couenant of grace ſhewes our reconciliation to God in Chriſt: *for* [a] *God was in Chriſt, and reconciled the world vnto himſelfe, not imputing their ſinnes vnto them:* for which the firſt couenant would haue condemned them. And when we truly beleeue in Chriſt we performe the condition of this couenant, and ſo *through* [b] *faith in him haue peace with God*; yea, [c] *boldneſſe, and entrance with confidence.* And therefore when we come to God in praier, we muſt ground vpon this couenant in Chriſt, and ſo ſhall we goe boldly to the throne of grace: bring faith in Chriſt, then is God thy father, and ſo thou ſhalt be welcome: hence it was that the Prophets and holy men vnder the Law doe ſo often intreate the Lord in their prayers to remember his couenant made with Abraham, Iſaac, and Iacob, which was the couenant of grace; as the Apoſtle ſheweth, Gal. 3. and Rom. 4.

a 2.Cor.5.19
b Rom.5.1.
c Eph.3.12.

How to diſpoſe our ſelues towards God in praier.

IV. In this title Father, we are taught how to diſpoſe our ſelues towards God when we pray vnto him; namely, as children towardes their father for our whole behauiour both outward and inward. And this ſtands eſpecially in foure things: *I.* in due reuerence both of heart and geſture, like as gracious children come before their awful parents: *II.* in true humilitie, from our hearts renouncing our owne merits and our owne wills, and relying wholly on Chriſts righteouſnes, and on the will of God in him: *III.* in true contrition and ſorrow of heart for our owne ſinnes, whereby we haue offended God, who hath beene ſo gracious and mercifull a Father vnto vs in Chriſt: *IV.* in a ſound purpoſe of heart to breake off the courſe of all ſinne, and to walke before God in new obedience to all his commandements. This is ſuch behauiour as beſeemeth Gods children in praier; and hereunto muſt we labour to conforme our ſelues when we come before God, or els we ſhew our ſelues not children but rebells and traytors: beware therefore of all vnreuerend behauiour in praier; beware of pride, of hardnes and wickednes of heart, as hauing the leaſt purpoſe to liue in ſinne: for as *Dauid* ſaith, *If I regarde wickedneſſe in my heart, God will not heare my praier: but* (ſaith he) *I will waſh my hands in innocencie, and ſo will I compaſſe thine altar: with a contrite and broken heart*, Pſal. 51. 17. diſclaming his owne righteouſneſſe, v.1. and Pſal. 115. 1. and in all reuerence of behauiour, Pſal. 95.9.

Pſal.66.18.
Pſal.26.6.

Thus much of the title *Father*. Now let vs ſee how we muſt applie it to our ſelues in praier; *Our father*, that is, my father in Chriſt, and not mine onely, but the father of all that truly beleeue in him.

Hence we learne ſundrie inſtructions.

Applying of Gods promiſes to our ſelues.

I. That when we pray, we muſt applie to our ſelues all the promiſes of God in Chriſt, touching righteouſneſſe and life euerlaſting: for he that makes them is our father, and therefore they belong to vs that be his children. Theſe promiſes are many and excellent. And that they muſt be applied to our ſelues in praier, is graunted on all parts; but how, there is the controuerſie. The Papiſts ſay, we muſt applie them to our ſelues by hope; we ſay, by faith, which is the ground of things hoped for, laying hold on them for our ſelues particularly, as *Thomas* did on Chriſt, [a] *My God, and my Lord:* which I prooue thus: Whatſoeuer we aske in praier, we muſt [b] *beleeue that God will graunt it for his ſonnes ſake:* but this we cannot doe, vnleſſe we beleeue that God is our father in Chriſt, and Chriſt our redeemer: and therefore we muſt firſt by faith lay hold vpon the maine promiſes of righteouſneſſe and life euerlaſting in Chriſt, which is the ground of all other bleſſings wee receiue from God. O (will ſome ſay) this is hard to doe. *Anſ.* Yet we muſt doe our endeauour herein, and ſtriue againſt doubting, vſing the meanes whereby we may come to that meaſure of grace, to ſay with Paul; *I liue now by faith in the ſonne of God, who hath loued me, and giuen himſelfe for me*; doing this in ſinceritie, God accepts the wil for the deede, euen our deſire and endeauour to apply Chriſt and his benefits, for application it ſelfe. And if we continue in this vſe of meanes, he that hath begunne in vs this good deſire, wil finiſh it in the fruition of grace and full aſſurance.

a Ioh.20.28.
b Mark.11.24
Iam.1.6.
Gal.2.20.

We muſt pray for others.

II. This teacheth vs when we pray, to bee mindfull of Gods whole militant Church and people: for we muſt ſay, *Our father.* Indeede it is not vnlawfull to applie this title in praier to our ſelues particularly, for God ſaith of euery one that truly beleeueth, *Thou ſhalt call me my father*, Ier. 3.19. and ſo did [c] Chriſt, and his [d] Apoſtles applie to themſelues this title in their praiers. But yet Chriſt would haue vs alwaies to pray for our brethren, beeing aſſured from this his direction that they likewiſe pray for vs. This was Dauids vſuall practiſe no doubt, for when he praied [c] moſt earneſtly for the pardon of his owne perſonall ſinnes, he then forgets not Zion, but praies the [d] *Lord to doe well vnto it, and to build the walls of Ieruſalem.* Now if in euerie praier we make, we muſt haue reſpect to the Church of God; then

c Mat.26.39.
d 1.Cor.14.18.
c Pſal.51.1.
d v.18.

vndoubtedly in the courſe of our liues we muſt imploy our ſelues to ſeeke the good of others, eſpecially of Gods Church: for our conuerſation muſt expreſſe the truth of our deuotiō. Euery one wil ſay, this is the Miniſters dutie: which is moſt true; but yet it is not his onely: for as in the naturall bodie euery member imployes it ſelfe for the good of the whole bodie, ſo muſt it be in the myſticall bodie of Chriſt: for the meaneſt Chriſtian hath ſome gift of the ſpirit; and *the manifeſtation of the ſpirit* (whereſoeuer it is )*is giuen to profit withall.* The common ſaying is, Euery man for himſelfe, and God for vs all; but this is a graceleſſe ſaying, flat againſt the communion of Saints, wherein euery one ſeekes an others good.

1.Cor.12.7.

Brotherly loue needeful in praier.

III. Hence we learne, how we muſt come affected towards our brethren when we pray to God, namely, louingly and peaceably, as to children of the ſame father: when we come to the Lords Table we make conſcience of loue and amitie with all men; and ſo ſhould we doe in praier, for therein we bring a ſpirituall ſacrifice vnto God, and therefore we muſt be [a] *reconciled to our brethren* when we offer it: for when mens hearts be full of malice, or *their hands full of blood,* [b] *God will not heare them, though they make many praiers.* If therefore wee call vpon God as on our father, we muſt be ſure to loue his children as our brethren; for [c] *this commandement we haue of God, that he which loueth God, ſhould loue his brother alſo; and he is not of God, that loueth not his brother,* 1.Ioh. 3.10.

a Matt.5.23.

b Iſa 1.15.

c 1.Ioh.4.21

Fatherhood in God, is equal towards all true beleeuers.

IIII. Here we ſee that all true beleeuers whether high or lowe, poore or rich, are in an equall condition in regard of God; for God is no reſpecter of perſons: and here Chriſt teacheth euery one to ſay, *Our father.* In earthly kingdomes there be differences of eſtates and degrees; ſome be noble, ſome be baſe; ſome rule, others ſerue and obey; but *with God in Chriſt there is neither bond nor free*, *&c. Coloſſ.*3.11. The beleeuing ſhepheard may call God his father, as well as the beleeuing King, and haue as good a place in Chriſts kingdom. Which ſerues notably both to encourage the poore to embrace the Goſpel in ſincerity, ſeeing their mean outward eſtate can nothing preiudice or hinder their high acceptance with the Lord, if they be faithfull: as alſo to admoniſh the rich and noble in this world, not to be puffed vp with theſe outward things to contemne the poore; for theſe things giue them no title to the kingdom of God: nay, [h] *not many noble, nor mightie after the fleſh are called: but God hath choſen the poore of this world, that they ſhould be rich in faith.* Iam. 2.5.

h 1.Cor.1.26.

*Which art in heauen* ] Theſe words ſhewe towardes what place we muſt diſpoſe our ſelues in praier: our father to whome we pray *is in heauen*, and therefore thither muſt we direct our hearts, our eyes, our hands, and all that is in vs. Indeede the Iewes vnder the law looked A towards the Temple, and in the Temple towards the mercie-ſeat, becauſe the Lord had there promiſed the manifeſtation of his preſence, and therefore [i] *Daniel* turned his face towardes Ieruſalem when he praied in Chaldea: but now in the new Teſtament difference of place in reſpect of Gods preſence, is taken away and we are not tyed in praier to looke Eaſt or Weſt, North or South, but men may now euery where and euery way liſt vp pure hearts and hands vnto God: towardes heauen thou muſt diſpoſe thy heart, becauſe thy father to whom thou praieſt is there: & looke which way thou wilt, or goe whither thou wilt, heauen is B not nearer nor further off. Which ſhewes euidently two notable and groſſe Popiſh fooleries in the matter of Gods worſhip; the firſt is, their *going on pilgrimage* from place to place to ſerue God the better: for God whome thou muſt worſhip is in heauen, in reſpect whereof all places are alike, goe whether thou wilt thou art not nearer, and ſtirre no foote, thou art not further off. Their ſecond foolerie, which is alſo abominable before God, *is to worſhip God in an Image, at Croſſes, and in Crucifixes, &c.* theſe they vſe to put them in minde of God, and of Chriſt; but this they learne by the precepts and traditions of men, and therefore it is but meere vaine and fooliſh worſhip in the ſight of God: Chriſt teacheth vs to ſet our C hearts towards heauen, and not to poare on dumme Images here on earth.

i Dan.6.10.

Two popiſh fooleries.

Reuerence required in praier.

*II. Inſtruct.* Is God in heauen; then when we pray we muſt come before God with all reuerence, feare, and trembling; for he is in heauen a moſt glorious God, full of all maieſtie and power: Eccles. 5. 1. *Be not raſh with thy mouth, nor let thine heart be haſtie to vtter a word before God:* why ſo? *for he is in heauen, and thou art vpon earth, therefore let thy words be fewe.* Now this reuerence muſt ſhewe it ſelfe, firſt, in the holy diſpoſition of the heart and affections towardes the Lord, when the minde is not caried away with by-thoughts, but applyeth it ſelfe wholly and onely to the preſent ſeruice it hath in hand: ſecondly, in the comely D geſture of the bodie beſeeming ſo holy an action, done to ſo high a maieſtie. Thirdly, in the humble and reuerend vttering of our requeſts, hauing before hand well conſidered the things we are to vtter before God. But goes the caſe thus with men in their ordinarie praiers? nothing leſſe; for beſide the multitude that pray without vnderſtanding, euen the better ſort in the time of praier, haue their minds running vpon other matters, ſome about their profits, others about their ſports, or ſuch like: now is not this phariſaicall praier, wherein the lippes draw neare to God, but the heart is farre remooued? Againe, many ſhewe no reuerence in geſture or in ſpeech, ſome diſdaine to bowe to God in praier, and others doe ruſh vpon God in many words without premeditation: But all theſe ſinne grieuouſly, for howſoeuer vnreue-

How it muſt be ſhewed.

rent praying troubles few mens conſcience ,becauſe it is not eaſily diſcerned, beeing againſt the firſt table:yet it is to be eſteemed as a diſgrace vnto the Almightie:and beeing careleſſely practiſed, when it is once knowne, it is plaine mockerie of Gods maieſtie, worſer then mocking of father or mother:and therefore we muſt with all carefulnes auoide it, and ſet our hearts with all reuerēce towards God in praier.

**What we muſt aske of God in praier.**

III. Hence we muſt learne to aske of God in prayer heauenly things eſpecially: theſe earthly bleſſings may be asked, ſo farre forth as they are helpes to further vs towardes our euerlaſting inheritance in heauen, to which we are called, 1. Pet. 1. 3,4. But to be euer groueling in the earth, is againſt the nature of him that hath a father in heauen.

**Our affection towards heauen.**

IIII. Our principall care muſt be how to come to heauen, for there our father is: ordinarily a child deſires to be with his father, and is beſt pleaſed on his mothers lappe, or in his fathers armes: herein therefore we muſt teſtifie our ſelues to be the ſonnes and daughters of God, by our vnſained deſire to be in heauen where our father is. It is vnnaturall for a child not to be delighted with his fathers houſe, and ſo it argues them to be void of grace, that haue no affection towards heauen and heauenly things: let vs therefore delight to pray, whereby we may creepe into our fathers boſome, and though our bodies be on earth, yet in affection and deſire let our ſoules mount vp to heauen: here we are but pilgrimes,if God be our father, our hearts muſt be vpon our home which is heauen where our father is.

**A double prop to our praiers.**

Now the words of this preface thus opened, containe a twofold notable ground & proppe to all our praiers: to wit, that God is both *able* and *willing* to heare and helpe when we pray: for his beeing *in heauen*, imports that he is almightie, and therefore can heare and helpe vs: *our God is in heauen, and he doth whatſoeuer he will*. And beeing a *father*, yea our father in Chriſt: he muſt needes be willing and readie to graunt our requeſts: for no father is ſo tenderly affected towardes his naturall ſonne, as the Lord our God is towardes all his children in Chriſt: Pſal. 103. 13. *As a father hath compaſſion on his children, ſo hath the Lord compaſſion on all that call vpon him:* Luk. 11. 13. *If you that be euill can giue good things to your children, much more ſhall your heauenly father giue the holy Ghoſt to them that aske him:* and hence it is that Chriſt ſaith, *Whatſoeuer you aske the Father in my name he will giue it you*, Ioh. 16. 23. Of theſe two muſt euery one be perſwaded that pries aright: euery one will graunt that God is able to heare and helpe;but of his willingnes thereunto none can be aſſured but he that is the child of God, who knoweth God to be his father. Yet here muſt none deceiue himſelſe, to thinke that whatſoeuer he askes on his owne head,God will graunt it, for if we aske amiſſe we ſhall not receiue;and therfore we muſt carefully marke and obſerue the direction of Gods word both for the things we aske, and for our manner of asking.

Pſal.115.3.

## *Halowed be thy name.*

Thus much of the preface: here begin the petitions, which are ſixe in number; whereof the three firſt concerne God, the three latter concerne our ſelues. Againe, of thoſe which concerne God, the firſt concernes Gods glorie it ſelfe,the other two the means whereby Gods glorie is manifeſted and inlarged among men: for *Gods name is then glorified among men,when his kingdome doth come, and his will is done.*

Now this petition for the glorifying of Gods name, is rightly ſet in the firſt place: for Gods glorie is the abſolute ende of all things: Prov. 16.4. *The Lord made all things for his own ſake, yea euen the wicked for the day of euill:* & therefore it muſt be preferred before all things: before life it ſelfe, yea before ſaluation which is life eternall: Ioh.12.27, 28.our Sauiour Chriſt preferres the glorie of his fathers name before his owne life. And *Paul* preferres it afore his owne ſaluation:for he profeſſeth that for Gods glorie in the ſaluation of the Iewes, *he could wiſh himſelfe ſeparate from Chriſt*,Rom.9.3.

In this petition, as in the reſt, we are to obſerue this order: firſt ſhew the meaning of the words;then propound the vſes.

**Gods name.**

*I. The meaning. Name*] The word aſcribed to God, is here taken generally; firſt, for God *himſelfe*; as Pſal.20.1. *The name of the God of Iacob defend thee:* that is,the God of Iacob defend thee: Rom.10.13. *Whoſoeuer ſhall call vpon the name of the Lord ſhall be ſaued*;that is,vpon the Lord. Secondly, it here betokens any thing wherby *God may be known*,as men are by their names:and thus it comprehends, I. his *diuine attributes*; as Iuſtice, mercie, power, wiſdome, &c. II. his *word*, the holy Scriptures which reueale to men the true knowledge of God. III. Gods *Iudgements*, publike or priuate; for therby he makes knowne his preſence, his power, and iuſtice. IV. his *works* and *creatures*; for all theſe beare a ſtampe of Gods name, and in them may the inuiſible things of God be ſeene, Rom.1.20.

**Two kinds of honour.**

*Halowed*, or *ſanctified*] To *halow Gods name*, is to glorifie Gods name,as Ioh.12.28.and this we do,when we giue vnto him the higheſt honour that may be: the higheſt I ſay, becauſe there are two kinds of honour;Firſt,the honour of religion, when we giue our hearts to God, louing him, fearing him, truſting, and delighting in him aboue all; which we teſtifie by all outward adoration preſcribed in Gods word: this is the higheſt honour of all. Secondly,there is the honour of ſocietie, which paſſeth betweene man and man, in common wealths; and it conſiſteth in the acknowledgement of preheminence and ſuperioritie in another, either by word or geſture, ciuilly: thus ſubiects honour Princes and Magiſtrates; and inferiours

**1. Religious.**

**2. Ciuill.**

their ſuperiours. This is due to the creature:the former to the creator onely, and that is the honour we here pray for.

How we halow Gods name.
1. in himſelfe.

That we may yet the better vnderſtand the meaning of this petition, we muſt know that Gods name is halowed or ſanctified of vs two waies:either in God himſelfe, or in his workes. In himſelfe by three actions: 1. when we conceiue God in our minds, and acknowledge him as he hath reuealed himſelfe in his word; to wit, creator and gouernour of all things, moſt holy, moſt wiſe, iuſt, mercifull, &c. 2. When we [a] *ſanctifie the Lord in our hearts*: that is, when we loue him aboue all, and feare him aboue all, and put our truſt in him in all eſtates. 3. When we praiſe and laud the name of God, for his goodnes: yea, though we ſhould neuer taſte of his ſpeciall fauour, yet for his generall mercie, iuſtice, and moſt wiſe prouidence, we ought to extoll the Lord with our mouthes.

[a] 1.Pet.3.15.

2. in his creatures.

Gods name is halowed or ſanctified in his creatures, by three ſpeciall actions: 1. When we acknowledge the wiſdome of God, and his powerfull hand in euery creature. 2. When we haue a reuerend eſtimation of the creatures, and vſe them in Chriſtian ſobrietie, in regard of the ſtampe of Gods power and wiſdom, which appeareth in them. 3. When we ſanctifie our moderate vſe of them, by the word and praier, as God requireth, 1. Tim. 4. 5. See the practiſe hereof in the word of God, which is his owne ſolemne ordinance, whereby he makes himſelfe knowne vnto his Church: Therein we ſanctifie and halow Gods name: I. when we acknowledge the wiſdome, mercie, and power of God in it: II. when we haue a reuerend eſtimation of the word, in regard of the glorious Image of God which appeareth in it: III. when we vſe it in a ſanctified and holy manner, comming vnto it reuerently with prepared hearts, hungring after the graces of God which are wrought thereby, and giuing our ſelues in heart and life to be framed and ruled thereby. And thus we ſanctifie God in afflictions (for they are his worke) when we labour to ſee the hand of God therein, in iuſtice, mercy, and great wiſdome chaſtening vs, when we haue a reuerend regard to the hand of God appearing in them; and labour to be humbled thereby for the increaſe of our repentance, and the exerciſe of our faith and patience.

How we ſanctifie God in his word.

Thus then in this petition we deſire in mind, in heart, and life, to glorifie God both in himſelfe and in his workes: and the meaning of it may be thus expreſſed: *O Lord, open our eyes that we may know thee aright, and may diſcerne thy power, wiſdome, iuſtice, and mercie: and inlarge our hearts that we may ſanctifie thee in our hearts, by making thee our feare, loue, ioy, and confidence: and open our lippes that we may bleſſe thee for thine infinite goodneſſe: yea, O Lord, open our eyes that we may ſee thee in thy works, and ſtrike our hearts with reuerence of thy name appearing in them: and graunt that when we vſe* A *any one of them, we may honour thee in our ſober and ſanctified vſe thereof.*

### *The vſes. I. Wants to be bewailed.*

Sinnes prophaning God, name.

I. Here we are to call to minde our wants, and to humble our ſoules for thoſe ſinnes, whereby we haue hindred Gods glorie or prophaned his name: and theſe eſpecially are foure: I. *Pride of heart*: a vile affection whereby we ſeeke our own praiſe and glorie, and not Gods. This is naturall, and ſo the more hardly diſcerned; but while it is nouriſhed Gods glorie is neglected, and therefore when we deſire to *glorifie Gods name*, we muſt acknowledge and bewaile this inward corruption. II. *Want of zeale,* B *caldneſſe* of heart towards God. This is an inward corruption which debaſeth the Lord in our hearts, and takes away that high eſteeme of God which ought to be in vs. This cauſeth vs to omit to glorifie God, and to defend the cauſes of God, and the honour of his name, when wicked men diſgrace and reproch the ſame: he that hath any inſight into his owne eſtate may perceiue this in himſelfe: now it mightily hinders the glorie of God, and therefore we muſt vnfainedly bewaile it in our owne hearts. III. *Hardneſſe of heart*, whereby we are hindred from the true knowledge of God in his word, and from diſcerning his wiſedome, power, iuſtice, mercie, &c. in his workes, though we haue them before our eyes: hence it comes, that either we neglect the word, and paſſe by the workes of God without conſideration; or if we vſe them, yet it is without glorie C to God, or profit to our ſoules. Mark. 6. 5. *Chriſts owne diſciples conſidered not the matter of the loaues, becauſe their hearts were hardened*; they diſcerned not, or at leaſt remembred not the power of God in that miracle, though themſelues were inſtruments about it, and they might perceiue the foode to increaſe in their hands. IV. *Prophaneneſſe and impietie in life*: for God is *glorified*, when we bring forth the *fruits of grace*, Ioh. 15. 8. and our *good workes* cauſe others to glorifie God, Matth. 5. 16. And therefore our prophane life is a reproach vnto the Lord, and cauſeth others to diſhonour and blaſpheme his name, Rom. 2. 24. Now this prophaneneſſe appeareth, either in mens D ſpeach, by blaſpheming the name of God, abuſing his titles, attributes, his word, his creatures, or any worke of his prouidence; or in their conuerſation, when they diſpoſe the whole courſe of their liues to wrong ends, ſeeking themſelues and not Gods glorie.

Theſe are the ſpeciall ſinnes againſt Gods glorie, which we are to ſee and to bewaile in our owne hearts: if we ſee them not in our ſelues our caſe is the worſe, and we muſt ſuſpect our ſelues the more: if we perceiue them in vs, we muſt be humbled for thē, yea aſhamed and confounded in our owne hearts, thinking euill of our ſelues by reaſon hereof: & then ſhal we be able to ſay with ſome truth of heart, *O*

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*Lord,halowed be thy name.* And indeede till we be inwardly humbled for theſe corruptions in ſome meaſure, the heart can neuer ſpeake theſe words as a ſonne and daughter of God ought to doe.

### 2. *Vſe. Graces to be deſired.*

Graces enabling vs to glorifie God.

Secondly, this petition teacheth vs,earneſtly to deſire of God thoſe ſpirituall graces whereby we may glorifie his name in our ſelues and others. The graces enabling vs hereto,are theſe eſpecially. I. The true *knowledge of God*, as he hath reuealed himſelfe in his word, and in the workes of his power and prouidence: for he that knowes not God cannot poſſibly glorifie his name. II. To *ſanctifie God in our hearts*; by louing, fearing, and truſting in him aboue all. This makes greatly for his glorie, when we depend vpon him in ſoule and bodie for all good things. III. The *calves of our lippes*, which is a ſacrifice of praiſe to God for all his mercies:Pſal.50.23. *He that offereth praiſe ſhall glorifie me.* IV. To *ſee Gods hand* in all his works,how mightie,wiſe,iuſt, and gratious the Lord is. V. To *reuerence the workes of God* for his iuſtice, mercie, power,&c. appearing in them. VI. To *vſe all his creatures reuerently*, ſanctifying the ſame vnto our ſelues by the word and praier.

Theſe graces we muſt hunger after, and labour to haue a liuely feeling of in our hearts, and ſo ſhall we ſanctifie Gods name, and honour him in all his works. And hereby we ſhall know our ſelues to be the ſonnes and daughters of God: we may indeede belong to God in his ſecret counſell; but without theſe ſanctified affections, we are not effectually called, and ſo indeede not actually become Gods children.

### 3. *Vſe. Duties to be practiſed.*

III. Vſe.

Duties wherby we may glorifie god.

Thirdly,whatſoeuer we aske of God in praier,we muſt vnfainedly endeauour to practiſe in our liues: as therefore we pray that Gods name may be halowed,ſo we muſt be carefull to ſanctifie the ſame in our conuerſation.For this end we muſt haue regard to three things:

1 I. That our liues be vnblameable, not tainted with any ſinne, that as *Paul* ſaid of earthly ſeruants, *They muſt count their maſters worthie all honour, that the name of God be not euill ſpoken of:* (1.Tim.6.1.) ſo the ſame may be verified in euery one of vs towards the Lord our maſter in heauen.Away therefore with all Idolatrie,blaſphemous oathes, and curſed ſpeaking, with Sabbath breaking, and all other ſinnes againſt the ſecond table: for a prophane life brings great reproach vpon the name of God which men profeſſe.

2 II. We muſt propound the right ende of our life euery day in our calling and conuerſation, to wit, Gods honour and glorie, and not our owne praiſe,wealth,pleaſure,or dignitie.

3 III. When God offers occaſion by any worke of his prouidence, we muſt endeauour therein to glorifie and magnifie God: example: ſay God ſendes a grieuous dearth and famine of bread among vs, or the plague of peſtilence, as he hath done ſundrie times; then muſt we ſtriue herein to glorifie and praiſe Gods name: firſt,by labouring to ſee the hand of God ſmiting vs for our ſinnes: ſecondly,by reuerencing the worke of God,eſteeming it as his hand vpon vs: thirdly, by humbling our ſelues vnto God, & renuing our repentance for our ſinnes, that haue brought Gods iudgements vpon vs. Thus ſhould we glorifie God in his Iudgements; but alas,ſuch is our blindneſſe and ſecuritie, that though Gods hand be vpon vs, yet few lay it to heart; where is he that ſaith, [a] *What haue I done?* nay, though God himſelfe *call vnto weeping and mourning, and to girding with ſacke cloath* (as the Prophet [b] ſpeaketh) *yet behold,ioy and gladneſſe,—eating, and drinking*; ſo as Gods name is diſhonoured in his iudgements. So when Gods bleſſings are vpon vs, we ſhould glorifie his name, by labouring to ſee his hand of mercie; and eſteeming of them reuerently, with praiſe and thankſgiuing to God that is the giuer: but herein alſo men diſhonour God, by poaring vpon the meanes, praiſing their owne witte and induſtrie, and ſo *ſacrifice to their nets*, as the [c] Prophet ſaith.

Motiues to glorifie god.

1 Now becauſe this dutie is of great waight and importance, I will adde ſome ſpeciall reaſons to mooue vs hereunto: I. from the neceſſitie hereof in Gods Church and children: for Gods name is diſhonoured ouer all the world. In the great dominions of the Turke, God is acknowledged, but yet out of the Trinitie: And the Iewes confeſſing God, denie Chriſt: The Papiſts in word confeſſe and acknowledge the Trinitie; but yet by their Idolatrie they greatly robbe God of his glorie, they robbe Chriſt of his offices, and giue diuine worſhip vnto creatures. And in the boſome of the Church are many Atheiſts, blaſphemers, oppreſſors, drunkards, adulterers, & voluptuous perſons,whoſe bellie is their God; all which, though they will profeſſe God in word, yet by their workes they denie him; ſo that vnleſſe Gods children ſeeke to maintaine and aduance Gods glorie, it is like to be trampled and troden vnder foote.

2 II. There is great daunger to Gods children in omitting and neglecting this dutie; for by calling they are brought neare vnto God: now God will be glorified in all that come neare him: if we doe not honour him according to our profeſſion, his hand will be vpon vs for his glorie in our confuſion: hence it was,that God ſlew [d] *Nadab* and *Abihu* the ſonnes of Aaron, for offring ſtrange fire before the Lord: and he debarred *Moſes* and *Aaron* out of the promiſed land,[e] *becauſe they glorified him not at the water's of ſtrife.* This made the wrath of God to burne like fire againſt the houſe of *Eli*, for [f] *the iniquitie of his ſonnes, which their father ſaw in them, and yet ſtaied them not, and ſo honoured them aboue the Lord.* We had neede therefore to looke vnto our ſelues, that we glorifie God

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[a] Ier.8.6.

[b] Iſa.22.12, 13.

[c] Hab.1.15, 16.

[d] Lev.10.1,2

[e] Num.20.12

[f] 1.Sam 2. 27,31.& 3.13

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in himſelfe and in his workes, els his hand will be vpon vs in ſoule or bodie, goods, or calling, or ſome other way for the glorie of his iuſtice: for God will not looſe his glorie. III. If wee ſay, *Halowed be thy name* with our mouth, and ſeeke not his honour in our life, we bewray in our ſelues damnable hypocriſie, and make profeſſion of that ſinne which the Lord vtterly deteſteth: we eſteeme very baſely of diſſemblers among men: but much more odious is this ſinne in the matters of God: and therefore let the practiſe of our liues, ſhew the ſinceritie of our hearts, when we pray for the glorifying of Gods name.

4. Vſe. We muſt labour to be ſanctified.

Fourthly, this petition teacheth vs, that wee our ſelues muſt bee halowed and ſanctified, for elſe we cannot halow Gods name: *They that beare the veſſels of the Lord*, in his ſanctuarie, *muſt be cleane*, Iſay. 52. 11. How much more ought they to be holy, that beare the glorious name of God? When *Ananias* doubted of going to *Paul*, the Lord tels him, [g] *he is a choſen veſſel vnto me to beare my name:* alluding to that ſtate of ſanctification, whereto the Lord had lately called him, whereby hee made him a fit inſtrument for the glorie of his name, in the miniſterie of the Goſpel. And the ſame ſtate muſt we labour after, if we would be anſwerable to that we ſeeme to deſire in this petition. We muſt therefore labour to be new creatures, changed in minde and heart, for an vnholy perſon cannot truely deſire the glorie of God: but when wee once feele the grace of ſanctification, then will the deſire of Gods glorie breed in our hearts, and we ſhall know how worthy the Lord is to haue all glorie giuen vnto his name.

[g] Act.9.19. 9:15

5. Vſe. More plentiful in thankſgiuing, then in petition.

Fiftly, if we compare this petition with the reaſon wherewith Chriſt concludes this praier, wee ſhall ſee that the praiſe and honour of God, is the beginning and end of Chriſts prayer, and ſo as it were the firſt and laſt thing with Chriſt: whence we learne, that wee ought to bee more frequent and plentifull in thankſgiuing vnto God, then in petition and requeſt. Thus we deale with thoſe that be bountifull vnto vs on earth, we giue them many thankes for one good turne; and therefore ſhould we much more abound in thankſgiuing to our heauenly father, from whome we receiue euery good gift that we enioy. It beſeemes not the childe of God to be alwaies and onely begging, as though he had nothing; but withall, he muſt be plentifull in thanks and praiſe, for that argues he hath a taſte of Gods mercie towards him: this made *Dauid* ſay, [h] *Praiſe is a comely and pleaſant thing; it well* [i] *becommeth vpright men to be thankefull.* Our life of glorie ſhall be ſpent in praiſing God, and therefore we ſhould invre our ſelues thereto, in this time of grace: and indeed, according to our thankſgiuing is our grace; little praiſe, little grace; but he that abounds in thankſgiuing, abounds in Gods bleſſings. Againe, heartie thankſgiuing for that we haue, is an effectuall praier for more increaſe.

[h] Pſal. 147.1

[i] Pſal.33.1.

Gods glorie muſt bee ſought abſolutely.

Laſtly, the place wherein this petition is ſet in this praier, teacheth vs to ſeeke the glorie of God ſimply and abſolutely before all other things. This ought to be the affection of Gods child, though he ſhould receiue no bleſſings from God; for looke what God preferres in his direction, that muſt we alwaies prefer in all our actions, though no good ſhould follow vnto vs thereupon: for this ende, God giues vs time to liue in this world, that wee might glorifie God in our places and callings; and hee that imployeth himſelfe otherwaies profaneth Gods name, & tranſgreſſeth this heauenly order here ſet downe by Chriſt, who is the wiſdome of his father.

## v. 10. *Thy kingdome come.*

*The Coherence.* Chriſt hauing taught vs to pray for the ſanctifying of Gods name, in the former petition, doth in this, and the reſt which follow, as it were expound the ſame, by directing vs to the meanes whereby Gods name is halowed of vs: for then doe we glorifie Gods name, when he ſets vp his kingdome in vs, and we ſuffer him to rule in our hearts, when wee doe his will, depend vpon his prouidence for the things of this life, truſt in his mercie for the pardon of our ſinnes, and on his power and ſtrength againſt temptation. Now of them all, this ſecond hath the neereſt dependance vpon the former, as beeing an eſpeciall meanes thereof: for men ought to glorifie Gods name on earth, but of themſelues they cannot doe it, till God rule in their hearts by his word and ſpirit, and ſo ſet vp his kingdome in them.

Gods kingdome two-fold. 1. Generall.

*The meaning.* Gods *kingdome* is two-fold; *Generall*, and *Speciall*. Gods *generall kingdome*, is his abſolute power and ſoueraigntie, whereby he ruleth all things in heauen, in earth, and in hell, euen the deuills themſelues: Pſal. 103. 19. *The Lord hath prepared his throne in heauen, his kingdome ruleth ouer all:* and this we acknowledge in the ende of this prayer, *For thine is the kingdome.* Now this we pray not for, becauſe it is alwaies euery where, no creature can hinder it, no not all the deuills in hell; for euery creature is ſubiect hereunto, and can doe nothing but that which God either willeth or permitteth: [k] *according to his will he worketh in the armie of heauen, and in the inhabitants of the earth; and none can ſtay his hand, nor ſay, What doeſt thou?*

[k] Dan.4.32.

2. Speciall.

*Gods ſpeciall kingdome* is that, whereby he ruleth his elect and choſen people, working his will not onely by them, as he doth in his generall kingdome, by the deuills themſelues; but in them alſo, by his holy ſpirit: and it is called *ſpeciall*, becauſe it is not exerciſed ouer all the world, but onely ouer the Elect, whom he hath ordained to eternall life.

Gods kingdome of grace.

This ſpeciall kingdom of God is two-fold; either of *grace*, or of *glorie*. The *kingdom of grace*,

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is a ſpirituall eſtate, wherein God makes men willingly ſubiect to his written word, by his ſpirit. I call the kingdome of grace, *a ſpirituall eſtate*, both becauſe it is principally exerciſed in the conſcience, and alſo becauſe this regiment in the conſcience, is by the ſpirit of God. Secondly, I ſhew wherein it conſiſts; namely, in a voluntarie ſubiection of the whole man in ſoule, and bodie, and ſpirit, to the will of God, reuealed in the word: Pſalm.110.3. *Thy people ſhall come willingly in the day of aſſembling thine armie, in holy beauty*. And this ſubiection ſtands in three things; in *Righteouſneſſe, Peace, and Ioy in the holy Ghoſt*, Rom.14. 17,18. In *Righteouſneſſe*, that is, Firſt, in Chriſts righteouſneſſe imputed; and ſecondly, in the righteouſnes of a good conſcience, the ground whereof, is ſanctification by the ſpirit, which Chriſt giues to them, whom he doth iuſtifie. In *Peace*, that is, peace of conſcience towards God, and peace with Gods Church; yea, with all creatures, ſo farre forth as is needefull for them. Now vnder peace, we muſt comprehend loue, and all duties of loue; for as righteouſneſſe concernes the perſon in ſoule and bodie, ſo peace reſpects all duties and actions of the life: Righteouſneſſe is the root, from whence ſpringeth this peace with euery action thereof; for when the heart is ſanctified, the life is reformed. Laſtly, in *ioy in the holy Ghoſt*: this is a fruite of both the former, reſpecting eſpecially the ſtate of affliction; for when a man is iuſtified and ſanctified, & hath peace towards God, then ariſeth in his heart a ſpirituall delight in God, in all eſtates: yea, though great afflictions light vpon him for Gods cauſe, yet he beareth them with inward ioy and delight, knowing that the ſpirit of glorie, and of God, reſteth vpon him, and that he ſhall be glorified with Chriſt, if he ſuffer with Chriſt: which things, while he compareth together, hee little eſteemeth the afflictions of this life, in reſpect of the glorie that ſhall be reuealed; [l] *for the light affliction that is but for a moment, cauſeth vnto vs a farre more excellent and eternall waight of glorie*. Theſe are the branches of this ſpirituall ſubiection, which whoſoeuer hath, is a good ſubiect in the kingdome of grace; as the Apoſtle ſaith in the next verſe, [m] *he that in theſe things ſerueth Chriſt, is acceptable vnto God, and approoued of men*.

Gods kingdome of glorie.

The *kingdome of glorie*, is the bleſſed eſtate of Gods elect in heauen, whereby God in Chriſt becomes all things vnto them immediately, 1.Cor.15.28. This eſtate of glorie is a ſubiection alſo, but yet ſuch a ſubiection, as is indeed a glorious regiment: for there we raigne with Chriſt, in whome, and through whome, God himſelfe becomes honour, peace, health, foode, raiment, and all things needfull to the perfection of felicitie. Now theſe two beeing Gods kingdome, differ thus; The ſtate of grace is the beginning and entrance to the ſtate of glorie: and the ſtate of glorie is the perfection of the ſtate of grace. This ſtate of glorie is the citie, and the ſtate of grace, as it were, the ſuburbs of it. In this life, wee liue in the kingdome of grace: but the kingdome of glorie, is reſerued for the life to come: and this ſpeciall kingdome of God in both theſe eſtates, doe we here pray for.

*Thy kingdome*] This imports that there is an other kingdome, euen the kingdome of Satan, which is a kingdome of darknes, full of all diſorder & confuſion, through ſinne, which greatly hindereth and annoyeth Gods kingdome of grace eſpecially.

Gods kingdome comes by degrees.

*Come*] That is, to vs men in the world; and then it *commeth*, when God doth erect and eſtabliſh the ſame in their hearts: now vnto perfection it comes by fiue degrees: 1. When God giues vnto men the outward meanes of ſaluation, wherein he doth reueale his grace and fauour in Chriſt; as the Goſpel preached, which is therefore called *the word of the kingdome*, Matth.13.19. And ſo Chriſt (hauing relation to his preaching, which he confirmed by miracles among the Iewes) ſaith, *The kingdome of God is come vnto you*, Luk.11.20. and beeing demanded by the Phariſies, *when the kingdome of God ſhould come?* he tells them, *it was among them*, Luk.17.21. meaning, that it was brought vnto them, by the miniſterie of *Iohn Baptiſt*, of himſelfe, and of his Diſciples; although indeede it were without profit to many of them. 2. When the word preached inlightens the mind, ſo as a man knowes and vnderſtands the myſterie of the Goſpel, which is the law of this kingdome. 3. When a man is thereby regenerate, and ſo brought into this kingdome: for by regeneration we haue effectuall entrance into the ſtate of grace, wherein Chriſt rules in vs by his word and ſpirit, and we yeeld ſubiection vnto him. 4. At the ende of this life, when the bodie goeth to the earth, but the ſoule to God that gaue it, beeing tranſlated to the ioyes of heauen, in the glorie of this kingdome. 5. At the laſt iudgement, when bodie and ſoule beeing vnited againe, are both made partakers of the glorie of this kingdome: and this is the full and perfect comming of it.

So then our requeſt to God in this petition, is to this effect; *O Father, let thy kingdome come to vs that be pilgrimes and ſtrangers here on earth; prepare vs for it, and enter vs into it, that be yet without; renue vs by thy ſpirit, that we may be ſubiect to thy will, confirme vs alſo in this eſtate, that our ſoules after this life, and both ſoule and bodie at the day of iudgement may be fully glorified: yea, Lord haſten this glorie to vs, and to all thine Elect.*

*The Vſes. 1. Wants to be bewailed.*

Mans naturall bondage vnder ſinne.

The wants we are to bewaile in this petition, either concerne our ſelues, or others. Firſt, we muſt lament and mourne for our owne miſerable eſtate by nature, whereby we are the ſeruants of ſinne, and ſo in thraldome and bondage vnder Satan: ſinne leads vs into bon-

dage,

[l] 2.Cor.4.17

[m] Rom.14. 18.

dage, [a] *for he that committeth ſinne, is the ſeruant of ſinne:* and where ſinne raigneth, there the deuill hath dominion. And hence it comes that we rebell ſo much againſt the kingdome of God, and refuſe to ſtoope to the ſcepter of his word. Indeede this bondage is weakned in Gods children, but none is wholly freed from it in this life, as *Pauls* complaint declares, Rom. 7.14. *The Law is ſpirituall, but I am carnall, ſold vnder ſinne.* The naturall man is dead in ſinne, and feeles it not; we therefore muſt labour to feele in our ſelues this ſpirituall bondage vnder ſinne, and when we feele it, we muſt bewaile it, and ſo ſhew ſome life of grace to be in vs. This *Paul* did, Rom. 7. 24. *O wretched man that I am, who ſhall deliuer me from the bodie of this death!* Looke as the priſoner feeles his bolts and fetters, ſo ſenſibly ſhould we feele the chaine of ſinne, wherewith our ſoules are kept in bondage; and till we feele it, and bewaile it, the kingdome of Chriſt doth not come vnto vs: we muſt therefore euery day, crie vnto Chriſt our Lord, that he would ſhew himſelfe to be our Redeemer, by breaking the fetters of ſinne, wherewith our ſoules are kept in bondage, and giuing vs that free ſpirit, which may fully erect his bleſſed kingdom in our hearts; *for where the ſpirit is, there is libertie,* 2.Cor.3.17.

Bewaile the ſinnes of the world.

Secondly, we muſt bewaile the ſinnes of all the world, in the tranſgreſſion of Gods law, whereby God is diſhonoured, and his kingdome hindered, and the kingdome of darkenes furthered: 2.Pet.2.7,8. *Iuſt Lot vexed his righteous ſoule with the vncleane conuerſation of the wicked of his time.* 1.King. 19. 10. *When Elias ſaw the children of Iſrael forſake Gods couenant, breake downe his altars, and ſlay his Prophets with the ſword, then he became very zealous for the Lord of hoſts.* Pſal. 119. 136. *Mine eyes* (ſaith *Dauid*) *guſh out with riuers of water, becauſe they keepe not thy Law.* verſ. 139. *My zeale hath euen conſumed me, becauſe mine enemies haue forgotten thy law.* Mark.3.5. *Chriſt mourned for the hardneſſe of the hearts of the people:* and Luk. 19.41, 42. *he wept ouer Ieruſalem, for that they knew not the day of their viſitation.* Now looke how theſe were affected with the raigning ſinnes of their times, ſo muſt we alſo mourne for their ſinnes that raigne among vs; as Atheiſme, and prophaneneſſe, contempt of Gods word, blaſphemie, Sabbath-breaking, oppreſſion, crueltie, and pride. All good ſubiects are grieued much when they ſee forraine enemies diſplay among them banners of victorie; how much more then ought the godly to grieue, when they ſee impietie practiſed with an high hand, which is as it were a flagge of defiance in the kingdome of Chriſt, and a ſpeciall enſigne of Satans triumphing in the increaſe of his kingdome of darknes? When the deuill ſees one that hath liued in ſinne, but caſt a looke toward the kingdome of Chriſt, he rageth greatly, and labours by all meanes to turne him backe: and when we ſee thoſe that haue made profeſſion of religion, returne again to the luſts of their former ignorance, O it ſhould grieue our ſoules, and cauſe vs to pray, *thy kingdome come.* Doe we perceiue the Turke, or Pope, or any inſtrument of Satan, either by ſubtiltie or tyrannie, to hinder the Goſpel preached, which is the ſcepter of Chriſts kingdome, and the arme of God, whereby he pulls men from the kingdome of darkeneſſe? O then we ſhould mourne! Or doe we ſee the want of Gods ordinance in preaching, ſacraments, and diſcipline, which ſerue for the furtherance of Chriſts kingdome; or the Lords people committed to ignorant or idle Miniſters, to ſcandalous teachers, either for life or doctrine? In all theſe we haue cauſe of mourning, and they ſhould ſtirre vp our hearts to crie vnto the Lord, *Thy kingdome come.*

### *Vſe 2. Graces to be deſired.*

As we muſt mourne for the wants and hinderances of Chriſts kingdom, ſo we muſt hereby learne to haue our hearts inflamed with ſpirituall deſires after all helpes and furtherances vnto Gods kingdome, both in our ſelues and others: as 1 First, for the preaching of the Goſpel, and all other diuine ordinances, whereby Gods kingdome is erected and maintained: our hearts deſire to God muſt be, that theſe may be ſet vp and continued, where they are wanting, and that God may bleſſe them, where they are vouchſafed. 2 Secondly, that God would enlighten the eyes of our minds, that we may ſee the wonders of his Law, as *Dauid* did, (Pſal.119.18.) that ſo the Lords ordinance may be bleſſed vnto vs. 3 Thirdly, that we may be wholly ſubiect vnto Chriſt, and that of conſcience, not onely in outward behauiour, but in minde, and heart, in will, and in all our affections: we muſt make ſure this holy deſire be in vs indeede, and therefore muſt denie our ſelues, and ſubiect our ſelues wholly vnto God, as a willing people to ſerue him, and none but him; and then we may be ſure his kingdome is come vnto vs. 4 Fourthly, we muſt deſire to be diſſolued, and to be with Chriſt in the kingdome of glorie, for this ende, that we may make an ende of ſinning, and become more obedient ſubiects vnto Chriſt; yea, wholly ruled by him, though for the good of others, we muſt be content to liue. 5 Fiftly, that Chriſt would come in iudgement, when all things ſhall be ſubdued vnto God, and all his obedient ſubiects ſhall be fully glorified. This we may deſire in heart, though we muſt leaue the time to Gods good pleaſure, ſtill waiting for it by faith in his promiſe. 6 Sixtly, that God would inlarge his ſanctuary here on earth, gather his elect more and more, and ſtill defend and maintaine his Church in euery place in the world: when theſe deſires affect our ſoules, then doe we truly ſay, *Thy kingdome come.*

### 3.*Vſe. Duties to be practiſed.*

Duties furthering gods kingdome.

Whatſoeuer we aske in prayer, that muſt we endeauour after in life and conuerſation, els we

[a] Ioh.8.34.

1 mocke God,ſaying well, and doing nothing;
Firſt therefore, as we ſay, *Thy kingdome come*;
ſo muſt we ſeeke to meete it,and ſtriue to enter
into it: for this ende God giues vs time to liue
in this world,that here we might enter the gate
of grace, and wait for the fruition of glorie:
and therefore we muſt diligently frequent the
ſuburbs of this heauenly Ieruſalem, euen the
preaching of the word,and therein labour both
for true *humiliation* and *conuerſion*, or elſe wee
cannot enter into this kingdome, Matth.18.3.
Iohn 3.5. Firſt, we muſt haue the pride of our
hearts pulled downe, & become as little chil-
dren,being humbled in our ſelues through the
knowledge of our ſinnes,and the feeling of that
miſerie which is due vnto vs for them: yea,wee
muſt confeſſe them vnto God, and crie vnto
him for mercy,and by this meanes lay aſide this
burthen, which hinders our entrance into the
gate of grace. Secondly,we muſt bee conuerted
and changed by the renuing of our mindes,our
hearts muſt cleaue vnto God, and we muſt
carrie therein a reſolute purpoſe not to ſinne:
when theſe things be in vs, we enter into
Gods kingdome; but till we endeauour after
them in ſome truth, we ſay in vaine, *Thy king-
dome come.*

2 Secondly, wee muſt bee carefull to bring
forth the fruites of Gods kingdome; for there-
fore doth he ſend it among men, and for want
hereof, doth he take it from them, Matth.21.
43. Now theſe fruits are *Righteouſneſſe, peace,
and ioy in the holy Ghoſt*, Rom.14.17. where
of we haue [a] ſpoken before: all which, we muſt
labour to finde in our hearts, and to expreſſe
in our liues, elſe this kingdome ſhall be taken
from vs,and we ſhall neuer ſee the glorie of it.

[a] In the meaning of this petition.

3 Thirdly, hence we muſt learne to bee con-
tented in all eſtates of this life whatſoeuer, the
hope of the glorie of this kingdome which we
pray for,muſt ſwallow vp all the ſorrowes that
earthly calamities can bring vpon vs: This it
was that made the Patriarkes to walke con-
tented in the ſtate of Pilgrimes and Strangers
here on earth,Hebr.11.13,14. Yea,this *renues*
[b] *the inner man*, it cheeres the heart, and keeps
it from fainting,*though the outward man periſh*,
to looke after the ioyes of this kingdome,
which are *the things not ſeene:* and therefore
Chriſt herewith comforts his Diſciples againſt
the ſorrow of affliction, ſaying, *Feare not little
flocke,it is your Fathers good pleaſure to giue you
the kingdome*, Luk.12.32.

A ground of contentatió.

[b] 2.Cor.4.16.18.

4 Fourthly, wee muſt all labour in our places
and callings to bring one another into this
kingdome, one neighbour another, and one
friend another; Ezek.18.30. *Returne*, (ſaith
the Lord to the houſe of Iſrael) *and cauſe one
another to returne*. This the Prophet *Iſay* no-
teth as a practiſe of the ſubiects of this king-
dome, that *they ſhall ſay one to an other,come,
let vs go vp to the mountaine of the Lord*,Iſa.2.
3. But maſters of families eſpecially,muſt looke
to the practiſe of this dutie,and labour to bring
A Gods kingdom into their families: for this end
they muſt ſee to theſe things;Firſt,that there be
no manifeſt or open ſinne permitted in their
families: rid thy houſe of ſuch a perſon,if thou
canſt not reforme him,Pſal.101.7.Secondly,
inſtruct thy family in the way of the Lord, that
they may know to liue righteouſly & vpright-
ly both before God and man. Thirdly, ſet vp &
maintaine the priuate worſhip of God in thy
familie, ioyne thou with them in holy duties,
eſpecially in daily calling vpon the name of
God. In regard of theſe and ſuch like duties it
is, that the [c] Scripture aſcribes ſaluation to a
familie, where the maſter or the gouernour of
B the houſe is conuerted to the faith. And for the
practiſe hereof, the holy Patriarkes are com-
mended to al poſterity:God ſaith of *Abraham*,
[d] *I know him that hee will command his ſonnes,
and his houſehold after him, that they keepe the
way of the Lord:* and [e] *Iacob commaunds his fa-
milie to put away their ſtrange gods,and to clenſe
themſelues:* and [f] *Ioſhuah* profeſſed publike-
ly, *that hee and his familie would ſerue the
Lord.*

Duty of Maſters of families.

[c] Luk.19.9.

[d] Gen.18.19

[e] Gen.35.2.

[f] Ioſ.24.15.

5 Fiftly, hence wee muſt learne, euerie day to
prepare our ſelues to die,for by death our ſoules
enter into the glorie of this kingdome, which
we pray may come vnto vs; and therefore wee
muſt be readie to receiue it euery day, that
whenſoeuer our King commeth vnto vs, ei-
C ther by death, or in the laſt iudgement,we may
paſſe from grace to glorie. And indeede wee
cannot with comfort make this petition, vn-
leſſe wee bee in ſome meaſure prepared for
death, and that euerie day. Now beeing prepa-
red we muſt *waite*, as *Iob* [g] did, *euerie day till
our changing come*. Looke how the godly in the
olde Teſtament looked for Chriſts firſt com-
ming in the fleſh;ſo muſt we waite for his com-
ming to vs, either by death,or iudgement, nei-
ther muſt any thing diſmay vs in this waiting,
no not death it ſelfe; for the ſooner we die, the
ſooner wee may enter into glorie. And here
wee may take a viewe of the monſtrous hypo-
criſie of the world, for who will not ſay theſe
words, *Thy kingdome come?* but yet the moſt
D men neglect to prepare themſelues for entrance
into this kingdome; nay many contemne the
word and praier,which are the meanes whereby
we haue admittance into the ſtate of grace,
and are prepared for the kingdome of glo-
rie.

Prepare to die.

[g] Iob 14.14. Luk.2.25.

6 Sixtly, wee may here learne of our Sauiour
Chriſt the practiſe of humilitie,and in all things
to giue all glorie to God;for though this king-
dome pertaine equally to him ( as hee is God)
with the father: yet becauſe he hath it from the
father, as he is the ſonne, therefore he will haue
it wholly attributed vnto him; for he teacheth
vs to ſay, *Our father,thy kingdome come.*

7 Laſtly,here obſerue the neceſſitie of this pe-
tition, in reſpect of our outward eſtate; for
the comming of this kingdome to any eſtate,
is a ſpeciall cauſe of proſperitie and happineſſe

Gods kingdome brings proſperitie.

vnto in: for where this kingdome is, Gods hand of bleſſing and protection is in a ſpeciall manner: here the Lord raigneth, and his glorious and bleſſed Angels, which are mightie in ſtrength and power, keepe watch and guard in that kingdome, and about that people who haue the Lord for their King and God. Hence it is, that this our Kingdome hath ſo long enioyed peace and protection from many dangerous aſſaults, becauſe we embrace and profeſſe the Goſpel, which is the ſcepter of Gods kingdome; and if we could doe it in ſinceritie, and walke worthy of the Lord our King, our proſperitie ſhould bee as the floods, and our peace as the Sunne and Moone in heauen. And therefore they that loue the peace of this kingdme, muſt embrace and obey the Goſpel, and pray for the happie and flouriſhing eſtate thereof, for therein ſtandes our peace.

## *Thy will be done, in earth as it is in heauen.*

*The Coherence.* This petition dependeth on both the former thus; as a meanes whereby we doe that which wee deſire in the firſt petition; for Gods name is glorified, when his will is done: and as a manifeſtation of that which wee deſire in the ſecond petition, for there we pray, that Gods kingdome may come vnto vs, and hee rule in our hearts by his word and ſpirit: now here we craue that we may doe his will, & ſo teſtifie our ſelues to be his loyall ſubiects.

The meaning. This petition is propounded in a compariſon, which naturally ſtandeth thus; *As thy will is done in heauen, ſo let thy will bee done in earth:* And it hath two parts; The firſt reſpects the grace of obedience which we pray for, *Thy will be done in earth:* The ſecond ſhewes the right manner of performing it, *as it is in heauen.*

Gods abſolute will.

For the firſt, *Thy will, &c.* Gods will is onely one, conſidered in it ſelfe, as God is one; yet for our vnderſtanding, it may be thus diſtinguiſhed: It is either *abſolute*, or *reuealed.* Gods *abſolute will*, is the will of his good pleaſure, whereby according to his eternall counſell, hee determines of all things, what ſhall be done, or what ſhall not be done, and in what manner. This abſolute will extendeth ouer all creatures, and ouer all their actions: Epheſ.1.11. *Wee are predeſtinate according to the purpoſe of him that worketh all things after the counſell of his owne will.* Roman. 9.19. *Who hath reſiſted his will?* Matth.10.26. *Without this wil of God, a ſparrow cannot fall to the ground.* And this abſolute will of God is hidden from vs, till God reueale it by the euent.

Gods reuealed will.

Gods *reuealed will*, is the ſacred doctrine of God in his word, whereby he ſignifieth vnto man, ſo farre as concernes his happineſſe and ſaluation, what he ought to doe, or what he ought not to doe. This is not Gods abſolute will, but rather an effect thereof concerning man, reuealing vnto him, not what he ſimply and abſolutely willeth to bee done, for that muſt needes be done; but what is pleaſing or diſpleaſing vnto him, done by man, and what he will haue man to doe, or not to doe, if he deſire to come to life, and would not be condemned. And this reuealed will comprehendeth both the Law and Goſpel, with all their cõmandements, prohibitions, threatnings, exhortations, promiſes, and ſuch like, whereto the Apoſtle hath relation, when he ſaith, *Prooue what is the good will of God, and acceptable*, Rom.12.2.

Now this diſtinction of Gods will being according to the Scripture, hath his vſe in this place; for when we ſay, *Thy will be done*, we meane not the abſolute, but the *reuealed will of God. Reaſons.* I. The abſolute will of God is alwaies done, and cannot be reſiſted; *My counſel ſhall ſtand* (ſaith[a] the Lord) *and I will doe whatſoeuer I will:* and againe, [b] *Who hath reſiſted his will?* that is, his abſolute will; for his reuealed will is generally tranſgreſſed by men, and men doe that which ſeemeth good in their owne eies, notwithſtanding God reueale his will to the contrarie. II. A man may ſometime diſſent from the abſolute will of God without ſinning, ſo be it he ſtill ſubmit himſelfe to the will of God, reſting therein, when it is reuealed. Thus *Abraham*[c] praied for the ſafetie of Sodome (yet ſubmiſſiuely) which God willed & decreed to deſtroy: and *Dauid*[d] praied for the life of his child, which God would haue to die: and our[e] Sauiour Chriſt, praied for the remoouall of that cup which God had abſolutely decreed he ſhould drinke of, yet ſubmitting his will vnto his fathers. And[f] *Paul* according to his Apoſtolike function, deſired to preach the Goſpel in *Bythinia*, but the ſpirit ſuffered him not; which ſheweth plainely it was not the will of God that he ſhould preach there, and yet he deſired it religiouſly without ſinne, as did the reſt before mentioned. And as in will, ſo in affection a man may diſſent from Gods abſolute will without ſinne: Chriſt as the ſonne of God, knew his Fathers will, concerning the deſtruction of Ieruſalem, and yet[g] *he wept for it*, in a tender compaſſion ouer their miſerie to come: and ſo the brethren at *Ceſarea*,[h] *wept and lamented for Pauls going to Ieruſalem*, though *Agabus* propheſied that God would haue it ſo: neither muſt this ſeeme ſtrange vnto vs, for two things may remaine both good, and yet differ one from another; and ſo may mans created will differ from Gods abſolute and vncreated will, and yet both remaine good.

Branches of Gods reuealed will.

Hauing found that this petition muſt be vnderſtood of the reuealed will of God, we now come to ſearch out the ſpeciall branches of Gods reuealed will; which we ſhall finde in ſeuerall places of the holy Scripture. The firſt, is the *conuerſion of a ſinner*, Ezek. 33. 11. *As I liue* (ſaith the Lord) *I will not the death of a ſinner, but that the wicked turne from his way and liue.* The ſecond is, that we

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[a] Iſa.46.10.

[b] Rom.9.19.

[c] Gen.18. 23.27.

[d] 2.Sam.12. 16.14.

[e] Mat.26.39

[f] Act.16.7.

[g] Luk.19.41

[h] Act.21.13.

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*denie our ſelues*, and relie wholly on our Sauiour Chriſt Ieſus for life and ſaluation: Ioh. 6. 40. *This is the will of God, that he that ſeeth the ſonne, and beleeueth in him, ſhould haue euerlaſting life: and I wil raiſe him vp at the laſt day.*
3 The third, is our *ſanctification* in ſoule, and bodie, and ſpirit: 1. Theſſ. 4. 3. *This is the will of God, euen your ſanctification.*
4 The fourth, is that euery one that liues in the Church of God, beſide his generall calling of a Chriſtian, ſhould haue a *particular calling to liue in*, wherein he muſt ſeeke the glorie of God, in the good of others: 1.Cor.7. 20. *Let euery man abide in the ſame vocation wherein he is called, and therein walke with God*, v. 24.
5 The fifth part of Gods will, is to *ſubiect our ſelues* vnder the hand of God in all croſſes and afflictions whatſoeuer: when the brethren at *Ceſarea* ſaw *Pauls* reſolution to goe to Ieruſalem, notwithſtanding the bonds that there remained for him, they ſaid (as it were expounding this petition) *The will of the Lord be done*, Act.21.14.

Obedience two-fold.

*Be done*] According to the Scripture there be two degrees of doing Gods will: the firſt is preſcribed in the Goſpel, to wit, a ſincere endeauour and ſtriſe according to all the power of grace that God hath giuen vs, to doe the will of God; and this eſpecially is here meant. (Euangelical.) The ſecond is commanded in the Law, and it is a fulfilling of Gods will, doing that which God commandeth in that manner of perfection which he commandeth: but this is not attained vnto in this life: and therfore our deſire of God in this petition is, that he would giue vs grace, ſincerely to endeauour to doe his whole will here on earth, and to haſten that time and ſtate vnto vs, wherein we ſhall doe it perfectly as the Law requires. (Legal.)

*1. Vſe. Wants to be bewailed both in our ſelues and others.*

Hindrances to obedience.

I. This petition teacheth vs to bewaile our naturall diſpoſition, whereby we are prone to rebell againſt the will of God, beeing wholly bent to diſobedience in doing that which is euill.

II. We muſt bewaile our naturall hypocriſie, euen that which remaineth in vs after grace receiued: for though we may ſay theſe words, yet we can not poſſibly haue our hearts affected with ſuch a perfect deſire after obedience to Gods will, as we ought to haue.

III. Though we haue neuer ſo much grace, yet here we muſt labour and bewaile our want of obedience in all good duties: for though we giue our ſelues to doe good things, yet the beſt of vs all faile in the manner of doing of them, as in hearing the word, in receiuing the Sacraments, and praier; ſo as we muſt be humbled for our wants, and confeſſe that we are vnprofitable ſeruants, when we haue done all that is commanded vs, Luk.17.10.

Secondly, we muſt bewaile the ſinnes of others, whereby they diſobey the will of God, and ſo rebell againſt him; hereby God is diſhonoured, and therefore in zeale of Gods glorie, and loue to our brethren, we muſt be grieued when others ſinne. Thus was Dauid affected, Pſal.119.136. and *Paul*, 2.Cor.12.21. *I feare leaſt when I come vnto you, my God abaſe me among you, and I ſhall bewaile many of them that haue ſinned alreadie.*

*2. Vſe. Graces to be deſired.*

Deſires furthering our obedience.

As we muſt bewaile the wants that hinder the doing of Gods will in our ſelues and others; ſo we muſt ſtirre vp our hearts vnto heauenly deſires after thoſe graces whereby Gods will may be done.
1 As firſt, that we may haue grace to denie our ſelues, our owne wills and affections: for naturally we are herein vnlike God, and like the deuill: and this muſt euery one learne that would be Chriſts Diſciple, Luke 9. v. 23.

2 Secondly, that God would incline and diſpoſe our hearts towards his holy word, that we may not onely know, but obey Gods reuealed will. This was *Dauids* vſuall requeſt, Pſalm. 119. 27. *Make me to vnderſtand the way of thy teſtimonies*: and 36. *Incline my heart vnto thy teſtimonies.* For how ſhould we doe the will of God, vnleſſe we know it? and how ſhall wee know it, vnleſſe our hearts affect the meanes of grace and of obedience.

3 Thirdly, that God would haſten that time and ſtate vnto vs, wherein we ſhall perfectly doe the will of God: that is our ſtate of glorie.

4 Fourthly, that vnder euery croſſe which God ſhall lay vpon vs, wee may poſſeſſe our ſoules with patience, and ſo ſubiect our ſelues to Gods abſolute will. Thus *Paul* prayes in behalfe of the Coloſſians, that *God would ſtrengthen them by the power of his might, vnto all patience and long ſuffering with ioyfulneſſe*, Col. 1. 12.

5 Fiftly, that God would turne the hearts of men from ſinne, and bring them euery where to the obedience of his will.

*3. Vſe. Duties to be practiſed.*

Duties furthering our obedience.

Becauſe we muſt ſeeke to practiſe that which we aske in prayer, therefore hereby we are alſo taught to endeauour our ſelues after theſe good duties:
1 Firſt, to *prooue what is the good will of God, and acceptable*, Rom.12.2. We muſt by often triall of our actions by the word of God, become expert in Gods will; vſe in all things makes perfect, and therefore in all our affaires we muſt conſult with God, whether the things we goe about be agreeable to his will. Moſt men will haue an eye to the lawes of the land in their ciuill affaires, as in buying and ſelling; and why ſhould we not be as wiſe for our ſoules in the matters of God? Doe we not diſſemble with God, when wee ſay with our tongues, *Thy will be done*, and yet in life and conuerſation, haue no regard to ſquare our workes thereby?

2 Secondly, we muſt be ſtrict in the matter of ſinne, making conſcience of euery euill way; yea, euen of the firſt motions vnto ſinne, that

neuer come to conſent: for this petition for obedience, reſpects not onely our words and deedes, but our ſecret thoughts: for euen they muſt be brought to obedience to God, 2. Cor. 10.5.

3 Thirdly, we muſt ſeeke to cut off all things that hinder vs from doing Gods will, we muſt mortifie and crucifie the luſts of the fleſh, and all ſinnefull motions of our corrupt hearts; for theſe make vs rebells againſt God in tranſgreſſing his will. This is a hard thing to doe, and vnto a naturall man of himſelfe altogether impoſſible, and therefore we muſt vſe ſpirituall meanes, for the deedes of the fleſh muſt bee mortified by the ſpirit, Roman 8.13. Now the ground of this worke is the death of our Sauiour Chriſt, applied by faith to our corrupt hart; *for the old man is crucified with him,* (as the Apoſtle *Paul* ſaith) *that the bodie of ſinne might bee deſtroyed, that henceforth we ſhould not ſerue ſinne,* Roman. 6.6. This therefore muſt wee doe, if we thiuke our ſelues to haue part in Chriſt; we muſt perſwade our hearts, that when our Sauiour Chriſt was vpon the croſſe in our room and ſtead, bearing the puniſhment of our ſinns, then were we, in regard of the old man, crucified with him; the vertue and efficacie whereof, we ſhall vndoubtedly finde in our ſelues, for the mortifying of ſinne, when we doe truely beleeue; for our fellowſhippe with Chriſt begins in his death; and if we be dead to ſinne, how can the motions thereof yet liue and raigne in vs? When a malefactor is put to death, he ceaſeth from his badde courſes; and ſo, if our corruption be crucified with our Sauiour Chriſt, it muſt not raigne in our hearts, to bring forth the fruits of ſinne. Let vs therefore meditate on the death of our Sauiour Chriſt, and apply it to our ſelues by faith, and conſider the vileneſſe of our ſinnes, in the bitterneſſe of his paſſion; and then no doubt we ſhall be mooued to ſtriue againſt euill motions: *for if we be Chriſts, wee haue crucified the fleſh with the affections and luſts,* Gal. 5.24.

4 An orderly life.

Fourthly, we muſt not liue inordinately, but in that ſort which God inioyneth Chriſtians in his word: euery one muſt haue a double calling: the general calling of a Chriſtian, common to all that liue in the Church, concerning the ſeruice of God, in righteouſneſſe and holineſſe; & a particular lawfull calling, in ſome ſet ſtate of life, tẽding to the good of the Church, common wealth, or family, wherein a man muſt glorifie God in the good of men: this is to liue in order, and he that wanteth both, or one of theſe, liues inordinately, for God would haue euery man to abide in that vocation wherein he hath called him: euerie one therefore according to his gift and grace receiued of God, muſt liue in a lawfull calling, and hee that doth not ſo, reſiſteth Gods will. Whereby wee ſee, that wandring beggers are not to bee ſuffered in Church or commonwealth; for they liue without any calling, and ſo tranſgreſſe Gods will: yea, their courſe of life is here alſo condemned, that ſpend their life in ſports and gaming; for ſuch a life is rebellion againſt God, who will be glorfied in works done by vertue of our lawfull calling.

5 Patience vnder the croſſe.

Fiftly, it is the will of God, that through manifold afflictions we ſhould enter into his kingdome; and therefore when any croſſe befalls vs walking in our lawfull callings, we muſt endeauour to ſubiect our ſelues patiently to the will of God therein: in proſperitie we are cheerefull and thankfull, but when affliction comes, our nature would repine: O remember, we ſay in all eſtates, *Thy will be done:* and therefore in the moſt bitter croſſes that can befall vs, we muſt labour to ſay with *Iob, The Lord giueth, and the Lord taketh away: bleſſed be the name of the Lord,* Iob 1.21. So did the Prophet *Dauid,* beeing baniſhed his kingdome by his owne ſonne, 2. Sam. 15.26. *But if he thus ſay, Behold, I haue no delight in thee, behold, here I am, let him doe to me as ſeemeth good in his eyes:* and, chap. 16.10,11. when *Shemei* curſed him, he ſtaied *Abiſhai* from reuenge, vpon conſideration of Gods will to haue it ſo; ſaying, *Suffer him to curſe, for the Lord hath bidden him.*

## *In earth as it is in heauen.*

Hauing ſpoken of the grace of obedience deſired in this petition, we now come to the manner how it muſt bee performed: to wit, *In earth as it is in heauen:* that is, of vs men liuing on earth, as the bleſſed Angels and glorified Saints doe it in heauen: for [a] *the Angels that excell in ſtrength, doe Gods commandements, in obeying the voice of his word.* And becauſe this expoſition is generally receiued, I will not ſtand to prooue it: this onely we muſt remember, that here wee pray not to performe obedience equall in meaſure and degree, to the obedience of the Saints and Angels in heauen, but ſuch as is like vnto it: for this note of compariſon here imports a likeneſſe and reſemblance, and not equalitie.

Reſemblãce of mans obedience to the Angels.

Now this likeneſſe here ſtands in 4. things:

1 Firſt, in *cheerefulneſſe and willingneſſe,* for the holy Angels obey the commandement of God freely, and readily, without murmuring or conſtraint: for this cauſe they are ſaid *to come and ſtand before God,* Iob. 1.6. *and to behold his face,* Matth. 18,16. to expreſſe their voluntarie ſeruice vnto God: and ſo ſhould Gods children obey God, as *Paul* ſpeaketh of [b] *Philemons* beneficence, *it muſt not be as it were of neceſſitie, but willingly.* As in the caſe of Almes-giuing, [c] *God loues a cheerefull giuer,* ſo in all obedience, he likes a cheerefull doing; and therefore hee ſaith, [d] *if there be firſt a willing minde, it is accepted according to that a man hath.* In this regard, *Peter* beſought the Elders, [e] *to feede the flocke of God, depending on them, and to care for it; not by conſtraint, but willingly; not for filthie lucre, but of a readie minde:* and the Apoſtle

[a] Pſal.103.20.

[b] Philem.14

[c] 2.Cor.9.7.

[d] 2.Cor.8.12.

[e] 1.Pet.5.2.

*Paul* ſaith,[f] *If I doe it willingly, I haue a reward.* This vertue the Prophet *Dauid* expreſſed notably, Pſal. 40. 6, 7, 8. when God as it were bored new eares in his ſoule, then he ſaid, *Loe I come, I deſired to doe thy will.*

2 Secondly, in *Prioritie*, for the Angels preferre to doe the will of God, before all other things: and therefore they are ſaid to ſtand in his preſence continually as it were waiting vpon his pleaſure: and the like affection for obedience vnto God, muſt be in all his children. This[g] *Abraham* notably teſtifies, when at Gods command he would haue *killed Iſaac*; teſtifying thereby, that he preferred obedience vnto God, before the deereſt thing in the world: this alſo wee may ſee in *Dauid*, Pſalm. 119. 14. *I haue had as great delight in the way of thy teſtimonies, as in all riches:* and verſe 127. *I loue thy commandements aboue golde, yea aboue much fine gold:* and in our Sauiour Chriſt, who ſaid, when he was wearie and hungrie, *My meate is to doe the will of him that ſent me, and to finiſh his worke*, Iohn, 4. 34.

3 Thirdly, *in ſpeede*, and *quickeneſſe*: for the Angels doe Gods will without all delaie or ſlackeneſſe, which the Scripture ſignifies by their wings and flying, which it aſcribeth vnto them: and the like alacritie ſhould Gods children ſhew in their obedience vnto God, Pſal. 119.60. *I made haſt and delaied not to keepe thy commandements.*

4 Fourthly, in *faithfulneſſe*; the Angels doe not Gods will by halues or peace-meale, but thoroughly and perfectly, wherin ſoeuer God imployeth them: and ſo ſhould wee bee faithfull in doing Gods will, endeauouring to yeeld ſincere obedience, not to ſome, but to all Gods commandements which concerne vs: Pſal. 119. 6. *I ſhall not be confounded when I haue reſpect vnto all thy commandements.* 2. King. 23. 25. King *Ioſias* turned to the Lord, *with all his ſoule, with all his heart, and with all his might, according to all the law of Moſes:* an example to be followed of all Gods children, that ſo they may be like to the bleſſed Angels.

*The 1. Vſe. Wants to be bewailed.*

1 Firſt, this patterne of Angelicall obedience here propounded for our imitation, muſt teach vs to acknowledge and bewaile the naturall hardneſſe, deadneſſe, and vntowardneſſe of our hearts, in yeelding obedience vnto the will of God: if we feele not this dull and vntoward heart, we may ſuſpect our ſelues of the want of grace, for euery gratious heart feeles it more or leſſe, and bewailes it vnto God: and ſo muſt we doe, if we ſay in truth, *Thy will be done, in earth as it is in heauen.*

2 Secondly, we muſt here alſo bewaile the want of ſinceritie and faithfulneſſe in doing Gods will: our maymed and halt obedience, ſhewes how farre we come ſhort of this Angelicall example: many content themſelues with Iſa.29.13. the outward ſeruice of the bodie, and neuer regard the inward worſhip of the heart; and A others haue reſpect to outward duties of pietie, that concerne God, but for vprightneſſe and mercie towards men, they little regard: this the Angels doe not.

*2. Vſe. Graces to be deſired.*

Hereby alſo we muſt learne to pray for the ſpirit of freedome, whereby we may be deliuered from the bondage of corruption, and ſo may the more freely, and cheerefully, and heartily endeauour to doe Gods will: Pſal. 51.12. *Reſtore to me the ioy of thy ſaluation, and ſtabliſh me by thy free ſpirit:* the holy Ghoſt is therfore called *the free ſpirit*, becauſe it giues libertie from the bondage of ſinne, and makes the heart free, and forward, and cheerefull in Gods B ſeruice: *for where the ſpirit of the Lord is, there is libertie*, 2.Cor.3.17.

*3. Vſe. Duties to be practiſed.*

Imitation of the Angels. Becauſe we muſt practiſe the good things we pray for, therefore here we are taught to frame our liues to an holy Imitation of the bleſſed Angels. Though we cannot attaine to the meaſure of their obedience, yet we muſt endeauour after their manner of obedience, in *readineſſe*, &c. and ſo by following them beginne our heauen in this world. This will not ſtand with their humour who account zeale in religion, affected preciſeneſſe: but ſuch as call God father in ſinceritie, muſt ſet before them the obedience of the holy Angels, as a patterne for their imitation. Now in them we may obſerue theſe things for vs to follow.

1 Firſt, they deſired before Chriſts incarnati-C on, to looke into the myſterie of our redemption wrought by Chriſt, 1.Pet.1.12. although it concerne them not as it doth vs: for they neuer fell, and they are eſtabliſhed by an other grace then of redemption: now herein we muſt follow the Angels, or (if it were poſſible) goe beyond thē, for *Chriſt took not the Angels, but the ſeede of Abraham:* his redemption concernes vs, & therefore we much more muſt be diligent ſearchers out of this myſterie in the Goſpel.

2 Secondly, the Angels are maintainers of true religion, and of the worſhip of God: for the law was giuen by Angels, Gal. 3. 19. The moſt of Daniels viſions were ſhewed by an Angel; and ſo was the reuelation vnto Iohn, Reuel. 1. D 1. the Angels brought the Apoſtles out of priſon to preach the Goſpel[a] ſundrie times. They are enemies to Idolatrie; for, Apoc. 19. 10. when *Iohn* would haue worſhipped the Angel, he forbad him, ſaying, *See thou doe it not, worſhip God:* herein alſo we muſt be followers of Angels, by furthering the Goſpel and true worſhip of God to the vttermoſt of our power; by hindring al Idolatry, & ſhewing our ſelues enemies to all the enemies of God & of his truth.

3 Thirdly, the Angels were alwaies ſeruiceable vnto Chriſt; they brought the tidings of his birth to the ſhepheards, Luk. 2.9, 10. *they miniſtred vnto him in his temptation*, Matth.4. 11. *in his Agonie*, Luk. 22.43. *in his reſurrection*, Matt.28.2. *and aſcenſion*, Act.1.10. and ſo

ſhould

[f] 1.Cor.9.17

[g] Gen.22.16.

[a] Act.5.19. and 12.7,8. and 16.26.

A ſhould we performe vnto Chriſt all the ſeruice we can.

4 Fourthly, they ſpend their time in praiſing and lauding the name of God: and ſo ſhould we labour to haue our hearts inlarged for his glorie, and our mouthes filled with his praiſes.

5 Fiftly, they be ſeruiceable for our good, if we be Gods children, though they be farre better then we are: Heb. 1. 14. *They are miniſtring ſpirits, ſent forth to miniſter for their ſakes which ſhall be heires of ſaluation.* Pſal. 91. 12. *They are as nurces to beare Gods children in their hands.* Pſal. 34. 7. *The Angel of the Lord pitcheth round about them that feare him:* And all this B they doe vnto vs of loue, as though it were not inioyned them: So we after their example muſt imploy our ſelues in ſoule and bodie, calling, credit, and all we haue for the good of men.

6 Sixtly, the Angels are ioyfull when ſinners are humbled and conuerted from ſinne vnto God: Luk. 15. 10. and they are grieued when men by ſinne diſhonour God. And the like affections ſhould be in vs, we ſhould mourne for all ſinne in our ſelues and others, whereby God is diſhonoured; and haue our hearts to leape for ioy, when ſinners repent and turne vnto God. In the world to come we ſhall be like the Angels of heauen in glorie, Matth. 22. 30. let vs therefore here teſtifie this hope by beginning our heauen vpon earth, in becomming like to the Angels, though not in glorie C yet in obedience.

4. Vſe. Here laſtly obſerue, what honour we are to giue to the Angels of heauen, namely, the honour of Imitation, becomming like vnto them in obedience, and treading in the ſteps of their vertues: but for the honour of inuocation, that is due to God alone, and we muſt not giue it to Angels: damnable therefore is the doctrine and practiſe of the Church of Rome, who pray vnto the Angels, and giue vnto them the honour of God in religious worſhip.

Bellarm. de ſanct. beat. l. 1. c. 19. miſſale Rom. à Pio 5. p. 304.

## v. 11. *Giue vs this day our daily bread.*

*The coherence.* Hitherto we haue handled the petitions that concerne Gods glorie; now D we come to the petitions that concerne our ſelues, as the word *Vs*, doth plainely ſhew, in theſe three which follow: and they depend vpon the former, as an explication of the manner of our obedience: for there we asked grace to doe Gods will: and here we pray for thoſe bleſſings and mercies wherein we may expreſſe our obedience: for we doe Gods will, when we *depend vpon his prouidence* for the bleſſings of this life: when we *relie vpon his mercie*, for the pardon of our ſinnes, and *truſt in his power for ſtrength* againſt temptation and deliuerance from euill. Now then to come particularly to this fourth petition; hauing in the former craued grace to doe Gods will in our particular callings, here we pray for ſuch ſufficiencie of all A temporall bleſſings, whereby we may glorifie God therein.

In the handling of this petition, ſixe points are to be conſidered: 1. what we aske, *Bread*: 2. what bread we aske, *daily bread*: 3. whoſe bread, *ours*: 4. for what time, *this day*: 5. to whome, *to vs*: 6. whence we would haue it: by gift from God, *giue vs*.

For the firſt: The thing we aske is *Bread*. But what is meant by *Bread*, is not agreed vpon: ſome expound it ſpiritually of Chriſts bodie and blood, the foode of the ſoule in the word and Sacraments. But the vnfitneſſe of this expoſition we ſhall ſee by the weakneſſe B of their reaſons alleadged for it. Firſt, they ſay, it is not meete that in ſo heauenly a praier, we ſhould aske ſo baſe a thing as materiall bread of our heauenly father. *Anſ*. If God command vs to aske him bread, and to depend vpon him for it, we muſt not iudge baſely of it: nowe in this a chapter God commands vs to depend vpon him for foode to eate: yea, 1. Pet. 5. 7. we muſt caſt all our care on him: and *Iacobs* practiſe in praying *for bread to eate*, Gen. 28. 20. and *Agurs* praying for a competencie in outward things, Prov. 30. 8. declare plainely the lawfulneſſe thereof. Secondly (they ſay) we muſt firſt ſeeke Gods kingdome and his righteouſneſſe, and then all theſe things ſhall bee caſt vpon vs, v. 33. *Anſ*. Diſtruſtfull and diſtracting care is there onely forbidden, but a C moderate care is there allowed, and therefore praier for them is vndoubtedly lawfull.

Eraſmus.

a v. 25. 26. 31.

The ſecond opinion touching Bread is of the Papiſts, to wit, *that here we aske not onely all neceſſarie ſuſtenance for the bodie, but much more all ſpirituall foode, namely, the bleſſed Sacrament, which is Chriſt the bread of life.* But neither is this ſo fit: for firſt, we praied for ſpirituall things directly in the ſecond petition. Secondly, ſacramentall bread cannot here be meant, becauſe it was not ordained when Chriſt taught his Diſciples this praier. Thirdly, their expoſition is againſt their owne practiſe: for if by bread, were meant Chriſt in the Sacrament, then the people ſhould be fedde therewith euery day, which they barre them from.

Rhem. on this place.

D The third opinion is, that by *bread* is meant corporall food & bleſſings neceſſarie to tēporal life onely: & this I take to be the truth for theſe reaſons, which alſo make againſt the former expoſitions. Firſt, *S. Luke*, the beſt interpreter of our Sauiour Chriſt, expounds the words, *of bread that ſerues for the day*: that is, for euery day, Luk. 11. 3. and therefore it muſt needes be bodily: for ſpirituall food once truly receiued, ſerues not for a day, but for euer, Ioh. 4. 14. Secondly, this is a perfect platforme of praier, and therefore muſt containe petition for temporall bleſſings, els it were not perfect: now we cannot comprehend our requeſts for temporall bleſſings vnder any other petition but this onely, and therefore Chriſt here propoundeth them.

What is meant by Bread.

Now properly, bread imports that ſuſtenance made of graine which is fit and conuenient for mans bodily nouriſhment, ſuch as Melchiſedek brought out to Abraham and his companie, with wine for their refreſhing, Gen. 14. 18. and ſuch is meant in Scripture where bread is oppoſed to wine or water. But more generally it is taken for all kinde of foode whatſoeuer, whereby life is preſerued: in which ſenſe *goates milke is called bread*, Prov. 27. 27. and the *fruit of trees*, Ier. 11. 19. and all things that paſſe to and fro in trafficke, Prov. 31. 14. Now in this place it muſt be taken in a generall ſenſe, not onely for bread, but for all other neceſſarie foode, and for raiment alſo, with health, peace, libertie, and all other things that are meete and needfull for the good outward eſtate of man, of family, or common wealth.

1 Beware of couetouſnes.

*The vſes.* 1. In that Chriſt bids vs pray for bread and not for dainties; hereby he would teach vs to beware of couetouſnes, the common ſinne of our nature whereby we are diſcontent with our eſtate, and murmure with the Iſraelites, if we haue no more but Manna: but we muſt ſtriue againſt this corruption, and ſay with *Dauid, Lord, incline my heart vnto thy teſtimonies, and not vnto couetouſnes*, Pſal. 119. 36.

2 Learne ſobrietie.

Secondly, we muſt hereby alſo learne to practiſe ſobrietie and moderation in diet, apparell, and all other things appertaining to this life, vſing them ſo as we may be the fitter for our callings, and the ſeruice of God, and ſo bettered thereby and not made worſe.

3 Contentation.

Thirdly, this muſt teach vs contentation with that place and ſtate of life, and meaſure of wealth which God giues vs: for we muſt aske bread onely, that is, things neceſſarie, and therefore if God giues vs things neceſſarie we muſt be therewith content: and our corrupt minde muſt not be iudge herein, but what God beſtowes vpon our ſober vſe of lawfull meanes within our calling, that muſt we iudge to bee our portion: 1. Tim. 6. 8. *If we haue food and raiment, let vs therewith be content.* This was *Pauls* practiſe, *I can be abaſed, & I can abound: euery where in all things I am inſtructed both to be full and to be hungrie, to abound and to haue want.* The [a] *Iſraelites* in the wildernes were not content with Manna, but would needes haue fleſh to eate, and God gaue them their deſire, but *while the fleſh was in their mouths, his wrath fell vpon them:* therefore let vs luſt after no more then God giues vpon our ſober vſe of lawfull meanes, leaſt in ſeeking more, we draw Gods curſe vpon vs. But alas, few are content with their eſtate, the yeoman will be like the gentleman in attire and diet; and the gentleman like the noble man; & hence comes vſurie, oppreſſion, iniuſtice, and much vngodlines; hence it comes that Gods iudgement in dearth is increaſed vpon the poore, becauſe men make no conſcience of the meanes, ſo they may benefite and inrich themſelues, and get aloft: but

Phil. 4. 12.

[a] Numb. 11. 31-33.

A beware of Gods curſe with thine aduancemēt; vnleſſe God change thine eſtate, reſt contented with that which is preſent, and be thankefull for it: *for better is a little with the feare of God, then great treaſure and trouble therewith*, Prov. 15. 16. now what trouble like the wrath of God, and therefore be content with that which God ſendeth in the vſe of lawfull meanes.

4 Chance confuted.

Fourthly, muſt we aske of God euerie bit of bread we eate? then, away with all chance and fortune, and let vs learne to acknowledge Gods prouidence in all things.

5 Merit confuted.

Fiftly, muſt Gods children aske of God their daily foode and receiue it as a gift of mercie from the hands of their father? then away with B merit by mans works, for if bread be of mercie, life euerlaſting cannot be of merit on mans part.

6

Laſtly, this petition miniſtreth vnto vs a notable ground of cōtentation againſt diſtruſtfull care, for that which Chriſt bids vs aske, God vndoubtedly will giue, becauſe it is according to his will: and therefore the child of God may aſſure himſelfe of things ſufficient for this life, in the ſober vſe of lawfull meanes; and looke if temporall bleſſings faile, for a good ſupply in ſpirituall graces.

Of vſing Gods creatures to our delight.

Here a queſtion may be asked, ſeeing wee aske of God but bread onely, that is, things neceſſarie for this life, whether may we vſe the creatures of God for our delight? *Anſw.* We C may vſe the outward bleſſings of God for our honeſt delight, Eccleſ. 5. 17. *Behold what I haue ſeene good, that it is comely, to eate and drinke and to take pleaſure in all his labour wherein man trauelleth vnder the ſunne:* yet three caueats muſt be remembred, leſt we abuſe our libertie in this delight: I. we muſt ſee God to giue vs not onely things neceſſarie, but for delight: II. in our delight and pleaſure we muſt ſo moderate our affections, that they be not taken vp with theſe earthly things, nor hereby withdrawen or hindred from things heauenly and ſpirituall: III. Our principall ioy muſt be in ſpirituall foode, euen in Chriſt crucified, and in our true communion with him in his body and blood: all our delight muſt ſtoope to this, and D out of Chriſt wee muſt count nothing ioyous.

[illegible]

II. *Point.* What bread: *daily bread.* The word in the originall ſignifieth *bread put to our ſubſtances* day by day: that is, ſuch bread as ſerues to preſerue health and life from day to day: this *Agur* calls *bread or foode conuenient for him*, Prov. 30. 8.

We may pray for tēporall bleſſings.

*The vſe.* In this ſecond point we learne two things. Firſt, that it is lawfull to aske temporall bleſſings at the hands of God, for he is our mercifull father and bids vs ſo to doe; which ſerueth to confirme the former expoſition of this article. Secondly, that we ought to haue a moderate care to preſerue our bodily life and hearth, in the diligent vſe of all lawfull meanes; for what we pray for we muſt endeauour to doe.

A moderate care for tēporall things lawfull.

doe. The ſixt commandement ſaith, Thou ſhalt not kill; wherein the Lord inioyneth vs by all good meanes to preſerue our owne and our neighbours life. And this we muſt doe for two cauſes eſpecially: firſt, that wee may doe all the good we can to the Church, Commonwealth, and family whereof we are members: ſecondly, that wee may haue a ſufficient time to prepare our ſelues for heauen: for death will come; and the day of iudgement; and after death *there is no wiſdome, nor counſell, worke, nor inuention:* therefore now muſt we prepare our ſelues for God, that we may be readie to receiue him at his comming; and he that is prepared for the Lord hath liued well and long enough, but without this our life is ſpent in vaine.

Eccles 9.10.

How temporall bleſſings becom ours.

III. *Point.* Whoſe bread doe we pray for, ***our owne,*** not other mens. But how doth bread or any other temporall bleſſing become ours? *Anſ.* Firſt, when we haue true right thereto before God: ſecondly, when we haue lawfull poſſeſſion thereof before men. Our right before God is needefull, for we loſt all in Adam, and haue recouerie of our right in the creatures onely in Chriſt Ieſus, when by faith we become his members: 1.Cor.3.22. *All things are yours, and you are Chriſts.* And yet for all this, the child of God may not vſe all things as his owne though he haue right thereto in Chriſt, vnleſſe by Gods prouidence he haue alſo lawfull right thereto or poſſeſſion thereof before men, as by lawfull gift, purchaſe, labour, or ſuch like. Indeed right in Chriſt is the chiefeſt title, but yet right before men is alſo neceſſary: for Chriſtian libertie doth not aboliſh good orders in ciuill eſtates, but eſtabliſh them rather: Chriſt is no enemy to Ceſar, and therefore the Scripture inioynes ***euery man to eate his own bread,*** 2.Theſſ. 3.12. that is, ſuch whereto he hath right in Chriſt by faith, and alſo inioyeth by Gods prouidence in ſome honeſt meanes alowed of men; for by good orders eſtabliſhed among men, we are put into poſſeſſion of thoſe things whereto we haue right in Chriſt.

Enioy all in Chriſt.

*The vſe.* I. Here we learne to receiue our bread from God, or any other temporall bleſſing we enioy as a fruit of Chriſts paſſion; and indeede Chriſt crucified is the foundation of euery good gift and bleſſing of God. As for infidells and wicked men who poſſeſſe and vſe many temporall bleſſings, it muſt be graunted, that they haue right thereto before men: but yet hauing no part in Chriſt crucified, they want the true foundation, and ſo are no better then vſurpers before God, for which one day they muſt be called to reckoning. If this point were learned, men would ſhew more conſcience in getting, and more reuerence and thankfulneſſe in vſing Gods temporall bleſſings, then vſually they doe: there would be leſſe riot and exceſſe in diet and attire, and leſſe abuſe of all Gods creatures: for the meditation of this price of our reſtitution, would reſtraine vs from diſhonouring God in any of his bleſſings.

A lawfull calling neceſſarie.

II. This petition for our owne bread, teacheth vs that euery one ſhould haue a lawfull calling, and therein ſo imploy himſelfe, that he may eate his owne bread, 1. Theſſ. 3. 12. No man ought to liue out of a lawfull calling, nor yet idlely therein; the maſter muſt baniſh idleneſſe out of his family; and the magiſtrate out of the commonwealth: vagrant perſons ought not to be tolerated, for ſuch eate not their owne bread.

Ill getting condemned.

III. Here is condemned all fraud, iniuſtice, and crueltie, in the getting of temporall bleſſings, for we pray for our owne bread; but that which is ſo gotten, is not our owne, but others: neither will the gameſters gaine, nor that which is got by lotterie, ſtand with this petition: for this is not to labour the thing that good is, as the Apoſtle requireth, Eph. 4. 28. neither are they ſanctified meanes of getting. *Queſt.* If this bread be our owne, what neede we to aske it? *Anſ.* We aske it for good cauſes though it be our owne: for in bread there be two things; the ſubſtance of bread, and the bleſſing of God therein, which in Scripture is called [a] ***the ſtaffe of bread,*** which is that vertue and power therein, whereby it nouriſheth: for herein it fareth with bread, as it doth with an old man, take away his ſtaffe and he cannot ſtand but falleth; ſo take away Gods bleſſing from bread, and it becomes vnprofitable, and nouriſheth not. Now becauſe we may haue the ſubſtance of bread, and yet want the bleſſing vpon it; we may haue our garners full, and yet be poore: ***we [b] may eate, and not be ſatisfied:*** fill our bellies, and yet be hungrie, therefore we pray to God for bread: that ſo we may haue not onely the ſubſtance, but the bleſſing of God therewithall: for which cauſe Princes muſt as well make this petition as the pooreſt beggers.

[a] Iſa.3.1.

[b] Hag.1.6.

*IV. Point.* For what time doe we aske bread: not for a moneth or a yeare, but *for this day,* or as *Luke* had it, *according to the day,* Luk. 11.3. that is, meete and conuenient for this preſent day.

*The vſe.* In this circumſtance of time, we are taught; firſt, to bewaile our diſtruſtfulnes in Gods prouidence for temporall bleſſings, as foode, raiment, &c.

Secondly, to acknowledge Gods particular prouidence vpon vs frō day to day, whereon we muſt depend and caſt our ſelues continually for all things needefull, though wee ſee no reaſon thereof. Thus did Abraham, when he was about to ſacrifice his ſonne; for when Iſaac asked, ***where is the ſacrifice? Abraham anſwered: my ſonne, God will prouide,*** Gen. 22. 8. and ſo hee did, verſ. 13. whereupon Abraham in memorie of this ſingular worke of Gods prouidence, called the name of the place, *Iehovah yreh, God will prouide,* v.14. A moſt worthie preſident for euery man in the way of obedience, to depend vpon Gods prouidence for all things needfull, endeauouring to ſee his diſpoſing hand in all things that fall out good or bad.

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A moderate care for this life.

Thirdly, to moderate our care in ſeeking for the bleſſings of this life: we muſt haue care to prouide things honeſt and neceſſarie; and for this ende muſt excerciſe our ſelues in the vſe of lawfull meanes, otherwiſe we ſhall tempt God; but yet our care muſt be ſo moderate, that we ſtill depend vpon our heauenly fathers care and prouidence for vs, who biddes vs aske him bread for euery day: and thus we ſhall haue enough, when as diſtruſtfull and immoderate care ſhall helpe vs nothing. When the [c] *Iſraelites* liued by Manna, which God gaue them from heauen, they were commaunded to gather but for one day, and to reſerue none of it till the morrowe; whereby God would teach them to depende vpon his daily prouidence: which while they did, they had ſufficient, and that which was good; but when through couetouſneſſe they would needes gather more then for the day, and ſo reſerued of it till the morning, Gods curſe light vpon it; [d] *for it was full of wormes and ſtanke:* and afterwarde when they beganne to diſlike Manna, and were not content with his prouidence, but [e] *luſted after fleſh, he gaue them their deſire, but withall his wrath fell vpon them while the fleſh was between their teeth before it was chewed,* v.33. and ſo it will be with vs if wee diſtruſt in God: but if we learne and practiſe this dependance on Gods particular prouidence, we ſhall haue experience of his goodneſſe, though ordinarie meanes faile, either by ſupply, as 1.king.17.6. or by patience to beare the want.

[c] Exod.16. 18,19.

[d] v.20.

[e] Num.11.4.

Sanctification of our foode.

Fourthly, here we haue a good ground of that holy practiſe of Gods children ſanctifying their meate and drinke by praier and thankſgiuing: for here we are taught to pray for temporall bleſſings, and therefore when we haue them and vſe them, we ſhould glorifie God by praier and thankſgiuing for his bleſſing vpon them: the reaſon hereof is great: for firſt, hereby we are diſtinguiſhed from bruit beaſts, who liue vpon Gods bleſſings, but yet cannot praiſe him as man may doe: ſecondly, hereby we teſtifie our right and intereſt into Gods creatures by Ieſus Chriſt, which we loſt in Adam, for true praier is a fruite of faith, and by faith we are made partakers of Chriſt Ieſus: thirdly, ſuch is our corruption by nature, that we are prone to abuſe all Gods bleſſings, and therefore wee muſt pray for grace to vſe them moderatly and thankefully.

Fifdly, here we may learne how to frame our daily praiers to God, for this circumſtance of time muſt be referred to euery petition; and therefore this muſt be our practiſe, euery day to pray for grace to glorifie Gods name, to yeeld obedience to his will, to haue our ſinnes forgiuen, and ſo for the reſt.

*V. Point.* For whom doe we aſke bread; not for our ſelues alone, but for our brethren; *Giue vs:* which ſerues to teach vs brotherly loue, which ſeeketh not her owne things onely, but is bountifull towards others ſeeking their good alſo. And indeed here we are but ſtewards of Gods temporall bleſſings, and therefore may not imploy them as we will, but for his glorie who is our abſolute Lord: now his direction is to this effect; that firſt, wee ſhould glorifie God with our temporall goods, imploying them for the maintenance of his worſhip and of true religion. Secondly, that we ſhould imploy them for the common good, in the releefe of the poore, and other neceſſarie duties for the common wealth. Thirdly, that we ſhould prouide for our owne, eſpecially them of our family, that we may liue in peace and quietnes, and ſo the better prepare our ſelues for the life to come.

How to glorifie God with our temporal goods.

*VI. Point.* From whom muſt wee looke to receiue our bread; namely from God: for wee ſay vnto him that is our father in Chriſt, *Giue vs:* which teacheth vs, that though we be his children, and ſo haue right to temporall bleſſings, yet whatſoeuer wee haue, we muſt know it comes from God, and muſt receiue and vſe it as from his hand. And this we ſhall doe if we ſanctifie the creatures of God vnto our temporall vſe: for euery creature of God is good if it be ſanctified in his vſe. Now the creature is ſanctified not as man is, when the ſpirit of God worketh in him, aboliſhing corruption and renuing grace; nor yet as the elements in the ſacraments are ſanctified, which are ſet apart by God to an holy and ſpirituall vſe, to be ſeales and pledges of grace; but when it is made fit to our temporall ciuill vſe, which is don *by the word and prayer,* 1.Tim.4.4. Where, by the *word* is meant; firſt, *the word of creation,* whereby God in the beginning fitted the creature for mans vſe, and gaue him power and ſoueraigntie ouer it: ſecondly, *the word of reſtitution,* whereby after the fall and after the flood he graunted vnto man the vſe of his creatures, Gen. 9.3. thirdly, the *word of the Goſpel* concerning our Chriſtian liberty wherein he hath inlarged our vſe in the creatures of God, Act. 10. 15. And by *prayer,* we deſire God to giue his power vnto the creatures, and his bleſſing vpon them to ſerue for our good and comfort; as alſo to giue vs grace to receiue them as from his hand, and to vſe them to his glorie. If we could learne and practiſe this dutie, we ſhould haue more comfort in the creatures then yet we haue; yea it would reſtraine vs from fraud, oppreſſion, crueltie, and from pride and vanitie in getting and vſing all Gods bleſſings: for if we were perſwaded that all temporall bleſſings came from his hand, how durſt we ſinne againſt him either in getting or vſing of them?

How the creature is ſanctified.

Gen.1.29,30.

The order of cauſes in temporall bleſſings.

Secondly, in that after our labour and diligence in our callings we muſt ſtill pray to God to giue vs bread, we muſt learne to obſerue that order of cauſes which God hath ſet in the producing of all temporall bleſſings for this life: for not onely foode and rayment, but our labour and diligence thereabout are ſecondarie cauſes, depending vpon the bleſsings of God, which is the firſt cauſe of all diſpoſing and ordering all things vnto goodneſſe: for it comes from God that meate doth feede vs, and cloathes doe keepe vs warme. If he ſay vnto ſtones, become bread, they ſhall feede vs, Matth. 4. 4. yea, in the want of bread he can preſerue ſtrength for many daies, Exod. 34. 8. and 1. king. 19. 8. yea, if he ſpeake the word, poyſon ſhall become bread and nouriſh vs: but without his bleſsing nothing can doe vs good: Pſal. 127. 1, 2. *Except the Lord build the houſe, they labour in vaine that build it:* wee therefore muſt learne to relie vpon Gods prouidence for a bleſsing on all our labour and ſtudie, and wait for his bleſsing in all the meanes we vſe for our good and comfort, for he is our life, our health, and preſeruation.

## V. 12. *And forgiue vs our debts, as we forgiue our debters.*

*I. The Coherence.* Chriſt hauing taught vs in the former petition to pray for temporall bleſsings, and for grace to relie vpon Gods prouident diſpenſation for the things of this life, doth in this petition and the next, direct vs to aske ſpirituall bleſsings for our ſelues, to wit, remiſsion of our ſinnes, and ſtrength againſt temptation: and the reaſons of this order is this; Chriſt makes the former petition a ſteppe vnto theſe: for a man muſt reſt vpon Gods prouidence for the preſeruation of his bodie, that will relie vpon his mercie for the ſaluation of his ſoule: he that can not be perſwaded that God will giue him bread, will hardly be reſolued that hee will forgiue him his ſinnes.

Worldlings want faith.

Where, firſt we may note what is the faith of worldlings: they doe not truſt in God for foode, raiment, and other temporall bleſsings; how then can we ſay that their faith is ſound for eternall mercies? Iſay. 28. 16. *He that beleeueth will not make haſt*, but will ſtay Gods leaſure, waiting for his bleſsings whereof hee ſtands in neede: But is this the practiſe of the world? no verily; for let a croſſe come, and men will not ſticke to vſe vnlawfull meanes for their deliuerance: and ſo they deale, when hope of gaine is offered, making little conſcience of fraud, lying, oppreſsion, &c. and ſo making haſt to be rich, they ouerrunne the prouident hand of God, that would lead them by ordinarie lawfull meanes.

Right vſe of temporall bleſsings.

Secondly, hence we learne how to enioy and vſe all temporall bleſsings, foode, raiment, and ſuch like; namely, as helpes and meanes to draw vs towards Gods mercie in Chriſt. Thus did Iacob, Gen. 28. 20. 21. *If God will be with me, and giue me bread to eate and clothes to put on,----then ſhall the Lord be my God:* Ion. 6. 27. Chriſt bids thoſe *whome hee had fed miraculouſly*, when they ſought him afterward A for outward things, that *they ſhould not labour for that foode which periſheth reſting therein, but for that which endureth vnto euerlaſting life*; leading them from bodily care and labour, to that which is heauenly and ſpirituall.

To come to the petition, wherein we will handle, firſt the neceſſitie of it; then the meaning; and laſtly the vſes.

Why Gods children muſt daily pray for pardon.

For the firſt: This petition may ſeeme to be needleſſe; for they that make it are Gods children, who haue all their ſinnes forgiuen them, both paſt, preſent, and to come. *Anſ.* This indeed muſt be the daiely petition of all Gods children in this world, and the neceſſitie of it is great; for howſoeuer in the purpoſe of God B all ſinnes are pardoned to true beleeuers; yea, all ſinnes paſt repented of, are ſo forgiuen, that they ſhall neuer be againe imputed: yet ſinnes preſent, and to come, are not actually pardoned, till they be repented of. This experience teacheth, for who can feele the aſſurance of mercie for any ſinne committed, before he haue repented of it? and though true repentance once had, ſet vs for euer in Gods fauour, yet it muſt bee daiely renued for our daiely falls, or els we cannot know it to be true. Hence it is, that *Paul* intreates the Saints of God in Corinth (though they had truely repented at their conuerſion) *to bee reconciled vnto God*, 2. Corinth. 5. 20. meaning, by renuing their repentance. And *Dauid* was the true childe of God, yet beeing left vnto himſelfe, hee fell into two grieuous ſinnes, wherein he lay almoſt C a whole yeare without repentance; during all which time, he had not pardon of them actually; for *Nathan* rebuked him to bring him to repentance, and vpon his confeſsion, pronounced them pardoned: yea, and *Dauid* himſelfe afterward, for the fuller aſſurance of mercie to his ſoule, moſt earneſtly intreated pardon hereof at the hands of God, Pſal. 51. So that this petition is moſt neceſſarie, as well for actuall pardon of ſinnes preſent, as for the more full aſſurance of ſinnes paſt.

*The meaning.* This petition is propounded in the forme of a compariſon, which naturally ſtandeth thus; *As we forgiue our debters, ſo forgiue thou to vs our debts:* and it hath two D parts, a requeſt for pardon, and a reaſon thereof. Our requeſt for pardon is this; *Forgiue vs our debts.* In the word *debt* is a figuratiue kind of ſpeech, taken from bargaining, wherein *God* is reſembled to the *Creditour*, *Man* is the *debter:* the *Law* is the *bond or obligation*; and *ſinne* is that *debt* of ours, for which we ſtand bound to God by the law: this appeares by this, that in the Euangeliſts the word *ſinne* and *debt* are vſed promiſcuouſly; as Luk. 11. 4. compared with this of Matthew, and Luk. 13. 4. Now ſinne makes vs debters vnto God, not for that we owe it vnto him, for we are bound by the law to yeeld the contrarie obedience; but becauſe vpon default of obedience vnto God whereto we are bound by the law, we are

Sinne a debt.

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bound for our ſinnes vnto puniſhment, which is as it were a ſecond debt. Euen as a man that is bound in an obligation to another, through default of performing the condition thereof, is bound to pay both the principall and the forfeiture: the puniſhment of ſinne which is eternall death, beeing that forfeiture whereto we ſtand bound before God, for wãt of obedience which is as it were the principall.

Remiſsion of ſinnes is not our whole iuſtification.

The conſideration of this reſemblance for which ſinne is called a debt, ſerues to direct vs in ſome points of religion: as firſt it confutes their opinion, who hold that our whole iuſtification conſiſts in the remiſsion of ſinnes, and that the ſame is wrought by the ſhedding of Chriſts blood alone: for we owe to God a double debt, firſt obedience, and for default thereof we ſtand bound to puniſhment: theſe two debts are different and diſtinct one from an other, and they muſt both be paid, and Gods iuſtice ſatisfied either by our ſelues or by a ſuretie, before we can be accepted as righteous vnto life: Now we our ſelues can diſcharge neither; therefore Chriſt our ſuretie muſt doe both: and ſo he hath: for our ſecond debt of ſinne whereby we ſtand bound to puniſhment, Chriſt diſcharged by his death and paſsion, wherein *he made his ſoule a ſacrifice for ſinne*: and our debt of obedience in perfect loue to God and man, he alſo paid to God in fulfilling the law for vs: whereupon it is true, [e] *that the righteouſnes of the law is fulfilled in them which walke not after the fleſh, but after the ſpirit.* But (ſay they) the Scripture euery where aſcribes our whole redemption and iuſtification to Chriſts blood-ſhedding, and to his death and paſsion. *Anſ.* Chriſts blood-ſhedding muſt be conſidered two waies: firſt, as a part of his paſsion whereby we are diſcharged from puniſhment: ſecondly, as a part of his obedience, wherein he teſtified ſingular loue both to God his father, and vnto mankind: for in ſuffering he obeied, and in obeying he ſuffered: now becauſe his blood-ſhedding is a part of both, therefore is our whole redemption aſcribed thereunto, not excluding, but including his actuall obedience therein, it being a part therof.

e Rom.8.4.

Secondly, debt in this place betokening ſinne as it binds vnto puniſhment, ſheweth plainly that ſinne and puniſhment goe alwaies together: and therefore the Popiſh doctrine is falſe and erroneous which parteth them aſunder, by making ſome ſinnes veniall, not deſeruing the puniſhment of death, which is the wages of ſinne.

Rhem.on 1. Ioh.1 ſect.5.

Forgiuenes of ſinne deſcribed.

*Forgiue vs*] This forgiueneſſe here asked is a free and full diſcharge from ſinne and the puniſhment thereof, without any ſatisfaction on our part: and this God doth, when he is content for Chriſts ſake, not to impute ſinne vnto vs, but to account it as not committed, and the puniſhment thereof as not due vnto vs; being fully and freely contented with the all-ſufficient ſatisfaction made by Chriſt in his

A death and paſsion. This forgiueneſſe Hezekiah expreſſed when he ſaid to God, [d] *Thou haſt caſt all our ſinnes behinde thy backe*: and Michah, ſaying, [e] *He will ſubdue our iniquities, and caſt all our ſinnes into the bottome of the ſea.* So that our requeſt to God is this, that *whereas our ſinnes binde vs vnto puniſhment, the Lord would be pleaſed for his Sonnes ſake, freely to remit all our ſinnes, and neuer to impute them vnto vs, and to be fully contented with the ſuffering of Chriſt, that the puniſhment of our ſinnes be neuer laid vpon vs.*

d Iſa 38.17.

e Mich.7.19

*Queſt.* But of what ſinnes doe we here aske pardon? *Anſ.* Both of ſinnes paſt and preſent: for howſoeuer the child of God hath his ſinnes B paſt fully pardoned at once on Gods part, vpon his true repentance; yet he is not able ſo to receiue pardon as God giues it, but muſt receiue it by little and little, and as it were droppe by droppe: this we may ſee in Dauid, who had the pardon of his ſinne pronounced by [f] *Nathan* the Prophet; & yet after that he penned the 51. Pſal. wherein he begges mercie and forgiuenes moſt earneſtly for that ſinne which God had alreadie pardoned, aiming no doubt at a more full and comfortable aſſurance of Gods pardon in his owne heart: for this cauſe alſo in his old age he praies for the pardon of the ſinnes of his youth, Pſal. 25.7. Againe, here we pray for the pardon of ſinnes preſent, both that they may be actually forgiuen; and alſo that our hearts and conſciences may be ſetled in the aſſurance thereof.

f 2.Sam.12.13.

Wants to be bewailed. Securitie in ſinne.

*The vſes.* Firſt, by this petition, we are taught C to bewayle our carnall ſecuritie; for naturally we goe on from day to day, in following the pleaſures and profits of this world, and neuer thinke of our debt to God by ſinne, till the euill day of death or diſtreſſe approach vnto vs; like to deſperate bankrupts that neuer regard their debt, till the ſergeant be vpon their backe. This is that ſinne which Chriſt foretold ſhould raign in the latter dayes, Matth. 24.39. and I appeale to the conſcience in the view of all eſtates and conditions, whether it be not ſo: for though iniquitie doe abound, yet no man ſaith, *what haue I done?* Ier. 8.6. yea, this is the ſinne of many profeſſors, for the nature of man is prone to incroach vpon Gods fauour. But we muſt D know, that this ſecuritie cannot ſtand with this petition, for here we are taught to call to mind our ſinnes, euery day praying for the pardon of them.

Our reſt in diſtruſt.

Secondly, here we ſee whereon we muſt relie and ſetle our hearts in all eſtates, in affliction, temptation, and death it ſelfe; namely, on the meere mercie of God in Chriſt, by faith in his blood for the pardon of our ſinnes: Looke to the praiers of all the Saints of God in Scriptures, and we ſhall finde that they made this their rocke, & ankor of ſtay in all diſtreſſe. Dan. 9.18.19. *O Lord, heare and behold,---- not for our owne righteouſneſſe, but for thy great tender mercies: deferre not, for thy owne ſake, oh*

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Bellarm. de iuſtif. l.5.c.7.

*my God.* This we muſt obſerue to arme vs againſt the damnable doctrine of the Church of Rome, for they will graunt that in his firſt conuerſion a man muſt relie onely on Gods mercy in Chriſts blood; but after a man is made the childe of God, he may reſt vpon his owne good merits, ſo it be in modeſtie and ſobrietie. But this is the right way to hell, flat againſt this petition: for how can wee dreame of any merit, when as we muſt euery day aske mercie and forgiueneſſe: for to aske mercie and to plead merite, are contraries: now by our daiely ſinnes we adde debt to debt, and ſo muſt ſtill plead mercie and not merite, euen after we are conuerted and ſanctified; euer praiſing God that hath deliuered vs from the ſlauiſh bondage of that proud Synagogue.

Daily humiliation.

Thirdly, here we ſee what we muſt doe in reſpect of our daily ſinnes whereinto we fall; we muſt not lie in them, but renue our eſtate by true humiliation and repentance. Alſo if thou be croſſed in the things of this world, the way of comfort and deliuerance is to be learned here: for as thou doeſt daily aske bread, ſo thou muſt aske forgiueneſſe for thy ſinnes, and when they are pardoned thou haſt title and intereſt to all Gods bleſſings. Now this daiely humiliation ſtands in three things: 1. in examination of our ſelues for our debt vnto God by ſinne: 2. in confeſſing our debt vnto our creditour, yeilding our ſelues into his hands: 3. in humbling our ſelues vnto him, crauing pardon and remiſſion earneſtly for Chriſts ſake, as for life and death: herein the children of God are preſidents vnto vs: Pſal. 32. 5, 6. *Dauid* in great diſtreſſe found no releaſe while he held his tongue, but when he humbled himſelfe and *confeſſed againſt himſelfe*, then he found mercy and eaſe: whereupon he profeſſeth that he will be a patterne to euery godly man for their behauiour in the time of diſtreſſe.

Remedie againſt deſpaire.

Fourthly, here we haue a notable remedie againſt deſpaire, wherewith the deuill aſſaults many a child of God, when through infirmitie they fall into ſome grieuous ſinne, or commit the ſame ſinne often, which greatly wounds the conſcience: for here Chriſt bids vs aske forgiueneſſe of our daily ſinnes whatſoeuer they be, or how often ſoeuer committed. And no doubt, he that bids vs forgiue our brethren that ſinne againſt vs, though it were [a] *ſeauen times in a day, if they ſeeke it at our hands*, will much more forgiue vs. This muſt not embolden any to ſinne preſumptuouſly, for the Lord hath ſaide, *He will not be mercifull vnto that man*, Deut. 29.19. but if any fall through infirmitie, hereon he hath to ſtay himſelfe from deſpaire.

No man can fulfill the law.

Fiftly, hereby we ſee that no man poſſibly can fulfill the law, for the Apoſtles themſelues were commanded to aske pardon of ſinne euery day; whereby it is plaine they could neuer fulfill the law, and therefore much leſſe can any other.

Endeauour to get pardon.

Sixtly, that which we pray for we muſt in all godly manner endeauour after: And therefore as we pray for pardon of ſinne euery day, ſo muſt we daiely vſe the meanes wherein God giues aſſurance of remiſſion to his children; as heare the word, receiue the Sacraments, and pray vnto God publikely and priuately; endeauouring to reſiſt all temptations, and to glorifie God by new obedience: for it is groſſe hypocriſie to aske the pardon of ſinne, and ſtill to liue in the practiſe of it.

We muſt be carefull of the ſaluation of others.

Laſtly, here we ſee we muſt pray not onely for the pardō of our own ſins, but of our brethrens alſo; *Forgiue vs:* wherby Chriſt would teach vs, to be careful of the ſaluation of our brethren & neighbours; the good eſtate of their ſoules ſhould bee deare and pretious vnto vs: and if this were ſo, happie would it be with the Church of God; but, alas, men are ſo far from care of the ſaluation of their neighbours, that men of the ſame familie are careleſſe of one an others ſoules; maſters regard not their ſeruants, nor parents their children: indeede they will prouide for their bodies and outward ſtate, but for their ſoules they haue no care: wherein they bewray themſelues to be cruell and mercileſſe, hauing more care of their hoggs and bruit beaſts then of their children and ſeruants: for when their hogges haue all needefull prouiſion, their children & ſeruants ſoules ſhall want inſtruction.

*As we alſo forgiue our debters.* ] Theſe words are here propounded as a condition of the former petition; and they include a reaſon thereof, as Luk. 11.4. *Forgiue vs our ſinnes,* FOR *euen we forgiue euery man that is indebted vnto vs.* And this Chriſt addeth for waightie cauſes, euen to croſſe the fraud and hypocriſie of our corrupt hearts, who would haue forgiueneſſe of God, and yet would not forgiue our brethren, nor yet leaue off the practiſe of ſinne our ſelues. But this condition imports, that we muſt excerciſe mercie towards our brethren, and ſo breake off the courſe of our ſinnes, if we looke for mercy at Gods hands. Now the words here vſed are comparatiue, betokening a likelihood and ſimilitude between Gods forgiuiung and ours: which muſt be rightly vnderſtoood, becauſe our forgiueneſſe is mingled with much corruption through want of mercie: and therefore we muſt not vnderſtand it of the meaſure of forgiueneſſe, nor yet of the manner ſimply, but eſpecially of the very act of forgiuing, for thereto ſometimes muſt ſimilitudes be reſtrained; as Mat. 9.29. *According to your faith be it vnto you.* And the force of the reaſon ſtands in the circumſtance, thus; If we who haue but a drop of mercie, doe forgiue others; then doe thou who art the fountaine of mercies forgiue vs: but wee forgiue others; therefore doe thou forgiue vs.

How man forgiues.

Touching our forgiuing others, three queſtions muſt bee ſcanned: I. How can any man pardon a treſpaſſe, ſeeing God onely forgiueth ſinnes? *Anſ.* In euery treſpaſſe which one doth

[a] Luk. 17.4.

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to his neighbour, be two things: the loſſe and dammage whereby man is hindered in bodie, goods, or name; and an offence againſt God, by a practiſe of iniuſtice againſt his law. Now as a treſpaſſe is a dammage vnto man, ſo may a man forgiue it; but as it is a ſinne againſt God in the tranſgreſſion of the morall law, ſo God onely pardons it: as when a man hath his goods ſtollen, that dammage done to him a man may remit; but the breach of the eight commandement therein, God onely can forgiue.

How far wee are bound to forgiue.

*II. Queſt.* How farre is a man bound to forgiue others that treſpaſſe againſt him? *Anſ.* There is a threefold forgiuenes; of *reuenge*, of *puniſhment*, and of *iudgement*. *Forgiueneſſe of reuenge*, is when a man is not deſirous of reuenge from an inward grudge, but forbeares to render like for like to thoſe that wrong him: this is principally here meant; for we muſt [a] *alwaies forgiue our brethren*, in reſpect of reuenge; *for vengeance is mine, ſaith the Lord, and I will repay*, Rom. 12.19. *Forgiuenes of puniſhment*, is the remitting of that puniſhment which another mans wrong-doing iuſtly deſerues: this is not alwaies to be graunted, eſpecially in the caſe of offence, which may tend to the publike hurt: for then were the ſtate of magiſtracie vnlawfull, whoſe office it is to puniſh offences. The *forgiuenes of iudgement*, is the remitting of that cenſure which an euill deede doth iuſtly deſerue; neither is this here meant, for beeing lawfully called thereunto, we may freely cenſure that which is euill done.

[a] Mark.11.25.

How we muſt forgiue the obſtinate.

*III. Queſt.* Whether muſt wee forgiue thoſe that wrong vs, if they will not confeſſe their fault, nor aske vs forgiuenes? *Anſ.* We muſt forgiue them freely, in reſpect of reuenge. *Obiect.* But it is ſaid, *If he repent, forgiue him*, Luk.17.3. therefore, vnleſſe he repent, we need not to forgiue him? *Anſ.* That place is meant of Eccleſiaſticall cenſures, that thoſe muſt proceede no further after the partie offending doth repent.

How we become debters againſt our neighbours.

*Debters*] Hereby is not meant ſuch as wee count debters in the ciuill ſtate; that is, ſuch as owe vs money, graine, &c. but any one that doth vs iniurie, or wrong: for no mans eſtate is ſo lowe, but in ſome degree God hath giuen one or moe of theſe foure things; honour, life, goods, or good name; and he that hinders his neighbour in any of theſe, is a debter before God, and ſo ſtandeth, till he make recompence to the partie, and repent towards God: yea further, wee muſt know that beſides the endammaging of our neighbour in theſe things, the very omiſſion of preſeruing and furthering our neighbours life, honour, goods, and good name, makes vs alſo debters before God.

Theſe words thus vnderſtood, muſt be cōceiued as a reaſon drawn, not from the cauſe, or like example, but from the ſigne and pledge of Gods forgiueneſſe; for God hath made a promiſe to forgiue vs, if wee forgiue our brethren their treſpaſſes, Mark. 11. 25. From whence mercifull men may gather aſſurance of pardon with God, from that inclination to cōpaſſion and readineſſe, which they finde in their owne hearts, to forgiue others that wrong thē: for Chriſt teacheth them to reaſon thus; If we be thoſe to whome thou haſt promiſed pardon when they aske it, then Lord pardon vs: but we are ſuch, for we feele our hearts inclined to mercie: therefore Lord pardon vs. So that this reaſon ſerues to mooue vs to pray to God for pardon with confidence and aſſurance: yea, further, they include a profeſſion to God of new obedience in amendment of life; for vnder one dutie of mercie towards our neighbour, is comprehended the whole practiſe of repentance, and the performance of our vow made in baptiſme.

Remiſſion & repentance go together.

*Vſes. I.* Marke here, that asking pardon of God, and teſtimonie of repentance goe together: he that receiues the one, muſt expreſſe the other: for where God giues pardon, there alſo he giues grace to repent, and mercie is not granted, but on condition of repentance. Act. 1. 37, 38. when the Iewes that were pricked in conſcience at *Peters* ſermon, asked *what to doe to finde mercie*; *Peter* ſaid, *Amend your liues, &c.* And therefore when he perceiued want of repentance in *Simon Magus*, he tels him, [b] *Thou art yet in the gall of bitterneſſe, and in the bond of iniquitie*, though he had formerly baptized him. Whereby we ſee, Firſt, with what affection we muſt come to God, when we pray for the pardon of our ſinnes: namely, with humble and contrite hearts, hauing a true purpoſe not to ſinne wittingly, and willingly, but to obey God in all his commandements: and the want of this, is the cauſe of that ſmal cōfort in praier, which many finde in themſelues: for the promiſe of pardon is not giuen, where the condition of repentance is not performed. Secondly, this ſhewes the groſſe and fearefull errour of the blind world, who ſing this ſong while they liue, in ſinne, to their owne hearts; *God is mercifull: Chriſt is a Sauiour*: but thus truſting to Gods mercie they deceiue themſelues, for they truſt to nothing; for mercie is not due, where repentance is wanting: nay, the Lord hath ſaid, [c] *Hee will not be mercifull to that man that ſhall bleſſe himſelfe in his heart, ſaying, I ſhall haue peace though I walke after the ſtubbornneſſe of mine owne heart, &c.* Let vs therefore ſee to this, that we practiſe repentance, when wee pray for pardon; and looke to the purpoſe of our heart againſt ſinne, when we waite for mercy to our ſoules. We may not ſeuer thoſe things which God hath ioyned, but looke how heartily wee deſire mercie, ſo earneſtly muſt we hunger after grace to repent: if we truely ſeeke both, we ſhall haue both; but if we let ſlip repentance in our ſelues, wee ſhall come ſhort of mercie with the Lord.

[b] Act.8.23. v.13.

[c] Deut.29. 19, 20.

II. The ioyning of this condition, implying repentance, to the petition, and the dependance of it on the former, teacheth vs, euery day to renue our repentance, and to humble our ſelues for our ſinnes, ſeeking for a new ſupplie of grace, that ſo our purpoſe not to ſinne, may be more and more confirmed in our hearts, which is the infallible ſigne of a new creature.

The practiſe of true repentance.

III. Here we ſee wherein the practiſe of true repentance ſtandeth; namely, in exerciſing mercie, loue, peace, reconciliation, and forgiueneſſe: for though forgiueneſſe be onely named, yet vnder it all other fruits of repentance are vnderſtood. Indeede to heare the word, to receiue the Sacrament, to preach and pray, be excellent workes; but yet the heart of man may more eaſily diſſemble in them, then in the duties of the ſecond table: the moſt infallible marke of true grace, is the practiſe of the loue of God in works of loue and mercie to our brethren: Iam. 1.27. *Pure religion and vndefiled before God, is to viſit the fatherleſſe, &c.* Iam. 3. 17. *The wiſedome that is from aboue, is firſt pure, then peaceable, gentle, eaſie to be intreated, full of mercie and good fruits.* And hence it is, that *loue is called the fulfilling of the law*, Rom. 13.10.

A true ſigne of pardon of ſinne.

IV. Chriſt knitting our forgiuing our brother, with Gods forgiuing vs, doth here affoard vnto vs a notable ſigne of pardon of ſinne; namely, a readie and willing minde to forgiue our brother offending vs: our inclination to mercie in ſuppreſſing the deſire of reuenge when we are wronged, giues aſſurance to our conſcience that we ſhall finde mercie at Gods hands: whereby it is plaine, that the child of God may know his owne eſtate before God, in regard of his mercie in Chriſt, euen by deſcending into his owne heart, and there finding the affection of mercie, in forgiuing thoſe that haue wronged him: and this we muſt labour for, if we would know Gods mercie in Chriſt to belong vnto vs.

Deſire of reuenge muſt be auoided.

V. Hereby we are admoniſhed, to beware in our ſelues, of the common ſinne of this age, ingraffed in our nature; to wit, deſire of reuẽge, ſpite, and grudging vpon euery occaſion: for when we pray vnto God with ſuch malitious hearts, we doe in effect deſire the Lord to exerciſe his wrath, and to reuenge his iuſtice on vs. And vndoubtedly, many a man doth fearefully curſe himſelfe in his owne praiers, while he is cruelly minded towards his brethren; and God oftentimes ſaith *Amen* to ſuch curſes moſt deſeruedly, ſeeing men are ſo cruell to their owne ſoules to curſe themſelues: and therefore we had need to looke to our hearts, when we pray to God, that we forgiue men, if we would be forgiuen of God.

When we ought to ſeeke reconciliatiõ with our brethrẽ.

VI. Here note a generall groſſe abuſe in this age: moſt men will ſeeke to be reconciled to their brethren, with whome they are at variance, when they come to the Lords table: but at all other times they take their pleaſure, thinking they may well enough performe all other duties of religion, though they retaine malice and enmitie towards their brethren. But here we may obſerue, that we ought to be reconciled with our brethren, whenſoeuer we goe to God in praier: for elſe, if we come in malice and enuie towards our brethren, we curſe our ſelues and ſinne againſt our owne ſoules. In praier we bring the ſacrifice of our hearts, and the calues of our lippes vnto God; but before we offer it, we muſt *reconcile our ſelues vnto our brethren*, as we ° heard before.

° chap.5. 23,24.

An euidence of our hypoſie.

VII. Here alſo we may ſee the groſſe hypocriſie of our nature, for ſo oft as we make this petition, we make profeſſion of reformation of life in new obedience, (for this one branch of brotherly reconciliation here profeſſed, doth preſuppoſe our conuerſion from all ſinne, ſith that true repentance for one ſinne, cannot ſtand with a purpoſe to liue in any other.) And yet behold, though men ſay this praier often, yet ſtill they continue in their old ſinnes, as in blaſphemie, drunkennes, whoredome, oppreſſion, lying, fraud, &c. as though it were nothing to diſſemble with God: but God is not mocked, either amend thy wicked conuerſation, or leaue off to make this holy profeſſion.

Mans naturall crueltie.

VIII. In that Chriſt tieth our dutie of forgiuing our brethren, to ſo waightie a condition, as is our forgiueneſſe with God; hereby he would acquaint vs with the horrible cruektie of our nature, and proneneſſe to reuenge: we muſt therfore take notice of it, and labour to ſee and to bewaile this corruption of our hearts; and on the other ſide, to hunger after loue, mercie, gentleneſſe, meekeneſſe, and to endeauour to practiſe the ſame continually.

How to get and keepe peace of conſcience.

Laſtly, ioyne both parts of this petition together, and they ſhew vs a way how to keepe true peace of conſcience for euer; namely, Firſt, we muſt call vpon God for the pardon of our ſinnes euery day. Secondly, we muſt follow after peace with men, in the practiſe of forgiueneſſe and reconciliation when offences grow; for when we are at one with God and man, we haue a bleſſed peace: and hence will follow peace in our owne hearts, which is that peace which the world cannot giue; which while we retaine, we neede not to feare any euill, no not death it ſelfe: for if God be with vs, who can be againſt vs?

## V.13. *And lead vs not into tẽptation: but deliuer vs frõ euill.*

Coherence.

Theſe words containe the ſixt and laſt petition, which is not needeleſſe as ſome may thinke, but for waightie cauſes ſet after all the former, though a man had the fruition of all the graces there deſired: to wit, Firſt, to teach vs who they be that are moſt troubled with temptations; namely, the children of God, that ſet themſelues to ſeeke his glorie, to aduance his kingdome, to doe his will, to depend vpon his prouidence, and to relie vpon his mercie for the pardon of their ſinnes; theſe of all other are moſt ſubiect to temptation, for

Gods children moſt tempted.

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beeing eſcaped out of the Deuills ſnare, he beſtirres himſelfe by all poſſible meanes to bring them in againe: grieuous temptations doe alwaies accompanie remiſſion of ſinne, which is ioyned with indeauour to glorifie God, as both the word of God, and Chriſtian experience doe fully witneſſe: which muſt be well obſerued, both to ſtay the minde of thoſe that are deepely humbled through Satans temptations, thinking that they are not the children of God, becauſe they are ſo troubled with ſinne and Satan, when as the caſe is cleane contrarie: for ſpirituall temptations, if they be reſiſted with godly ſorrow, are rather a ſigne of Gods loue, becauſe the deuills hatred is moſt toward them whome God loues beſt; and on whome God ſhewes mercie, towards them will the deuill exerciſe his malice. As alſo this diſcouereth the follie of thoſe that ſooth vp themſelues in this fond conceit, that God ſurely loues them, and they are deepe in his fauour, becauſe they are freed from temptations; when as indeede they ought rather to ſuſpect themſelues to be vnder the power of Satan: for *when the ſtrong man armed keepes the hold, the things that he poſſeſſeth are in peace*, Luk. 11. 21. whereby is ſignified, that the wicked of the world beeing poſſeſſed of Satan, are at peace in themſelues, in regard of temptations: for what needes he to trouble them which are alreadie at his command? but let them beginne to repent, and to ſeeke mercie for their ſinnes, with endeauour to leaue them, and they ſhall ſoone finde that Gods fauour is not enioyed without the deuills malice.

Watchfulnes againſt ſinne.

Secondly, this petition is ioyned with the former, to teach vs, that as we muſt be carefull to begge mercie and pardon for our ſinnes alreadie paſt, ſo we muſt be watchfull to preuent ſinnes to come: he that ſaith, *Forgiue vs our treſpaſſes*, muſt pray alſo, *not to be lead into temptation:* and therefore as we would not haue our conſciences pricked with the ſting of our old ſinnes, ſo we muſt be carefull we fall not into them againe, neither be ouercome with new temptations.

*The meaning.* The words themſelues containe one onely petition, (though ſome haue thought otherwiſe) conſiſting of two parts: the firſt is the petition it ſelfe, *And lead vs not into temptation:* the ſecond, is the expoſition thereof, *But deliuer vs from euil:* for in effect it is thus much, *That we be not lead into temptation, deliuer vs from euill.*

Temptations two-fold.

1. Good.

2. Euill.

For the firſt, that we may rightly vnderſtand it, we muſt ſearch out two things: Firſt, what a temptation is: Secondly, what it is to be lead into temptation. There be two ſorts of temptations, Good, and Euill. I call that *a good and holy temptation*, when as God tempts a man; and it is an action of God whereby he prooueth and trieth man, to make manifeſt vnto man himſelfe and vnto others, what is in his heart: for God knoweth well enough before he trie him. Thus he tempted *Abraham* by the offering of his ſonne, Gen. 22. 1, 2. and the Iſraelites, *by ſending falſe prophets among them*, Deut. 13. 3. And in this ſenſe *afflictions* are called *temptations*, Iam. 1. 2. becauſe God trieth man by affliction, as gold is tried in the fire: and all theſe are good, both in reſpect of the author, which is God; and of the ende, which is the good of his ſeruants: Iob 23. 10. *He knoweth my way and trieth me, and I ſhall come forth as the gold.* An *euill temptation*, is a wicked motion, allurement, or perſwaſion, whereby man is prouoked to ſinne againſt God in the tranſgreſſion of ſome commandement. *Example.* When a man is in diſtreſſe, he ſhall finde prouocations to impatience, diſtruſt, and murmuring againſt God; as alſo to vſe vnlawfull meanes to helpe himſelfe: and in proſperitie, he ſhall finde ſundrie allurements to preſume vpon Gods mercie in ſome euill courſe, to neglect the ordinarie meanes of grace and ſaluation; as the word, prayer, &c. all theſe and ſuch like, are euill motions, ariſing partly from our owne corruption, and partly from the ſuggeſtion of the deuill, who by himſelfe, and by his inſtruments, thus ſeekes to draw men from their dutie to God: and theſe euill temptations be they, which in this petition we pray againſt.

To be lead into temptation.

4. Degrees in temptation.

*II. Point.* What is it to be lead into temptation? *Anſ.* A man is lead or carried (as the word imports) into temptation, when the temptation poſſeſſeth him, and holds him after it hath aſſaulted him: for we muſt know that in euery temptation there be two actions; one of God, whereby in his iuſt iudgement he leaues a man to himſelfe, or to the malice of Satan: another, of man himſelfe, whereby beeing left of God, he enters into the middeſt of the temptation, as it were plunging himſelfe into it. For the better conceiuing hereof, we muſt know that a temptation hath foure degrees, by which it proceedeth, till it bring a man vnto deſtruction, vnleſſe it be cut off; to wit, *Suggeſtion, Delight, Conſent,* and *Perfection*, Iam. 1. 14, 15. *Suggeſtion*, is when the mind conceiueth a wicked thought, put in by Satan, or ariſing from naturall corruption: *Delight*, is when the euill thought conceiued, and for a time retained in the minde, deſcendeth to the heart, and there pleaſeth the will, and delighteth the affections: *Conſent*, is when the will yeelds to the euill motion, and the heart reſolues to practiſe it: *Perfection*, is when a ſinne is often committed, and by cuſtome becomes as it were ripe, whereupon followes deſtruction. Now in the firſt and ſecond of theſe degrees, a man is ſaide to be tempted onely: for ſuggeſtion and delectation doe not defile the heart, but when the will conſents, then the temptation takes hold vpon him, and poſſeſſeth him: and by often practiſe he is plunged into it, intangled and inſnared, and held captiue vnder it. Now then (to applie this to the point in hand) a man is lead into temptation, when he is left of God to an euill motion ſuggeſted into his minde, ſo as hee giues conſent vnto it, and goes on to the practiſe of it. See this in *Iudas* Ioh. 13.2. Satan caſt this euil motion into his heart, *Iudas betray thy maſter:* this he thought vpon, and was delighted with the gaine that he hoped to reape thereby: and here God left him to himſelfe for his hypocriſie and other ſinnes, and then Satan entred into his heart, gote conſent of will, and ſo carried him to the practiſe of this treaſon. Hereto alſo the Apoſtle ſeemes to allude, 1. Tim. 6.9. *They that will bee rich fall into temptations and ſnares*, beeing left of God to their corruption in couetouſneſſe.

Whether Gods children be lead into temptation.

But ſome will ſay, that Gods owne children haue beene thus carried into temptation, as *Dauid* in the caſe of his adulterie and murther, 2. Sam. 11. and *Peter* in denying his maſter, Matth. 26. 70. 74. *Anſw.* It may ſeeme they were carried into temptation, for their euill motions were not onely receiued with delight, but conſented vnto and practiſed: yea, *Dauid* lay in his ſinne almoſt a whole yeare. But wee muſt conſider, that they were the children of God by adoption and regeneration, and therefore howſoeuer God left them to be tempted, yet he forſooke them not wholly or finally, but ſtill loued them, ſo as they were not carried into temptation with full conſent of heart: but Gods ſauing grace remained in them, which when God ſtirred vp, they were recouered by repentance. Indeede they went as farre as they could, and in regard of themſelues, farre enough to haue cut off their ſaluation; but that was laid vp with God in Chriſt, for his *foundation remaineth ſure*, and *whom he loues, he loues to the ende, his gifts and calling are without repentance.* So then, to be lead into temptation, is to bee carried into it with full conſent, beeing left of God vnto the malice of Satan, and the powerfull working of a mans owne corruptions: and Chriſts meaning is, as if he had taught vs to ſay thus; *O Lord, we are euery way ſubiect to temptations, and by our ſinnes we deſerue to be left therein, to the malice of Satan, and to the power of our owne corruptions, yet we beſeech thee not to forſake vs in any temptation, but giue an happie iſſue thereto, ſtill vpholding vs by thy grace.*

How God leads into temptation.

*Queſt.* How can God lead a man into temptation, and yet not bee the author of ſinne? *Anſ.* Well enough, for as temptation is a puniſhment of ſinne, ſo God may lead a man into it by permiſſion, leauing the partie to himſelfe, and Satans malice, for ſome former tranſgreſſion. Againe, God neuer puts any euill motion into the minde, but yet hee ſuffers Satan to doe it; and though the deuill be a moſt wicked inſtrument, yet ſuch is Gods power and wiſdome, that he can vſe him without ſinne, in a good manner, and to a good ende.

Bellarm. de iuſtif. l.3. c.14.

The child of God cannot wholly fall from grace.

*Vſes.* 1. This petition ſerues to confute a groſſe errour of the Papiſts, who teach that a man truely iuſtified before God, may finally fall from grace, and bee condemned: as alſo the opinion of ſome Proteſtants, who though they will not ſay that the child of God may finally fall away and periſh, yet they hold that hee may wholly fall away for a time, and that euery grieuous ſinne which he commits, cuts him off totally, till hee doe repent; for looke what the child of God asketh in praier, according to Gods will, that ſhall be granted him: but in this petition he asketh preſeruation from totall and finall apoſtacie, and that according to Gods will, by the teaching of Chriſt himſelfe, *Lead vs not into temptation:* and therefore it ſhall be granted. Indeede it ſtands with the will of God, and the good of his children, that ſomtime they ſhould be buffeted by Satan in temptation: and therefore we pray not here to be freed from all aſſaults, but that wee be not wholly left vnto our ſelues, nor forſaken of God, but ſo preſerued by his grace, that we be not ſwallowed vp in temptation: and this petition beeing according to Gods will, ſhall be granted to him that asks in faith, 1. Ioh. 5.14. And hence it is, that he that is once the child of God indeed, ſhall ſo remaine for euer, and cannot finally or totally fal away frō grace. *Dauids* fall and *Peters* were great and fearefull, but yet therein they were not wholly forſaken of God, vnleſſe it were in their owne feeling for a time.

*Obiect.* But *Dauid* by his two ſinnes became guiltie of Gods wrath, and ſo loſt his right of this prerogatiue in beeing the child of God. *Anſw.* If we conſider the deſert of thoſe ſins, that vndoubtedly ſhould haue beene his eſtate; but yet in regard of Gods election and free grace of adoption, wherein God changeth not, as alſo in regard of the inward ſeedes of Gods grace in his heart, he remained ſtill the child of God, though the ſignes of Gods fauour were changed into the ſignes of his anger and diſpleaſure. *Ob.* But by ſuch ſinnes a man looſeth the graces which formerly he had. *Anſ.* The graces of God in mā are of two ſorts; ſome are neceſſary to ſaluation, as faith, hope, & charitie, without which no man can be ſaued: others be very excellent and profitable, but not of like neceſſitie with the former; as the ſenſe and feeling of Gods loue and fauour, peace of conſcience, ioy in the holy Ghoſt, alacritie in praier, courage and boldneſſe with God: and theſe latter may bee loſt, but the neceſſarie graces cannot, howſoeuer they may be greatly weakened; for ſo it was with *Dauid*, by his fall he loſt for a time the feeling of Gods fauour, the ioy of the ſpirit, &c. but faith, hope, and loue, were not extinguiſhed, but ſore weakened and couered, as fire in the aſhes.

### 2. *Vſe. Wants to be bewailed.*

Here alſo wee are taught to mourne for the corruption of our nature, whereby we are prone to yeeld vp our ſelues to euery temptation of ſinne and Satan, and be ſlacke and negligent in reſiſting: wee doe not watch and pray againſt temptations diligently, nor ſhunne the occaſi-

A ons of ſinne, as we ought to doe: nay, we offer our ſelues into temptation, and miniſter occaſion vnto Satan, and to our owne corruption to aſſault vs often. This we ſhall finde to be true in our ſelues, if we ſearch out throughly our owne eſtate; and therefore it ſhould grieue our hearts when we feele the law of our members rebelling againſt the law of our minds, and leading vs captiue into ſinne.

3. *Vſe. Graces to be deſired.*

Graces helping againſt temptation.

Here alſo wee muſt learne to deſire of God all ſuch graces as may helpe vs againſt temptation, and they are many: I. Spirituall heede and watchfulnes to preuent temptations, & to auoyde the occaſions thereof. II. Grace to B pray in the time of temptation, that God would leſſen and moderate the violence and force thereof. III. That in temptation God would be ſo farre from withdrawing his grace from vs, that he would then adde grace to grace, euen new grace vnto the former. IV. That in the continuannce of temptation, when it abideth long vpon vs, God would ſtrengthen vs to hold out. V. That he would giue vs patience to beare the irkeſomneſſe and burthen of it. VI. That in the ende of it, God would giue a comfortable iſſue, for his glorie, and our owne good.

4. *Vſe.* Here alſo we are let to ſee, how great our weakeneſſe is, euen when wee bee Gods C children, and haue true grace; for wee muſt daiely pray, *that God would not lead vs into temptation:* whereby we import, that of our ſelues wee are ſo farre from withſtanding a temptation, that if God ſhould leaue vs, wee would giue vp our ſelues as ſlaues vnto the deuill. Here then behold thine eſtate and condition whoſoeuer thou art, conſidered in thy ſelfe; if God leaue thee, thou canſt not ſtand in any temptation, but muſt needes fall into the bondage of Satan: yea, ſo exceeding great is our weakeneſſe in our ſelues, that in temptation there doth ſcarce appeare any difference betweene the child of God, and a wicked one; for both are ſubiect to the temptation of Satan: nay, the child of God is vſually more aſſaulted then the wicked: when the euill motion ariſeth, D or is ſuggeſted into the minde, the wicked receiue it, and delight therein: ſo did *Dauid*, and ſo doe we all: the wicked giue conſent of will, ſo doe the godly, if God leaue them: the wicked fall to practiſe ſinne, and ſo doe the godly, if God keepe backe his grace from them: the wicked lie in ſinne, and ſo doe the godly, till the Lord by grace doe raiſe them vp. Where then is the difference? Surely the perſons themſelues doe differ in temptation, for the wicked is carried with violence into ſinne, and without reſiſtance in temptation; but the godly hath ſome reſiſtance in himſelfe, when hee giues conſent to ſinne, the euill that hee doth, hee would not doe: Roman 7. 19. But the maine difference, is Gods grace and mercie, vouchſafed to the childe of God, but denied to the wicked; for if wee eſcape temptation, it is of grace and mercie; if we ſtand in temptation, and yeeld not to euill ſuggeſtion, if we denie conſent of will, or be keept from the practiſe ſinne, it is all of grace: and if we be fallen into ſinne, and riſe againe by true repentance, that alſo is Gods ſpeciall grace, without which vndoubtedly we ſhould runne on with the wicked vnto deſtruction. Here therefore wee muſt learne to renounce all confidence in our ſelues, and to walke in all humilitie before God, relying wholly vpon his grace and mercie in Ieſus Chriſt: we muſt make his arme our ſtrength, and his grace our ſhield, to defend vs from temptation. This was *Dauids* practiſe, who in all trouble and diſtreſſe had recourſe to God, calling him, *his hope, fortreſſe, and deliuerer*, Pſal.91.2,3. his *ſecret or hiding place, who preſerueth him from trouble, and compaſſeth him about with ioyfull deliuerance*, Pſal. 32.7. and when his enemies increaſed, yet the Lord was *his buckler, his glorie, and the lifter vp of his head*, Pſal.3.2,3. And thus ſhould we reſt vpon God, conſidering that if wee receiue a good thought, wee can hardly retaine it; and when euill motions come, wee cannot of our ſelues reſiſt them.

Difference betweene the godly and wicked in temptation.

Satan is limited in his tempting.

5. *Vſe.* Hence we alſo learne, that in temptation, Satan can goe no further then God permits him: he could not touch *Iobs* goods, his children, nor his bodie, till God gaue him leaue, Iob. 1.12. and 2.6. neither could the *legion* of deuils enter into the heard of ſwine, til Chriſt bad them goe: we therefore muſt bee patient in temptations, and beare them as comming from Gods hand; neither muſt we feare the deuil ouermuch, though he pinch our ſoules by his violent aſſaults, nay though he ſhould torment and poſſeſſe our bodies really, for whatſoeuer he doth, is by Gods permiſſion: onely wee muſt be carefull to pleaſe God, and to relie on him, who will ſhortly *tread Satan vnder the feet of all his children*, Rom.16.20.

Mark.5.12, 13.

6. *Vſe.* That which we aſke of God in praier, we muſt ſincerely endeauour after in life; and therefore as we pray to God not to be carried into temptation, ſo muſt we ſeeke to arme and furniſh our ſelues with grace, that we may be able to encounter with out ſpirituall enemies, and to withſtand their aſſaults. This is the Apoſtles counſell, Eph.6.11,12,13.&c. *Put yee on the whole armour of God, that ye may bee able to ſtand againſt the aſſaults of the deuill, &c.* then after hee nameth thoſe Chriſtian vertues, which as ſpirituall armour, the child of God muſt take vnto him, and arme his ſoule withall, if hee would perſeuere in grace vnto the ende. The firſt part of this armour, is *truth or veritie*, wherewith the loynes muſt be girt about: and this is an excellent grace, whereby a man profeſſeth true religion, and endeauoureth himſelfe in the practiſe of all the duties of religion in *ſinceritie*; his ſpeeches and his actions are ſutable proceeding from an honeſt

The Chriſtian armour againſt temptation.

1

heart,

heart, that truely meaneth whatſoeuer the
tongue vttereth, or the members of the bodie
2 doth practiſe. The ſecond part, is *iuſtice or righteouſneſſe*,
when a man leades his life ſo vnblameably
and vprightly, that hee can truely
ſay with the Apoſtle *Paul*, *I knowe nothing by*
*my ſelfe*, Corinth. 4. 4. Indeede the beſt Chriſtian
hath his faults and falls, but yet he muſt not
liue in known ſinnes; for then he cannot ſay, *I*
3 *know nothing by my ſelfe*: The third, is the *preparation*
*of the Goſpel of peace*, wherewith the
feete muſt be ſhod. By *Goſpel of peace*, is meant
the glad tidings of ſaluation by Chriſt reuealed
in the Goſpel, which promiſeth pardon of
ſinne, and life euerlaſting by Chriſt, and commandeth
vs by way of thankfulneſſe, to denie
our ſelues, to take vp our croſſe and to follow
Chriſt: now when we finde our affections thus
cleauing vnto Chriſt, though it be through tribulation,
then haue we put vpon our feete this
4 ſpirituall furniture. The fourth is *the ſheild of*
*faith*, by which a man laies hold on the mercie
of God in Chriſt for his ſaluation, and vnder it
ſhrowds himſelfe againſt the fierie darts of Satan.
5 The fifth, is *hope*, by which we waite for
that ſaluation which we apprehend by faith.
6 The ſixt, is *the word of God*, which we muſt
make a rule and ſquare to all our thoughts,
words, and deedes, ſeeking to ſubdue thereby
all contrarie motions that would take place in
7 our hearts. The laſt is *praier*, whereby we betake
our ſelues to God in all eſtates, crauing
mercie for the pardon of our ſins, and ſtrength
of grace to reſiſt temptation, and an happie deliuerance
out of the middeſt of it. And he that
can take to himſelfe theſe excellent vertues,
and put vpon him this compleat armour of
Chriſtianitie, is readie and fit to meete with
any temptation whatſoeuer; and howſoeuer he
may be aſſaulted, yet he cannot be ouercome,
neither ſhall the gates of hell euer preuaile
againſt him to hinder his ſaluation.

## *But deliuer vs from euill.*

Theſe words containe the ſecond part of
this petition, which is added as an expoſition
of the former: for then are we not lead into
temptation, when God deliuers vs from it, giuing
ſtrength to withſtand, and a good iſſue out
of it.

Euill comprehendeth all our ſpirituall enemies.

*The meaning*. Some thinke, that by *euill* here
is meant *Satan onely*, that *euill one*, as he is called,
Matth. 13. 13. But we are to enlarge it further
to comprehend all our ſpirituall enemies:
for firſt, this title *euill* is not onely giuen to Satan,
but to *ſinne* alſo, Rom. 12. 9. *Let vs abhorre
that which is euill:* 1 Pet. 3. 11. *Eſchew*
1 *euill*. And to the *world:* 1. Ioh. 5. 19. *The whole*
*world lieth in euill:* Gal. 1. 4. *Chriſt gaue himſelfe,
to deliuer vs from this preſent euill world.*
And to the *fleſh:* that is, the corruption of our
nature, for that is *the euill treaſure of the heart*,
Matth. 12. 35. Secondly, that aduantage which
the Deuill hath againſt vs, is by the world,
A the fleſh, and ſinne; and therefore with
that euill one the Deuill, ſinne, the world, and
the fleſh muſt be vnderſtood. Indeede the Deuill
is that maine and principall euill, and great
tempter againſt whom we praie chiefely: but
yet we alſo pray againſt ſinne, the fleſh, and the
world, becauſe they are Satans agents and inſtruments
in temptation againſt vs. We pray
not to be deliuered from Satans preſence, for
that is not poſſible, while we liue in this vale of
teares, where the deuill is a Prince, with an infinite
multitude of wicked ſpirits, all which beſtirre
themſelues to get aduantage againſt Gods
child; neither is his preſence ſo dangerous,
B though it were viſible. But here we haue a greater
matter in hand which we pray againſt, euen
Satans ſleights and policies which he exerciſeth
againſt Gods children for their ruine and deſtruction;
they indeede are many, but here I will
propound ſixe moſt dangerous policies of Satan,
which wee are to watch againſt.

Satans policies againſt Gods children.

*I. Policie*. When men haue many good
things in them, as knowledge in the myſterie
of ſaluation, beſide other moral vertues; as temperance,
iuſtice, &c. then the deuill labours
that concupiſcence may ſtill raigne in their
hearts, by their lying and liuing in ſome one
ſinne or other, whereto they are naturally inclined.
*Caine* no doubt was brought vp in the
knowledge and ſeruice of God, as wel as *Abel*;
for he offered ſacrifice vnto God (though not
C with the like truth of heart that *Abel* did) but
herewithall the deuill ſo wrought, that the horrible
ſinne of hatred and malice ſhould poſſeſſe
his heart, which brought him to kill his brother,
and ſo to deſtruction: ſo *Iudas* no doubt
had excellent gifts of wiſdome and prouidence
and therefore among all the Diſciples hee was
made as it were the Steward of our Sauiour
Chriſts familie; he had queſtionleſſe much
knowledge, and his carriage was ſuch in his
profeſſion, that the Diſciples knewe not hee
ſhould be the traitor, but euery one was afraid
of himſelfe, when our Sauiour Chriſt ſaid, *One*
*of you ſhall betray me*, Ioh. 13. 22. yet for all this,
the deuill ſo wrought in his heart, that the concupiſcence
of couetouſneſſe ſhould raigne in
him, which mooued him to betray his maſter,
D and ſo brought him to perditiō. And this courſe
Satan holds to this preſent day in the boſome
of the Church of God; he labours by might
and maine to hold the profeſſors of religion in
ſome one ſinne or other: and therefore we muſt
alwaies pray as here wee are taught, that this
naturall concupiſcence may bee daiely mortified
and made weake, ſo as it budde not
forth in any branch of ſinne raigning in vs.

*II. Policie*. When Satan cannot procure
ſome groſſe corruption to raigne in the child of
God, then hee labours to get him to commit
ſome offence and ſinne, whereby the name of
God may bee diſhonoured, his profeſſion diſgraced,
his conſcience wounded, and Gods
children offended. Thus hee dealt with *Dauid*

in his ſinnes of adulterie and murther, 2. Sam. 11.and ch.12.9. and with *Peter* in the deniall of his maſter, Matth.26.74. We therefore muſt pray according to this petition, that we may [a] *be ſanctified throughout, and that our whole ſpirit, and ſoule, and bodie, may be kept blameles vnto the comming of our Lord Ieſus Chriſt*: and that [b] *our hearts may be eſtabliſhed in euery good word and worke*: God deliuering vs from euery euill worke, and preſeruing vs vnto his heauenly kingdome, 2.Tim.4.18.

[a] 1.The.5.23

[b] 2.The.2.17

*III. Policie.* When the child of God is fallen into any ſinne, then the deuill labours to caſt him aſleepe therein, that he might *lie in it without remorſe*, and ſo neuer repent of it: thus he dealt with *Dauid*, who lay in his ſinne of adulterie and murther without repentance, one whole yeare almoſt: and thus he hath dealt with the nation of the Iewes, blinding their eyes, & hardening their hearts, from the knowledge of the Meſſias, whome they crucified, euen vnto this day: and thus he dealeth with many Chriſtians in the Church of God. In regard whereof, we muſt pray in temptation as *Dauid* did, *that he would not forſake vs ouerlong*, Pſal.119.8. but though in iuſtice he may leaue vs to our ſelues for a time, yet he would pleaſe to renue his mercies towards vs, and repaire vs by his grace.

*IV. Policie.* When the Lord vouchſafeth to men the meanes of ſaluation, as the word and Sacraments, and chaſtiſements for ſinne, then Satan labours to make the ſame void and of none effect, that ſo they may not onely miſſe of ſaluation, but be condemned more deepely for the neglect and contempt of the meanes vouchſafed vnto them: this *Paul* knew well, and therefore he ſent *Timothie to the Theſſalonians* to know their faith, leaſt the tempter had tempted them, and ſo their labour vpon them had beene in vaine, 1. Theſſ.3.5. For this cauſe he is called that *euill one, who ſteales away the ſeede of the word from out their hearts*, Matt.13.19. and *that enuious man who ſoweth tares among the ſeede*, v. 28. Here therefore we muſt pray againſt this practiſe of Satan, that as the Lord vouchſafeth the meanes of grace vnto vs, ſo he would giue his bleſſing withall, that they may be profitable vnto vs; for without this, the means will turne to our deeper iudgement.

*V. Policie.* When he cannot worke his will in their ſoules inwardly, as he deſires, then he aſſaies to doe them miſchiefe by ſome outward ſatanicall operations; as poſſeſſion, witchcraft, or ſtriking their bodies with ſtrange diſeaſes, or abuſing their dwelling places with fearefull noiſes and apparitions: thus he plagued [c] *Iob* in his goods, and in his bodie, when he could not preuaile againſt his ſoule: & when he could not preuaile againſt Chriſt by temptation, then he vexed him by *tranſportation*, Matth. 4.5. 8. and thus he *bound a daughter of Abraham eighteene yeare*, Luk.13.16. Here therefore we pray for the comfort of Gods prouidence, and A for the preſence and aſſiſtance of the good angels, that we may be preſerued, though not from temptations inward in minde, yet from ſuch bodily and outward abuſes and iniuries, as the deuill would inflict vpon vs: for herein he is curbed and reſtrained ordinarily, in reſpect of that malice and crueltie which hee beares to the children of God: whereupon (I take it) the child of God may lawfully pray againſt all outward croſſes and afflictions, ſo farre forth as they are euill, and proceede from that euill one, the deuill: for this is Gods promiſe to the godly perſon, Pſal. 91. 10. *There ſhall none euill come vnto thee, neither ſhall any plague come neere thy Tabernacle*; that is, ſo B farre forth as it is euill: for otherwaies it is moſt true, that *many are the troubles of the righteous*, becauſe it is many times good for them to be afflicted, Pſal.119.71.

[c] Iob.1.& 2.

How far wee may pray againſt croſſes

Pſal. 34.19.

*VI. Policie.* Laſtly, Satan labours to bring Gods children to ſome fearefull and miſerable ende; not ſo much for the bodily death, as in regard of the inward horror and terror of conſcience: for though he ſeldome ſpares any man, yet he reſerues the extremitie of his power and malice to a mans laſt gaſpe. Indeede he is many times reſtrained, ſo as many a child of God can ſay at his ende, in deſpite of Satan, [d] *Lord, now letteſt thou thy ſeruant depart in peace*: but C where he is not reſtrained, there he labours to bring men either to preſumption, or deſpaire. Here therefore we are taught to pray to God for a good and comfortable death in the Lord, and that we may be ſo preſerued therein, and inabled by grace, that our ende may neither be euill to our ſelues, nor in appearance; but that we may haue both time and grace to prepare our ſelues, ſo as though our death be neuer ſo ſudden, yet we be not vnprepared: for though ſudden death be very vncomfortable, yet is it neuer dangerous to him that is readie for the Lord: but the vnprepared death is the plague of plagues, for after it there is no time nor meanes allowed vnto man to alter the ſtate of his ſoule, Eccleſ.9.10.

[d] Luk.2.29

Pray for a comfortable death.

*Vſes.* 1. That which we here pray for, we D muſt endeauour to practiſe; and therefore our ſpeciall care muſt be to reſiſt the deuill, and to keepe our ſelues from the aſſaults of Satan vnto ſinne, whether they come from our owne corruption, or from this euill world: 1. Ioh.5.18. *He that is borne of God ſinneth not, but keepeth himſelfe that the wicked one toucheth him not*. This we ſee may be done, and it is a notable ſigne of our adoption and regeneration: now the way to doe it is ſet downe by the Apoſtle *Paul*, 1.Tim. 1. 18,19. *Fight the good fight*: which he expounds in the wordes following, which preſcribe two duties; *hauing faith, and a good conſcience*. To haue faith, is to hold and maintaine true religion in life and death, renouncing all hereſie whatſoeuer, whether of Iewes, Turkes, Papiſts, or any other: which, whoſoeuer would doe, muſt not

Reſiſt the deuill.

The way how to reſiſt Satan.

How to keepe the faith.

content himſelfe with a ſhewe of godlineſſe in profeſſion, but muſt get the power of religion faſt rooted in his heart, which hee muſt expreſſe in his conuerſation. And for this ende theſe rules muſt bee remembred: 1 Firſt, we muſt haue in our hearts ſincere loue to God in Chriſt, and to his Church, and true religion: Chriſt muſt haue the chiefe place in our hearts, and our loue to God in him muſt be ſo ſtrong, that it muſt ouerwhelme all other affections, ſo as we may truely ſay with *Paul*, *I count all things loſſe, and doe iudge them to be dongue, that I might win Chriſt*: and this muſt bee the order of our loue; we muſt loue God and Chriſt for themſelues, and the Church of God, and true religion, for Gods ſake. 2 Secondly, wee muſt not onely know and beleeue that Chriſt died for our ſinnes, and roſe againe for our iuſtification; but we muſt labour to feele the power and efficacie of his death, killing ſinne in vs, and the vertue of his reſurrection, raiſing vs vp to newnes of life: he that hath onely a ſhew of religion, may make profeſſion of faith in Chriſts death and reſurrection; but herein ſtands the power, when we be made conformable vnto his death, in regard of the death of ſinne, and know the vertue of his reſurrection, by our holy endeauour in new obedience, and doe frame our ſelues to his example in all ſuch things wherein he left himſelfe a patterne vnto vs. 3 Thirdly, we muſt not content our ſelues to knowe and profeſſe that God is mercifull, but withall we muſt take obſeruation of his louing fauour towards vs particularly, adding one obſeruation to another, that ſo our hearts may be rooted and grounded in the loue of God. A man may make profeſſion of Gods grace and mercie, from a meere generall conceit and apprehenſion of it in his braine; but herein ſtands the power & pith of true religion, when a man by obſeruation and experience in himſelfe, knowes the loue of God in Chriſt towards him. And thus is faith and true religion held and maintained.

Phil 3.8.

*To haue a good conſcience* (which is the ſecond dutie in this Chriſtian fight) is to preſerue and keepe our conſcience ſo, as it may excuſe vs, and not accuſe vs vnto God, in reſpect of liuing in any ſinne, howſoeuer there may bee infirmities in vs: to this ende we muſt obſerue theſe rules.

How to keep a good conſcience.

Firſt, we muſt haue a double calling: the generall calling of a Chriſtian, wherein we muſt ſerue God; and a particular calling, according to our place and gifts, wherein we muſt exerciſe our ſelues for the good of men. Theſe two muſt not be ſeuered ſo as either be wanting: but he that would keepe a good conſcience, muſt practiſe his generall calling in doing the duties of his particular calling: it is an eaſie thing to profeſſe Chriſtianitie in the Church, and many a man doth ſo, that keepes no good conſcience in his priuate calling at home: but this is the euidence of a good conſcience, when a man ſhews himſelfe a Chriſtian in his calling at home, and conuerſation among his brethren.

Idlenes Satans pillow.

Secondly, we muſt alwaies be exerciſed in doing ſome good dutie, either of our generall or particular calling, or in ſome commendable furtherance thereunto: for idleneſſe is the deuills pillow, whereon men either plot or deuiſe ſome euill, or are lulled aſleepe in ſecuritie: but diligence in our calling is our way, wherein we haue promiſe of protection by Gods Angels from the deuil, Pſal. 91. 11. but if we be out of our calling, we lie open to the hurt of the enemie: when *Peter* without warrant from his calling generall or particular would needes goe warme himſelfe in Caiphas hall, what fell out? vpon a ſmall aſſault by a ſilly maide, hee denied Chriſt in moſt fearefull manner, Ioh. 18. 25. 26.

Thirdly, in euery eſtate of life we muſt labour to ſee a ſpeciall prouidence of God, and therein to reſt contented be it better or be it worſe. It is an eaſie thing to ſee & acknowledge Gods mercie in health, peace, and plentie, and to reſt contented therewith: but if we would haue peace towards God in our owne hearts, we muſt labour to quiet our ſelues with his diſpoſing hand in the day of trouble, ſickneſſe, or any other diſtreſſe of life or death.

Fourthly, whatſoeuer we would doe when we die, that we muſt now begin, and continue doing it euery day while we liue; to wit, repent of our daiely ſinnes and leaue them, deſire earneſtly to be reconciled to God in Chriſt, and ſteadfaſtly to beleeue all his gracious promiſes: he that hath theſe graces ſhall die in peace; and therfore if we would liue in peace of cõſcience, we muſt labour for them euery day.

Howe wee muſt keepe companie.

Fiftly, in all ſocieties and conuerſings with men, we muſt be carefull either to doe good vnto them, or to receiue good from them: for where neither of theſe is, there Satan ſhewes his preſence, and therefore we muſt ſhunne ſuch company as giue themſelues to plot or practiſe ſome iniquitie: for euill conuerſings corrupt good manners.

Sixtly, we muſt lead our liues not after our owne fancie, but according to the rule of Gods word: wee muſt liue by faith and not by ſight: when we ſee no ſignes of Gods fauour, but rather of his anger and indignation, yet then muſt we truſt in him, and relie vpon his mercie: this is againſt reaſon, yet a worke *of faith, which is the euidence of things which are not ſeene*, Heb. 11. 1.

2. *Vſe*. If we pray God to deliuer vs from euill, then we muſt beware of all ſatanicall practiſes, as meanes of helpe in any diſtreſſe, this is groſſe hypocriſie, to pray againſt the euills of Satan, and to giue our ſelues to the practiſe of them: herein many offend; for the Papiſts ſay this praier, but yet their religion in many things is a groſſe practiſe of magicke & ſorcerie: for firſt, the conſecration of their hoſt in the

Charmes & Amulets, diabolicall.

maſſe is plaine coniuration: and ſo are their excorciſmes in hallowing ſalt, bread, and water, their caſting out of deuills by certaine words, by the ſigne of the croſſe, the application of reliques, and ſuch like: nay come to our ſelues, what is more common among vs then to vſe charmes and Amuletts, to ſeeke to witches and ſorcerers when any ſtrange affliction doth befall vs? And the ſetting of a figure though it be not groſſe magicke, yet therein is a cloſe and priuie worke of the deuill, his hand is deepe therein: and the Church in former times hath condemned it for witchcraft: for charmes, characters, and amulets, be but the deuills watch-word and ſacraments to ſet him a working: what though the words vſed be good, yet therin is Satans deeper policie, who *turnes himſelfe into an Angel of light*, vnder faire ſhewes working the greater miſchiefe. But what horrible impiety is this; that when God giues vs occaſion to come vnto him, we leaue him and runne for helpe to his profeſſed enemies.

2.Cor.11.14.

Places haunted by euill ſpirits muſt be ſhunned.

3.*Vſe*. This branch of the petition ſerueth to direct vs what to doe in this caſe: ſay that a dwelling houſe or ſome other place is by Gods permiſſion, haunted and abuſed by ſome euill ſpirit, whether may a man lawfully frequent or abide in ſuch a place? *Anſw*. By this petition its plaine he may not; for here we pray to be deliuered from euill, and therefore we may not voluntarily thruſt our ſelues into ſuch a place as is hanted by the deuil: would we come within the compaſſe of the lyons paw, or within the chaine of a mad dog, or a hunger-bitten beare? why then ſhould we raſhly thruſt our ſelues into the danger of the deuill, who like a roaring lyon ſeeks continually whom he may deuoure. Many ignorant people are ſo bold-hardie, that they will raile vpon, and defie the deuill, and command him to be gone. But without a calling thereunto we may not ſo doe. Indeede, if by Gods prouidence wee be called to liue in ſuch places neceſſarily, then this we may doe, we muſt not reaſon with the deuill, but betake our ſelues to God by humble and earneſt praier, and complaine of Sataus vexation, making God our ſhelter and defence both for ſoule and bodie: els if we preſume to meddle with him without a calling from God, we may iuſtly be ſoyled and abuſed by him (as the *ſonnes of Sceva were*) becauſe we haue no promiſe from the Lord to be protected from him.

Act.19.14.16

## *For thine is the kingdome, and the power, and the glorie, for euer: Amen.*

Theſe words containe the reaſon of the former ſixe petitions: touching which we muſt obſerue two things in generall: firſt, that they are not a reaſon to mooue God whoſe will is vnchangable; but to perſwade the child of God that praieth thus, that God will graunt his requeſts. Secondly, that this reaſon is not peculiar to the laſt petition, but generally belonging to them all: as, *halowed be thy name, becauſe thine is the kingdome, power, and glorie*, and *ſo for the reſt*.

What Gods kingdome imports.

*The meaning. Kingdome*] This here imports three things: Firſt, that he is all-ſufficient of himſelfe to doe all things whatſoeuer, needing no helpe nor inſtrument beſide his ſoueraigne will: Gen.17.1. *I am God all-ſufficient*. Secondly, that he hath a ſoueraigne right and title to all things in heauen and earth, as a King hath to thoſe which belong to his territories and iuriſdiction. Thirdly, that he hath ſoueraigne rule and authoritie ouer all things in heauen and earth, gouerning them as he pleaſeth and bringing them into an abſolute ſubiection.

Gods kingdome twofold.

Further, the kingdome of God is two-fold: *The kingdome of his prouidence*, whereby he rules and gouernes all things in heauen and earth, euen the deuill and all his angels and inſtruments: and *the kingdome of grace*, whereby he gouernes his Church by his word and ſpirit: and both theſe are here to be vnderſtood. *Thine*] The kingdome is here called Gods, for two cauſes. Firſt, to ſhew that God hath his kingdome of himſelfe and from himſelfe alone: thus the kingdome of grace and of prouidence are both his. Secondly, to diſtinguiſh God from earthly kings, for though they haue a kingdome, power, and glorie, as *Daniel* tells Nebuchadnezzer; yet they haue all theſe from God, not of themſelues; but God hath them of himſelfe, and not from any other.

Proofes of Gods ſoueraigne kingdome.

Now becauſe our nature is blinde in the things of God, I will here propound ſome reaſons to prooue that God hath ſuch a ſoueraigne kingdome, as alſo to ſhew the excellencie of it.

1 First, this appeares by that excellẽt order which God hath ſet in all his works by their creation: for how fitly doe times and ſeaſons, as ſpring time and ſummer, autumne and winter ſucceed one another? how ſweetely doe the heauenly creatures, the ſunne, moone, and ſtarres, ſerue for the creatures here below, as hearbs and plants, how doe theſe ſerue for beaſts and foules? and all of them for the vſe of man? as this prooues againſt the Athieſt that there is a God, ſo it ſhewes the ſoueraigntie and moſt wiſe regiment of his kingdome. When a man ſees a great armie in good array, and euery one keeping his place and ſtanding conſtantly, hee will preſently commend the wiſdome and authoritie of the leader: why then ſhould we not acknowledge the power and ſoueraignty of the almightie, in that conſtant ſtation of the creatures in that ſweete order which they obſerue from the creation?

2 Secondly, the terror and accuſation of a guiltie conſcience doth argue euidently the abſolute ſoueraigntie of Gods kingdome: for when a man hath committed ſome grieuous ſinne, either againſt the law of nature or the written word of God, though it be ſo ſecretly that no

man know of it, yet will his conſcience accuſe and fright him; which he would not doe, vnles he were to anſwer for that fact to God the ſoueraigne Lord of all.

3 Thirdly, men of death, that is, ſuch as by ſome notorious crime deſerue death, though through the ignorance or negligence of Magiſtrats they be let to eſcape, yet ordinarily they are ouertaken with ſome fearefull iudgement, and one way or other meete with their deſert: which is a ſpeciall worke of Gods ſoueraigne prouidence.

4 Fourthly, the Goſpel preached is as contrarie to mans corrupt nature, as fire is to water; and yet hath it in all ages wonne men vnto it, to profeſſe it, and to loue it ſo, as they haue beene content for the Goſpels ſake, to forſake houſe and lands, wife, and children, yea and life it ſelfe. This no word of man could euer doe, and therefore it argues plainly that ſome ſupernaturall power worketh with it, which drawes the heart of man vnto it.

Here ſome may ſay, that the deuill hath a kingdome contrarie to Gods kingdome wherin he raigneth; and therefore Gods kingdom is not abſolute. *Anſ.* If we regard the malice of Satan, or the practiſe of the wicked, it may ſeeme Gods kingdome ſhould not be abſolute, becauſe they continually rebell againſt his reuealed will: but conſider the power of God, which ouerruleth Satan and all his inſtruments, diſpoſing moſt wiſely of all their workes, to his owne glorie, the good of his Church, and their owne ruine, and then we ſhall plainly ſee that God ruleth ouer all; for howſoeuer the deuill and his angels, and all other his inſtruments oppoſe themſelues vnto the word of God, which is the law of his kingdome of grace, yet God willingly permits all ſuch workes, and reſtraines them all at his pleaſure; ſo as that which comes to paſſe againſt Gods reuealed will, is not contrarie to his abſolute will.

Gods power

*Thine is the power*] By *power* is meant an abilitie in God whereby he can doe whatſoeuer he will, and more then he will doe: for the better conceiuing of it, note theſe two things. Firſt, that God is not onely powerfull, but euen power it ſelfe in regard of his nature as he is goodneſſe and wiſedome, &c. Men and Angels are called powerfull, as receiuing power from God; but God onely is power it ſelfe, becauſe his nature is infinite in power, as in all other properties. Secondly, that power and will in God are one and the ſame: for our better conceiuing of them, they may be diſtinguiſhed, but in themſelues they differ not, for Gods willing of a thing is the effecting and doing of it. It is not ſo in vs, for we will many things which we cannot doe: but whatſoeuer God willeth that he doth, and that which he cannot doe, he cannot will. The Scripture ſaith, *God cannot lie, nor denie himſelfe, nor die, &c.* now as he cannot doe theſe things, ſo neither can he will them: for they are no workes of power, but A of weakeneſſe and frailtie, and therefore is God omnipotent becauſe he can neither doe nor will the ſame. *Thine is, &c.*] Here alſo we ſay Gods power is his owne, that is, of himſelfe alone, not receiued from any other, as is alſo ſaid of kingdome, and glorie, to diſtinguiſh the true God from al creatures who haue not power, and kingdome, and glorie of themſelues, but from God, whereas al theſe are of himſelf alone.

Gods glorie

*And the glorie*] By Glorie is meant excellencie and maieſtie: and this propertie rightly ariſeth from the two former; for ſeeing he hath an abſolute ſoueraigntie ouer all things, and power anſwerable to diſpoſe and gouerne them at his pleaſure; therefore of right all glorie, and B maieſtie, and excellencie belongs vnto him: yea, the glorie of all creatures is from him: ſo that ſinnefull man muſt ſay with Daniel, *Vnto vs belongs ſhame and confuſion,* Dan. 9. 7. *but vnto God be honour, and glorie, and power, and dominion for euermore.*

A ground of truſt in God.

*The vſe.* I. This reaſon thus conceiued and vnderſtood, containes a notable ground of truſt and confidence in God, and of praier to God in all diſtreſſe of life and death: for we haue a father whoſe is *kingdome, power,* and *glorie:* now his *power* aſſures vs that he is able to helpe vs: and is he *our King,* and we his ſubiects? then he is willing to helpe vs. Is *glorie* his? why, what can make more for his glory then to ſhew mercie to his people, in hearing their praiers, and helping them in diſtreſſe? Pſal. 50. 15. *I will heare thee and thou ſhalt glorifie my name.*

C II. Theſe words are a notable forme of giuing thanks and praiſe to God: for when the heauenly creatures are ſaid to giue thanks to God, they doe it to this effect: Reu. 4. 9. 11. *Thou art worthie, O Lord, to receiue honour, and glorie, and power.* Againe, Phil. 4. 6. *Be diſtruſtfull in nothing, but in all things let your requeſts be made knowne to God with giuing of thankes;* where we ſee praier and thankſgiuing muſt goe together. Now this beeing a perfect forme of praier, muſt needes comprehend thankſgiuing with petitions; as therefore in the ſixe petitions Chriſt taught vs to aske all needefull things of God; ſo in this reaſon hee teacheth vs how to giue thanks: for theſe three, *kingdome, power,* and *glorie,* doe generally com- D prehend all matter of praiſe and thankſgiuing vnto God: yea, it is a ſumme of all the Pſalmes of praiſe: and therefore when Dauid bleſſed God, it was to this effect, 1. Chron. 29. 11, 12. *Thine O Lord is greatneſſe, and power, and glorie, and victorie, and praiſe: for all that is in heauen and earth is thine: thine is the kingdome, O Lord, and thou excelleſt as head ouer all: both riches and honour come from thee, and thou raigneſt ouer all: and in thine hand is power, and ſtrength, &c.*

We muſt be frequent in praiſing god.

This point well obſerued, directeth vs in two Chriſtian duties: firſt, that we muſt be earneſt and frequent in giuing prayſe & thanks to God; for the firſt thing we aske, is grace

How to praiſe God.

to glorifie Gods name, and the laſt thing wee here doe, is to aſcribe glorie to God indeede. Secondly, here we ſee in what maner we muſt giue thankes to God, namely, in euery bleſſing we muſt aſcribe *kingdome*, and *power, and glorie* vnto God: as in the vſe of meate and drinke, firſt, therein labour to ſee, and accordingly to aſcribe the kingdome to God; that is, acknowledge Gods ſoueraigntie in that creature; that the right and intereſt thereto belongs to God, and that thou haſt it from him and not of thy ſelfe. Secondly, ſee and acknowledge the power and prouidence of God in that creature: his prouidence, in that thou haſt it; and his power, in that it ſerues for thy good, and comfort in thy nouriſhment and refreſhing. Thirdly, when thou art comforted therewith, giue honour and glorie to God, ſo thou ſhalt be truly thankfull. And thus muſt we be thankefull to God for his word, and all other bleſſings that we enioy. Yea, this direction muſt we obſerue for our behauiour in affliction: we muſt labour to ſee and acknowledge Gods ſoueraigntie and power ouer vs as we are his creatures, and that hee hath right to diſpoſe of vs at his pleaſure, and therefore we muſt humble our ſelues vnder his hand, deſiring grace ſo to behaue our ſelues therein, that we may glorifie his name. And thus ſhall we honour God euen in affliction.

How to obtaine our requeſts in praier.

III. Here we ſee a way whereby we may obtaine the things we aske of God: namely, we muſt confeſſe our owne vnworthineſſe, taking ſhame and confuſion to our ſelues, and giue all praiſe and honour and glorie to God. Thus did Iacob, Gen. 32. 10. *I am not worthie of the leaſt of all thy mercies, and of all the truth which thou haſt ſhewed vnto thy ſeruant*: ſo, Dan. 9. 7. *To thee, O Lord, belongeth righteouſnes, but vnto vs open ſhame.* And thus comming in humilitie of heart, renouncing our ſelues and all that we can doe, and endeauouring to giue all glorie to God, we ſhall finde mercie with the Lord for the obtaining of all our requeſts.

IV. Is kingdome, power, and glorie Gods? then is he to be feared aboue all creatures: for howſoeuer Satan and earthly Monarchs haue dominion and power, yet it is not of themſelues, but from God: they can doe nothing but by power and permiſſion from God; but God of himſelfe can puniſh and deſtroy.

Laſtly, hereby we muſt be mooued to loue God and to yeild obedience vnto him in all good duties: for to ſuch will he ſhew his soueraigntie and power for all good things, that ſo they may giue the glorie of all to God that giues them.

Amen, what it ſignifies here.

*Amen.*] We haue heard the preface, and the petitions of this praier: now we come to the third part of it, which is the Concluſion, in this word, *Amen*: which is as much as *verely, truly*. It is commonly taken to be a word of wiſhing in this place, importing as much as, So be it, I wiſh it be ſo, or ſuch like. But we muſt know, that it hath here a further vſe, to wit, not onely to expreſſe our deſire of the things we aske, but alſo to teſtifie our faith in aſſurance of receiuing them according to our deſire: for ſo it is vſually taken in the new Teſtament, where it is vſed to affirme or aſſeuere a thing with vehemencie and certentie. Againe, our Sauiour Chriſt giuing both direction and incouragement to praier, ſaith thus, *Whatſoeuer you deſire when ye pray, beleeue that ye ſhall haue it, and it ſhall be done vnto you*, Mark. 11. 24. where he ſhewes two principall things required in praier; the firſt, an earneſt deſire of the grace and bleſſing we aske: the ſecond, is faith whereby we beleeue that God wil graunt vs the things we aske. Now our deſires were ſufficiently expreſſed in the ſixe petitions: and therefore, this beeing a perfect platforme of praier, here vndoubtedly is propounded the teſtification of our faith, to this effect: *As we haue craued theſe things at thy hands, O Lord, ſo doe we beleeue that in thy good time thou wilt for Chriſts ſake, graunt the ſame vnto vs.* So that it is not here to be taken, as it is commonly, onely for a bare aſſent of the people anſwering the Miniſter in the congregation; but for a part of the praier both to Miniſter and people that pray in faith, whether publikely or priuately: and that ſo much more excellent then the former, by how much our faith excelleth our deſire: yea, it is the ſeale of our hearts, which we muſt ſet to euery petition, for to ratifie and confirme the ſame vnto our ſelues; as when we ſay, *Halowed be thy name*, our hearts muſt ſay, *Amen*: that is, as I deſire grace to glorifie thy name, ſo I beleeue Lord, thou wilt enable me thereunto: and ſo for the reſt.

Pardon of ſinne muſt be beleeued particularly.

Concil. Trid. ſeſſ. 6. cap. 9. & can. 14.

*The vſe.* I. From the vnion of this word with the petitions, we learne, that euery child of God muſt beleeue particularly and certenly the pardon of his owne ſinnes, and endeauour by grace to attaine thereunto, if as yet he cannot be perſwaded of it. This the Papiſts denie, teaching that a man muſt onely beleeue in generall, that remiſſion of ſinnes belongs to Gods Church, and hope well for himſelfe; and they make it preſumption for a man to arrogate particular certenty vnto himſelfe. But it is no preſumption, becauſe we muſt beleeue to receiue from God that we aske according to his will: now God bids vs aske forgiuenes of our particular ſinnes, and therefore we muſt beleeue it, and ſo by faith may be aſſured of it: as for their generall faith, it differeth not from the faith of deuills, for they beleeue there is remiſſion of ſinnes in Gods Church. And to ſay we hope wel when we are not aſſured by faith, is to bewray both ignorance and negligence in the matter of our ſaluation: for faith is the ground of things hoped for, and therefore their hope without faith muſt needes be a blind preſumption. And here further we may note, that by their opinion they aboliſh a great part of the Goſpel; for with the gracious promiſes

promiſes of mercie in Chriſt made therein, the Goſpel commandeth euery penitent perſon that beleeueth, to applie the ſame promiſes particularly to himſelfe; and this part of it they cut off, and ſo depriue the child of God of all true comfort.

Prayer in a knowne tongue.

II. This teſtification of our faith ioyned to our requeſts, ſhewes that all praier ought to be made in a knowne tongue, for elſe the aſſent and affiance of the heart cannot be giuen together. *Ob.* The word here vſed is an Hebrew word, which was vnknowne to the Greeke Churches, now if one word of maine vſe in praier, may be in an vnknowne tongue, why may not many, and ſo a whole praier. *Anſ.* Though this word *Amen* be hebrew, yet by vſe it became as familiar and well knowne in the Greek Church, and ſo in other Churches, as any word of their owne dialect; as many Latine words (as *niſi prius*, and other tearmes of law) by common vſe, become familiar and well knowne in our Engliſh tongue.

### *The vſe of the Lords prayer.*

Howe to make the L. praier a pattern in praying.

The principall vſe of prayer is, to be a patterne and direction whereby the Church of God, and euery member of it, may frame their praiers to God on any occaſion. And becauſe many through ignorance faile in this point, therefore I will ſtand ſomewhat to ſhewe, how the Lords praier muſt be made a patterne to our prayers. For this ende we muſt applie the ſeuerall petitions of this praier, both to the ſpeciall times of praier, as *morning* and *euening*; and alſo to the ſpeciall occaſions whereupon we pray: which may be reduced to ſome of theſe three, to wit: 1. *ſome waightie buſineſſe* we haue in hand: 2. *ſome affliction* we are in, or in danger of: 3. or in regard of *death*.

For morning praier.

Now to applie the petitions to each of theſe ſeuerally. *I. In the morning.* A fit praier for that time, before we ſet vpon the duties of our calling, may thus be framed from theſe petitions: 1. we muſt deſire the Lord to giue vs grace to ſeeke the aduancement of his glorie that day following, in the duties of our calling and in euery thing we take in hand. 2. that he would rule in our hearts by his grace, and guide vs by his word that whole day: 3. enable vs to doe his will that day and not our owne, euen with readines and delight: 4. ſtrengthen vs to depend vpon his prouidence that day for all things needefull for this life: 5. that he would humble vs in our ſelues for our ſinnes, and giue vs repentance for them and pardon in Chriſt Ieſus, that ſo no iudgement light vpon vs for them, and that our hearts may be enclined to loue and mercie towards our brethren as we deſire mercie with God for our owne ſoules. 6. That God would ſtrengthen vs againſt temptation, that neither the world, the fleſh, nor the deuill preuaile againſt vs. And of all theſe we muſt gather aſſurance, becauſe all ſoueraigntie, and power, & glorie, belongs to God.

Euening praier.

*II. At euening* alſo, we may fitly applie A theſe petitions for the comfortable commending of our ſelues to God that night: 1. intreating God to bleſſe our reſt vnto vs, that thereby we may be fitter to glorifie God. 2. That we may reſt and ſleepe ſafely as his true ſubiects, vnder his gracious regiment. 3. That we may doe his will as well in reſt as in labour, in the night and ſecretly, as in the day and ſight of men. 4. That he would bleſſe our reſt and ſleepe, that it may comfortably ſerue for the preſeruation of our liues. 5. That he would forgiue the ſinnes of the day paſt, that ſo no curſe, terrour, nor feare meete with vs for them the night following. 6. That he would keepe vs in our reſt from all ſinnefull luſts, from all wicked B motions and ſuggeſtions either waking or ſleeping.

How to pray in waightie affaires.

*III. When we enterpriſe any waightie matter or buſineſſe of our callings*, we may fitly applie theſe petitions in praier to God for abilitie and good ſucceſſe therein: for whatſoeuer we take in hand, we muſt doe it in the name of the Lord: 1. we muſt pray that in this whole buſineſſe our hearts may be ſet ſincerely to ſeeke the aduancement of Gods glorie. 2. That the Lord would vouchſafe to guide and gouerne vs in doing the worke whatſoeuer it be. 3. That in doing of it, we may make conſcience to doe the will of God and to obey him, from the beginning to the ende of it. 4. That we may by faith relie vpon Gods prouidence, for the iſſue and effect of our whole endeauour. 5. That none of our ſinnes may bring a curſe C vpon vs in the woke. 6. That neither Satan nor any other enemie of our ſoules, may hinder vs by temptation, but that God would deliuer vs from them all.

How to pray in affliction.

*IV. When any affliction lies vpon vs or ours*, we may hence frame holy requeſts to God: Intreating, 1. that we may honour God by patience and obedience in that affliction, and not diſhonour him. 2. That God would ſhew in vs the power of his gratious regiment in that affliction, and not ſuffer Satan or our owne corruption to raigne in vs. 3. That we may obey God therein, as well as in any other eſtate of peace or eaſe. 4. That we may ſee his prouidence therein and be patient, relying alſo vpon D the ſame hand of God for our deliuerance. 5. That our ſinnes may not turne it into a curſe, but that we hauing the pardon of our ſinnes, may make good vſe thereof, for our humiliation and reformation. 6. That we may not in that our weakneſſe be aſſaulted of Satan aboue our ſtrength, but that God would deliuer vs from all temptations.

In the houre of death.

*V. In the houre of death* we may moſt comfortably commend our ſelues to God following theſe petitions: praying, firſt, that we may glorifie God in ſicknes and death, as well as in life and health. 2. That God would now ſhew the comfortable work & regiment of his word and ſpirit in our hearts, euen aboue all that we haue felt in the time of our health. 3. That we

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may as readily and cheerefully obey God dying as liuing. 4. That God would giue his bleſſing vpon all meanes we ſhall vſe for our comfort or recouerie, making vs contented with his prouidence euen in death it ſelfe. 5. That we may be truly humbled for our ſinnes, and hauing comfortable aſſurance of mercy and pardon, may with ioy render vp our ſoules into the hands of God in the moment of death. 6. That ſeeing Satan is moſt buſie and malitious in our greateſt weakeneſſe, it would pleaſe the Lord to magnifie his mercie in ſtrengthening our ſoules againſt all the aſſaults of ſinne and Satan. Thus we ſee how in all eſtates of life and death, we may haue ſweete and comfortable recourſe to God following theſe petitions: we muſt therefore labour to know and vnderſtand this heauenly praier, that ſo we may vſe it on all occaſions to the glorie of our God, and the comfort of our ſoules: we cannot giue more euident teſtimonie of the grace of Adoption, then by the ſincere exerciſe of the gift of prayer, when we can come with boldneſſe into the preſence of our heauenly father: and therefore we muſt giue our ſelues to the ſerious and often imitation of this heauenly patterne, and not content our ſelues to ſay ouer the words, but from a feeling heart powre out our ſoules before God, according to the meaning of this praier in all eſtates.

A patterne of a godly life.

2. *Vſe.* Theſe petitions may ſerue for a notable direction according to which we may frame our whole liues: for what we aske of God in prayer, that muſt we endeauour to practiſe in our liues: and therefore according to our requeſts in theſe petitions muſt we ſpend our time in a godly endeauour after theſe ſixe things: 1. Our cheiſe care and endeauour muſt be euery day to bring ſome glorie to God. 2. We muſt euery day yeeld vp our ſelues in ſoules and bodies vnto God, ſubmitting our ſelues in all things vnto his godly regiment. 3. We muſt endeauour to doe his will in all things, euery day; making conſcience of all ſinne whereby we rebell againſt him. 4. We muſt applie our ſelues faithfully to our callings, yet ſo as we ſtil depend vpon Gods prouidence for a bleſſing in euery thing we take in hand. 5. We muſt humble our ſelues euery day before God in regard of our daily offences, ſtill confeſſing our ſinnes and crauing pardon for them at the hands of God. 6. We muſt daily flie to God for helpe and ſuccour in our ſpirituall combate with ſinne and Satan, ſtriuing manfully againſt our owne corrupt nature, againſt the world and the deuill.

Notes of Adoption out of the Lords praier.

3. *Vſe.* This prayer of Chriſt, miniſters moſt heauenly comfort to euery child of God, by certifying him of his Adoption: for out of euery petition he may gather a ſpeciall note thereof. As, 1. an earneſt and heartie deſire in all things to further the glorie of God. 2. A care and readineſſe to reſigne our ſelues in ſubiection to God, to be ruled by his word and ſpirit, in thought, word, and deede. 3. A ſincere endeauour to do his will in all things with cheerfulneſſe, making conſcience of euery thing we know to be euill: this is an infallible note of the child of God. 4. Vpright walking in a mans lawfull calling, and yet ſtill by faith to relie vpon Gods prouidence, beeing well pleaſed with Gods ſending whatſoeuer it is. 5. Euery day to humble a mans ſelfe before God for his offences, ſeeking his fauour in Chriſt vnfainedly, and ſo daily renuing his faith & repentance. 6. A continuall combate betweene the fleſh and the ſpirit, corruption haling and drawing one way, and grace reſiſting the ſame & drawing another way: where this ſtriuing and reſiſtance is in mind and heart, there is the ſpirit, for els all would goe full ſway with corruption. Hereby then make ſearch in thy ſelfe for theſe graces of God, and if thou finde them in thee, comfort thy ſelfe in aſſurance of thine Adoption; and though thou canſt not find them all, yet if there be an vnfained deſire after them, when thou putteſt vp theſe requeſts vnto God, comfort thy ſelfe, for thou art the child of God: for without the ſpirit of prayer, which is the ſpirit of adoption, we cannot *call God father*, nor ſay *halowed be thy name*, from a true heart, vnfainedly deſiring Gods glorie.

Markes of a carnall man.

4. *Vſe.* Out of theſe petitions we may obſerue the plaine markes of a carnall man: as, 1. To neglect the glorie of God, and to ſeeke his owne praiſe and glorie. 2. To follow the ſway of his owne corruptions, ſuffering them to be his guide, and to neglect to yeeld ſubiection and obedience to the word of God. 3. To make no conſcience of ſinne, if it fit his humour, ſo his owne will be ſatisfied, he cares not for the doing of Gods will. 4. Not to reſt on Gods prouidence for the things of this life, but wholly to relie vpon the meanes; if they faile, his heart is downe, and his hope is gone. 5. To goe on in ſinne, without remorſe, or humbling himſelfe vnto God: this impenitence is a plaine marke of a carnall man. 6. To runne headlong into temptation, without feare or feeling, ſo as he findes no occaſion to pray for deliuerance from ſinne: he that hath any of theſe ſixe things raigning in him, is a carnall man; therefore trie thy ſelfe, if thou finde them in thee, turne vnto God by true repentance.

And looke what we haue ſaid of prayer, according to the patterne of the former petitions, may alſo be ſaid of thankſgiuing, after the example of theſe words, *For thine is the kingdome, the power, and the glorie.* We haue ſhewed the vſe of them before, and ſo accordingly in all Gods bleſſings & works of his prouidence, for which we muſt giue thanks; we muſt firſt labour to ſee therein the ſoueraigntie & power of God, & then we muſt aſcribe the ſame to God, with all glorie, and praiſe, and thankſgiuing. And not onely giue aſſent, but with affiance of heart waite for the fruition of euery grace and bleſſing we aske of God, according to his will. *Amen.*

**v. 14.** ***For if ye doe forgiue men their treſpaſſes, your heauenly father will alſo forgiue you.***

**v. 15** ***But if you do not forgiue men their treſpaſſes, no more will your heauenly father forgiue you your treſpaſſes.***

Of forgiuing others.

Theſe two verſes containe a reaſon of the fiſt petition, concerning the forgiueneſſe of our ſinnes; which is propounded with a limitation and condition of our forgiuing them that treſpaſſe againſt vs: the reaſon here is, *becauſe in this behalfe, we ſhall find ſuch meaſure with God, as we mete out vnto our brethren.*

Who muſt forgiue.

For the meaning of the words, three points muſt be diſcuſſed. Firſt, whome this reaſon doth concerne, namely, priuate men for priuate treſpaſſes: it reacheth not to Magiſtrates and publike perſons in their function, who be the *Miniſters* [a] *of God to take vengeance on them that doe euill:* for to ſuch the Lord ſaith, *Thine eye* [b] *ſhall not ſpare the offender:* but according to the qualitie of the offence, muſt he execute iudgement vpon offenders, *for the remoouing of euill.* And ſo muſt parents and maſters deale in their families, and Miniſters in their publike diſpenſation of the word: for els offences would ſo abound, that there could be no liuing for Gods people in the world.

[a] Rom.13.4.

[b] Deut.19.13.19.

*II. Point.* How doe theſe depend one vpon an other, *our forgiuing of men, and Gods forgiuing vs? Anſ.* We muſt not conceiue that our forgiuing men their treſpaſſes, is a cauſe why God forgiues vs: for we are by nature dead in ſinne, and can not doe any good thing of our ſelues, till we be enabled thereunto of God: but our forgiuing is a ſigne that God hath forgiuen vs, beeing indeede a fruit of our reconciliation with God: for it is a ſigne of true repentance, which is a fruit of faith, whereby we apprehend the mercie of God for the pardon of our ſinnes in Chriſt.

How our forgiuenes goeth before Gods.

*III. Point.* How ſhould our forgiuenes, goe before Gods forgiuing vs: for ſo the words ſeeme to import, *If you forgiue--- your heauenly father will forgiue you, &c. Anſ.* The pardon of ſinne which God giues muſt be conſidered two waies: firſt, as it is giuen in heauen; ſecondly, as it is reuealed and aſſured to the conſcience of man: now the pardon of ſinne in heauen alwaies goes before our forgiuing others: but our aſſurance of pardon with God, followes after our forgiuing of men: for a mans A ſinnes may be forgiuen with God, and yet he may long remaine without the aſſurance thereof in his owne conſcience. This we may ſee in *Dauid*, for when Nathan ſaid, [c] *The Lord hath put away thy ſinne*, no doubt it was forgiuen in heauen; but yet his [d] *earneſt prayer* for pardon afterward, ſhewes plainly that he did not vpon Nathans ſpeech receiue the comfortable aſſurance of pardon in his owne conſcience. This then is Chriſts meaning, that if we forgiue men their treſpaſſes, God will aſſure vs in our conſciences that he hath forgiuen vs; otherwiſe, if we will not forgiue, God will denie vs that aſſurance.

[c] 2.Sam.12.13.

[d] Pſal.51.

Priuate wrongs muſt be forgiuen.

Motiues.

The vſe of this point is firſt and chiefly this: B we muſt learne to forgiue and forget all priuate wrongs and iniuries done vnto vs whether great or ſmall, without deſire of reuenge. The reaſons to mooue vs hereunto are theſe. 1 Firſt, it is Gods commandement here expreſſely inioyned, which muſt needes bind the conſcience to obedience. 2 Secondly, if we will not forgiue men, God will not forgiue vs: this Chriſt inforceth by doubling the ſentence: now without Gods forgiuens theres no ſaluation, and therefore we muſt be readie to forgiue, as we tender our owne ſaluation. 3 Thirdly, the frailtie of our nature is ſuch, that we our ſelues are ſubiect to offer wrong to others: this is intimated in this phraſe, *Except ye forgiue men their treſpaſſes;* ſo that euery man is prone to treſpaſſe againſt others: and therfore as we would C be forgiuen when we treſpaſſe, ſo muſt we alſo forgiue men their treſpaſſes.

Rules of forgiuing.

Now for the better performing of our dutie herein, theſe rules muſt be obſerued. *I.* We ſhall perceiue in ſundrie men many wants and frailties, which mens laws puniſh not; as in old men frowardnes; in others haſtines; and in ſome ambition and deſire of praiſe: now theſe and ſuch like we muſt in loue paſſe by, without taking notice thereof. Prov.19.11. *It is the glorie of a man to paſſe by an offence. II. Rule.* If men giue vs ſome light occaſions of offence, as vpbraid vs with our ignorance, vnskilfulnes, baſenes, pouertie, or ſuch like, we muſt lightly paſſe them ouer, preferring the bond of peace before D outward reputation. *III. Rule.* Though a man doe vnto vs that which is indeede flat iniurie, yet if it doe not manifeſtly hinder Gods glorie, or too much preiudice our good eſtate, by hurting our good name, our goods, or life, we muſt cauſe our priuate griefe and hurt to yeeld to publike peace. *IV. Rule.* If men doe vs ſuch great wrongs as manifeſtly hinder Gods glorie, and our good eſtate in life, goods, or name; then we muſt vſe the helpe of the Magiſtrate, and the lawfull defence of lawes prouided for that ende. Alwaies remembring, that in ſeeking to right our ſelues, we lay aſide all malice, hatred, and deſire of reuenge, and with a ſingle heart propound Gods glorie in the reformation of the partie that doth vs wrong.

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Remiſſion & reformation go together.

Secondly, in this reaſon perſwading to forgiuenes, we may ſee that pardon of ſinne before God, and reformation of life go together: for here by this one branch of a reformed life *in brotherly forgiueneſſe*, is vnderſtood all of the ſame kind: but where is no reformation of life, there is no pardon of ſinne before God. Wouldeſt thou therefore be aſſured in thy conſcience of Gods ſpeciall fauour towards thee in Chriſt? then reforme thy life by euery law of God: for this will giue thee aſſurance from God: but if thy life be vnreformed, thy hope of pardon is a meere conceit of thine owne braine: and therefore if thou want reformation, now beginne, and if thou haue begunne, then hold on, and doe it more and more, for thy more full aſſurance.

*v. 16. Moreouer, when ye faſt, looke not ſowre as the hypocrits: for they diſfigure their faces, that they might ſeeme vnto men to faſt. Verily I ſay vnto you that they haue their reward.*

Of Faſting.

Our Sauiour Chriſt, hauing rectified the abuſes in Almes-giuing, and in prayer, doth here come to a third Chriſtian dutie, namely, Faſting: wherein as in the former, firſt he ſeekes to reforme abuſes, and then preſcribes the true manner thereof. But before we come to theſe particularly, I will in generall handle the doctrine of Faſting, for the better vnderſtanding of this text, and exerciſe of this dutie. And firſt we muſt know, that Chriſt here ſpeakes not of a ciuill faſt, appointed by Magiſtrates in their dominions for ciuill reſpects; but of a religious faſt, reſpecting the worſhip of God: which appeares by this, that he ioyneth the doctrine of faſting to the doctrine of prayer, which is a ſpeciall part of Gods holy worſhip.

Of a religious faſt ſixe points.

I What kind of worke faſting is.

Now touching a religious faſt, I will here handle ſixe points. Firſt, *what kinde of worke a faſt is*. The Scripture ſpeakes of two kinde of workes: ſome commanded of God; others left indifferent. *Workes commanded*, be *good works*, and *parts of Gods ſeruice*, becauſe he commandeth them, as praier, thankſgiuing, Almesdeedes, &c. *Workes indifferent*, be in themſelues neither good nor euill, becauſe they be neither commanded of God, nor forbidden; as to eate, drinke, buie, ſell, &c. And to this kind of works, muſt we referre faſting: for it is not ſimply commanded of God, and ſo no part of his worſhip in it ſelfe, more then eating is. And yet conſider faſting in it circumſtances; to wit, as a meanes to further and to teſtifie our humiliation in repentance, and our zeale in prayer, and ſo it is a good worke: for in that vſe, and to that end God commandeth it, and it is a part of his worſhip. If it be ſaide, there is no commandement for it in the new Teſtament: I anſwer, if we conſider it in the forenamed vſe and ende, there is: for the ſame commandement that inioyneth praier, and humiliation, inioyneth faſting; becauſe it is a meanes to further them both: for euery commandement includeth all neceſſarie furtherances to the maine dutie. Againe, we haue in the new Teſtament examples of ordinarie faſting, which are without all exception, in our Sauiour Chriſt and his Apoſtles, with the occaſions thereof ſet downe whereupon they faſted. Now this is a rule in Diuinitie, that *the ordinary examples of the godly approoued in Scripture, beeing againſt no generall precept, haue the force of a generall rule, and are to be followed.*

How faſting is commanded in the new Teſtament.

How examples are a rule.

In performing a religious faſt 3. things.

I

*II. Point. How a religious faſt is to be performed.* In a religious faſt three things are required. *Firſt*, Abſtinence from meate & drinke for one day, at leaſt till the euening: for abſtinence from morning til noone is no faſt. When *Heſter* required the Iewes to faſt for her, ſhee forbids them [a] *to eate, or to drinke, during the faſt.* And when *Dauid* faſted and praied for his child begotten in adulterie, he would [b] *eate nothing till he had ended his humiliation perceiuing that the child was dead.* This is a thing granted by all Proteſtants. And the very names of faſting vſed in the old and new Teſtament, import a totall abſtinence for that time: which muſt be obſerued, to diſcouer the abſurditie of Popiſh faſts, wherein they allow men to drinke oft if they will, and eate alſo, ſo it be not fleſh: but in faſting, abſtinence muſt be vſed from all meate and drinke, ſo farre as health & ſtrength will ſuffer. Secondly, Abſtinence from all delights of nature, whereby the outward man may be cheered and refreſhed, *as muſicke, ſweet ſmells, ſoft apparell, recreations*, and ſuch like. This Daniel obſerued for three weekes of daies; *I ate* (ſaith [c] he) *no pleaſant bread, neither came fleſh or wine in my mouth, neither did I anoint my ſelfe at all*: and the like may we ſee in many examples of the old Teſtament. They caſt [d] *duſt and aſhes vpon their heads*, in ſtead of anointing themſelues with oyle: and for ſoft apparell, they put on [e] *ſackcloath* next their skin: they [f] *waked* when they ſhould haue ſlept; and *lay vpon the ground* in ſtead of beds: the [g] *bridegroome went out of his chamber, and the bride out of her bride-chamber*: for mirth there was mourning; and [h] *howling* in ſtead of ſinging. Thirdly, a man muſt humble and afflict his bodie in faſting; and therefore muſt be ſparing in his diet and delights before the day of faſting: for a man may ſo pamper and fill himſelfe, that he ſhall not neede to eate or drinke for one whole day; but ſuch perſons faſt not: the time of our faſt muſt be a [i] *time of our humiliation*: men muſt *afflict themſelues therein*, as [k] *Ezra* ſaith: they muſt *beate downe the bodie, and bring it into ſubiection*, as [l] *Paul* did: for though

Toller. Inſtr. Sacerd. l. 6. c. 2.

[a] Heſt. 4. 16.

[b] 2. Sam. 12. 16. 17. 20.

[c] Dan. 10. 3.

[d] Iob 2. 12.

[e] Neh. 9. 1.

[f] 2. Sam. 12. 16. Ioel 1. 13.

[g] Ioel 2. 16.

[h] Ioel 1. 11. 13.

[i] Lev. 16. 29.

[k] Ezr. 8. 21.

[l] 1. Cor. 9. 27.

though *Ababs* faſting was but outward, yet thus he humbled himſelfe before the Lord, 1. King.21. 27.29. Gods children therefore muſt ſee in their religious faſts, that their bodies be humbled with their ſoules. Here indeede care muſt be had, that in humbling our bodies we deſtroy not nature, or ſo weaken our ſtrēgth that we diſable our ſelues to ſerue God in our callings afterward; ſuch *afflicting of the bodie* the Apoſtle diſaloweth, Col.2.23.

The ends of a religious faſt.

1 *III. Point.* Touching the *right ends of a religious faſt:* which be foure eſpecially. I. To be a ſpurre and prouocation to true humiliation and repentance: for this cauſe the [m] *Nineuites did not onely faſt themſelues, but cauſed their beaſts to be without foode and water*, that by hearing their lowing and bleating for meat, they might more deeply be humbled by the conſideration of the deſert of their own ſinnes; and ſo more vnfainedly repent. This ſtands with good reaſon: for a mans abaſing and pinching of his bodie, ſhewes him his vnworthyneſſe of the comforts of Gods creatures by reaſon of his ſinnes; it leades him to ſee his deſert of Gods wrath by reaſon of his tranſgreſſions, and ſo his heart is more deepely ſtricken with conſcience of his owne ſinnes: whereupon he doth more freely confeſſe them vnto God, and more carefully turne from them afterward.

2 II. A religious faſt ſerues for an outward teſtimonie and profeſſion of our humiliation and repentance: for by our abſtinence from the delights of nature, and the comforts of the creatures, we ſolemnly profeſſe our vnworthineſſe thereof, and of all Gods bleſſings: for this the Lord bids, *proclaime a faſt*, when he would haue his people to teſtifie their humiliation. (Ioel 1.14.)

3 III. It ſerues to ſubdue the fleſh, and the corruption of nature: this ende is neceſſarie, for the ſoule worketh by the bodie, the inclination of the affections is greatly ſwaied by the bodily conſtitution, and the ſoule is ſtained with many ſinnes, by reaſon of the diſtemper of the bodie. But yet this ende is not ſo generall as the two former: for there bee two ſorts of men in Gods Church; ſome of ſo weake a conſtitution of bodie, that their ordinarie ſobrietie and temperance in diet, doth ſufficiently ſubdue the rebellion of their fleſh; now theſe neede not to faſt for this ende: others there be, whome ordinarie temperance and ſobrietie will not ſerue to tame the rebellion of their fleſh, and theſe are they that muſt vſe religious faſting, for the ſubduing of the fleſh to the ſpirit, beſides their ordinarie moderation in diet.

4 IV. Faſting ſerues to prepare vs vnto praier, and to further vs therein; for firſt it cauſeth watchfulneſſe, and cuts off drowſineſſe, and ſo makes a man the more liuely and freſh in praier, whereupon our Sauiour often ioynes theſe together, [n] *Watch and pray.* Secondly, it makes vs feele our wants and miſeries, and ſo brings vs to ſome conſcience of our ſinnes; whereupon the heart is more deepely humbled, and ſo ſtirred vp more feruently to call for mercie: and for this cauſe the Scripture many times ioynes prayer and faſting together.

The cauſes of a religious faſt.

*IV. Point.* The *cauſes or occaſions* of a religious faſt, which may iuſtly mooue vs thereunto: and they be ſeauen. 1 *Firſt*, when we our ſelues haue fallen into any grieuous ſinne or ſinnes, whereof our conſcience accuſeth vs, and whereby we procure the wrath of God againſt vs; then to reforme our ſelues, and to eſcape the wrath of God, we haue neede to giue our ſelues to prayer and faſting: 1. Sam. 7. 6. *The Iſraelites hauing fallen to Idolatrie, put away their ſtrange gods, and turne vnto the Lord with weeping and faſting:* and when they kept the feaſt of *Expiation*, which was a type of their forgiuenes by the Meſſias, *then they humbled themſelues in faſting before the Lord.* Leuit.16. 29. 2 *Secondly*, when ſome among vs fall into any grieuous ſinne, though we our ſelues be cleare from it, yet then we muſt faſt, becauſe for the ſinnes of others, Gods iudgements may iuſtly fall vpon vs. Hence it was that *Paul* blames the Corinthians, [o] becauſe *they ſorrowed not for the ſinne of inceſt committed among them.* And in this regard, euery godly perſon ought to humble himſelfe, becauſe of the grieuous ſinnes of Atheiſme, blaſphemie, oppreſſion, &c. which abound among vs. 3 *Thirdly*, when the hand of God in any iudgement lies vpon vs: ſo did the [p] Iſraelites, *when they fell in battell before the Beniamites:* and ſo ought we to doe for many iudgements of God that haue laien long vpon vs. 4 *Fourthly*, when the hand of God in any fearefull iudgement lies heauie on others, among whome we liue, though we our ſelues be free: in this caſe *Dauid* oft times humbled himſelfe, not onely when his *child gotten in adulterie was ſicke*, 2. Sam. 12. 16. but euen when his *enemies were ſicke he faſted*, Pſal. 35. 13. 5 *Fiftly*, when Gods iudgements are imminent, and as it were hang ouer our heads: ſo did *Iehoſaphat* [q] when his enemies came againſt his countrie: and in this regard wee ought to humble our ſelues, for the profeſſed enemies of Gods grace, are daiely plotting our ſubuerſion. 6 *Sixtly*, when we ſtand in neede of ſome needfull bleſſing of God, eſpecially ſuch as concerne ſaluation: thus [r] *Cornelius* beſought the Lord in prayer and faſting, when he deſired true reſolution concerning the Meſſias; and ſo ought we to doe, to get aſſurance of our reconciliation with God, in the pardon of our ſinnes. 7 *Seauenthly*, for Gods bleſſing and good ſucceſſe vpon the miniſterie of the Goſpel; ſo did the Church for *Paul* and *Barnabas*, when they ſent them to preach, Act. 13. 3. and ſo ought we to doe at this day. Theſe be the iuſt occaſions of faſting mentioned in the word, whereto wee may referre the reſt: and when any of theſe befall particular perſons, families, congregations, cities, countries, or kingdomes, then they ought to humble themſelues in faſting, before the Lord.

[m] Ion.3.7.

[n] Mar.13.33

[o] 1.Cor.5.2.

[p] Iudg.20. 26.

[q] 2.Chr. 20. 2,3.

[r] Act.10. 30.

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The time of a religious faſt.
[ſ] Lev.16.29.

*V. Point.* The *time of a religious faſt:* this now is free in regard of conſcience. Indeede in the old [ſ] teſtament, they had a ſet time of faſting, to wit, *the tenth day of the ſeauenth moneth:* but in the newe teſtament, there is no ſet time which bindes the conſcience; onely men muſt faſt as iuſt occaſion is offered. If it be ſaid, that diuers reformed Churches haue ſet times of faſting: I anſwer, thoſe faſts are ſet for orders ſake, and not to binde conſcience, and they are ciuill faſts and not religious, for the Church may alter them at her pleaſure. The time of a religious faſt, is the time of mourning, which is vncertaine vnto any Church, and therefore the time thereof cannot be ſet; which muſt bee marked, becauſe the Church of Rome doth herein erre, in that they binde mens conſciences to their ſet times of religious faſts. *Tollet. inſtr. Sacerd. l. 6. c. 3.*

Bellarm. de bon. oper. in partic. l. 2. c. 7

The kinds of a religious faſt.

*VI. Point. The kinds of a religious faſt:* and they are two; priuate, and publike. A *priuate faſt*, is that which is performed priuately, either by one man alone, for ſome of the forenamed occaſions peculiar to himſelfe, as *Cornelius* did (Act. 10. 33.) when he deſired to know the true Meſſias; or by a priuate familie, vpon peculiar cauſes moouing them thereto, and ſo did *Heſter* faſt with her maides, Heſter, 4. 16. This faſt was foretold by [t] *Zacharie, The land ſhall bewaile, euery familie apart, the familie of the houſe of Dauid apart, and their wiues apart, &c.* A *publike faſt*, is that which is performed publikely, by diuers families aſſembling, in one or in many congregations: and this publike faſt is appointed partly by the Church, and partly by the Magiſtrate: the [u] *Church muſt iudge of the time and occaſion thereof*; and the [x] *Magiſtrate muſt authorize & proclaime it.* Againe, a religious faſt may be diſtinguiſhed otherwaies, in reſpect of the time of continuance, and manner of abſtinence therein: for ſometime a religious faſt is onely from one meale for one day, as Iudg. 20. 26. ſometime it is from one meale for many daies together, as 1. Sam. 31. 13. they faſted ſeauen daies together for *Saul* and *Ionathan*; abſtaining from their dinners, and taking ſome refreſhing in the euening: and ſo *Daniel faſted for three weekes of daies*, that is, each day from morning till night, Dan. 10. 3. And ſometime it is from all kinde of ſuſtenance for many daies together; ſo *Heſter and her maides faſted three daies*, Heſt. 4. 16. Now the two former may be vſed of vs as occaſion ſerueth; but this laſt is very dangerous: for it is not with vs in this regard, as it was with the Iewes; they liued in hot countries, and ſo had colde ſtomacks, by reaſon whereof they might faſt three daies without any great inconuenience: but wee that liue in colder clymates, haue hotter ſtomacks, and ſo haue neede of more and oftener refreſhing then they had; neither can we faſt ſo long without endangering life and health: now faſting muſt be to humble & afflict the body, but not to deſtroy it.

[t] Zac.12.12.
[u] Ioel 1. 14.
[x] Ion.3.7. 2.Chr.20.3.

Thus much of faſting in generall: now I come to Chriſts doctrine of faſting here propounded. And firſt, of his reformation of the abuſes thereof then vſed among the Iewes: *When ye faſt looke not as the hypocrites, &c.* *Queſt.* How doth this agree with the commandement of God, Ioel. 1. 13, 14. where hee bids them *howle and crie in their faſt*, which cannot be without a mournfull countenance; and indeede in a true faſt rightly celebrated, the ſorrow of the heart muſt needes be teſtified by ſome conuenient ſignes and geſture in the bodie. *Anſ.* Chriſt doth not here ſimply condemne a ſorrowfull countenance in faſting, when as iuſt occaſion of ſorrow therein is offered; for [y] *Nehemiah looked ſad:* but onely the hypocriſie of the Phariſies, who when they faſted had a ſad countenance, without a ſorrowfull heart; for all their heauie lookes, they had no broken ſpirits: this therefore Chriſt ſaith, carrie not a ſad and heauie looke, when thou haſt no ſorrowfull mourning heart; mind not thy outward countenance, in reſpect of thy heart and conſcience. *For they diſfigure their faces, &c.* This alſo may ſeeme not blameworthie, for Gods children haue in their faſts diuers waies disfigured their faces, and beene approoued: *Ezra* [y] *pluckt off the haire of his head and of his beard:* and [z] *Ioſhuah and the Iſraelites fell to the ground vpon their face, and put duſt vpon their heads*, which could not but disfigure their faces. *Anſw.* The Phariſies are blamed for disfiguring their faces, in diuers reſpects, and that iuſtly; for firſt, this was the chiefe and onely thing they looked to in their faſts, euen the outward ſhewe thereof, which God hateth. Againe, the word tranſlated *diſfigure*, ſignifieth the very aboliſhing of their fauour and viſage, which is farre more then the auncient Iewes euer vſed to doe; they indeede humbled their bodies, & teſtified their ſorrow, which God approoued: but they ſought not to deforme their naturall complexion, they pined not themſelues to make their faces pale, that ſo men might the better take notice of their much faſting, as theſe Phariſies did: and ſuch were they in *Pauls* time, *who ſpared not their bodies*, Coloſ. 2. 23. Thus much for the meaning.

[y] Neh.2.2.
[y] Ezr.9.3.
[z] Ioſh.7.6.
ἀφανίζουσι.

The words thus explaned containe two parts; a commandement, and a reaſon thereof. The commandement forbiddeth fained mourning in faſting, *Looke not as the hypocrites:* as if he ſhould ſay, The hypocriticall Scribes and Phariſies when they faſt, make an outward ſhew of contrition and ſorrow, when as indeed their hearts are no whit humbled; but you ſhall not doe ſo. The reaſon of the former prohibition is drawne from the practiſe of hypocrites, which is ſet out by the ende and fruite thereof: their practiſe is to *diſfigure their faces*, therein is all their ſorrow: their ende is oſtentation, *that they might be ſeene vnto men to faſt.* And the fruit is anſwerable, *verely I ſay vnto you they haue their reward:* that is, reputation and

praiſe

praiſe of men. Thus then we ſee that Chriſt condemnes not religious faſting, nor godly ſorrow therein, no not yet the ſeemely ſignes of godly ſorrow; but onely hypocriticall faſting, when men haue mournefull lookes, without humble and contrite hearts.

*The Vſes.* 1. Here obſerue the practiſe of theſe Scribes and Phariſies in Chriſts time: they did not onley faſt often,[a] as twice a weeke, but they were carefull in obſeruing all outward rytes and ſignes pertaining to a religious faſt: yet as in the two former duties of Almes-deeds, and praier, ſo in this, the principall thing is wanting; that is, truth and ſincerity of heart; for their ſower looks came not from ſorrowfull hearts: they were whole and righteous in their owne conceit, and ſo needed not the Phiſition Chriſt Ieſus, nor amendment of life. Now in them we ~~may ſee a true patterne of~~ the propertie of naturall men in matters of religion; they more buſie themſelues about the outward worke, then inward truth; they content themſelues with outward rytes and ceremonies, and little regard the true worſhip of the heart. See this in [b] *Ahab*, who humbled himſelfe outwardly in great meaſure, for feare of puniſhment, but hee contented himſelfe therewith, and neuer came to true humiliation of heart, in ſorrow for ſinne, for he continued ſtill in his old ſinnes: and the Iſraelites, both in the wilderneſſe, and in the land of Canaan, when God afflicted them, would humble themſelues and ſeeke his fauour; but yet not in conſtant ſinceritie and truth, for as *David* [c] ſaith, ***They flattered him with their mouth:---for their heart was not vpright with him:*** they performed the outward ceremonies, and [d] ſo ***drew neere to God with their lips, but their heart was farre from him.*** And thus it goeth generally with naturall men: the whole religion of the Papiſts ſtands in outward ceremoniall actions, partly Iewiſh, and partly Heatheniſh; and when they haue obſerued them, they looke no further. And ſo it fareth with many among vs, that profeſſe true religion; for the ignorant ſort (which are very many euery where) content themſelues with the outward actions of religion; as comming to Church, hearing the word read, and ſometime preached, and receiuing the Sacrament, once or twice a yere; and when the worke is done (though without vnderſtanding) yet all is well, they thinke God is ſerued well enough: Yea many that haue knowledge, doe yet reſt in the outward actions of religion; for doe not ſome eſteeme the conſcionable endeauour of morall obedience to be but preciſeneſſe? and ſo though they beare ſome ſhewe of religion, yet they reproach the power of it in others. And another ſort doe onely ſo farre forth maintaine and profeſſe religion, as it ſtandeth with the good of their outward eſtate, and their peaceable fruition of wealth, honour, and delights, and ſo make a policie of religion and pietie. But let all theſe take heed vnto their ſoules, and betime repent, for theſe practiſes make them hypocrites in religion, whoſe ende will be damnation; and therefore bring thy heart to God with thy outward worſhip, and content not thy ſelfe with the ſhewe of godlineſſe, but get the power of it, and ſhewe it in thy conuerſation; and embrace religion for it ſelfe, and not for the world.

[a] Luk.18.12.

Mans behauiour naturally in matters of religion.

[b] 1.king.21.27.

[c] Pſ.78.34.36,37.

[d] Iſa.29.13.

3. ſorts corrupt in religion.

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3

Secondly, is the Phariſies faſting condemned of Chriſt, becauſe they reſted in the outward worke, and did it in oſtentation, for the praiſe of men? then doubtleſſe Popiſh faſting is abhominable, becauſe it aboundeth with more abuſes: for I. In their religious faſts, they allow one meale, ſo it be not fleſh; and beſides that, drinking of any kind of wines, or drinkes, taking of electuaries, & ſtrong waters, conſerues, and ſuch like, at any time of the day; which is a mock-faſt, and nothing elſe. II. They make diſtinction of meates neceſſarie to a faſt, and that not for ciuill ends, as Magiſtrates may doe; or for temperance ſake, as priuate men may do: but for conſcience ſake, which is ***a doctrine of deuills***, as the [e] Apoſtle ſaith. III. They binde men in conſcience to many ſet daies of faſting, and make the omiſſion thereof a deadly ſinne; wherein they take away our Chriſtian libertie: for there was no want of care in our Sauiour Chriſt, to appoint all good meanes for mortifying of the fleſh, and yet he preſcribed no ſet faſts in the new Teſtament. IV. They make faſting meritorious, teaching, that a man thereby may ſatisfie Gods iuſtice; whereby they doe blaſphemouſly derogate from the al-ſufficiencie of Chriſts obedience and paſſion. Now ſith they haue thus defaced religious faſting, let vs learne by Chriſts command, not to faſt as the Papiſts doe.

Popiſh faſting is abominable.

Reaſons. 1. Aquin 2.2.q.147.art.6 8. Nauar.c.22.n.13,14,15.

2 Bellarm.de bon. oper. in partic.l 2.c.5.& 7.

[e] 1.Tim.4.3.

3 Tollet.inſtr. Sacerd.l.6.c.3.

4 Tollet.inſtr. Sacer.l.6.c.2.

Thirdly, Chriſt ſaying to his Diſciples, *when ye faſt*, takes it for granted, that ſometimes they faſted, and ſo ought to doe: and here he blames the Phariſies, not for faſting ſimply, but for their hypocriſie therein: whereby we ſee, that Chriſt requires of all the godly, that when iuſt occaſion is offered, they ſhould faſt, either publikely, or in priuate. And if Chriſt blame the Phariſies for their bad manner of faſting, then much more will he blame them that faſt not at all, though neuer ſo iuſt occaſion be giuen vnto them: for in this caſe it is not a thing indifferent, but neceſſarie, for the want whereof, God doth many times renue and increaſe his iudgements, as we may ſee, Iſa. 22. 12,13,14. Wherefore to mooue our hearts hereunto, let vs conſider theſe reaſons: ***Firſt***, we haue herein the worthie preſident of moſt holy men in times paſt, who carefully performed this dutie, when occaſion was offered; as *David, Daniel, Ezra, Nehemiah, our Sauiour Chriſt, and his Apoſtles*, eſpecially [f] *Paul*, who faſted often: now their examples muſt be a cloud of witneſſes vnto vs, for we come farre ſhort of them in many graces of God, and in obedience, and therefore had more need to humble our ſelues.

Chriſt requires faſting on iuſt occaſion.

Motiues to faſting.

1

[f] 2.Cor.11.27.

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2 Occaſions of faſting.

A *Secondly*, we haue among vs continuall occaſions of faſting, both in publike, and priuate: as, 1 I. Gods iudgements preſent; for when haue we beene free from ſome one of theſe, either famine, or peſtilence, or vnſeaſonable weather? 2 II. Gods iudgements imminent and hanging ouer our heads; for our profeſſed enemies watch for our ſubuerſion, and we are in danger to haue the kingdome of heauen taken from vs, in the power of the Goſpel, the comfort of praier, and of the Sacraments, becauſe we doe not bring forth the fruits thereof. 3 III. We haue our owne corrupt natures to ſubdue, and many ſinnes to break off, with particular iudgements vpon our ſelues to remooue; for any one whereof we haue great neede to faſt often. 4 B IV. Though we had no ſuch cauſe in regard of our ſelues, yet the horrible ſinnes that abound in our land, are cauſe ſufficient to bring vs on our knees. Paul [c] *feared he ſhould be humbled at Corinth, in bewailing many that had ſinned*: and ſhall not the common Atheiſme, the contempt of Gods word and iudgements, the blaſphemies, oppreſſion, and fearefull ſecuritie of this age cauſe vs to waile and mourne? V. We ſhould oft humble our ſelues for the Church of God; and for the continuance of the Goſpel in ſinceritie among vs, and to our poſteritie: hereby we ſhall beſt expreſſe *zeale for Gods houſe*, which ſhould *eate vs vp*, as it is ſaide of [d] *Chriſt, and of* [e] *Dauid: Gods Ieruſalem ſhould be our* [f] *chiefe ioy*: and we muſt teſtifie it by [g] *praying for the peace thereof*: C *Chriſt praied and* [h] *faſted when he choſe his Apoſtles for the planting of his Church*: much more therefore muſt we doe it for the continuance of it.

c 2.Cor.12.21.

d Ioh.2.17.
e Pſ.69.10.
f Pſ.137.6.
g Pſ.122.6.
h Luk.6.12,13.

Of care for the bodie.

Fourthly, Chriſt here diſallowes not onely the affectation of praiſe in theſe Phariſies, but the disfiguring of their faces by a kinde of pining of themſelues; whereby he would teach vs, that a true faſt ſtands not in the afflicting and weakening of the bodie. Now albeit few offend this way at this day, for moſt are giuen too much to pamper the fleſh; yet here may fitly be ſhewed, what care men ought to haue of their bodies. And firſt of all, a two-fold care muſt be auoided; as well *an immoderate care to pamper the bodie with meate and drinke*, D for that makes the heart heauie, and the head drouſie, and hereby luſt is kindled, and ſinne cheriſhed; which the Apoſtle forbids, Rom. 13.14. as alſo *too little care*, whereby the bodie is pined and pulled downe to ouermuch weaknes, which is one thing here reprooued. The *care required*, is that moderate regard vnto the bodie, whereby it is ſo ſuſtained by meate and drinke, that it may alwaies become the temple of the holy Ghoſt, and a fit inſtrument for the ſoule vnto workes of righteouſneſſe, and the worſhip of God. Now he that would thus order his bodie, muſt doe two things: Firſt, he muſt obſerue perpetuall temperance in foode and raiment, taking that which may well ſuffice nature, but not fulfill the luſts thereof. Secondly, if this will not ſerue to ſubdue the fleſh, but that it will ſtill rebell againſt the law of the ſpirit of life; (as in ſome it will not) then faſting muſt be vſed, in which the bodie is to be afflicted, and the ſoule humbled, for the ſubduing of the rebellious fleſh: but yet herein wee muſt beware, that wee deſtroy not our health, our ſtrength, or our conſtitution; for thus we neglect our life, which is a ſinne of murther: wherein (though few) yet ſome doe offend, who in the meane time liue in the practiſe of foule and groſſe ſinnes otherwaies.

Outward exerciſes more embraced then waightie duties.

Fifthly, here note how farre the Phariſies goe in outward humiliation: they are content to afflict their bodies, euen to the disfiguring of their complexion; but yet they will not repent and leaue their ſinnes, no though *Iohn Baptiſt*, and Chriſt preach repentance vnto them: wherein behold the propertie of our corrupt nature in Gods ſeruice, if outward actions and bodily exerciſes will ſerue the turne, we can be content to beſtow much coſt, to take great paines, and to endure ſome affliction; but yet ſtill we deſire to liue in our ſinnes. This is euident in Poperie, for who are more auſtere to their owne bodies, in watchings, wandring, in whipping thẽſelues, faſting? &c. and yet where is more abhominable filthineſſe then among them? and this makes that religion ſo embraced, becauſe in diſpenſing with ſinne, for the performance of theſe bodily actions, it fits ſo well to our corrupt nature. Wherefore let vs take notice of this our corruption, and though we muſt not neglect the humbling of the bodie vpon iuſt occaſion; yet let vs principally looke to the mortifying of ſinne, and the obedience of the heart.

## v. 17. *But when thou faſteſt, annoint thine head, and waſh thy face,*

## 18. *That thou ſeeme not vnto men to faſt, but vnto thy father which is in ſecret; and thy father which ſeeth in ſecret, will reward thee openly.*

Chriſt the true Doctor of his Church, hauing in the former verſe ſought to reforme the exerciſe of Faſting, from Phariſaicall abuſes, doth in theſe two verſes ſeeke to reſtore the ſame to his right vſe; not ſo much intending to command vs to faſt, as to bring vs to the right manner of faſting.

*The Expoſition. When thou faſteſt, &c.* It ſeemeth that Chriſt here ſpeaketh eſpecially of a priuate faſt, for beſides that he vſeth words of the ſingular number, *Thou, Thine, &c.* he inioyneth

neth the concealing of it from others, which cannot be done in a publike faſt: and yet the maine thing here inioyned, is the approbation of the heart vnto god, which muſt be obſerued in all religious faſts, as well publike as priuate. *Anoint thine head, & waſh thy face:* Here Chriſt alludeth to the cuſtome of the Iewes, who to ſhew their cheerefulnes, vſed to annoint their heads with ſweete oyntments, and to waſh their faces; as we may ſee by *Naomies* command to [a] *Ruth*, and by [b] *Dauids* practiſe, when he perceiued his child was dead, and would teſtifie that he had ceaſed from mourning for it: as alſo by the ſpeech of Chriſt, iuſtifying the woman that annointed his feete with oyntment, *Mine* [c] *head thou diddeſt not annoint, but ſhee hath annointed my feete with oyntment*: for as *Dauid* ſaith, *God giues oyle to make the face to ſhine*, Pſal. 104. 15. But yet theſe words are not to be taken properly, neither doe they bind vs to annoint our heads when we faſt, as may appeare by theſe reaſons: 1. If the words ſhould be taken properly, then ſhould Chriſt condemne all the faſts of holy men in the old teſtament, who vſed neither ointments nor waſhings, but abſtained from all ſuch bodily delights for that time. 2. Chriſt ſhould command contraries, namely, the vſe of ſuch things in faſting, as were more proper to feaſting, wherein men vſe to be ioyfull and cheerefull. 3. He ſhould inioyne that to ſome countries, which were not in their power, or at leaſt could not be vſed of them without exceſſiue charges; as in this or other colde countries, where ſweete oyles are rare and coſtly. The true meaning therefore, muſt be gathered out of the circumſtances of the place: now Chriſts intent is here, as in the former points of Almes-deedes, and prayer, *to preſcribe vnto men the approouing of their hearts vnto God in faſting, by auoiding oſtentation therein, and deſire of the praiſe of men*: and therefore he names ſuch behauiour, as doth no way intimate a faſt vnto others; meaning thereby, that we ſhould conceale our priuate faſts from men: as if he ſhould ſay, *when thou faſteſt priuately, ſo carie thy ſelfe, that it may not appeare to men thou faſteſt, and in all thy faſts ſeeke onely to approoue thy heart vnto God.*

a Ruth 3.3.
b 2.Sam.12.20.
c Luk.7.46.

The words thus explaned containe two parts; a *commandement*, and a *reaſon* thereof. The *commandement* is two-fold: Firſt, that we ſhould conceale our faſts from men, intimated by *waſh thy face, and annoint thy head*: ſecondly, that we ſhould ſeeke to approoue our ſelues, not to men, but to God in our religious faſts, in theſe words, *That thou ſeeme not to men to faſt, but to thy father which is in ſecret.*

Priuate worſhip muſt be concealed.

In this firſt branch of this commandement we may learne, that the priuate worſhip of God muſt be performed priuately vnto God, and concealed from men: for that which is here ſaid of priuate faſting, which is a meanes to further our prayers, is true of praier it ſelfe, and of euery part of Gods priuate worſhip, for there is the ſame reaſon of all: as may thus appeare; Firſt, in all actions of Gods worſhip, there muſt be obſerued an holy comelines and decencie, which is then done, when they be performed with fitte and conuenient circumſtances; that is, publike actions of worſhip, with publike circumſtances, and priuate actions with priuate circumſtances: as publike praier muſt be made of a publike perſon in a publike place, with an audible and loud voice; and priuate praier muſt be made in a priuate place, by priuate perſons, with a ſtill and lowe voice, and other ſeemely priuate geſtures. Secondly, when priuate worſhip is performed with publike circumſtances, there are many occaſions giuen to ambition, pride, and hypocriſie; but beeing done priuately, theſe occaſions are preuented, and the heart is more free to ſeeke the approbation of God onely.

Directions for vs in Gods worſhip.

1 Of priuate preparation to Gods publike worſhip.

This doctrine ſerues to direct our practiſe in Gods worſhip; as firſt, that we muſt not reſerue our priuate preparation to Gods publike worſhip, till we come to the publike congregation; but prepare our ſelues at home priuately in our chamber or cloſet: for though to pray euery where be lawfull, yet becauſe conuenient circumſtances muſt be obſerued in all our actions of worſhip, therefore priuate praier in a publike place is not ſo ſeemely nor conuenient; for publike circumſtances doe not beſeeme priuate worſhip. *Queſt.* What if a man wanted time, or had forgot to prepare himſelfe before hand? *Anſ.* Slight pretences cannot iuſtifie any diſorder in Gods worſhip: and yet if a man will needes there performe his priuate preparation, he muſt conceale all outward ſignes of praier, and only lift vp his heart vnto God: for a good dutie may become offenſiue by inconuenient circumſtances.

2 How priuate families muſt worſhip god.

Secondly, this ſhewes how Chriſtian families muſt order their priuate exerciſes of religion, namely, ſo priuately for voice and geſture, that they may conceale the ſame from others, beſide their family preſent: and ſo muſt particular perſons praying alone, obſerue ſuch circumſtances as may conceale their praiers from others: for all occaſions of oſtentation muſt be auoided, that ſo the heart may applie it ſelfe wholly towards the Lord.

The heart muſt be approoued to God in faſting, & how.

*That thou ſeeme not to men to faſt.*] This is the ſecond branch of Chriſts commandement, wherein we learne a ſecond dutie in a religious faſt; namely, *that therein we ſeeke to approoue our ſelues and our actions only to God*: for which ende, we muſt obſerue three things. 1. With our faſting we muſt ioyne a conuerſion of our heart from ſinne vnto God: Ioel 2. 12. *Turne you vnto me with all your heart, and with faſting*: there God hath ioyned them together, and they may not be ſeuered.

How the heart may turne to god in faſting.

Now that our hearts may turne to God in faſting, we muſt haue ſpeciall regard to our behauiour both *before, in,* and *after our faſt*, whether publike or priuate. *Before the faſt*, we muſt prepare our ſelues thereto in an holy manner, by a ſerious conſideration of the cauſes and occaſions of our faſt: a worthie example hereof we haue in [a] *Iehoſhaphat*, who conſidering a fearefull iudgement to be at hand, in the approaching of his enemies, was ſore afraid, and thereupon ſet his heart to ſeeke the Lord, and proclaimed a faſt. *In faſting* we muſt labour to haue more tender affections, and deeper humiliation then ordinarie: 1. Sam. 7. 6. the Iſraelites humbling themſelues in faſting for their idolatrie, in *Miſpah, drew water, and powred it out before the Lord*: which words import their deepe humiliation, whether it were by abundant weeping, (as ſome expound the place) or by powring out water indeede, to ſignifie, that they powred out their ſoules before the Lord. *After the faſt*, we muſt labour for reformation and amendment of life, that our behauiour both towardes God and man, may be euery way better then before. A notable example hereof, we haue in the Iewes, who hauing renued their *couenāt with God*, vpō their [a] humiliation, did not onely [b] *write it*, and [c] *ſeale vnto it*; but *bound themſelues thereto by* [d] *curſe and oath*. 2. That we approoue our ſelues and our action to God in faſting, we muſt be ſure we propound vnto our ſelues therein the right ends of a religious faſt, which we haue before propounded: for if we faile therein, and propound other endes vnto our ſelues, we corrupt the whole action vnto our ſelues. 3. With our faſting we muſt ioyne the duties of the ſecond table, in the works of iuſtice, mercie, and loue to our brethren: for without theſe, our loue to God is not ſincere; nay, God reiects that bodily humiliation, which is ſeuered from the exerciſe of mercie and compaſſion, as we may ſee at large, Iſa. 58.3,4,&c. I ſhewed before that we had iuſt cauſe to humble our ſelues; which when we doe, we muſt be careful thus to approoue our hearts vnto God.

[a] 2.Chron. 20.3.

[a] Neh.9.1.
[b] Neh.9 38.
[c] chap.10.1.
[d] verſ.29.

Thus much of the commandement; now followeth the reaſon thereof, drawne from the promiſe of Gods reward to them that faſt in an holy manner: *And thy father which ſeeth in ſecret, will reward thee openly*: that is, *ſeeing thee intend onely to approoue thine heart and action vnto God in faſting, will giue thee an open reward at the laſt day*.

Popiſh concluſions.

1 Bellarm de bon.oper. in part.l.2.c.6. & 11.

This text the Papiſts doe notably abuſe, to prooue two hereticall concluſions touching faſting. Firſt, *that faſting in it ſelfe for any good ende, is a part of Gods worſhip*, becauſe it hath a promiſe of open reward, euen life euerlaſting, made vnto it, as before was made to praier and Almes-deedes; and therefore muſt needes be of the ſame nature with them: for things indifferent, and bodily exerciſes, profit little, that which hath the promiſe is a part of godlineſſe, 1. Tim. 4. 8. *Anſ.* This promiſe is made to him that faſteth, not to the worke; and that not ſimply for his exerciſe of faſting, but for his repentance, conuerſion, and inuocation, which goe with faſting, and are furthered thereby. But they alleadge, that [e] *Anna ſerued God with faſting and with praier*. *Anſ.* In the old teſtament, faſting was a part of Gods worſhip; for it was commanded to be performed *the tenth day of the ſeauenth moneth*: and then alſo was the making and performing of vowes, a part of religious worſhip, commanded of God. Now in all likelihood *Annah* had bound herſelfe by vow to God, to that courſe of praier and faſting, and therefore was approoued of God therein. But now in the new Teſtament we haue no commandement for ſet faſts or vowes, and therefore the caſe is not the ſame, and ſo her example cannot prooue the thing for which they alleadge it: indeede we haue the vow of morall obedience made in baptiſme, but that euery one is bound to performe that takes God for his God, though he ſhould not vow it. Againe, a man may be ſaide to ſerue God in praier and faſting as Annah did; becauſe praier is a true part of Gods worſhip, and though faſting in it ſelfe be not the worſhip of God, yet beeing ioyned with praier, it is a notable furtherance thereunto: and beeing ſo performed vpon iuſt occaſion, it is a part of his worſhip, becauſe he requires it.

[e] Luk.2.37.

II. Popiſh concluſion. Bellarm. de bon.oper.in part.l.2.c.11.

The ſecond concluſion which the Papiſts would gather hence is; *that Faſting ſatisfieth Gods iuſtice, and merits remiſſion of ſinnes and life euerlaſting*; becauſe this promiſe of open reward is here made vnto it. *Anſ.* We muſt know, that the promiſes of God for remiſſion of ſinnes and life euerlaſting, beeing grounded vpon Chriſt, are onely made to them that be regenerate and beleeue in Chriſt; and ſo they are not made to him for his works ſake, but for his faith whereby he is in Chriſt, and ſo indeede are made vnto him for Chriſts ſake onely, in whome we graunt, that God of his free grace makes himſelfe a debter by his promiſe to euery beleeuer that doth any good worke: yet the debt is not due to vs for any thing we doe, but due to Chriſt who hath merited it, & in Chriſt due to vs. But it will be ſaid, that workes are oft mentioned with Gods promiſes, and eſpecially faith, which is a worke. *Anſ.* True: but yet the reward promiſed is not giuen for works ſake, nor yet for faith; but for Chriſts ſake, whoſe merit imputed to vs is receiued by faith, which faith we teſtifie by works: and ſo according to our faith and works, we receiue a reward of God, but not for them: as Chriſt ſaith to the Centurion, [f] *As thou haſt beleeued, ſo be it vnto thee.* Thus then muſt we conceiue of this promiſe made to faſting; though in it ſelfe it be a bodily exerciſe; yet beeing done in obedience to God vpon iuſt occaſion, by him that beleeueth in Chriſt, and beeing ioyned with praier and conuerſion to God, it is a worke of faith, and ſhall haue a reward.

[f] Matth.8.13

How faſting ſhall haue a reward.

Now this gracious promiſe, made to faſting in this holy manner, muſt ſtirre vs vp to a loue of this exerciſe, and to the practiſe of it, ſo oft as iuſt occaſion is giuen. And vndoubtedly one ſpeciall cauſe of the continual renuing of Gods iudgements among vs is, becauſe we humble not our ſelues by praier and faſting vnder Gods mightie hand. It were therefore to be wiſhed, in regard of the manifold iuſt occaſions, that publike faſts were more often commanded by publike authoritie, and priuate faſts more conſcionably vſed in euery family.

And thus much of the fourth part of Chriſts Sermon, containing a reformation of abuſes in Almes, Prayer, and Faſting: out of all which we muſt learne this one thing which Chriſt principally intends; to wit, *in all holy duties to auoide hypocriſie, endeauouring to doe them with that ſimplicitie and ſinceritie of heart, whereby we truly deſire to haue God and not man the ſeer and approouer of them.* And ſo ſhall our workes be not onely good in themſelues, but in vs, and acceptable vnto God: otherwiſe, if we doe them in oſtentation, or for other ſiniſter reſpects, the hypocriſie of our harts defiles our good works, and ſo makes them vnacceptable vnto God, and vnprofitable to our ſelues.

**v. 19.** *Lay not vp treaſures for your ſelues vpon the earth, where the moth and canker corrupt, and where theeues dig through and ſteale.*

**20.** *But lay vp treaſures for your ſelues in heauen, where neither the moth nor canker corrupteth, and where theeues neither dig through nor ſteale.*

Fift part of Chriſts Sermon.

Here beginneth the fift part of this excellent Sermon, and it continueth to the ende of this chapter; wherein our Sauiour Chriſt intendeth *to reforme his hearers of couetouſnes*, and to worke in their hearts a moderate care and deſire of worldly things. Now the order of this diſcourſe is this; Firſt, he laies downe the ſubſtance of his perſwaſion, and then enforceth & amplifieth the ſame. The ground & ſubſtance of Chriſts perſwaſion conſiſts in a double commandement: the firſt ſhewes what we muſt not doe in reſpect of treaſures, v.19. the ſecond, what we muſt doe, v.20. both which he enforceth by their ſeueral reaſons, in the ſame verſes: as alſo with a reaſon cōmon to them both, v.21.

θησαυρίζετε.

For the firſt commandement, *Lay not vp treaſures, &c. The meaning.* The word here tranſlated *laie vp*, is more ſignificant in the originall, then our engliſh doth expreſſe; for it imports two things: Firſt to *gather together:* ſecondly, to *hoard or heape vp in ſtore* things gathered, againſt the time to come: ſo Rom.2.5. *Thou heapeſt vp vnto thy ſelfe, &c. Treaſures*, that is, worldly wealth in aboundance, pretious A things ſtored vp; as ſiluer, gold, pearls, &c. *Vpon earth:* here Chriſt aimes not ſo much at the place, as at the kind of treaſures; for heauenly treaſures may be laid vp while we are here on earth: and therefore he forbids hoarding of earthly treaſures. *For your ſelues:* that is, reſpecting your priuate gaine and benefit, all reſpect to the good of the Church and common wealth laid aſide. So then the words beare this ſenſe; *Take heed that you gather not riches together, to hoard vp here below, for your owne priuate vſe and benefit alone, making them your treaſures in which you put your truſt and place your ioy and delight.*

3. things allowed about wealth.

But yet that we may not miſtake the meaning of our Sauiour Chriſt, I will diſtinctly ſet B downe what things Chriſt forbiddeth not, pertaining to the gathering or keeping of worldly goods; and then what it is which he doth directly forbid. There be three things reſpecting the world, which Chriſt forbiddeth not: *viz.* 1 I. *Diligent labour in a mans vocation*, whereby he prouides things needefull for himſelfe, and thoſe that depend vpon him; for elſe he ſhould be contrarie to himſelfe, *inioyning man to eate his bread in the ſweate of his face*, Gen.3.19. and commanding that *he that will not labour ſhould not eat*, 2.Theſ.3.10. 2 II. *The fruition and poſſeſſion of goods and riches*; for they are the good bleſſings of God, beeing well vſed, and haue bin poſſeſſed of Gods children, as *Abraham, Iob, Salomon, &c.* C 4 III. The gathering and laying vp of treaſures is not ſimply forbidden, for the word of God alloweth hereof in ſome reſpect, 2. Cor. 12.14. *The father muſt laie vp for the children:* and the *Diſciples* vnderſtanding of the generall famine, by the propheſie of *Agabus*, which ſhould be in all the world, [a] *gathered prouiſion aforehand for the bretheren in Iudea:* and [b] *Ioſephs prouident wiſedome* is commended by the holy Ghoſt, for hoarding vp the corne in Egypt againſt the time of dearth, for the common good: and the [c] *temple of God had his treaſurie* by Gods appointment, for the vpholding and repaire thereof; ſo that Chriſt doth not ſimply forbid all gathering & laying vp of treaſure or wealth.

[a] Act. 11.28, 29,30.

[b] Gen.41.48. Act 7.10.

[c] 1.King.7.51

Practiſes of couetouſnes here forbidden.

What is it then which Chriſt here forbids? D *Anſ.* Sundrie practiſes of couetouſneſſe, whereof the firſt is, *exceſſiue ſeeking of worldly wealth*, when men keepe no meaſure nor moderation therein; although God giue ſufficient, yet they are not content, their deſire is ſo vnſatiable. And that we may ſee the danger of this practiſe, I will here ſhew how far forth a man may ſeeke for, and lay vp worldly wealth: for the better vnderſtanding whereof, this diſtinction of worldly goods muſt be laid downe for a ground; They are either *neceſſary*, *aboundant*, or *ſuperfluous*. *Neceſſary goods* are of two ſorts; either neceſſary to mans nature, without which no man can liue, nor familie ſtand; as meat, drinke, apparell, lodging, &c. or neceſſarie to a mans ſtate and condition of life, without

How farre a mā may ſeek for worldly wealth.

3. degrees of worldly goods. 1. Neceſſary.

How farre forth things neceſſarie may be laid vp.

which he cannot exerciſe the duties of his calling wherein God hath placed him; as bookes to a ſtudent, tooles to a trades-man, &c. Now here ariſeth the queſtion: How much of theſe things are to be counted neceſſarie, and ſo may be prouided for, and laid vp? *Anſ.* The opinion and iudgement of the couetous man muſt bee no rule in this caſe; for his corrupt heart is vnſatiable, like the ſea which cannot be filled, *and like* [d] *the fire, that neuer ſaith, it is enough.* Now becauſe of the diuerſitie of mens eſtates, by reaſon of their difference in properties and conditions, there can be no certaine rule ſet down; for that which is enough for one, will not ſuffice another: and therefore the iudgement and practiſe of the godly wiſe, who know how to vſe the creatures as bleſſings of Gods prouidence, muſt be our rule to iudge what is neceſſary: other rules we haue not in the word, but what they iudge needefull, according to the word, that muſt be eſteemed neceſſary, and accordingly prouided. Yet further this may here be added, that things muſt not be deemed neceſſarie, onely in regard of the preſent vſe, but alſo with reſpect to the time to come, wherein they may be needefull. *Example.* A trades-man hauing nothing beſides his trade to liue vpon, may prouide for things neceſſary while his ſtrength continueth, to maintaine himſelfe in old age, when thorough decay of ſtrength or ſight he is not able to worke. And ſo a man hauing many children, may in the vſe of lawfull meanes, prouide for their portions before hand, that when their age requireth, he may therewith diſpoſe of them in ſome good ſtate of life. The ſecond ſort of worldly goods is *Aboundance*, whereby I meane that plentie and ſtore, which ſerues not onely for neceſſitie but for holy comelineſſe and delight. The third ſort is *Superfluitie*, whereby I meane ſuch aboundance, as a man hath neither vſe of for the preſent, nor in any likelihood ſhall haue for the time to come.

2. Abundāce.

3. Superfluitie.

A rule for prouiſion of worldly things.

Now theſe grounds thus premiſed, I ſet downe this rule touching mans prouiſion for worldly wealth. *Things neceſſarie for mans perſon and his calling, a man may ſeeke for and lay vp; but for aboundance, and for ſuperfluities, no man ought to labour or be carefull:* hereto Chriſt hath put this barre, *Lay not vp treaſures for your ſelues:* and *Salomon* praies as directly againſt ſuperfluitie, as againſt pouertie, Pro.30. 8, 9. *Giue me not riches nor pouertie* (ſaith he) *but feede me with food conuenient for me:* and he renders this reaſon againſt abundance, *leaſt I be ful and denie thee; and ſay, who is the Lord?* Now hence I reaſon thus; looke what we may aske of God, that onely muſt we ſeeke for, and no more: but we may only aske for things neceſſarie; for to pray for aboundance we haue no warrant, and therefore we muſt onely ſeeke for neceſſaries, and not for aboundance. Hereto the Apoſtles rule agreeth well, [e] *If we haue food and raiment, let vs herewith be content, for they that would be rich or abound* (as the word ſignifieth) *fall into temptation and ſnares. Queſt.* If we may not pray for aboundance, what muſt we doe, if God giue abundance? *Anſ.* If God bleſſe vs with abundance, vpon our moderate labour and care in our lawfull callings, we muſt receiue it thankfully, and as good ſtewards lay it vp to be beſtowed on good vſes, either in our families, or in the Church and common wealth, as God in his prouidence ſhall offer vs iuſt occaſion.

Motiues to contentation.

Now this beeing euident, that we muſt onely ſeeke for things neceſſarie, and no more; then we muſt all learne to beware of carking care, and be contented with things neceſſarie, when God giues them. And to mooue vs hereunto, conſider the reaſons following: 1 Firſt, it is Gods commandement, that we ſhould be contented with things neceſſarie, 1. Tim. 6. 8. and therefore we muſt make conſcience of obedience in the practiſe of contentation. 2 Secondly, they that are greedie after aboundance, haue many temptations to bad dealing, and ſo can hardly keepe a good conſcience: *they fall into ſnares* (as the [f] Apoſtle ſaith) *and into many fooliſh and noyſome luſts, which drowne men in perdition and deſtruction.* 3 Thirdly, in time of perſecution (which oft accompanies the Goſpel) the richer a man is, the more danger hee is in to forſake the truth; for the heart of man is naturally ſo glued to the world, that without Gods ſpeciall grace, it will ſooner forſake Chriſt, then worldly wealth: this we may ſee in *Demas*, who *to embrace the world, forſooke Paul*, 2. Tim. 4. 10. whereupon Chriſt ſaith, *How hardly can a rich man enter into the kingdome of heauen.* (Mark. 10.23.) And thus much of the firſt practiſe of couetouſnes, which is exceſſiue care and labour after worldly goods.

The ſecond practiſe of couetouſnes.

The ſecond practiſe of couetouſneſſe which Chriſt here forbids, is *when men ſeeke only or principally for worldly goods, neglecting ſpirituall graces in regard thereof.* This appeares by the oppoſition of the next verſe vnto this, *lay not vp for your ſelues earthly treaſures, but lay vp for your ſelues treaſures in heauen.* This was *Eſaus* practiſe, *who ſold his birthright for a meſſe of pottage*, Heb. 12. 16. and the ſinne of the Gadarens, that vpon the loſſe of their ſwine *deſired Chriſt to goe out of their coaſts*, Luk. 8. 37. And this is the ſinne of our age, wherein many things, nay almoſt euery thing, which may yeeld profit or delight, is cared for aboue the word; or elſe how could there be ſo much preaching, and ſo little profiting, but that mens thoughts & delights are taken vp with earthly things? but this is a prepoſterous and diſordered care, which euery one muſt labour to reforme, as Chriſt commands, v. 31.

The third practiſe of couetouſnes.

The third practiſe of couetouſnes here forbidden, is *to put truſt and confidence in worldly things treaſured vp;* this is the *Idolatrie of the heart*, for looke whereon a man ſets his heart, that he makes his God, & therefore is *couetouſneſſe*

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[d] Prov.30. 16.

[e] 1.Tim.6. 8,9.

[f] 1.Tim.6.9.

*neſſe* called *idolatrie*, Col. 3. 5. Hence it is that Chriſt makes it *ſo hard a thing for a rich man to enter into heauen*, Matth. 19.23,24. becauſe *they* [g] *truſt in their riches*: and if we marke well, we ſhall finde it commonly true, that rich men are proud hearted and ſecure, not regarding Gods iudgements, nor the meanes of their ſaluation; for *they* [h] *take not God for their ſtrength, that truſt in their riches*. Dauids counſell therefore muſt be followed, [i] *If riches increaſe, ſet not your heart thereon.*

[g] Mar.10.24

[h] Pſal.52.7.

[i] Pſal.62.10.

The fourth practiſe of couetouſnes

The fourth practiſe here forbidden, is *when men lay vp for themſelues onely, without regard to the Church or Common-wealth, or releefe of the poore.* This is a deuilliſh practiſe: for euery one is but a ſteward of that he hath, to diſpence the ſame for Gods glorie to the good of others. The poore are Gods poore, and members of his familie, and therefore he requires, that euery ſteward in his familie ſhould ſee they haue their portion: God will call the rich to their account, when this will not be taken for good diſpoſing, to ſay I kept my riches to my ſelfe: ſo much will the ſlothfull ſeruant ſay, *that hides his talent in a napkin.* And therefore let vs learne to make conſcience hereof, with the reſt of theſe bad practiſes.

*Where the moth and canker corrupt, and where theeues digge through and ſteale.* Theſe words containe a ſpeciall reaſon of the former commandement, to this effect: *Earthly treaſures, as riches, raiment, &c. are ſubiect to be carried away by theeues: and therefore we muſt not exceſſiuely or principally ſeeke after them, ſet our hearts vpon them, or hoard them vp for our ſelues.*

*The Expoſition.* The word tranſlated *moth*, ſignifieth a worme that eateth the fineſt cloath, and conſumeth the beſt garment: yet here it muſt be taken more largely, for any worme that doth deſtroy or conſume any creature. And ſo the word tranſlated *canker*, muſt be largely taken, for any thing that by ruſt or fretting doth eate into and conſume mettall, or any other creature.

The vanitie of the creatures.

Here then Chriſt noteth a two-fold vanitie of the creatures, both in reſpect of their nature, and of abuſe: for their nature, they are ſubiect to corruption by ruſt, moth, and canker, be the creatures neuer ſo pure and coſtly, as gold, ſiluer, pearles, &c. for the heauens themſelues are ſubiect to vanitie. And for abuſe, they are ſubiect to the iniuries of vngodly perſons, theeues may ſteale them, and couetous perſons may hoard them vp that they ſhall ſerue for no vſe. Now if all earthly creatures be ſubiect to vanitie both by corruption and abuſe, then we muſt not make them our chiefe treaſures, but ſeeke for them and vſe them in a moderate and ſober manner. *Queſt.* But whence came this vanitie vpon the creatures? *Anſ.* God hath ſubiected them vnto it for the ſinne of man, Rom. 8.20.

Vſe. 1.

The conſideration hereof muſt let vs ſee the grieuouſneſſe of our ſinnes, and the greatnes of Gods anger due thereunto, in that he hath imprinted the ſtampe of his wrath vpon euery creature for the ſinne of man, by ſubiecting it to this two-fold vanitie. And therefore when we ſee a moth vpon apparell, or ruſt and canker vpon mettal, or other creatures corrupting them, we ought rather to be humbled for our ſinnes, then to ſuffer our hearts to be drawne to immoderate deſire and delight after earthly things. Secondly, are the creatures that neuer ſinned, ſubiect to vanitie for mans ſinne? then how vaine a thing is man, that by his tranſgreſſion bringeth vanitie vpon the creatures? let vs therefore in them behold our owne vanitie, and when we pitie them, learne to lament our owne iniquities.

v. 20. *But lay vp treaſures for your ſelues, &c.* Chriſt hauing ſhewed what we muſt not doe in reſpect of treaſures here on earth, and knowing mans inclination to be ſuch, that he will needes haue ſomething for his treaſure, doth here come to the *ſecond branch* of his commandement; ſhewing what treaſure we muſt lay vp for our ſelues, and enforceth vs thereto by a ſpeciall reaſon. The treaſures we muſt lay vp are, *treaſures in heauen. Queſt.* How ſhould we lay vp treaſures in heauen, for we cannot of our ſelues come there; no man can ſaue himſelfe, the beginning, progreſſe, and accompliſhment of our ſaluation is of God in Chriſt wholly? *Anſ.* It is vſuall with God in Scripture, to aſcribe the worke of the principall efficient cauſe, to the inſtrument thereof. Thus in the laſt ver. of Obadiah, *Preachers, are expreſſely called Sauiours:* and, 1. Tim. 4. 16. *In doing this thou ſhalt both ſaue thy ſelfe, and them that heare thee:* and, 1. Cor. 4. 15. *I haue begotten you through the Goſpel:* and yet both ſaluation and regeneration are the works of God alone, onely Preachers are the inſtruments thereof. So in this place, to make vs rich with heauenly treaſures, is the worke of God alone: for we rather *treaſure vp vnto our ſelues wrath againſt the day of wrath*, by our tranſgreſſions: and yet becauſe we are inſtruments by his grace, in the vſe of meanes to get this treaſure, therfore he giueth this cōmandement vnto vs, as though the work were wholly ours, though himſelfe be the principall author.

Obad.21.

Rom.2.5.

But yet that we may the better conceiue of, and practiſe this commandement, two points are to be conſidered. *Firſt*, what this treaſure is: *Secondly*, how a man muſt lay it vp for himſelfe: both theſe we muſt marke with reuerēce, becauſe they are points of great waight and moment, in the practiſe whereof ſtandeth our ſaluation. For the firſt. In ſearching it out, we wil firſt cōſider, what is erroniouſly thought to be this treaſure which Chriſt would haue vs to lay vp. The Church of Rome hath for many hundred yeares, abuſed the world hereabouts, making *the ouerplus of Chriſts merits, and of the merits of Saints and Martyrs, to be the trea-*

What the Papiſts make the true treaſure. Aquin.ſuppl ad 3.part. Summ q 25. Toller.inſtr. Sacerd.l.6.c. 21.

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*ſure of the Church*, which beeing gathered together and put into a ſtore-cheſt, is (ſay they) in the Popes cuſtodie; and he alone hath the plenary opening and ſhutting of this cheſt, and the ordering and diſpoſing of theſe merits: by vertue whereof he giues out indulgences and pardons, when and to whome he will. And hereby indeede he maintaines and vpholds his kingdome: for hereby comes infinit wealth and reuenewes.

Anſwer.

But this cannot be the true treaſure; nay, it is corrupt and deceitfull for two cauſes: for firſt, hereby they abaſe the true treaſure which is Chriſts merits, by adding ſupplie thereto from the merits of Saints: for if Chriſts merits receiue increaſe from the merits of men, then it is not al-ſufficient of it ſelfe, and ſo but a poore treaſure. Secondly, hereby they make the merits of Saints departed, to be the merits of others which liue long after them, by the Popes application; which is a thing impoſſible and abſurd: for no man can merit of himſelfe: but ſay he could, yet ſhould his merits be for himſelfe alone and for none other: for euery man in regard of ſaluation is a priuate man, and the reward of his workes he doth that way can onely redound vnto himſelfe, onely Chriſt Ieſus our Mediatour, God and man, who was by God himſelfe made a publike perſon for this ende, can merit for others.

The true treaſure.

The true treaſure then (to let the other paſſe) is in a word, *the true God*, that one onely eternall eſſence in three perſons, who made all things, and gouernes all things; in him alone is all goodneſſe and happines to be found. Gen. 15.1. *I am thy buckler, and thine exceeding great reward*, ſaith God to Abraham: and Pſal. 16.5,6. *The Lord is the portion of mine inheritance* (ſaith Dauid) --- *I haue a goodly heritage*: which is as much as if he had ſaide, *The Lord is my treaſure.* I will not ſtand on this, for men by the light of nature haue ſeene and ſaid thus much.

How God is our treaſure.

This rather is to be conſidered, how God becomes our treaſure. And for this ende we muſt conceiue of God, as he hath reuealed himſelfe vnto vs in Chriſt: for out of Chriſt he is not our God, and ſo not our treaſure; but God incarnate is our true treaſure: Coloſſ. 2.3. *In whome*, that is, *in Chriſt, are hid all the treaſures of wiſdome and knowledge.* Coloſſ. 3.3. *Our life*, euen eternall life, *is hid with Chriſt in God*, as in a treaſure. 1. Cor. 1.31. *Chriſt is made vnto vs of God wiſdome, righteouſnes, ſanctification, and redemption:* and, Ioh. 1.16. *Of his fulneſſe*, as out of a full treaſure, *we all receiue grace for grace.* Now we muſt not reſt in his incarnation, but conceiue further of him as he was crucified for vs in our nature, and is ſet forth vnto vs in his word and Sacraments: for his *obedience, death, and paſſion is our treaſure*, which is reuealed and applied in the word of promiſe, and in the Sacraments: and *this is that thing prepared of God for them that loue him, which eye hath not ſeene, eare hath not heard, neither euer entred into the heart of natural mā to cōceiue*, 1.Cor.2.9. But why (wil ſome ſay) ſhould Chriſt crucified be called our treaſure? *Anſ.* Becauſe he is the fountaine and ſtore-houſe of all true bleſſings conuaied from God to man. Wouldeſt thou haue remiſſion of ſinne, and righteouſneſſe with God? why, *Chriſt was made ſinne for vs, that we might be made the righteouſneſſe of God in him*, 2.Cor.5.12. Wouldeſt thou haue life euerlaſting? *This ſame Ieſus Chriſt is very God, and life eternall*, 1.Ioh.5. *And he that hath him hath life*, 1.Ioh. 5.12. Wouldeſt thou haue comfort in diſtreſſe, and true delight in temporall bleſſings? then get *Chriſt Ieſus*, for he is *life in death*; and without him, the good things of this life be no bleſſings vnto vs.

How to lay vp Chriſt crucified for our treaſure.

*II. Point.* Hauing found what this treaſure is, let vs now ſee how euery one muſt lay it vp for himſelfe: for ſo Chriſt here commandeth, *lay vp for your ſelues, &c.* That we may *lay vp Chriſt crucified for our treaſure*, we muſt be carefull to doe *fiue things*, intimated in the parable of him that bought the field wherein the hidden treaſure was: 1. we muſt finde this treaſure: 2. we muſt value it: 3. obtaine and get it: 4. aſſure it to our ſelues: 5. vſe it as a treaſure.

How to find the true treaſure.

*I. Dutie.* We muſt needes *find this treaſure* firſt of all, els we cannot value it, nor obtaine it, we cannot aſſure it to our ſelues, nor vſe it: And thus much is implyed in that parable, where it is called *an hidden treaſure*; for we can not haue a thing that is hid before we finde it. Now the *finding of this treaſure* ſtands in Gods reuealing of it vnto vs, letting vs ſee that naturally we want it, and making vs feele that we are poore without it, and therefore ſtand in great neede of it, whereupon we beginne to ſeeke it.

A twofold illuminatiō.

Euery reuealing of this treaſure is not the finding of it, for God inlightens the minde of man two waies: firſt, generally, whereby a man in reading the word is able to conceiue the true ſenſe and meaning of it. Secondly, more ſpecially, when beſide the generall ſenſe, God makes a man feele the truth and power of the word in his owne conſcience: and in this ſpeciall illumination ſtands the true finding. This indeede is a great bleſſing of God, but not common to all: for our naturall eies cannot diſcerne it, and the more we are dazled with the ſight of worldly treaſures, pomps, and vanities, the blinder we are about this ſpirituall treaſure: yea this treaſure is hid from many that are able to expound the word of God truly; as Chriſt ſaith, [a] *theſe things are hidde* (ofttimes) *from the wiſe and prudent, and reuealed vnto babes:* for till the Lord giue this ſpeciall illumination whereby a man ſees his owne miſery in himſelfe, and his great neede of Chriſts righteouſneſſe, Chriſt is a hiden treaſure vnto him. In regard whereof we muſt deſcend into our own hearts, and there trie whether by the ſenſe of our owne miſerie in our ſelues, and our owne deſire and hungring after Chriſt, God haue reuealed this treaſure vnto vs: we may ſay, [b] *we*

*ſee,*

[a] Matth.11.25.

[b] Ioh.9.41.

ſee, with the Iewes, and *yet be blind*, vnleſſe we truly feele the want of Chriſt in our owne ſoules: oh therefore labour for this ſpeciall illumination; for the doctrine of the Goſpel will neuer be ſweete and pleaſant to vs, till we finde this pretious treaſure hid therein.

How to value the true treaſure.

*II. Dutie.* Hauing found this treaſure, we muſt *highly prize and value it*, euen aboue all that we haue or can get; nay more worth then all the world beſides. So did the man in the parable, Mat. 13.44. *eſteeme the treaſure hid in the field aboue all his goods:* And [c] *Paul* ſo eſteemed of Chriſt crucified, that *he counted all things loſſe for the excellent knowledge ſake of Chriſt, and iudged them as doung that he might winne Chriſt*. This high eſteeme of Chriſt is needfull, if euer we meane to lay him vp for our treaſure; and then haue we made good progreſſe in this heauenly purchaſe, when we truly value Chriſt in our hearts at ſo high a rate: and therefore we muſt endeauour our ſelues hereunto, and labour ſo to frame our whole conuerſation in ſpeaches and in action, that they may teſtifie at how high a rate we value Chriſt. And becauſe the word of God reueales Chriſt Ieſus vnto vs, in which regard it is [d] *called a treaſure*, therefore it alſo muſt be highly valued, euen aboue all earthly things. Thus Dauid did, Pſal. 119. 72. *The Law of thy mouth is better vnto me then thouſands of gold and ſiluer:* v. 127. *I loue thy commandements aboue gold, yea aboue much fine gold:* hereof Wiſdome ſaith, [e] *My fruit is better then gold, euen then much fine gold, and my reuenues better then fine ſiluer.* It were happie for vs if we did thus value the word of God. Many holde there is but one truth, and ſo that be knowne it is no matter whence it is learned, whether out of Gods word, or the writings of men: but they are farre deceiued, for the Scriptures of God onely, are *that truth which is according to godlineſſe*; and they alone diſcouer vnto vs this heauenly treaſure, and therefore they muſt haue the preheminence in our hearts, and be eſteemed farre aboue all the writings of mē: which if we would doe, we ſhould feele that power and comfort of the word in our harts, which naturally we lack.

How to value the word of God.

How to get the true treaſure to our ſelues.

*III. Dutie.* Hauing found out, and rightly valued this true treaſure, *we muſt ſeeke to get it for our ſelues, and make it our owne:* ſo did the man in the parable (Matth. 13. 44.) when he had found the treaſure hid in the field; and ſo Chriſt here commandeth, *lay vp treaſures for your ſelues.* Now that we may get this treaſure to our ſelues, we muſt conſcionably vſe ſuch meanes as God hath appointed for this purpoſe: to wit, I. heare the word of God preached with all reuerence, care, and diligence, labouring to mixe it with faith in our hearts: II. receiue the Sacraments with all reuerence and due preparation: III. pray to God in faith earneſtly and conſtantly for the pardon of our ſinnes, and the fruition of this treaſure. The reaſon hereof is plaine: for the word and Sacraments are as it were the Lords two hands, wherewith he reacheth out this heauenly treaſure & all ſpiritual bleſſings vnto vs; & our faith is the hand of our ſoule wherewith we receiue thē, now by our praiers we teſtifie this faith, & ſanctifie vnto our ſelues the two former means.

How to mak this treaſure ſure to our ſelues.

*IV. Dutie.* Hauing gotten this treaſure, *we muſt labour to make it ſure vnto our ſelues.* And to this purpoſe we muſt follow *Pauls* counſeil and charge to rich men: 1. Tim. 6. 17, 18, 19. *Charge the rich men in this world, that they be not high minded, neither truſt in vncerten riches, but in the liuing God: that they doe good and be rich in good workes---: laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obtaine eternall life:* where marke how by *truſting in God*, and by *liberalitie and bountie*, we are exhorted *to lay a good foundation.* What (will ſome ſay) muſt we be ſaued by our Almes-deedes, and good works? *Anſ.* Not ſo: for the [f] *ground* of our ſaluation is Gods election and loue in Chriſt, which he himſelfe hath laid vp in heauen for vs. But the foundation which wee muſt lay vp for our ſelues, is in our owne conſcience, for our aſſurance in Gods foundation: and this we lay by our good workes of loue, mercie, and iuſtice; all which be fruits of faith: and beeing done in faith and with ſinglenes of heart to Gods glorie, they are ſure teſtimonies of our portion in the true treaſure Ieſus Chriſt: for *hereby we know we are tranſlated from death to life, becauſe we loue the brethren.* 1. Ioh. 3. 14.

How to vſe Chriſt as our treaſure.

*V. Dutie.* Hauing got this treaſure ſure to our ſelues, *we muſt vſe it as a treaſure.* Hereunto three duties are required: 1 I. We muſt haue our conuerſation in heauen, for there Chriſt our treaſure is: and where our treaſure is, there will our hearts be: and if our hearts be on Chriſt in deſire, in ioy, and delight, it cannot be but our liues will be holy and heauenly, though our bodies be here on earth: but let vs beware that our affections be not ſet on things below, for then is not Chriſt our treaſure at all. 2 II. We muſt turne our earthly goods into heauenly treaſures. This we doe by imploying them in works of mercie; *for he that giues vnto the poore, lends vnto the Lord*, Prou. 19.17. ſo that the mercifull man hath the Lord for his debter, for the Lord ſends the poore mā as his meſſenger vnto the rich, to borrow of him ſuch things as the poore man lacketh: and the Lords returne of paiment is in heauenly bleſſings: and therefore Chriſt himſelfe as it were explaning this point, [g] bids; *ſell that ye haue, and giue almes: make you bagges which waxe not old, a treaſure that cannot faile in heauen, where no theefe commeth, neither moth corrupteth:* This then is the Lords owne direction, for this happie exchange of earthly goods for heauenly treaſures, then which, who can wiſh a better increaſe. 3 III. We muſt rather part with all that we haue, then with Chriſt Ieſus; friends, goods, countrey, libertie, nay our

[c] Phil.3.8.

[d] 2.Cor.4.6.

[e] Prov.8.19.

[f] 2.Tim.2.19.

[g] Luk.12.33

owne life, and deereſt hearts blood muſt all goe for this treaſures ſake: ſo doth the good purchaſer *part with all he hath for to buie the field in which this treaſure is*, Matth, 13. 44. but if we will rather part with Chriſt then with ſome or with all of theſe, then we vſe not Chriſt as the true treaſure. Thus we ſee how Chriſt becomes our treaſure; let vs therefore make conſcience to practiſe theſe fiue duties ſo long as we liue: for when Chriſt becomes our treaſure marke what will follow; we ſhall finde in our hearts ſuch ſweet content therein, that neither proſperitie ſhall lift vs vp too high, nor aduerſitie caſt vs downe too low; nothing ſhall daunt vs while we haue this treaſure ſure; no kind of death, no not the day of iudgement.

Thus much of the commandement, now followeth the particular reaſon thereof: *where neither moth nor canker corrupteth, &c.* This reaſon is drawen from the vnchangeable certentie and ſafetie of this treaſure: earthly treaſures are ſubiect to corruption, and to loſſe by ſtealth; but this heauenly treaſure is free from all ſuch things, for the higheſt heauen is not ſubiect to corruption, nor to the violence of theeues and robbers; and therefore our treaſure muſt be there. *Queſt.* Why ſhould the higheſt heauens be free from that vanitie, wherto all creatures els are ſubiect by the ſinne of man? *Anſw.* The heauens aboue which we looke vpon, and the earth below, with all creatures in them, belonged to man by the right of creation, but the higheſt heauen is the throne of God: Now when man fell, he was puniſhed not onely in his owne perſon, but in all the creatures that belonged vnto him, which by his ſinne were made ſubiect vnto vanitie: But the higheſt heauen was free from that curſe, becauſe it did not belong to man by the right of creation, but is a ſupernaturall gift, whereto we haue right and title onely by the grace of Adoption and redemption in Chriſt Ieſus: now ſith man had no right thereto by creation, it was not meet that the ſinne of man ſhould make it ſubiect to vanitie or corruption. If therefore the ſafetie of an enduring ſubſtance can allure our hearts to loue and like, then let vs ſet our ſelues for this heauenly treaſure.

How the higheſt heauen is free from vanity.

## V. 21. *For where your treaſure is, there will your heart be alſo.*

This verſe containes a reaſon of the former cōmandements, common to thē both; tending to perſwade vs to the obedience of them both. The reaſon ſtandeth thus: *Where your treaſure is, there will your hearts be alſo: But your hearts ſhould not be on earth, but in heauen: Therefore lay not vp treaſures vpon earth, but in heauen.*

*The expoſition.* By *treaſure* (as we ſaide before) muſt be vnderſtood things pretious and excellent in our eſtimation laid vp for time to come, wherein we repoſe our truſt, and take a ſpeciall ioy and delight. By *heart* we muſt conceiue, not onely *the affections* which are ſeated in the heart, as loue, ioy, care, deſire, and delight; but the more inward powers of the ſoule in *thought* and *imagination*; yea and *the effects* thereof in action, as labour, ſtudie, and endeauour: As if he ſhould ſay; your treaſure and your heart are ioyned together, looke where that thing is wherein you truſt and take chiefe delight, and thereon will your thoughts runne; your loue, feare, deſire, and care will draw vnto it; and your chiefeſt paines, ſtudie, and endeauour will be after it.

*The vſe.* Doe heart and treaſure goe together? Then here firſt we learne to ſearch out and trie the ſtate of our own hearts: for though it be a bottomleſſe gulfe, [h] *and deceitfull aboue all things, ſo as none can thoroughly know it*, yet if we applie this ſentence aright vnto our ſelues, we ſhall be able to giue true iudgement of the ſtate of our owne heart. *An earthly treaſure, and an earthly heart; but heauenly treaſure, and an heauenly heart*; theſe cannot be ſeuered: therefore looke whereon thou ſpendeſt thy thoughts, and ſetteſt thy loue, thy care and delight, and beſtoweſt thy wit, induſtrie, and labour, and thereby iudge of the diſpoſition of thy heart. If the thing be earthly and worldly, then thy heart is earthly and carnall: thou maiſt plead that thou heareſt the word, receiueſt the Sacraments and praieſt often; yet all this will not prooue thee to haue Chriſt Ieſus for thy treaſure: for thine heart being ſet vpon the world, there vndoubtedly thy treaſure is, and that prooues thy heart to be earthly and carnall. And on the contrarie, if thy principall thoughts, thy chiefe loue, ioy, and delight be on Chriſt crucified, and thy ſpeciall care and induſtrie be after his merits and righteouſnes, then is Chriſt thy treaſure, and thine heart is heauenly.

[h] Ier.17. 9.

How to trie the ſtate of our owne heart.

Secondly, hereby we may know whether we haue any portion in heauen: for looke where our heart is there our portion is: If our heart in thoughts, deſire, and induſtrie, be ſet on earthly things, then is our portion vpon earth: but if we minde heauenly things, if we delight in them, and labour after them, then is our portion in heauen. It is not the exerciſe of religious actions now and then, but the ſetling of the heart either on earth or heauen, that ſhewes where our portion is.

The knowledge of our title to heauen.

Thirdly, this coupling of the heart and treaſure together, teacheth vs, not to regard this world nor temporall life, in reſpect of heauen and life eternall; nay, in this regard we muſt deſpiſe the world and temporall life, ſo farre forth as it may be done without ingratitude to God, and without hatred of the worke of his hands, and of his temporall bleſſings: for as earthly creatures, are the workmanſhip of God, ſo temporall life is his good bleſſing, giuen vs as a time wherein we are to prepare our ſelues

How to eſteeme of the world in regard of heauen.

A for life eternall; and therefore ſimply wee may not deſpiſe it, but onely in reſpect of life eternall. Now we muſt ſhew this high reſpect to heauen and to life eternall, aboue that we haue to this world and temporall life, by heauenly meditations, and by ſpirituall deſires, ioy, and delight: for if heauen be our treaſure, then muſt our delight be drawne from worldly things, and ſet on heauen.

V. 22. *The light of the body is the eye: if the eye be ſingle, thy whole bodie ſhall be light:*

23. *But if thine eye be wic-* B *ked, then all thy bodie ſhall be darke. Wherefore if the light that is in thee be darknes, how great is that darkenes?*

Theſe two verſes haue ſundrie expoſitions, which we muſt diſcuſſe, before we can ſee the ſcope and coherence of them in this place. Of ſundrie which I take to miſſe the right ſcope of Chriſt in this place, I will onely touch one, which is the moſt probable; and then ſet downe that which I take to be the beſt. By *ſingle eye*, ſome vnderſtand *a liberall minde*; and by *the wicked eye*, an *enuious and couetous minde*: and C ſo they make Chriſt here to ſpeake of liberalitie and couetouſnes. Now it is true that the words will beare this ſenſe, for *Salomon* puts the *good eye*, for the liberall and mercifull perſon: Prov. 22.9. *He that hath the good eye, he ſhall be bleſſed: for he giueth of his bread vnto the poore:* and *the euill eye*, for the couetous perſon: Prov. 28.22. *A man of a wicked eye haſteth vnto riches*. But though the words will beare this interpretation, yet it is not (as I take it) the proper meaning of Chriſt in this place: for here, the *light of the bodie*, the *ſingle eye*, and the *light that is in vs*, be all put for one and the ſame thing. Now *the light that is in vs*, is the vnderſtanding and iudgement of the minde. Againe, the *eye* is here called the light of the whole bodie: D but the liberall minde cannot be the light of the whole body for all actions, but for works of mercie and bountie onely.

The true meaning.

To come therefore to that which I take to be Chriſts true meaning: The words containe in them diuers ſimilitudes. In the firſt words, *The light of the bodie is the eye*, is a parable taken from a candle in an houſe; for as a burning candle ſet vp in an houſe, lighteth the houſe & all that be in it; ſo *the light of this eye* (which is the vnderſtanding) lighteth the whole body, and giueth direction to the whole man, in all his actions. In the next words, *If thine eye be ſingle, &c.* to the ende of the 23. v. is a ſecond ſimilitude, which ſtandeth thus: If a man haue a good and cleare bodily eye, he can guide himſelfe in the right way, and keepe his feete from ſtumbling and from falling: but if his eye be dimme and darke, then he cannot walke without ſtumbling: and if he want an eye, or that his eye be ſtarke blind, then of himſelfe he cannot walke without ſtumbling and wandering: ſo in like manner, if the vnderſtanding, which is the eye of the minde, be ſound and cleare, able to iudge of good and euill, then is the whole life well ordered: but if the iudgement be corrupt, then is there much diſorder in the life: and if it be cleane put out, then is there nothing but brutiſh confuſion.

Thus ſtand the compariſons in theſe words: Now the meaning of them is this. The firſt words are plaine, *The light of the bodie is the eye*, that is, the eye giues light for the direction of the bodie; as a light in an houſe directs the houſholders in their affairs. *If thine eie be ſingle, &c.* By *eye* here is meant the minde, reſembled by the bodily eye: and *the ſingle eye* is the vnderſtanding minde, able to iudge of good and euill, of things to be done, and not to be done. *Thy whole bodie ſhall be light:* by *bodie* is meant, the *life*, and *by light* is meant, *well ordered and directed:* for the mind is to the life for the directing of it, that which the eye is to the bodie for the ordering thereof. *But if thine eye be wicked, &c.* The *wicked eye* is the *corrupt mind*, hauing the vnderſtanding darkned, and iudgement ſo depraued, that it cannot rightly diſcerne of good and euill, what is to be done, and what is to be left vndone. *Then all thy bodie ſhall be darke*; that is, thy whole life in all thine actions ſhall be full of ſinne and diſorder. *Wherefore if the light that is in thee be darknes*; that is, if the naturall light of reaſon and iudgement left in man after the fall, be quite extinguiſhed. *How great is that darkenes*; that is, wonderfull ſhall his corruption and diſorder be; yea ſo full of confuſion, that there ſhall be no difference betweene his life and the life of a bruit beaſt. And this I take to be Chriſts proper meaning.

The coherence.

Now the words thus explaned, depend vpon the former as an anſwer to a ſecret obiection, which the heart of man might frame vnto it ſelfe, againſt thoſe two commandements, to this effect: If there be ſuch neceſſitie of laying vp treaſures in heauen, and of auoiding to lay vp treaſures in earth, then why doe not the moſt wiſe and learned men of our time doe ſo; they ſeeke more for earthly treaſures then for heauenly? Hereto Chriſt anſwers thus, as if he had ſaid; maruell not at this, for they want the ſingle eye, the vnderſtanding mind to diſcerne of things that differ, they cannot iudge aright of the true treaſure, and ſo not knowing the heauenly, they ſeeke the earthly treaſure onely. Now that we may perceiue the words of Chriſt thus to anſwer the former obiection, we muſt know that Chriſt doth here preſuppoſe thus much; that euery mans eye is either ſingle, corrupt, or blind: and *the ſingle eye* which is a good vnderſtanding, befalls not all men, no not all wiſe and learned men, but them only to whome God in mercie giues it. But the *corrupt eye* befalls euery man naturally. And ſome by ſinne put out the light of nature, and ſo become ſenſeleſſe in ſpirituall things. And hence it is, that all men naturally wanting the ſingle eye, and hauing the corrupt eye, yea many hauing the blind eye, doe not diſcerne of the true treaſure: and ſo leaue the heauenly, and giue themſelues wholy to the earthly.

whickis

Thus we ſee both the meaning and the coherence, leading vs to the maine cauſe of couetouſnes, with the blind eye of the minde not able to diſcerne of true ſpirituall treaſure. Now in the words theſe three points are to be handled: I. The ſingle eye with the fruits thereof: II. The wicked eye with his fruits. III. The darke and blind eye with the fruits thereof.

The ſingle eye.

What is true heauenly wiſdome.

*I. Point.* The *ſingle eye* is the minde of man indued with ſome portion of true heauenly wiſdome; and *the fruite of it*, is to *giue the bodie light*. To know this ſingle eye the better, we muſt ſearch out what true wiſdome is. This true heauenly wiſdome is no common gift, which euery profeſſor may haue, but a ſpeciall gift of God in Chriſt, peculiar to them that doe truly beleeue in him. 1. Cor. 1. 30. *Chriſt is made wiſdome vnto vs of God*; not only becauſe he is the matter of our wiſdome, we beeing then onely truely wiſe, when we *know Chriſt and him crucified*; but alſo becauſe he is the roote from whence all our wiſdome ſprings: for being ingraffed into Chriſt by faith, we become, as it were, [a] *fleſh of his fleſh, and bone of his bones*, and ſo are not onely made iuſt by the imputation of his obedience, but doe alſo receiue inherent holines and wiſdome from him; our wiſdome and holineſſe beeing deriued from his, as the branch is from the ſtocke, and the fruit from the roote. And this wiſdome befalls not at all to the deuill and his angels, though they know much, nor to all that are Chriſtians in name; but onely to the members of his myſticall bodie by faith.

The actions of true wiſdome.

I

This heauenly wiſdome hath two actions: *Firſt*, to diſcerne aright of things that differ, and to diſtinguiſh one thing from another ſpiritually; this *Paul* praied for in the behalfe of the Philippians, Phil. 1.9. *that their loue might abound more and more in knowledge, and in all iudgement or* [b] *ſenſe, that ſo they might diſcerne things that differ:* that is, good from euill, and heauenly from earthly; what to doe, and what to leaue vndone, which is a propertie of men of age in religion, who thorough long cuſtome attaine hereunto, Heb. 5. 14. And hence it is that the child of God can I. diſcerne the voice of Chriſt, the true ſhepheard, from the voice of all falſe teachers. II. By this gift of diſcerning, hee can put a difference betweene the water of Baptiſme, and all other water; and betweene the bread and wine in the Lords table, and common bread and wine. III. Hereby the Church, and euery true member of it is enabled to iudge rightly of croſſes, diſtinguiſhing fatherly chaſtiſements, from Gods plagues and curſes for ſinne. IV. Hereby hee can diſcerne the things of God, euen his owne election, his vocation, adoption, and iuſtification; theſe and ſuch he can perceiue in himſelfe more or leſſe. V. In a word, hereby he can diſcerne the true treaſure, from worldly; hereby he knowes the excellencie of heauenly things, aboue earthly. Theſe things the naturall man cannot, *but the ſpirituall man deſcerneth all things*, 1. Cor. 2. 15. looke whatſoeuer befalls him, therein he can ſee the hand of God working for his good, therein he can diſcerne Gods wiſdome, power, and prouidence: in all which we may perceiue the moſt excellēt vſe of this heauenly wiſdom.

2. action of true wiſdom.

It is true wiſdome to diſcerne of true happines.

The ſecond action of this heauenly wiſedome, is to iudge, determine, and giue ſentence of things, what is to be done, what is not to be done; what is good, and what is euill in practiſe and behauiour. And here this one thing muſt be remembred, that the principall point of this wiſdome, is to determine of true happineſſe, whereto the whole life of man ought to be directed: which *happineſſe*, is *the loue and fauour of God in Chriſt*. Herein *Dauid* ſhewes his heauenly wiſedome, farre different from the wiſedome of the world, Pſal. 4. 6. *Many ſay, who will ſhew vs any good?* there is the worldlings happineſſe; *But Lord lift thou vp the light of thy countenance vpon vs*; there is true happines: ſo *Paul* comming among the wiſeſt of the Gentiles, profeſſeth, that *he eſteemed to knowe nothing but Chriſt, and him crucified:* 1. Cor. 2. 2. *for whoſe excellent knowledge ſake, he thought all things to be loſſe*, Phil. 3. 8. And the ſame ſhould be our wiſedome; for though a man had all humane learning and policie, yet if he faile in this, rightly to determine of true happineſſe, all his wiſedome would prooue fooliſhneſſe; for [c] *the wiſdome of this world is fooliſhneſſe with God*: and therefore *if any man ſeeme to be wiſe in this world, let him be a foole, that he may be wiſe*; that is, a foole to the world, in eſteming the knowledge of Chriſt crucified onely true wiſdome; and the fauour of God in him, true happineſſe; that ſo he may be wiſe indeede in the ſight of God.

Spirituall prouidence.

Another chiefe part of this heauenly wiſedome, is a ſpirituall and godly prouidence, whereby we forecaſt by all meanes how to compaſſe and come by true happineſſe: herein the power of heauenly wiſedome is ſhewed. And without this, though otherwiſe a man diſcerne the right, yet his knowledge and wiſedome is imperfect and vnprofitable. And thus we ſee the actions of this heauenly wiſedome, whereby we may deſcribe it thus:

Truewiſdom deſcribed.

*It is a gift of Gods ſpirit to them that are in Chriſt, whereby they are enabled to diſcerne of things that differ, and to iudge and determine what is that true happineſſe, whereto the life of man ought to tende; and withall to forecaſt and prouide by what good and lawfull meanes it*

*may*

[a] Eph.5.30.

[b] αἰσθήσει

[c] 1.Cor.3. 18,19.

*may be compaſſed.* And he whoſe minde is endued herewith in ſome meaſure, hath *the ſingle eye.*

The fruit of the ſingle eye.

Now the fruit of this ſingle eye is, *to make the whole bodie light*; that is, to bring the whole life into good order, guiding it in the paths of righteouſnes, and making it to abound in good works. Prov. 8. 19, 20. *My fruit* (ſaith wiſdome) *is better then fine gold. --I cauſe to walke in the way of righteouſnes, and in the mids of the paths of iudgement.* Prov. 16. 23. *The wiſe heart guideth the mouth wiſely, and addeth doctrine vnto his lips.*

We muſt labour to get heauenly wiſdome.

*The vſe.* 1. Conſidering the mind indued with wiſdom this is thus cōmended; we muſt hereby learne, to labour for it in a ſpeciall manner: beſide this commendation of it by our Sauiour Chriſt, which ſhould be a ſpurre to prouoke vs to this dutie, the ſingular commoditie that redounds hereby to ſoule and bodie muſt mooue vs to affect it. Now that we may the better obtaine this heauenly wiſdome, we muſt be carefull of theſe two things eſpecially.

How it is gotten. 1

Firſt, to get *the feare of God into our hearts, which is the beginning of this heauenly wiſdome,* Pſal. 111. 10. Now this feare of God, is a reuerend awe of the heart towards God, whereby a man is fearfull to offend, and carefull to pleaſe God in all things. And this we ſhall get, if we receiue the word of God with reuerence, and applie it to our owne ſoules when we haue it; trembling thereat when it toucheth our conſciences, and humbly ſubmitting our ſelues vnto it without raging or repining; ſaying as Hezekiah did to the Prophets reproofe, [d] *The word of the Lord is good.*

2

Secondly, we muſt wholly cloſe vp our eyes, (the eyes of our minde I meane) and ſuffer our ſelues in all things to be ouerruled and ordered by the written word of God. This was [e] *Dauids* practiſe: he gaue himſelfe to *continuall meditation in the word of God:* he *made it a* [f] *lanterne to his feete, and a light vnto his paths.* And hereby he became [g] *wiſer then his enemies, and got more vnderſtanding then all his teachers.* Wouldeſt thou then be truly wiſe? become a foole to the world, leane not to thine owne wiſdome; but make Gods word thy whole direction.

How to walke wiſely.

Secondly, hereby we are taught to *walke wiſely in our whole conuerſation,* that ſo it may appeare we haue this ſingle eye: hereto [h] *Paul* oft exhorteth vs. And thus we walke when we practiſe euery action of our life in wiſdome, according to theſe foure rules, which are to be obſerued in euery good action. I. The thing we doe muſt be iuſt. II. The meanes of effecting it muſt alſo be iuſt. III. We muſt keepe our ſelues therein, within the compaſſe and limits of our calling. IV. We muſt doe the thing with an honeſt, vpright, and ſingle heart. And that we may worke wiſely according to theſe foure rules, we muſt euer haue the word of God, to tell vs what is iuſt; what meanes be iuſt; what be the precincts of our calling; and when we worke with an vpright and ſingle heart: ſo doing, our works ſhall be in wiſdome, and we ſhall haue the approbation and praiſe of God.

How to ſeaſon naturall wiſdome.

Thirdly, ſeeing this ſingle eye of ſpirituall wiſdome, makes our life to ſhine with righteouſneſſe, we muſt learne to ſeaſon our naturall wit, with this ſpirituall wiſdome. Naturall wiſdome is a commendable gift of God, but without this ſpirituall wiſdome it is fooliſhneſſe in the things of God, yea very corrupt in naturall actions; and therefore we muſt ioyne therewith this heauenly wiſdome, which may ſeaſon it and make it holy; and ſo ſhall the vſe of it tend to Gods glorie. It is the miſerie of this age, that men of excellent parts for naturall wiſdome, haue no regard to ſeaſon the ſame with ſpirituall wiſdome: hereby come many aberrations in matters of great importance, for it is iuſtice with God to curſe their proceedings, that deſpiſing the heauenly, leane altogether to their owne wiſdome.

The practiſe of ſpirituall prouidence.

Fourthly, ſeeing ſpiritual prouidence in forecaſting how to compaſſe true happineſſe, is a ſpeciall part of true heauenly wiſdome; we muſt become carefull practitioners hereof in our liues, that ſo we may attaine to true happineſſe. When the *rich* [i] *mans ground brought forth much fruit, how prouident was he to lay vp ſtore for the time to come:* yet God calls him but *a foole,* becauſe he had no regard or forecaſt to the ſtate of his ſoule. And the *fiue virgins* are therefore called [k] *fooliſh, becauſe they contented themſelues with blazing lampes, and had no forecaſt for oyle in their veſſells:* and ſo many at this day content themſelues with an outward profeſſion, and doe not prouide for the graces of ſaluation. But though a man had all the wiſdome of the world, and by his witte could compaſſe vpon earth what his heart could wiſh, yet if he faile in prouiding for true happineſſe, all his wiſdome is but madneſſe: ſee this in [l] *Achitophel, whoſe counſell* for worldly things *was like the oracle of God,* yet wanting this ſpirituall wiſdome to forecaſt for true happineſſe to his ſoule, his ende was both ſhamefull and fearefull: for in a diſcontent, [m] *he went and hanged himſelfe.* Let vs therefore practiſe this wiſe forecaſt for true happineſſe, and neuer be well till we get aſſurance hereof; then doe we ſhew our ſelues truly wiſe. If we faile in this we faile in all; and therefore like the wiſe Virgins, let vs get oyle in our veſſels, the ſauing graces of Gods ſpirit into our hearts, that when our bridegroome Ieſus Chriſt ſhall come, we may enter with him into glorie. And thus much of the ſingle eye, with the fruits thereof.

The wicked eye with the fruits thereof.

The ſecond point to be handled, is *the wicked eye,* with *the fruits thereof;* in theſe words, *But if thine eye be wicked, thy whole bodie ſhall be darke.* The *wicked eye,* is the minde of man hauing ſome light of vnderſtanding in it by nature, yet maruelouſly blinded and darkened by the corruption of ſinne through Adams fall.

[d] Iſa. 39. 8.

[e] Pſ. 119. 67.

[f] v. 105.

[g] v. 98.

[h] Col. 4. 5. Eph. 5. 15.

[i] Luk. 12. 17, 18.

[k] Mat. 25. 3.

[l] 2. Sam. 16. 23.

[m] 2. Sam. 17. 23.

The corruption of the minde by Adams fall.
And for our better inſtruction herein, we muſt
know, that the minde of man by Adams fall receiues
I a twofold blemiſh: firſt, it hath loſt the
gift of diſcerning & iudging in ſpirituall things,
miſtaking euill for good, earthly for heauenly,
things to be refuſed, for things to be choſen.
Mans ignorance touching God.
This is plaine by our blindneſſe and ignorance
in the true knowledge of God, & of our ſelues.
I Firſt, touching God, howſoeuer the minde of
man by nature know there is a God, yet naturally
man will not acknowledge the *preſence of
God*, for if he did, he would not without remorſe
or feare commit thoſe ſinnes in Gods ſight,
which he is afraid and aſhamed to doe in the
2 ſight of many men. Againe, the minde by nature
will not acknowledge *Gods particular prouidence*,
for in the time of want or diſtreſſe
when means faile, his heart is dead within him:
and the promiſe of helpe from man doth more
cheere him, then his hope in God; which
ſhewes plainely that he truſteth more in the
3 creature, then in his creatour. Thirdly, the
minde of man by nature doth not acknowledge
*Gods iuſtice*, for naturally man thinks, that
though he ſinne, yet he ſhall ſcape puniſhment,
4 as Deut. 26. 16. Fourthly, though man know
God muſt be worſhipped, yet naturally the
minde diſcerneth not of *Gods right worſhip*;
herein *the fooliſh heart is full of darkeneſſe, and
turneth God into an* Idol; Rom. 1. 21. 23. And
in a word, *the naturall man perceiueth not the
things of God, neither can he know them, becauſe
they are ſpiritually diſcerned*, 1. Cor. 2. 14.
which ſhewes plainely that herein he hath a
wicked eie.

2 The blindnes of mans mind in the knowledge of himſelfe.
Secondly, *for our ſelues*, the mind herein
wants the gift of diſcerning: for, I. no man naturally
knowes the *blindneſſe of his owne minde,
they thinke* [n] *themſelues to be wiſe*, when in the n Rom.1.22.
things of God they be ſtarke fooles: II. man
cannot diſcerne aright of his *owne ſinnes*, nor ſee
the vileneſſe of them naturally, though his conſcience
oft accuſe him; for if he did he would
not ſinne as he doth: III. man naturally doth
iudge amiſſe of his owne *frailtie and mortalitie*,
for there is no man ſo aged, but he thinkes he
may liue longer. This *Moſes* ſaw when [o] he o Pſ.90.12.
*praied God to teach them ſo to number their
dayes, that they might applie their hearts vnto
wiſdome*. IV. Naturally men cannot diſcerne aright
of the *ſcope* and *ende of their liues*: for
whereas we ought to aime at the glorie of God
and the good of our brethren, to ſerue God in
mens good: by nature we little thinke on this,
but wholly ſeeke our owne good, and our own
praiſe. V. We cannot naturally deſcerne of *our
owne true happineſſe*; for doe we not meaſure it
by outward things, eſteeming the rich and honourable
happie, and the poore man miſerable?
By all which it is more then euident, that the
minde hath loſt the gift of right diſcerning.

II. Blemiſh of the minde by nature.

The ſecond blemiſh of corruption in the minde is, in reſpect of it *ſlauiſh ſubiection* vnto thoſe things which it ſhould rule and direct: for naturally it is ſubiect to theſe three vnmeete guides: I. to the corrupt will and affections: II. to the wicked temptations of the deuill caſt into it, yea and that ſo farre, that ſuch as the temptation is, ſuch is the minde that is temped: III. to the world, and the ill examples therein: for naturally men ſway with the times, and thinke the common courſe the ſafeſt. And in this reſpect alſo is it here called a wicked eye.

The fruit of a wicked eie

Now the *fruit* of it is, *to make the whole bodie darke*; that is, the whole life of man full of diſorder and vnrighteouſnes. And how ſhould it be otherwiſe, when that which ſhould diſcerne betweene good and euill, and direct accordingly, is diſabled thereunto.

*The vſe*. 1. Seeing by nature we haue this euill eye (for that Chriſt taketh for granted) we muſt labour diligently to diſcerne it in our ſelues, and to finde that naturally we cannot iudge aright of God and of our ſelues. This is the firſt ſtep to true knowledge, to diſcerne of our owne naturall blindnes: and till we perceiue it in our ſelues in ſome meaſure, wee know nothing as we ought to know. Alſo whẽ we ſee it, we muſt bewaile our miſerie in this behalfe, that we haue a minde ſo corrupt, that it cauſeth diſorder in our whole life; yea, we muſt tremble and feare at this wicked eye. Bodily darkenes cauſeth feare, but farre more dangerous is this ſpirituall darkeneſſe, for hereby the ſoule is kept from the ſight of God vnder the power of Satan. We therefore diſcerning in our ſelues this wicked eie, muſt follow the counſell of our Sauiour Chriſt, Reuel. 3. 18. *Buy of me eie ſalue, that thou maieſt ſee*: that is, we muſt get of him the inlightning of his ſpirit, in the holy miniſterie of his word; for this is that *anointing which teacheth vs all things*, 1. Ioh. 2. 27. which when we doe truly receiue, then doth our wicked eie become ſingle.

Men content themſelues with a wicked eye.

Secondly, hereby we ſee that the courſe of the world, in regard of the ſtate of their minds, is iuſtly to be reproued; for euery where both young and olde content themſelues with this wicked eie: if they can ſay, there is a God, and this God is to be worſhipped, to be loued, and feared; and that we muſt loue our neighbour as our ſelues, and liue well, they ſeeke no further: and yet if a man were brought vp in the wilderneſſe, he might ſee all this by the light of nature; the wicked eie ſeeth thus much: but we muſt not content our ſelues herewith, for if there be no more, the life is full of darkeneſſe ſtill; and the ſoule may goe to vtter darkeneſſe with all this. We therefore muſt remember to to get the ſingle eie, elſe we are no ſchollers in the ſchoole of Chriſt. Indeede ſome plead, that Preachers can ſay no more in effect but this, *Loue God aboue all, and thy neighbour as thy ſelfe*: but theſe men know not what they ſay, bleſſing themſelues in their ignorance: they muſt know that grace muſt be put to nature, and ſanctifie it; and ſpirituall knowledge ioyned with naturall, or els we remaine with the wicked eye. If we haue no more but a generall confuſed knowledge in morall points, that ſerues not to ſaue vs, but to make vs without excuſe at the laſt day. Againe, another common fault worthie reproofe is this, that men content themſelues with naturall reformation; they will graunt that God is to be worſhipped, and loued, that we muſt liue well, deale iuſtly, and loue our neighbours: but the blinde eye ſeeth thus much. The meere ciuill man will goe thus farre, and yet his life is nothing but darkenes: all this reformation is but naturall. We therefore muſt labour for renued hearts, by the ſpirit of God, and reformed liues according to the Goſpel; for howſoeuer a ciuill conuerſation may commend vs vnto men, yet it will not ſaue vs in the day of the Lord.

Be not ſelfe-wittie in the matters of ſaluation.

Thirdly, is this euill eye in euery one by nature? then beware we be not wiſe in our ſelues, and from our ſelues, in matters of ſaluation; herein the word of God muſt be our wiſdome: Deut.12.8.--11.-- *Ye ſhall not doe euery man that which ſeemeth good in his owne eyes--but that which I command you.* Farre be it therefore from vs to appoint to our ſelues, how we will worſhip God, or how we wil be ſaued: and yet ſuch is our blind preſumption, that we will be our owne maſters in theſe things. The Turke hath his religion, the Iewe his, and the Papiſt his, all ſwaruing from the truth of God: and yet euery one of theſe looke to be ſaued in their religion: each one of theſe haue a different manner of worſhipping God, and all ſwaruing from the true worſhip: and yet they all perſwade themſelues that God is well pleaſed with their ſeruice. And thus it goes with naturall men among vs, though otherwiſe ſufficiently wiſe for worldly things; they reſolue vpon their owne courſe for the ſaluation of their ſoules, let the preacher ſay what he will: ſome thinke, if they repent at their ende, and then commend their ſoules to God, it is ſufficient; others looke to be ſaued by their wel-doing, and others by their faith (as they call it:) but in truth, by their owne good meaning, and intent to liue well; for what faith haue they that know not Gods word and promiſes? Thus by their owne wiſedome will men be ſaued, and hereby the deuill deſtroies many a ſoule: but let God be wiſe and euery man a foole, and let vs ſubmit our ſelues in the things of God, wholly to be ruled and guided by his written word, leaſt Iewiſhly and Popiſhly, we going about to ſtabliſh our owne conceits in the matters of ſaluation, doe plunge our ſoules into the pit of deſtruction.

The eye of faith muſt be ſought.

Fourthly, is the eye of the minde naturally corrupt? then muſt we labour for a better eye; that is, *the eye of faith*, by which we relie on Gods mercie for our ſaluation, and on his prouidence for all needefull things in life & death. This eye makes ſupplie to that which is wanting to naturall knowledge; hereby we diſcerne rightly of God, and of our ſelues, this enables vs to ſee afarre off: yea, hereby we ſee things inuiſible, *for it is the euidence of things which are not ſeene*, Heb. 11.1. hereby *Abraham ſaw the day of Chriſt, and was glad*, Ioh.8.58. and all the *Patriarks ſaw the promiſe of God afarre off*, Heb. 11. 13. This will inable vs to walke in their ſteps towards the heauenly citie; & therefore let vs get this faith, that ſo becomming children of the promiſe, we may be counted for the ſeede. And thus much for the wicked eye.

3. The blind eye.

The third kind of eye, is *the blind eye*, which is ſet out with the fruits thereof, in theſe words; *Wherefore, if the light that is in thee be darkeneſſe, how great is that darkeneſſe?* For the better diſcerning of the ſtate of man with this blind eye, we muſt ſee what is meant by *light*, and alſo by *darkeneſſe*. By *light* is meant that knowledge of God, of iuſtice, and of good and euill, which is in the minde by nature: now though this cannot be quite put out (for the moſt wicked wretch, and the verieſt Atheiſt that liues, hath ſome conſcience remaining, which is a worke of this light) yet it may be ſo buried and couered, that no light ſhall appeare, nor any vſe be made of it, and then is it ſaid to be *darkenes*; which is the ſtate of thoſe that are giuen vp to a reprobate ſenſe, as when a man denies there is a God, or that the Scriptures be the word of God, or ſuch like; in theſe men naturall light is become darkeneſſe. And the cauſe of this change in them, in their corrupt will and rebellious affections, which onerruling naturall knowledge and conſcience, cauſe men to giue themſelues to actuall ſinnes, whereby at length they come to commit ſinne greedily and without remorſe; yea, euen againſt conſcience, and the light of nature, and ſo bury them both in ſuch ſort, that they haue no more vſe of them, then if they were quite put out.

The fruit of the blinde eye.

Now where the light of nature is thus put out, the fruite of it is moſt palpable darkeneſſe: *How great is that darkeneſſe?* that is, there is nothing in that mans life, but brutiſh confuſion in helliſh actions, of pride, couetouſneſſe, enuie, blaſphemie, and vnnaturall vncleanneſſe; as Rom.1.27,29, &c.

A motiue to conſider our naturall vileneſſe.

*The vſe.* Conſidering the light of nature may be thus put out, wee muſt hereby be admoniſhed, Firſt, to enter into a ſerious conſideration of our owne vileneſſe; for naturally wee haue in vs (euen the beſt of vs all) ſuch rebellious luſt, and damnable deſires, as vnleſſe they be reſtrained, or renewed by grace, wil darken, and as good as put out the light of nature. This ſhould make vs vile in our owne eyes, that nouriſh ſuch corruptions, and eſteeme ſo of ſinne, which will put out that light which yet *Adams* fall left in vs.

To mortiſie corrupt deſires.

Secondly, hereby we are admoniſhed to haue ſpeciall care to mortiſie our corrupt deſires, and our vnruly affections, that elſe wil extinguiſh in vs the light of nature. Before the fall, the mind ruled & directed the wil and affections; but now theſe inferiour powers rule, or

rather

rather ouer-rule the minde, and vtterly peruert the regiment thereof; they caſt a miſt, and a vaile ouer the eie of the minde that it can ſee nothing in the waies of righteouſneſſe: and therefore as we tender the ſaluation of our ſoules, wee muſt renounce our owne naturall wills and corrupt deſires, and ſtriue to bring them into ſubiection vnto the word of God. Many men thinke much to be croſſed of their naturall deſires and delights, but it is happie for the ſoule, when God in his prouidence doth breake men of their wills: for the will vnſubdued carries the whole man headlong into all diſorder. This muſt be conſidered of them which haue knowledge and learning, for vnleſſe the will and affections be ruled by the word, all knowledge is made fruitleſſe: *out of the heart* (ſaith [a] *Salomon*) *come the iſſues of life*, if it be kept with watch and ward, and ordered by Gods word; otherwiſe hence come the iſſues of death, when the raines of the affections are let looſe after the corrupt deſires of nature: & therefore as we reſpect woe or ioy, ſo muſt we haue regard to our wil and deſires.

[a] Prou.4.23.

The illumination of the Goſpel may be put out.

Thirdly, if the light of nature may be turned into darkeneſſe, then may the illumination of the Goſpel be put out and turned in darkenes; for the knowledge of the Goſpel is not natural, and therefore not ſo deepely imprinted in the vnderſtanding, vpon the bare knowledge of it. Experience ſheweth this to be true, in all thoſe temporizers which begin in the ſpirit, and end in the fleſh: and the author to the Hebrews ſhewes 5. degrees of apoſtacie, by which the illumination of the Goſpel is turned into darkneſſe, Heb. 3. 12. ſaying, *Take heede leſt there be in any of you an euill heart of vnbeleefe, &c.*
1 where the firſt degree, is conſenting vnto ſinne,
beeing deceiued with the temptation of it.
2 The ſecond is, hardneſſe of heart, vpon many
3 practiſes of ſinne. Thirdly, the heart beeing
hardened, becomes vnbeleeuing, and calls the
4 truth of the Goſpel into queſtion. Fourthly,
by vnbeleefe it becomes euill, hauing a baſe
5 conceit of the Goſpel. Fiftly, this euill heart
brings a man to apoſtacie, and falling from God, which is the extinguiſhing of the light of the Goſpel. We therefore to preuent this fearefull eſtate, muſt embrace the Goſpel, and practiſe the counſell there ſet downe; euen by looking carefully euery one to his owne heart and life, and by mutuall admonition and exhortation one of another, verſ. 13. that ſo the firſt ſtep of this apoſtacie, which is *the deceitfulneſſe of ſinne*, take not place in vs.

Fiue degrees of apoſtacie.

Sauing grace cannot be loſt.

Fourthly, ſeeing the light of nature may bee put out, whether may not true faith, and other ſauing graces be quite loſt? *Anſw.* There is no grace of God, but conſidered in it ſelfe, it may be loſt; for it is a creature, and ſo changeable, for nothing is vnchangeable in it ſelfe, but the Creatour: but in regard of the promiſe of God, touching the preſeruation of ſauing grace vnto the ende, in ſuch as be in Chriſt: hence it comes that faith, hope, and charitie, cannot be loſt; for *the gifts and calling of God, are without repentance in Chriſt.* God indeede gaue to *Adam* true and perfect grace, whereby he might haue ſtood if he would; but becauſe he decreed to permit the fall, to make a way for his mercy in Chriſt, therefore he left man in the hand of his owne counſell, and ſo he fell from his created integritie: but now in Chriſt God workes both the will and the deede, ſo as hee which doth truly beleeue, [b] *is as mount Zion; which cannot be remooued, but ſtandeth faſt for euer:* for he is built vpon *the* [c] *rocke Chriſt Ieſus*, and ſo can neuer fall: *the gates of hell ſhall not preuaile againſt him:* God giues a ſecond grace vnto the firſt, and by vertue hereof it becomes vnchangeable, though in it ſelfe conſidered, it might be loſt. Againe, I anſwer thus; that as the light of nature is not quite put out but onely buried, in ſuch ſort as it is without vſe, and ſeemes extinguiſhed; ſo the grace of faith, by the practiſe of ſinne may be hidde and couered, ſo as it ſhall not appeare for a time: but yet it cannot be quite put out, where it is once truly wrought. And thus much of the blinde eie, with the fruite thereof.

[b] Pſal.125.1

[c] Mat.16.16

Now to ende this place, wee muſt remember that the ſcope of Chriſt in theſe two verſes, is to ſhew that the euill and blinde eie of man by nature, whereby he is diſabled to diſcerne rightly of things that differ, is the cauſe why in ſeeking after treaſure, he leaueth the heauenly, and ſeeketh earthly treaſure onely. And hereby we muſt be admoniſhed to labour for this gift of diſcerning, by the illumination of the ſpirit in the word, as we ſhewed before, that ſo *the eie beeing ſingle, the whole bodie may be light:* that is, ſo ordered, that with peace and comfort wee may walke on in the way of life: whereas otherwiſe we walke in darkeneſſe, and feare no danger till we fall into it irrecouerably.

## V. 24. *No man can ſerue two maſters--: for either he ſhall hate the one, and loue the other; or elſe he ſhall leane to the one, and deſpiſe the other. Ye cannot ſerue God and Māmon.*

Here Chriſt meeteth with a ſecond obiection, which the carnall heart of man might frame againſt the former cōmandements, verſe 19. and 20. for whereas Chriſt had forbidden the treaſuring vp of worldly riches, and commanded the ſeeking of heauenly treaſure; ſome man might flatter himſelfe with this perſwaſion, *he might ſeeke both, and lay vp both treaſures for himſelfe in earth, and in heauen alſo.* To this Chriſt anſwers, *No: that is impoſſible*; and he

A he prooues it thus: *No man can ſerue two maſters: But to ſeeke heauenly and earthly treaſures, is to ſerue two maſters; to wit, God and Mammon: and therefore no man can ſeeke them both.* The firſt part of this reaſon is fully ſet downe, and prooued in the text, by the effect of ſuch ſeruice in contrarie affections and behauiour: *for either he ſhall hate the one, and loue the other, &c.* The aſſumption and concluſion are neceſſarily implied in the laſt words, *Ye cannot ſerue God and Mammon:* wherein Chriſt applies the former argument.

*The Expoſition. No man can ſerue two maſters.* This may well be doubted of; for experience ſhewes, that by their mutuall conſent, one Factor may ſerue diuers Marchants. B Hereto ſome anſwer thus, that it is implied, the maſters muſt be of diuers and contrarie qualities; as when one ſaith, *come and doe this*; the other ſaith, *doe it not:* and then no man can ſerue them both: and thus the words containe an holy truth. But yet becauſe no clauſe is expreſſed, implying contrarietie in the maſters; therefore I take it, the wordes muſt be taken as a *common prouerbe* among the Iewes, which Chriſt laies downe for the ground of his reaſon. Now in a prouerb it is not requiſite it ſhould be alwaies true, but for the moſt part, and ordinarily: as Luk.4.24. *No Prophet is accepted* C *in his owne countrey:* that is, ordinarily. *For either he ſhall hate the one*] that is, the one maſter commanding him; either diſliking that he ſhould be his maſter, or diſpleaſed with his commandements: *And loue the other*; that is, the other maſter in whome he taketh delight, and is well pleaſed with his commandements. *Or elſe he ſhall leane to the one, and deſpiſe the other.* Theſe words are an explication of the former, ſhewing how it may appeare, that a ſeruant hates one maſter, and loues an other; namely, *his leaning to the one,* declares his loue vnto him: that is, his applying of himſelfe to reſpect his maſters pleaſure, and to doe his commandement: And *his deſpiſing the other,* declares his hatred, when he hath no regard to his commandements. *Ye cannot ſerue God and* D *Mammon.* By *Mammon* he meaneth riches, lucre, and gaine: now he ſaith not, Ye cannot ſerue God & haue riches, for *Abraham, Iacob,* and *Iob,* were very rich, and yet ſerued God ſincerely: but *ye cannot ſerue God, and ſerue riches:* that is, giue your ſelues to ſeeke riches, and ſet your hearts vpon them, and ſerue God alſo.

Inſtruct. 1 What it is to ſerue God.

In the words thus explaned, we may obſerue ſundrie instructions. Firſt, here Chriſt ſheweth *what it is to ſerue God:* a point much ſpoken of, but little knowne, and leſſe practiſed. *To ſerue God* therefore, is *to loue God, and to cleaue vnto him.* Euery one will ſay, he loueth God, and euer hath done; but beware herein of ſpirituall guile, for true loue conſiſts not in word and tongue, but in deede, and in truth: and God muſt be loued, not onely as he is a bountifull father, but as he is a Lord and maſter, and doth command vs ſeruice. The written word ſhewes his will and pleaſure, concerning vs, what he requireth at our hands; and if we ſerue him indeede, we muſt loue him in his power of commanding, though he ſhould beſtow no reward vpon vs. This *Dauid* ſheweth notably, Pſal. 119.25. *I am thy ſeruant, graunt me therefore vnderſtanding that I may know thy teſtimonies.* Againe, if we ſerue God, we muſt *cleaue vnto him,* and thereby teſtifie our loue: now what is meant by *cleauing vnto,* is notably expreſſed in the parable of the prodigall ſonne, Luk.15.15. where it is ſaide of him, that hauing ſpent his portion, *he claue to a citizen of that countrey;* that is, he reſigned and gaue himſelfe to his ſeruice: So *to cleaue vnto God,* is to reſigne a mans ſelfe vnto Gods ſeruice, in obedience to all his commandements, and embracing all his promiſes: not ſuffering himſelfe to be drawne from any part of Gods word, by vnbeleefe or diſobedience, though all the world ſhould ſet againſt vs. This Dauid alſo profeſſeth of himſelfe, ſaying, [a] *I haue cleaued to thy teſtimonies O Lord,* and [b] *I ſhall not be confounded when I haue reſpect vnto all thy commandements.* On the contrarie, when a man withdrawes himſelfe from God, by diſobedience to his commandements, and by vnbeleefe, then he doth hate and deſpiſe him. Indeede the vileſt wretch that liues, is aſhamed with open mouth to profeſſe hatred and deſpite of God, but yet the bad practiſe in life, bewraies the bad affection of the heart: Prou. 14.2.—*He that is lewd or peruerſe in his waies, deſpiſeth God*; and they that liue in the *breach of his commandements hate* [c] *him,* let them profeſſe in word what they will.

a Pſ.119.31.
b Pſ.119.6.

c Exod.20.5.

Vſe. 1. The ignorant of the world.

Now the conſideration hereof ſerueth, Firſt, to diſcouer vnto vs the groſſe blindnes and ſuperſtitious ignorance of the world; who thinke, that if a man rehearſe the Lords praier, the Creed, and the ten Commandements, he ſerues God well, let his life be what it will: but here Chriſt teacheth vs a further thing; if we will be Gods ſeruants, we muſt cleaue vnto him both in the affections of our heart, and in actions of obedience in our life. Thus did *Abrahã,* when God ſaid vnto him, *Thou ſhalt not kill,* he kept himſelfe from murther; but when he ſaid, [d] *Abraham kill thy ſonne,* he addreſſed himſelfe to doe it, though he were the ſonne of the promiſe, and the onely ſonne of his old age. Secondly, this ſheweth how *Atheiſme* abounds in all places at this day; *for to hate and deſpiſe God is flat Atheiſme:* now they that withdraw their hearts from God, and ſet themſelues to ſeeke the things of this world, neglecting obedience to Gods holy commandements, are here accounted of Chriſt, *deſpiſers, & haters of God;* and the number of ſuch is great in euery place. I know ſuch men doe ſcorne to be called *Atheiſts,* but how they be eſteemed in the world, it skilleth not, til they reforme this wicked practiſe, they are no better in the ſight of Chriſt.

d Gen.22.2.

2 Atheiſme abounds.

2 Mammon is that Lord.

Secondly, whereas *God* and *Mammon* are here oppoſed as two maſters; hence we learne that *Mammon*, that is, *riches*, is a *great lord and maſter in the world:* this Chriſt here takes for graunted, and therefore doth forewarne his Diſciples of it. But how (will ſome ſay) can riches be a God? *Anſ.* Not in themſelues, for ſo they are the good creatures of God; but to the corrupt heart of man, which makes an idol of them to it ſelfe, by ſetting his loue and delight vpon them, as on true happineſſe, and truſting in them more then in the true God: and for this cauſe is *couetouſneſſe* called *idolatrie*, Coloſſ. 3. 5. and the *couetous perſon* an *Idolater*, Ephſ. 5. 5. for looke whereon man ſets his heart, that is his Lord and his God, though it be the deuill himſelfe. Now that men doe thus ſet vp riches in their hearts, as an Idol, and ſo become ſeruants and ſlaues to that which God ordained to ſerue them, I ſhewe plainely thus: Proofes. 1 For firſt, they neglect the worſhip and ſeruice of God for lucre and gaine, and ſpend more time with greater delight for earthly riches, then they doe for the true treaſures of Gods heauenly graces. 2 Secondly, let a man haue worldly wealth at will, and he is full of ioy and delight, his riches giue him great contentment; but if hee looſe his goods, then vexation and ſorrowe doth more oppreſſe him, then all the promiſes of God in the Bible can comfort him. 3 Thirdly, by tranſgreſſing Gods commaundements a man looſeth heauen; but who is ſo grieued for his tranſgreſſions, whereby hee incurres this loſſe, as hee is for a ſmall dammage in ſome part of his riches? 4 Fourthly, I appeale to mens conſciences, whether they bee not farre more ſharpe and eager ſet vpon the meanes of gaine, then on praier and other parts of Gods worſhippe, which are the meanes of grace: all which doe argue plainely; that they ſerue Mammon, and honour riches for their God. So that howſoeuer by Gods bleſſing, outward Idolatrie be baniſhed out of our Church, yet we haue many Idolatours in our Land; for euery couetous worldling ſets vp the Idol of wealth and riches in his heart for his Lord. And that theſe *Mammoniſts* abound euery where, appeares by the common practiſes of oppreſſion, extortion; and crueltie, in hard dealing towards the poore, by greedie Land-lords and Vſurers; as alſo by the practiſes of the rich in the time of dearth, for by their hoarding vp of ſtore, ingroſſing of commodities, and enhauncing of the price, to the augmenting of their priuate wealth, they mightily increaſe Gods wrath vpon the poore. Indeede God hath his ſeruants which haue him onely for their God, but the number of them is ſmall, in reſpect of thoſe that ſet their hearts vpon the world, and make Mammon their God.

Vſe. 1. Here then firſt behold, the ſlauiſh baſeneſſe of a couetous heart, for man was made to bee the Lord of Mammon and wealth, and yet thorough couetouſneſſe he ſubiecteth himſelfe to become a ſlaue and vaſſall thereunto. 2 Secondly, hereby let vs learne to become faithfull diſpoſers of worldly riches, and (as Chriſt ſaith) to [d] *make vs friends with this Mammon of iniquitie*, by good diſpoſing of it to Gods glorie in works of mercie; and ſo ſhall we retaine our right of creation, whereby God made the creatures to ſerue vs.

3 They that ſet their heart on riches forſake God.

Thirdly, Chriſt oppoſing *God* & *Mammon*, and ſaying, *no man can ſerue them both*, imports plainely, that *hee that ſeekes to be rich, ſetting his heart thereon, forſakes God:* I ſay not that euery rich man forſaketh God, for when God giueth aboundance to a mans moderate labour and induſtry in his lawfull calling, he may lawfully poſſeſſe it, vſing it to Gods glory: but *to ſeeke to be rich, is a denying of God*, becauſe ſo the heart is a ſeruant vnto Mammon, and not to the Lord. This may appeare by their whole behauiour about wealth, whether we conſider their getting, or their keeping, or imploying of it; in all which they ſinne againſt God. Proofe. 1 Firſt, in *getting*, for God giueth riches to whom he wil, and hath not tied himſelfe by promiſe to make any man rich; and therefore he that reſolues with himſelfe that he will be rich, cannot make conſcience of lying, fraud, iniuſtice, ſabbath-breaking and ſuch like, when the committing of theſe things makes for his aduãtage. 2 Secondly, they ſinne in *keeping*; for he that reſolues to be rich, will rather forſake the truth, then his wealth, in time of triall: and for the ſauing or recouerie of his wealth, he will not ſticke to ſeeke to bleſſers, wizards, coniurers, &c. 3 Thirdly, for *diſpoſing or imploying*; he that reſolues to be rich ſinnes therein: for hee cannot be drawn to works of mercie, at leaſt with any cheerefulnes; & hence it comes that ſometimes the poore doe ſtarue before the rich mans doore.

Vſe. 1. The conſideration hereof, ſerues firſt to correct our iudgement concerning couetous & worldly minded perſons; our cenſure of them is too mild and gentle, we iudge them honeſt men, only ſomewhat hard & neere themſelues: but marke Chriſts ſentence vpon them, *Worldly perſons forſake God, and chooſe Mammon for their Lord and maſter:* which is a practiſe of Atheiſme, and therefore not to be ſo lightly paſſed ouer as men thinke. 2 Secondly, hereby wee ſee it is a dangerous and vnlawfull courſe, for men to make lawes with themſelues, how rich they will be; as to haue ſo many hundred, or thouſand pounds in ſtocke, or ſo much lands, and rents, &c. for what followes vpon this reſolutiõ? why ſurely they muſt needs giue themſelues to the compaſſing of their purpoſe, and ſo they fall into manifold ſnares of Satan, by practiſes of iniuſtice, lying, fraud, &c. 3 Thirdly, hereby we muſt be admoniſhed to content our ſelues with that portiõ of goods, more or leſſe, which God ſendeth; knowing that a little is ſufficient with Gods bleſſing vpon it: *Away with couetouſneſſe* (as the Apoſtle [e] ſaith) *and be content with that ye haue, for he hath ſaid, I will*

[d] Luk.16.9.

[e] Heb.13.5.

*not faile thee nor forſake thee.*

4 Mans heart muſt not be diuided frõ God.

Fourthly, whereas Chriſt ſaith, *Ye cannot ſerue God and Mammon*, we learne, that the heart of man muſt not be diuided betweene God, and the world; the one halfe to God, and the other to the world: no, God will haue all or none, herein he will not part ſtakes with the creature: Prou. 23. 26. *My ſonne giue me thy heart.*

Vſe. 1.

2 No ſin raigneth in Gods children.

B

The conſideration whereof ſerueth, First, to diſcouer the hypocriſie and ſpirituall guile of many, who thinke they may liue in ſome one ſinne or other, and yet be Gods ſeruants ſtill: this is the conceit of drunkards, adulterers, couetous perſons, and ſuch like; for euen while they liue in theſe ſinnes, they wil come to Gods worſhip, to the word, and praier often, and to the Sacraments, at leaſt once a yeare: which they would not doe, but that they thinke God hath reſpect vnto them herein, like to the wicked Iewes, Ier. 7. 9, 10. But they deceiue themſelues, for *no man can ſerue two maſters*: while a man liues in any ſinne the ſeruant of the deuill, he can neuer be accepted of God for his ſeruant. Secondly, this ſhewes, that the ſeruant of God is ſo farre forth deliuered from ſinne by regeneration, that no ſinne raignes in him; for ſo he ſhould ſerue two maſters, for euery raigning ſinne is a Lord and maſter: Rom. 6. 16. *Knowe ye not, that to whomſoeuer you giue your ſelues as ſeruants to obey, his ſeruants ye are to whom ye obey, whether it be of ſinne vnto death, &c.* and he *that committeth ſinne, is the ſeruant of ſinne*, Ioh. 8. 34. This therfore is a ſure groũd, that no regenerate perſon liues in any ſinne.

3

C

[f] 1.king.10.8

Thirdly, hereby euery one is taught to conſecrate both his ſoule and bodie to the Lord, indeauouring to ſerue him with all the powers & parts thereof; for God is our onely Lord and maſter, and therefore let all that is within vs bow the knee to him: Rom. 6. 22. *The ſeruant of God is one freed from ſinne, who hath his fruit in holineſſe, and the ende euerlaſting life.* The [f] *Queene of Sheba* pronounced *Salomons ſeruants happy*, that ſtood before *Salomon* to heare his wiſdome; how much more then are they happie, who in ſoule and bodie are Gods ſeruants, who for bountie and wiſdome infinitely ſurpaſſeth *Salomon*?

D

A comfort to them that are troubled with corruption.

Here ſome wil ſay, I would gladly ſerue God alone, and I deſire I might do it with all my heart; but the corruption of my nature is ſuch, that it makes me to rebell againſt the commandements of God, and I cannot doe the good I would; but the euill I would not, that doe I; ſo as I feare I ſerue two maſters. *An.* This is the ſtate of Gods children in this life; but herewith they muſt ſtay themſelues: when they faile in obedience, they muſt conſider whether they doe ſo freely and willingly, or againſt their wills; If thy heart can truely ſay, thou doeſt vnwillingly commit ſinne, thou wouldeſt not doe it, and art truely grieued and diſpleaſed with thy ſelfe for it; then be of good courage, thou doeſt not ſerue two

A

maſters, for this ſeruice is voluntarie. Now though there be in thee the fleſh and the ſpirit, the one haling thee one way, and the other another; yet while thou ſtriueſt againſt the fleſh, deſiring and endeauouring to be wholly ſubiect to the ſpirit, though thou faile often in action, yet in Chriſt bee thy ſinnes pardoned, and God accepts in thee the will for the deed. Endeauour therefore to acquaint thy ſelfe more and more with the will of thy heauenly maſter, and ſeeke to pleaſe him in all things, and labour to mortifie the deedes of the fleſh by the ſpirit, and ſo ſhalt thou know God to be thy onely maſter, and in due time perceiue thy freedome from the bondage of the fleſh.

## v. 25. *Therefore I ſay vnto you, be not carefull for your life, what yee ſhall eate, or what yee ſhall drinke: nor yet for your bodie, what yee ſhall put on. Is not the life more worth then meat, and the bodie then raiment?*

Coherence.

Our Sauiour Chriſt hauing forbidden the practiſes of couetouſnes, and preuented ſuch obiections as the corrupt heart of man might frame to excuſe it ſelfe therein, doth here ſtrike at the very root of couetouſnes, and ſeekes to remooue the cauſe thereof; to wit, *diſtruſtfull and inordinate care* for the things of this life, though they be things neceſſarie, as meate, drinke, and cloathing; and in this argumemt he proceeds to the end of this chapter. Now this verſe depends vpon the former, as a concluſion inferred vpon all that he had ſaid before concerning couetouſnes from the 19. v. to this effect: Seeing they that ſeeke earthly treaſures, neglecting the heauenly, doe want the ſingle eie of ſpirituall wiſdome, to diſcerne of the true treaſure, and alſo are themſelues ſeruants vnto Mammon; therefore I ſay vnto you my Diſciples, be not carefull (no not for things needful) immoderately, and in a diſtruſtfull manner. And here againe he meets with another pretence of a couetous minde, wherewith it pleads for the ſeruice of Mammon; to wit, that the things they ſeeke for, are things neceſſarie, without which they cannot liue. Hereto Chriſt anſwers, *Yea, but I ſay, you muſt not ſeek no not for things needfull to your life, immoderately and diſtruſtfully.*

*The Expoſition. I ſay vnto you*] that is; I, that am your maſter, vpon whom you depend for all heauenly inſtruction, and direction in all things needfull both for your ſoules and bodies, *I ſay vnto you*: by this hee would prepare them to attention and reuerent obſeruation of

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his commandement following,as being a matter
of great importance, whereon depends the
life of all obedience , in relying on Gods prouidence:
in regard whereof,wee alſo muſt with
all good conſcience marke the ſame. *Bee not*
*carefull for your life , &c.* Leaſt wee ſhould
miſtake Chriſts meaning, wee muſt knowe that
A two-fold care. there bee two kindes of care;a godly moderate
care; and a diſtruſtfull carking care. The *moderate*
1.Moderate. *honeſt care* is inioyned vs by Gods commandement;
Prov. 6.6. *Wiſdome* ſends the
*ſluggard* to learne diligence and prouidence
for things needfull, of the litle *Ant* or *piſmire:*
and *Paul* ſaith , *fathers muſt lay vp for their*
*children*, 2. Cor. 12. 14. *And he that prouideth*
*not for his owne, eſpecially for them of his family,*
*is worſe then an infidell*, 1. Tim. 5. 8. So that
there is a lawfull care euen for the things of
this life. Now the practiſe of it ſtands in two
things. Firſt, in the diligent walking in a mans
lawfull calling , dealing vprightly and iuſtly
therein with euery one , minding onely to get
things honeſt and neceſſarie in the ſight of all
men. Secondly , in leauing the ſucceſſe and
iſſue of all our labour and endeauour to God,
for that belongs to him: we muſt vſe the means
ſoberly and honeſtly, and leaue the bleſſing to
God, This godly care *Moſes* ſhewed notably
in leading the children of Iſrael out of Egypt:
for what God commanded him to doe , that
he did; he goes which way God ſends him, although
he met with many croſſes ; and vſeth
the meanes that God calls him vnto , leauing
the iſſue to God:as appeares notably at the red
ſea, when they were at a wonderfull ſtrait, hauing
the ſea before them,the Egyptians behind
them,and woods and mountaines on each ſide;
yet beeing commanded to ſtrike the waters
with the rod of God,he ſhewes notable truſt in
[g] Exod.14.13. Gods prouidence: *Feare not* (ſaith [g] he,) *ſtand*
*ſtill , and behold the ſaluation of our God.* And
when *Abraham* at Gods commandement
went to ſacrifice his ſonne , Iſaac askes him,
[h] Gen. 22.8. *my father, where is the ſacrifice?* [h] *Abraham*
anſwers with words of faith , *My ſonne , God*
[i] 1.Sam.23.3,4. *will prouide.* And thus [i] *Dauid went to fight*
*againſt the Philiſtims to Keilah at Gods commandement*,
though his owne men diſcouraged
him from it ; whereby it is plaine,he relied on
God for the iſſue of the battell.Now this godly
moderate care is not here forbidden , which
hath reſpect to obedience in the dutie , and for
the ſucceſſe depends vpon Gods prouidence.

The *diſtruſtfull care* is that , whereby men
2. Diſtruſtfull care. trouble themſelues about the iſſue of their labours;
and when they haue done the worke,
doe not reſt therewith, but vexe themſelues about
the ſucceſſe ; not relying on Gods prouidence
for the bleſſing, but onely on the means.
This diſtruſtfull care (for our better diſcerning
The effects of it. of it) hath theſe effects. Firſt, it oppreſſeth the
1 heart, making it exceeding heauie and penſiue
for feare of want ; where this feare is, there is
this diſtruſtfull care , for this argues a man
A dares not truſt God, but would haue the ſucceſſe
of his labour out of Gods hand in his
owne. Secondly , it allureth and draweth men 2
to vſe vnlawfull meanes to get worldly things,
as lying, fraud,iniuſtice in falſe waights , meaſures ,
&c. Thirdly , it makes men wearie of 3
Gods worſhip, it diſtracts their minds in praier,
and hearing the word;and(as Chriſt [b] ſaith) [b] Luk.8.14.
it *choakes the word that it brings forth no fruite:*
for when the mind is wholly ſet vpon the world,
there is no reſpect to the matters of God. And
this is that care which is here forbidden , euen
*a diſtruſtfull carking care* , which as the greeke
word ſignifies, diuides & diſtracts the mind,by
troubling and perplexing it about the iſſue and
B ſucceſſe of our endeauours.

*The Vſe.* That which Chriſt here forbids Diſtruſtfull care the ſin of this age.
his Diſciples , is the common ſinne of our age
and time, not in a few perſons,but in many; for
though this diſtruſtful care be the diſeaſe of the
heart,yet it ſhewes it ſelfe by actions in the life: Proofe.
For firſt , what is the cauſe of ſo little fruite of 1
the word preached, as may euery where bee diſcerned?
is not(among many other)this worldly
care one ſpeciall cauſe? This we may ſee in
the parable, Luke 8, 14. for *the ſeede that light*
*among thornes , which choaked it, is the word*
*preached to a heart poſſeſſed with worldly cares:*
let theſe men obſerue themſelues,and they ſhall
C finde, that they can neither pray , nor heare the
word, nor meditate therein without manifold
diſtractions from theſe worldly thoughts. Secondly,
there is no trade or calling without his 2
conuaiances of craft and deceipt, though it doe
not appeare ſo much in one calling as in others;
and hard it is to find them that make conſcience
hereof, when gaine and profit may come thereby;
which comes from this diſtruſtfull care in
mens hearts:whereby they doubt of Gods bleſſing
anſwerable to their deſire,in the vſe of lawfull
meanes onely. But ſith Chriſt forewarns vs
of this ſinne, we muſt beware it take not place
in our hearts : and for the auoyding of it , we
muſt follow the counſell of the holy Ghoſt in
Scripture , Pſal 37. 5. *Commit thy way vnto the*
*Lord , and truſt in him, and he ſhall bring it to*
D *paſſe :* which is oft commended vnto vs , Pſal.
55. 22. *Caſt thy burthen vpon the Lord, and hee*
*ſhall nouriſh thee :* and Prou. 16.3. *Rowle thy*
*worke vpon the Lord:* 1. Pet. 5. 7. *Caſt all your*
*care on him , for he careth for you.* In all which
places we haue a moſt worthy inſtruction, to
this effect ; *not exempting men from doing the*
*duties of their calling , but teaching them , that*
*when they haue done their endeauour, in the diligent,*
*ſober, and vpright vſe of meanes, then they*
*muſt leaue the euent and iſſue for good ſucceſſe to*
*the bleſſing of God.* Thus the trades-man,whoſe
liuing ſtands by buying and ſelling, muſt bee
carefull and diligent about his buſines,without
deceit or lying; and in ſo doing referre the ſucceſſe
of his bargain to the bleſſing of God; and
ſo muſt the husbãdmã plow & ſow,& leaue earing
& harueſt to Gods good prouidẽce.This is

the Apoſtles counſell, Phil. 4. 6. *Be nothing carefull*, that is, after a diſtruſtfull or diſtracting ſort, (as the word ſignifies) *but in all things let your requeſts be made knowne to God, with giuing of thankes*: where it is to be marked, that *diſtruſtfull care* is oppoſed to *prayer* & *thankeſgiuing*, as an hinderer thereof, and therefore our care muſt onely be to vſe the lawfull means moderately for any bleſſing, and then to pray to God for good ſucceſſe and bleſſing, relying wholly thereon, that when it comes wee may giue him thankes.

**How to leaue the ſucceſſe to God.**

But ſome will ſay, it is hard for fleſh and blood not to be carefull of ſucceſſe, how then ſhould wee be able to leaue it wholly to God? *Anſwer*. We muſt lay to our hearts the bleſſed promiſes of God made to them that depend vpon his mercie and goodneſſe, and labour to liue by faith thereon: Pſal. 127. 2. *It is in vaine for man to riſe early, and to lie downe late, and to eate the bread of ſorrow*, (meaning, while he truſts to himſelfe, or in the meanes) *but God will ſurely giue reſt to his beloued*, which ſerue him, and truſt in him, in the vſe of meanes. Pſal. 34. 10. *The Lyons doe lacke and ſuffer hunger*, though euery poore beaſt of the field be a prey to his teeth; *but they which ſeeke the Lord ſhall lacke nothing that is good*. If we had no more promiſes in the Bible, yet theſe were ſufficient to cauſe vs to reſt vpon his prouidence in the ſober vſe of lawfull meanes. Againe, this muſt bee conſidered, how wee ſhall relie vpon his mercie for the ſauing of our ſoules in the time of temptation and houre of death, that dare not truſt in his prouidence for the things of this life. *Queſt*. But what if all things go croſſe with men (will ſome ſay) may I not then ſticke more to the means? *Anſ*. Nay rather cleaue the more to God, for if the bleſſing were in the meanes, men would not be ſo oftencroſſed: God knoweth what is good for thee, better then thou thy ſelfe, and therefore reſt contented with his prouidence, though he croſſe thine expectation for outward bleſſings: want is many times better for Gods children then plentie; and affliction then peace and proſperitie; as *Dauid* found, Pſal. 119. 67, 71. and therefore God laies it vpon them: Did not good *Ioſias* fall before *Pharao Necho*? which he ſhould not haue don, but that God would chaſten him; for [c] *not regarding the words of Pharao Necho, which were of the mouth of God*, perſwading him not to fight againſt him: and alſo [d] *that he might be taken from ſeeing the euill to come*: & was not *Hezekiahs heart puffed vp in the time of peace*, in ſo much that *wrath* [e] *came vpon him, and vpon Iudah and Ieruſalem*. Therefore learne to depend vpon Gods prouidence in the moderate vſe of lawfull meanes, and whether he giue thee bleſſings, or take them away, bleſſe his name; for it is good for thee it ſhould be ſo. And thus much for the maine commaundement.

[c] 2.Chr.35. 22.

[d] 2.Chr.34. 28.

[e] 2.Chr.32. 25.

Now further mark in the words, how Chriſt diſtinguiſheth betweene *life*, and *the bodie*; and applieth *meate and drinke* to life, and *raiment* to the bodie: and yet we know, that apparell ſerues to preſerue life alſo, eſpecially in cold countries. But Chriſt doth diſtinguiſh them for iuſt cauſe; for though in cold countries, apparell ſerues to preſerue life, as well as meate and drinke doe; yet the firſt and moſt generall vſe of apparell, is another matter; to wit, to hide the ſhame of nakedneſſe, which the ſinne of *Adam* brought vpon it: Gen. 3. 7. 21. for before their fall, *the man and the woman were both naked, and were not aſhamed*, Gen. 2. 21.

**The proper end of apparell.**

Here then we are to learne, that the proper and maine end of apparell, is for the bodie, to couer the ſhame of nakedneſſe that ſinne hath brought vpon vs; which is ſo great, that if neceſſitie would permit, both hands and face ſhould alſo be couered. The conſideration whereof, as it ſhewes their immodeſtie and want of ſhame, that laie open the nakedneſſe of their breaſts, or other parts of their bodie, more then need requires; ſo it teacheth vs, neuer to bee proud of our apparell, but rather humbled and abaſhed when we put it on, or looke vpon it, for it is the couer of our ſhame, and ſo an enſigne of our ſinne: the thiefe hath as good cauſe to be proud of the bolts on his heeles, or of his brand in the hand, or hole in the eare, as we of our apparell; for as theſe are badges of miſdemeanour, ſo is apparell a badge of our ſinne. And on the other ſide, that we may haue comfort in this ordinance of God for our bodies, wee muſt labour therein to expreſſe the graces of God in our hearts; as modeſtie, ſobrietie, temperance, frugalitie, and ſuch like.

**1. Reaſon againſt immoderate care.**

*Is not the life more worth then meate, and the bodie then raiment?* Our Sauiour Chriſt hauing giuen commandement againſt the immoderate care for things needfull to naturall life, leaſt the ſame ſhould paſſe away without effect, doth here begin to enforce the ſame with diuers arguments: the firſt whereof is in theſe words, taken from the creation, wherein God giues life & the body, which are better thē food and raiment; from whence Chriſt reaſons for his prouidence thus: *The life is better then food, and the bodie then raiment; but God by creation giues life and bodie: and therefore will he much more giue food and raiment for their preſeruation*. Seeing God giues the greater, we need not to doubt but he will affoard the leſſe.

**Our creation muſt teach vs truſt in gods prouidence.**

In this reaſon Chriſt teacheth vs, to make right vſe of our creation; namely, by the conſideration of it, to learne confidence in Gods prouidence for all things needfull to our naturall life: Iob. 10. 8. *Thine hands haue made me and faſhioned mee, and wilt thou deſtroy me?* where *Iob* perſwades himſelfe of preſeruation, becauſe God created him: and 1. Pet. 4. 19. *Let them that ſuffer according to the will of God, commend their ſoules vnto him in welldoing, as vnto a faithfull creator*: becauſe God is a faithfull creator, therfore in death we muſt rely vpon him. Experience teacheth vs, that euery workeman is carefull to preſerue the worke of his owne hands, if it lie in his power; why then ſhould we doubt of this in our Creator, who is almightie.

### v.26. *Behold the fowles of the heauen: for they ſowe not, neither reape, nor carrie into the barnes: yet your heauenly father feedeth them. Are ye not much better then they?*

2. Reaſon againſt diſtruſtfull care.

B Theſe words containe Chriſts ſecond reaſon to diſſwade his Diſciples from diſtruſtfull care for things needefull, drawne from the conſideration of his prouidence ouer baſer creatures then they were, for needefull prouiſion: the reaſon ſtandeth thus:

*If God prouide for the fowles of heauen, then much more will he prouide for you:*
*But God prouideth for the fowles of heauen, and feedeth them: therefore much more will he prouide for you.*

The firſt part of this reaſon is here confirmed two waies: Firſt, becauſe the children of God haue means of prouiſion, which the fowles C of the heauen want; *they ſow not, neither reape, &c.* Secondly, Gods children *are better* then fowles, and therefore he will not ſuffer them to lacke, ſith he prouideth for baſer things then they be: both which are ſo ſenſible and familiar, that they may induce any man to depend vpon Gods prouidence, without diſtruſtfull care.

Gods works muſt be conſidered.

Chriſt in propounding this reaſon, bids vs *Behold the creatures*, that is, take a ſerious view of them, looke vpon them wiſhly, and with conſideration, as the word ſignifieth: whereby we may learne, that euery child of God ought ſeriouſly to conſider the workes of God, (for that which we muſt doe to the fowles of heauen, we muſt doe to all the works of his hands) and therein labour to behold the wiſdome, iuſtice, goodnes, loue, mercie, and prouidence of D God. This is *Salomons* leſſon, Eccl. 7.15. *Behold the worke of God:* and Iob 36.24. *Remember thou magnifie the worke of God which men behold.* Why did God make the creatures diſtinctly one after another in ſixe ſeuerall daies, and take a particular view of them all after he had made them, with approbation of their goodneſſe, and alſo ſanctifie the ſeauenth day for an holy reſt, both by his owne example and expreſſe commandement? vndoubtedly, among other cauſes, this was one, to teach vs to conſider diſtinctly of all the works of his hands: and among other holy duties, to meditate on the Sabbath day, on the glorious workes of our Creator. This was Dauids practiſe: for, Pſal. 19.1. &c. he reſembles the *heauens* to a great booke, wherein a man may read the glorie of A God: and in the contemplation hereof did he exerciſe himſelfe vpon the Sabbath daies, as we may ſee in the *Pſalme* which he penned for the Sabbath, Pſal. 92.4,5.--*I will reioyce in the workes of thine hands: O Lord, how glorious are thy workes!* And they which are negligent in this dutie, are here called to attendance by our Sauiour Chriſt.

Vnreaſonable creaturs depend vpon Gods prouidence.

But what muſt we behold in the foules of heauen? How *they neither ſow, nor reape, nor carie into barnes, &c.* that is, they vſe not the means of prouiſion that man doth, which ſhews they haue not that care which man hath. Man may lawfully be carefull to vſe theſe meanes, for God ordaineth them for mans prouiſion: B but the fowles of the heauen goe not ſo farre to haue care of any meanes. And this priuiledge of man to the meanes, doth ſtrongly enforce Chriſts diſſwaſion againſt diſtruſtfull care: for the fowles wanting ſuch meanes are free from that care. *Queſt.* How then are they prouided for? *Anſw.* They expect for foode at Gods hand: Iob 39.3. *The birds crie vnto God, wandring for lacke of meate.* Pſal. 104.21. *The lyons roaring after their pray, ſeeke their meate at God.* Pſal. 145.15. *The eyes of all wait vpon God, and he giueth them meate in due ſeaſon.* Pſal. 147.9. *He giueth to beaſts their foode, and to the young rauens that crie.* But how can vnrea- C ſonable creatures crie to God? *Anſ.* They doe not vſe praier, as men doe; but yet they are ſaid *to crie to God, and to waite on God,* becauſe by a naturall inſtinct giuen them by creation, they ſeeke for that foode which God ordaineth for them, and are contented therewith; ſo that by theſe phraſes God would teach vs, that they depend vpon his prouidẽce wholly for prouiſion, and reſt contented therewith.

Vnreaſonable creaturs more obedient then man.

Here then we are to obſerue, that the vnreaſonable creatures made ſubiect to vanitie by the ſinne of man, doe come nearer to their firſt eſtate, and better obſerue the order of nature in their creation then man doth: for they ſeeke for that which God prouideth for them, and when they receiue it are content: but man is deepely fallen from the ſtate of his creation, in D regard of his depending on Gods prouidence for temporall things: though he haue the vſe of meanes which the fowles of heauen want, yet his heart is full fraught with diſtruſtfull care, whether we reſpect the getting, or imploying of earthly things. This ſheweth that man is more corrupt then other creatures, and more vile and baſe in this behalfe then bruit beaſts: which ſhould humble euery one of vs deepely vnder the ſerious conſideration of our ſinnes, that haue ſo depraued our nature, that we are more rebellious to the law of our creator, and more diſtruſtfull in his prouidence, then the bruit and ſenſleſſe creatures.

*And yet your heauenly father feedeth them.*] In theſe words is couched a forcible reaſon, whereby Chriſt would perſwade his Diſciples, and in them all beleeuers, to depend vpon

Gods prouidence without diſtruſtfull care. *God* (ſaith he) *is your father, yea your heauenly father, and you are his children, therefore depend vpon him:* for if [o] *earthly fathers* will prouide and giue good things to their children, much more will your heauenly. In this reaſon alſo is couched a meanes and way whereby a man may come to reſt vpon Gods prouidence. In the word of God there be two kind of promiſes: ſome, of euerlaſting life and ſaluation by Chriſt: others, of inferiour gifts and bleſſings concerning this life. Now if we would relie on God for temporal bleſſings, we muſt firſt labour to lay hold by faith on his ſpirituall and eternall promiſes; get aſſurance of thine adoption in Chriſt, and labour to know and feele that he is thy heauenly father; and then thou wilt eaſily depend vpon his prouidence for temporall bleſſings: if thou be once perſwaded truly that he will ſaue thy ſoule, how canſt thou diſtruſt him for prouiſion for thy bodie? If a Kings ſonne know his father will make him heire, he wil not doubt but he will affoard him foode and raiment in the meane time.

[o] Mat. 7. 11.

Howe to come to depend vpon Gods prouidence.

Particular prouidence prooued.

*Feedeth them*] That is, the foules that neither ſow, nor reape, nor carrie into barnes. Here we may obſerue Gods ſpeciall and particular prouidence: for in reaſon thoſe creatures that make no prouiſion in ſummer ſhould ſtarue in winter, wherein the earth affoardeth not ſuch meanes of nouriſhment as it doth in ſummer; and yet experience teacheth, that they are for the moſt part fatter, and fitter for the vſe of man in winter then in ſummer: what argueth this but Gods ſpeciall prouidence, attending vpon the ſilly foules of heauen, & feeding them in the dead winter? oh then how ſhould any child of God diſtruſt his prouidence; will hee feede birds, and neglect his owne children? it cannot be. And yet this muſt not nuzzle an idle perſon, or bolſter him vp in the neglect of lawfull ordinarie meanes for his prouiſion: for God would haue euery man to eate his owne bread, deſeruing his prouiſion by diligence in the duties of ſome lawfull calling: for *he that will not labour ſhould not eate.* Howbeit we may here learne, when all meanes faile (without our default) yet ſtill to rely vpon Gods prouidence: for he feedes the foules in the dead of winter, and we are better then they.

A motiue to mercifulnes.

1. Tim. 4. 10.

Laſtly, is God ſo mercifull to the poore fouls of heauen, to prouide for them? then muſt wee that profeſſe our ſelues to be Gods children, ſhew our ſelues to be like to our heauenly father, in exerciſing mercie towards all Gods creatures: *God is the Sauiour of all men, but eſpecially of them that beleeue.* And wee muſt be followers of God as deare children, extending mercy to the poore of mankind, becauſe they be our owne fleſh: doe good vnto all, but ſpecially to them that be of the houſhould of faith. This is needefull to be vrged vpon our ſoules, for in times of dearth men *grinde the faces of the poore,* by hard bargaining; the rich take aduantage of poore mens want, and ſo make thẽſelues fat by ſucking the blood of the poore.

## *V. 27. Which of you by taking care, is able to adde one cubit to his ſtature?*

3. Reaſon againſt diſtruſtfull care.

Here Chriſt propoundeth his *third reaſon,* againſt diſtruſtfull and carking care for worldly things, from the *vnprofitablenes and vanitie* of it in man. The words of this reaſon are propounded by *way of queſtion:* which kinde of phraſe imports the *affirming* or *denying* of the thing ſpoken of with more vehemence. And here it hath the force of *a more vehement negation:* as if Chriſt had ſaid, Vndoubtedly not any of you by taking care can adde one cubit to his ſtature. A *cubit* is a meaſure taken from a part of mans bodie, beeing the length of the arme from the elbow, to the end of the longeſt finger. Now God in framing mans bodie, brings it from this length in the mothers wombe, by continuall increaſe adding cubit vnto cubit, till at laſt it containe many cubits in ſtature, according as he hath ordained and appointed. And looke how many cubits long God hath ordained euery man to come vnto, of that ſtature and talneſſe he is; and no man by all his wit, skill, and carefull induſtrie can adde one cubit vnto his ſtature: for that is the proper worke of the creatour, he that giues the bodie, appoints the ſtature, and by his prouidence brings it thereto, by daily increaſe. Now hence Chriſt reaſons thus, from the like: *As no man by taking care in all the meanes he can vſe, can augment his ſtature one cubit,* he cannot doe the *leaſt thing* this way, as [p] *S. Luke* noteth; *no more can any man by his diſtruſtfull care better his outward eſtate for things needefull to this life any whit at all:* and therefore ſith it is vaine and fruitleſſe to vexe our hearts herewith, we muſt beware of this diſtruſtfull care.

[p] Luk. 12. 26.

Mans labour vaine without Gods bleſſing.

From this reaſon we may obſerue and gather ſundrie inſtructions. Firſt, that mans labour, care, and induſtrie, is altogether vaine and fruitleſſe, without the bleſſing of Gods prouidence. Pſal. 123. 1, 2. *Except the Lord build the houſe, they labour in vaine that build it: except the Lord keepe the citie, the keeper watcheth in vaine. It is in vaine for you to riſe earely, &c.* 1. Cor. 3. 7. *Neither is he that planteth any thing, nor he that watereth,* (meaning, of thẽſelues) *but God giueth the increaſe.* This point the Lord doth notably expreſſe by Haggai, ſaying, [q] *Ye haue ſowen much, and bring in little: ---- and he that earneth wages putteth it in a bottomleſſe bagge. Ye looked for much, and lo, it came to little, and when it came home, I did blowe vpon it.* The conſideration whereof muſt teach vs to commend all the ſober care and labour of our lawfull callings to God by praier for his bleſſing: for it is *his bleſſing that maketh rich,* Prov. 10. 22. If *Paul* and

[q] Hagg. 1. 6–9.

*Apollos*, two moſt worthie men, could doe nothing of themſelues, what ſhall we thinke to doe? and when we finde Gods bleſſing vpon our labour, then we muſt giue thankes.

Mans outward eſtate is appointed of God.

Secondly, hence we learne that no man can better his outward eſtate in the world, for wealth and dignitie by all his care & diligence, aboue that which God hath appointed him to come vnto: for as God hath determined of mans bodily ſtature, which no man by taking care can adde vnto or alter, ſo hath he appointed in his decree what ſhall be mans eſtate, for wealth or pouertie, dignitie or diſgrace, which it lies not in the power of man, or any creature to alter: indeede the diligent vſe of lawfull meanes is an argument of Gods bleſſing in outward things, and therefore muſt be followed and exerciſed in ſobrietie and godlineſſe of thoſe that waite for ſuch bleſſings, becauſe ordinarily God conuaies his bleſſings by ſuch meanes: but yet the ſtate of man depends not on the meanes, but on Gods decree and pleaſure: Pſal. 75. 6, 7. *To come to preferrement is neither from the Eaſt nor from the Weſt: but God is iudge: he maketh high, and he maketh low:* and, Prov. 22. 2. *The poore and rich meete together, and God is the maker of them both.* In regard whereof we muſt learne, to depend vpon God in the ſober vſe of lawfull meanes, and to reſt contended with his bleſſing thereupon be it more or leſſe: for whatſoeuer it is, it is that portion which God hath allotted vnto vs.

Temporall life cannot be prolonged beyond the period ſet in nature.

Thirdly, hereby are ſundrie erronious opinions confuted and ouerthrowne. As firſt, the opinion of them who thinke, that the temporall life of man may be prolonged by art, aboue the period ſet by God in nature: but then there may be addition made by art to the ſet period of mans ſtature; for the will and prouidence of God doth equally rule in them both: the prolonging of mans life is no leſſe an action of the Creator, then the augmenting of mans ſtature. Indeede art may helpe to preſerue life till it come to the period in nature, but further to prolong it, is beyond the art and power of man: for *man is not lord ouer the ſpirit to retaine the ſpirit*, Eccleſ. 8. 8. *God hath herein appointed his bounds which he cannot paſſe*, Iob 14. 5.

Enchantments cannot turne mans bodie into another creature.

Secondly, the opinion of ſome Magicians and Witches is hereby alſo confuted, who thinke and auouch, that by enchantments they can turne their bodies into the bodies of other creatures, as cats, hares, &c. and alſo make their bodies to paſſe through a key hole, or ſuch like narrow place. But this were to change nature, which is more then to adde to nature (which yet Chriſt here denies to be in the power of man,) and therfore it is impoſſible: theſe things are the illuſions of Satan, whereby he bleares the eyes of ſuch as regard his lying wonders. As for that which is ſaide of [e] *Nebuchadnezzer*, that he ſhould be turned into a beaſt, becauſe it is ſaid, *he ate graſſe like an oxe:* this we muſt know and hold, that the ſubſtance of his ſoule was not changed, neither the ſubſtance of his bodie, nor the ſhape thereof into the ſhape and ſubſtance of a beaſt, but onely the hand of God was heauie vpon his minde, ſtriking him with bruitiſh frenſie and madneſſe, whereupon his behauiour became bruitiſh, and he liued among the beaſts of the field.

[e] Dan. 4. 30.

Alchemiſts confuted.

Thirdly, the opinion of the Alchemiſts is hereby alſo refuted, who pretend that they can turne baſer mettalls into better, as braſſe or lead into gold: but this is to change the nature of creatures, which is more then to adde thereto by augmenting their quantitie, which yet Chriſt denies and makes impoſſible to art in the ſtature of man.

Merits of glory aboue the power of man. Concil. Trid. ſeſſ. 6. can. 32.

Fourthly, the opinion of the Papiſts for their merit of works is hereby alſo confuted: they teach that by good works a man may merit for himſelfe a greater degree of glorie in heauen: but conſider, if a man by all that he can doe, cannot augment his bodily ſtature, nor his outward eſtate in this world (as we haue ſhewed:) then much leſſe can he adde vnto his eſtate of glorie: if the increaſe of nature be the worke of God, then much more is the gift of grace, and the increaſe of glorie: as therefore he determines of the ſtature of the bodie, ſo much more may we reſolue, that the ſtate of the ſoule for glorie is decreed of God, and man cannot adde thereunto. Indeed the more we glorifie God by well doing on earth, the more is our aſſurance of greater glorie in heauen, but yet the merit thereof is the worke of Chriſt alone, and our fruition of it the gift of God according to the good pleaſure of his owne will.

v. 28. *And why care ye for raiment? learne how the lilies of the field doe grow: they labour not, neither ſpinne:*

29. *Yet I ſay vnto you, that euen Salomon in all his glorie was not arraied like one of theſe.*

30. *Wherefore if God ſo cloath the graſſe of the field, which is to day, and to morrow is caſt into the oven, ſhall he not doe much more vnto you, O ye of little faith?*

Diſtruſtfull care forbidden.

In theſe three verſes Chriſt returneth to his former commaundement againſt diſtruſtfull care contained in the 25. verſe: and here vrgeth one part thereof concerning *care for rayment*, and the other for meate and drinke, in the 31. verſe. Now what meaneth Chriſt by this manner of handling this heauenly doctrine, not onely to propound it, and to vrge it by ſtrong and forcible reaſons, but againe to repeat it, and vrge it by peece-meale? Surely, hereby he declares himſelfe to be the true doctor of his Church: for hauing a weightie point of doctrine in hand, which the nature of man is vnwilling to receiue and practiſe, he doth beſide the propounding and confirming of it, thus vrge it by peece-meale, that hereby it may the better take place in our heart, and be the more effectuall to bring forth obedience in our liues. And this fidelitie muſt euery one ſhew that is to teach the word of God to others: not onely miniſters, though it be their dutie ſpecially, but alſo maſters and parents, as Deut. 6. 7. *Thou ſhalt whet them vpon thy children* (as the word ſignifies) that ſo it may more deepely enter into the heart.

Thus much of the manner of proſecuting this argument. Now we come to the words: *And why care you for rayment?* This interrogation hath the force of a prohibition; and ſo it is the ſame with this branch of the 25. verſe, *care not for your bodie what you ſhall put on.* Now all care for apparell is not here forbidden; for there is a lawfull godly care, whereby men ſeeke and labour vprightly and in a ſober manner for ſuch apparell as is meete for their callings, and needefull to the health and comfort of their bodies. But the care here forbidden, is an inordinate care for apparell, ioyned either with diſtruſt and feare of want, or elſe with a diſcontentedneſſe with that apparell which is meete and neceſſarie. And this is the common ſinne of this age, as the ſundrie badde practiſes of men and women about apparell, proceeding from this inordinate care, doe euidently declare: as firſt, the affecting of ſuperfluitie and abundance in apparell, and the following of ſtrange and forraine faſhions ſo ſoone as they are taken vp. Secondly, the wearing of too coſtly apparell, aboue their abilitie and degree: as when ſeruants are as fine as their maſters, trades-men like gentlemen; and gentles, like nobles. Thirdly, the ſpending of much time in the curious trimming and attiring of the bodie, which might be ſpent in better duties. This proceedes from ſome diſlike in Gods workemanſhip, as though he had not done his part throughly to their bodies, or they by their curioſitie could make themſelues better.

Inordinate care for apparell.

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Now that Chriſt might remooue out of mens hearts this inordinate care, he doth here enforce his commandement by a fourth reaſon, taken from his *prouidence ouer the lilies of the field*, and the reaſon is waightie, though the ſubiect of it be meane and ſimple. It may be framed thus:

4. Reaſon.

*If God clothe the lilies of the field, then doubtleſſe he will clothe you:*
*But God clotheth the lilies of the field: Therefore much more will he clothe you.*

This reaſon is fully ſet downe in theſe three verſes, though the parts be inuerted, by reaſon of their amplifications: for firſt, Chriſt propounds to our conſideration the *ſubiect matter* whence his reaſon is drawne, *learne how the lilies of the field doe grow.* Where this muſt be marked, that Chriſt ſpeakes of *field-lilies*, which haue not the helpe of man, as garden flowers haue; Then he laies downe a proofe of his aſſumption, *that God clothes them*, by remoouing from them the ordinarie meanes of clothing; *They labour not, neither ſpinne*, v. 28. amplifying this worke of God vpon them by a compariſon, wherein he preferres the glorie of them before the glorie of *Salomon* in his princely aray, v.29. And then by way of inference propounds the reaſon, omitting the aſſumption, v.30. where the firſt part, and concluſion are both propounded and amplified, as we ſhall ſee when we come to the handling of them: for I will follow the order obſerued by Chriſt.

Vnſenſible creatures are our teachers.

*Learne how the lilies of the field doe grow.* Here Chriſt makes the lilies and hearbes of the field a ſchoolmaſter vnto man, yea to his owne diſciples (for he ſpake to them.) And this he doeth for eſpeciall cauſes. Firſt, to teach them and vs, that the ſillie creatures in the field doe in their kinde yeild more obedience vnto God then man doth, and that man is more rebellious vnto God then they are: hence [a] *Iſay* calls *heauen* and *earth* to harken to his rebuke of the Iewes for their ingratitude: and the prophet rebuking Ieroboam for his Idolatrie, cries, [b] *O Altar, Altar, thus ſaith the Lord: Ieremie* rebuking *Iechoniah*, calls to the *earth to heare*, Ier. 22. 29. and *Ezekiel* muſt propheſie to the *mountaines*, Ezek. 6. 3. By all which they would ſhew, that if theſe vnſenſible creatures had reaſon as man hath, they would be more obedient to the will of their creator then man is. Secondly, hereby Chriſt would teach his diſciples and vs, that though wee haue the creatures, and beholde and vſe them daiely, yet partly through blindneſſe and ignorance, and partly through negligence, wee doe not diſcerne in them, nor learne from them thoſe good things which we ought to doe: *for the inuiſible things of God, that is, his eternall power and godhead, being conſidered in his works, are ſeene by the creation of the world, Rom.* 1.20. This then is a checke to our dulneſſe and negligence in the things of God: for what ſhall wee doe in matters of ſaluation, when in theſe inferiour matters we may learne of the vnſenſible creatures?

[a] Iſa.1.2.

[b] 1.king.13.2.

But what muſt we learne in the lilies? *How they grow.* And this is a thing to be marked, for in the winter ſeaſon they lie dead in the earth as though they were not; they are couered with froſt and ſnow: and yet in the ſpring time and ſummer, they ſpring vp with ſtalkes, leaues, and flowers of ſuch glorious colours, as paſſeth the glorie of Salomon in all his royaltie. Now

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A whence comes this, is it of themſelues, or from man? ſurely neither; for they are field lilies, this onely comes from the word of creation giuen out by God, when he made the creatures, ſaying,[c] *let the earth bring forth the greene hearbs, &c.* from this working and operatiue word of God, comes the earth to haue power and vertue to ſend out the glorious lilies and euery other hearb. Now then (to apply this to the purpoſe intended by Chriſt) the ſame God that by his operatiue word giues this glorious beeing euery yeare to field-lilies, hath giuē out a word of prouidence touching his ſeruants, that if they truſt in him, vſing lawfull meanes moderately, they ſhall haue raiment ſufficient, and all things els that be needefull to this life. Here then is nothing wanting but truſt in God in the ſober vſe of ordinarie meanes, for ſuch ſhall be as ſure of raimēt by Gods prouidēce, as lilies are to grow & bloſſom in the ſpring time and ſummer: and this were ſufficient to perſwade vs vnto moderate care though nothing more had bene ſaid.

[c] Gen.1.11.

From field lilies learne to truſt in God.

But he addeth, *they labour not, neither ſpin:* This deniall of the vſe of meanes vnto them, whereby they ſhould be araied, as it prooues directly that God alone araies them with glorious colours; ſo it ſtrongly enforceth the dutie of contentation vpon vs, relying on Gods prouidence, without diſtracting care: becauſe beſide our title to Gods prouidence not inferiour to the lilies of the field, we haue allowed vnto vs for our rayment the vſe of meanes which they want: and therefore howſoeuer no man, vnder pretence of depending on Gods prouidence, may hence take occaſion to liue idlely, neglecting the ordinarie lawfull meanes to procure things honeſt and needefull; yet hereby Chriſt would giue aſſurance to all that truſt in him and ſerue him, that though all meanes ſhould faile them, (ſo it be not through their default) yet will he prouide things needefull for them.

19. *And yet I ſay vnto you, that euen Salomon in all his glorie, &c.* Theſe words conteine an amplification of the ſecond part of Chriſts reaſon, to wit, that God doeth not onely *cloath* the lilies; but cloath them *in moſt glorious aray*, euen aboue *the glorie of Salomon in all his roialtie.* And this amplification is to be marked, becauſe *Salomons* glorie was extraordinarie, by ſpeciall gift from God, aboue his deſire or expectation, as we may ſee, 1. king. 3. 13. And yet Chriſt ſaith, that each *field lilie* is more gloriouſly arayed by Gods prouidence then *Salomon* was at any time.

A checke to pride in apparell.

This amplification ſerues; firſt, to checke and controll the follie of them that are proud in apparell, and nice and curious in araying themſelues. This is the common ſinne of this age, wherein for attire euery ſort almoſt exceede their abilitie and degree. But why ſhould we be proud of any apparell, for when we haue done all we can to make our ſelues neuer ſo gay, yet we come ſhort of the flowers of the field in glorious aray? for what cloath or ſilke is ſo white as the lilie? what purple is like the violet? what crimſin or ſkarlet comparable to diuers flowers of ſuch colours? Arte indeede may doe much, but herein it muſt ſtoope to nature. Now if we cannot come neere the hearbs and flowers which we tread vnder our feete, and caſt into the fornace, why ſhould we be puffed vp with any gayneſſe in our apparell?

Worldly pompe is all vanitie.

Secondly, this teacheth vs that all worldly pompe is but vanitie: for in glorie and beautie it comes ſhort of the flower of the field, and yet what is more fraile & tranſitorie then the flower, that is to day in the field, and to morrowe is caſt into the ouen? This the holy ghoſt would
B teach vs, by comparing the *glorie of man* to the *flower of graſſe.* 1. Pet. 1. 24. and ſeeing that the *faſhion of this world goeth away*, 1. Cor. 7. 31. wherefore (as the Apoſtle there ſaith) *wee muſt vſe this world as though we vſed it not:* for *Salomons* cōcluſion is true of all earthly things, *Vanitie of vanities, all is vanitie*, Eccleſ. 1. 2. And yet we muſt not here imagine that Chriſt condemnes the glorie of Salomon, though he thus debaſe it below the flower of the field: for it was the gift of God in extraordinarie fauour, 1. King. 3. 13. So that howſoeuer the word of God condemne pride and curioſitie in attire, and ſuperfluitie therein, yet it alloweth vnto Princes, and perſonages of great ſtate, the vſe of gorgious and coſtly rayment: and therefore *Ioſeph* beeing aduanced to dignitie, was araied *in garments of fine linnen, had a ring on his finger, and a chaine of gold about his necke*, Gen.
C 41. 42. And that which *Luke* ſaith of *Agrippa* and *Bernice, that they came in with great pompe* to heare Paul, Act. 25. 23. may as well be taken in good part, as in euill.

**V. 30.** ***Wherefore if God ſo cloath the graſſe of the field, which is to day, and to morrow is caſt into the ouen: ſhall he not doe much more vnto you, O ye of little faith?***

Mans preheminence aboue the hearbs of the field.

D Here Chriſt propounds and applyes this reaſon to his diſciples and hearers; and in this application enforceth it, by putting a manifeſt difference betweene men and the hearbs of the field, preferring man farre before them. The preheminence of man aboue the flowers of the field ſtands in theſe things: firſt, the hearbs were made for mans vſe, and not man for them; for beſides other vſes, they ſerue for fewell to the ouen, as Chriſt here noteth. Secondly, the hearb of the field is to day and to morrow is not, for beeing burnt or conſumed, it ceaſeth to be at al: But it is not ſo with man, for though he be burnt or conſumed, yet he is not brought to nothing, but his beeing remaineth ſtill by reaſon of his immortall ſoule, which though it had beginning, yet neuer ſhall haue ende. And herein he farre excelleth them: for though hearbs and trees liue for a time, yet their life ariſeth from the matter whereof they conſiſt, and ſo vaniſheth with it, but the ſoule of man is a different ſubſtance from the bodie, and vaniſheth not though the bodie periſh. This difference is plaine in the creation: for God commanded [d] *the earth to bring forth hearbs and trees with their life and ſubſtance:* but when he created man, though he made his *bodie of the duſt of the earth*, yet *his ſoule came from God*, for [e] *he breathed into his face the breath of life.* And herein man excells not onely the hearbs of the field, but all beaſts and fowles, for though they, beſides life haue ſenſe and motion from their ſoules, yet their ſoules (whether they be qualities or ſubſtances it here skilleth not) ariſing from the matter whereof their bodies ſubſiſt, are mortall and vaniſh to nothing when the bodie periſheth; ſo as a beaſt burnt vp is no beaſt, but a dead man is a man though his bodie be burnt to nothing, becauſe his ſoule liues for euer; yea and his bodie, though eaten vp of beaſts, or conſumed with fire, by vertue of Gods ordinance ſhall one day riſe againe, and be reunited to the ſoule: yea the dead bodies of the elect, by vertue of the couenant of grace, haue not onely relation to their ſoules, but a ſpirituall vnion with Chriſt, for [f] *they ſleepe in him*, and by his power ſhall one day be raiſed vp to glorie. And this preheminence Chriſt would teach vs, when he calleth *God*, [g] *the God of Abraham*, who was dead in regard of his bodie long before, and yet ſaith he, *God is the God, not of the dead*, (that is, which haue no beeing at all) *but of the liuing*. Now this preferrement of man aboue the creature, doth greatly inforce the dutie vpon him to depend vpon Gods prouidence without diſtruſtfull care, for if God cloath baſer creatures with glorious aray, doubtleſſe he will not ſuffer man his more noble creature to want, as the concluſion following doth declare.

*Shall he not doe much more vnto you, O ye of little faith!* That is, ſhall he not much more cloath you. Now he amplifieth this concluſion by a reproofe, whereby he would enforce his reaſon more ſtrongly vpon them, ſaying, *O ye of little faith*. In which reproofe two points are to be conſidered: the perſons reprooued, and the cauſe thereof. The perſons are Chriſts choſen Diſciples, whome he doth not here reprooue for want of faith ſimply, but for the weakneſſe and ſmall meaſure of it, becauſe their doubting and diſtruſt in Gods prouidence, was greater then their faith.

Two degrees of faith.
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Here then we may obſerue *a diſtinction of faith* in regard of degree and meaſure; to wit, that beſide that *full aſſurance*, whereby a man ſo reſteth on Gods promiſes, that he *nothing doubteth through vnbeleefe*, as it is ſaid of Abraham, Rom.4.20. there is *a weake faith* mingled with much doubting, ſuch as was in Chriſts Diſciples at this time. And howſoeuer that doubting which is in weake faith be euill, and here reprooued, yet the faith it ſelfe is true faith, and ſuch as brings a man to the ſtate of Adoption and of ſaluation: for Chriſt before this reproofe, acknowledged of his Diſciples that they were Gods children, calling *God their heauenly Father*. If any ſhall ſay or thinke that this weake faith cannot ſaue a man, becauſe his vnbeleefe beeing more then his faith, ſhall haue more force to condemne him then his faith to ſaue him: *I anſwer*, that no man is ſaued by his faith, becauſe it is perfect without doubting, but becauſe thereby he laieth hold on Gods mercie in Chriſt: now a weake faith may doe this truly, though not ſo perfectly and with ſuch comfort as a ſtrong faith doth: and the doubting and vnbeleefe that is in weake faith cannot condemne vs, if ſo be we bewaile our vnbeleefe, and vſe meanes diligently to come by a full aſſurance: for by this weake faith wee are in Chriſt: and in him all our wants & ſinnes are pardoned. Which point muſt carefully be obſerued and remembred, for the ſtay and comfort of their ſoules, that haue in them but this weake faith, and are troubled much with diſtruſt and doubting. And this is many a true child of Gods eſtate, for euery one cannot attaine to *Abrahams full aſſurance:* but be not diſcouraged, *O thou of little faith*; thy doubting and diſtruſt may trouble and grieue thee; onely labour diligently in the meanes for further increaſe, and by thy weake faith deſire to lay hold on Chriſt, and ſo ſhall all thy wants be couered, and thy ſinnes pardoned; for endleſſe is Gods mercie in this behalfe, *he will not breake the bruiſed reede, nor quench the ſmoaking flaxe*, Iſa.42.3.

A comfort to them that haue weake faith.

*II. Point.* The cauſe why Chriſt doth thus reprooue them for their ſmall faith, is *their diſtruſt in God for raiment*; as if he ſhould ſay, whereas you doubt whether your heauenly father will prouide ſufficient raiment for you, notwithſtanding you ſee he araies his baſer creatures in glorious manner; euen for this cauſe are you to bee blamed for ſmall faith.

A propertie of ſauing faith.

Here then we are to obſerue a ſpeciall point touching the propertie of true ſauing faith; namely, that it doth not onely laie hold on the mercie of God for the pardon of ſinne, and life euerlaſting in Chriſt: but on his promiſes alſo for temporall bleſſings that concerne this life. Neither muſt this ſeeme ſtrange to any: and to make it plaine, conſider that the promiſes of God in Scripture are of two ſorts; principall, & inferiour. The *principall promiſe*, is of Chriſt our redeemer, God and man, and of remiſſion of ſinne, and life euerlaſting by him. The *inferiour promiſes*, are of temporall bleſſings: as food, raiment, health, peace, libertie, &c. and theſe depend vpon the maine promiſe of Chriſt, ſo farforth as they are for our good: for [h] *in Chriſt all the promiſes of God*, whether they concerne life eternall, or this temporall life, *are yea and amen*,

Gods promiſes twofold.
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[d] Gen.1.11.
[e] Gen.2.7.
[f] 1.Theſſ.4.14.
[g] Mat.22.32.
[h] 2.Cor.1.20.

*men*, that is, ſure and certaine to Gods children. And hence it is, that when by true faith a man laies holde on the maine promiſe of God in Chriſt, he doth withall apprehend the promiſes of God for temporall bleſſings: the heart that ſaith by faith, *God will pardon my ſinne, and ſaue my ſoule*, will ſay alſo by the ſame faith, *God will giue me food and raiment, and all things ſufficient for this life*. Thus *Abraham*, [i] by the ſame faith whereby he was iuſtified, *beleeued Gods promiſe, that hee ſhould haue a ſonne in his olde age*: and *Noah* [k] beleeued Gods promiſe of his preſeruation in the Arke, by the *ſame faith* whereby he was made *heire of righteouſneſſe*. This point muſt be obſerued, and the order remembred, wherein faith laies hold vpon the promiſes; Firſt, it apprehends mercie in Chriſt, and then prouidence for this life. Now hence we learne, that as we looke to be ſaued by our faith after death, ſo we muſt liue by faith in this world; if we relie vpon his mercie for our ſoules, wee muſt depend vpon his prouidence for our bodies: how this is done, we ſhall ſee afterward; for how ſhould we caſt our ſelues vpon Gods mercie for the kingdome of heauen, if wee cannot depend vpon his prouidence for food and raiment.

Liue by faith

How to trie our faith.

Laſtly, hereby we may trie our faith what it is, true or fained; weake or ſtrong: for this Chriſt here tells vs, that the more wee are diſtracted with worldly cares, the leſſe is our beleefe in God: for diſtruſtfull care comes from vnbeleefe in Gods prouidence: and the leſſe we truſt in God for temporall things, the leſſe doe we beleeue eternall mercies, for the ſame faith laies hold on both: but if we can truly depend vpon God for temporall bleſſings in the ſober vſe of lawfull meanes, then we ſhall relie vpon his mercie for the ſaluation of our ſoules. This triall is not made in proſperitie, for when God ſends aboundance, euery one will truſt in him: but when want comes then is the triall of thy faith; if then thou relie on God, though meanes faile, thy faith is ſtrong: but if thy heart be oppreſſed with ſorrow and feare, and thou make no conſcience of vnlawfull meanes, ſo it may ſupplie thy want; then ſuſpect thy ſelfe, thy faith is weake, or none at all: for *the iuſt ſhall liue by faith* in all eſtates.

## V. 31. *Therefore take no thought, ſaying, What ſhall we eate? or what ſhall we drinke? or wherewith ſhall wee be cloathed.*

Here Chriſt againe repeateth his commandement againſt diſtruſtfull care giuen in the 25. verſe. The reaſons of his repetition be theſe: Firſt, to ſet an edge vpon the commandement, that ſo it may more ſharply and deepely enter into their hearts, as we ſaid before. A Secondly, to further his diſciples in this practiſe of faith, for by this often repetition he giues them occaſion to meditate and think vpon the dutie the oftener, whereby their faith muſt needes be much confirmed: for this we muſt know for our direction to get and ſtrengthen true faith in our hearts, that a man is not a meere patient in the receiuing and ſtrengthening of this grace; it comes not from God to vs, as viſions did to the Prophets in a dreame in the night, or as the print of the ſeale is ſet into the waxe, but God workes it in the vſe of ordinarie meanes. And therefore if we would haue faith wrought or increaſed in vs, we muſt doe that which by nature we may doe; to wit, heare B the word preached, and read, we muſt meditate therein, and labour ſo to vrge the promiſes of God vpon our owne hearts; yea, we muſt doe what we can, to ſtirre vp in our hearts a deſire to beleeue, and to ſtriue againſt doubting and diſtruſt, and therefore muſt giue our ſelues to praier with ſighs and groanes to God, for the working of his ſpirit in our hearts.

Now touching this commandement againſt diſtruſtful care, we hãdled is in the 25. v. ſhewing how far our care muſt goe for things needfull, and where it muſt ſtay. It muſt extend it ſelfe to the diligent vſe of lawfull ordinarie meanes to procure things needefull, and there ſtay; giuing place to faith to wait vpon Gods prouidence for the bleſſing of our endeauours. C The diſtruſtful care which perplexeth the heart about the ſucceſſe of our lawfull labours, is that which Chriſt forbids, and it is that euill ſickeneſſe which infects moſt mens ſoules, as they may eaſily diſcerne by obſeruing theſe things: *What it is, that oft breakes their ſleepe in the nights: what comes firſt into their thoughts when they awake; and what their mindes runne moſt vpon all the day long; and whereabouts they can take greateſt paines, with moſt delight, and leaſt wearineſſe.* If it be for the things of this world, then diſtruſtfull care infects their ſoules, which we muſt ſtriue againſt, and learne to liue by faith.

How diſtruſtfull care may be diſcerned.

Here only obſerue how Chriſt deſcribes this vnlawfull care by the effects of it in diſtruſtfull D perſons, bringing them in, ſaying, *What ſhall we eate? what ſhall we drinke? or wherewith ſhall wee be cloathed?* And thus indeede they vſe to complaine, eſpecially when they haue great charges and ſlender meanes, or els doe ſuſtaine any great loſſes, then, *how ſhall we liue? what ſhall we doe?* and ſuch like ſpeeches of diſtruſt: which Chriſt here iuſtly reprooues, because they blame God for his dealing towards them; as though he had no care of them, or would not prouide things for them. Wee therefore muſt learne to ſhut our mouthes againſt diſtruſtfull thoughts and beware we murmure not nor complaine of his dealing towards vs. When [l] *Aarons* two ſonnes *Nadab* and *Abihu* were both ſlaine for offering ſtraunge fire, *Moſes* tells him *it was the Lords doing, who would be glorified in all that*

[i] Rom.4.18.

[k] Heb.11.7.

[l] Levit.10.2,3.

come neere him; then the text ſaith, *Aaron held his peace.* And *Dauid* notably teſtifieth his contentation in Gods prouidence, Pſal. 39. 2. *I held my peace and ſaid nothing:* yea, v. 9. *I ſhould haue beene dumbe and not haue opened my mouth, becauſe thou Lord didſt it.* Excellent is that ſaying of the Lord, Iſa. 30. 15. *In reſt and quietneſſe ſhall ye be ſaued, in quietneſſe and confidence ſhall be your ſtrength:* meaning, that by patience and contentation a man ſhewes ſtrong confidence in God: ſo that though Gods dealing ſeeme neuer ſo hard, we muſt beware of impatient words and murmuring thoughts, endeauouring to ſay with [m] *Eli, it is the Lord; let him doe what ſeemeth good in his eies:* and with [n] *Iob, though he kil me, yet wil I truſt in him.*

### v. 32. *For after all theſe things ſeeke the Gentiles: for your heauenly Father knoweth that ye haue neede of all theſe things.*

5. Reaſon againſt diſtruſtfull care.

This verſe containes Chriſts fifth and ſixth reaſons, to diſſwade his hearers from diſtruſtfull care. The fifth is drawne from the practiſe of the Gentiles, and it ſtandeth thus:

> *That which the Gentiles doe which know not God, you muſt not doe, (they doing amiſſe:)*
> *But the Gentiles ſeeke thus diſtruſtfully for things needfull: Therefore you muſt not doe ſo.*

ἐπιζητοῦσι.

The words in the originall whereby Chriſt declareth this behauiour of the Gentiles, be more emphaticall then our tranſlation doth expreſſe: for they import that the Gentiles *ſet themſelues to ſeeke*, or *ſeeke with all their might.* Which muſt be obſerued, becauſe it is not a ſinne ſimply to ſeeke things neceſſarie, but wholly to giue our ſelues thereto, that is, the ſinne; becauſe it proceedes from diſtruſt in God. *Queſt.* Why did the Gentiles thus wholy giue themſelues to ſeeke things neceſſarie? *Anſ.* Becauſe they knew not the true God, nor his prouidence; they were not acquainted with his word, as *Dauid* ſaith. And this was the ſtate of all the world before Chriſts comming, the Iewes onely excepted, and their forefathers, with ſome few Proſelytes, who by conuerſing with Gods people were conuerted to true religion.

Vſe. 1. Vniuerſall grace confuted.

This point well obſerued; firſt, ouerthrowes the opinion of *vniuerſall grace*, as a meere deuiſe of mans braine: for if the Gentiles knew not the true God, how ſhould they know the way to life? if God gaue them not ſo much grace, whereby they could depend vpon his prouidence for the things of this life, much leſſe did he giue them grace to beleeue and to be ſaued, if they would.

2 Worldlings like Pagans.

Secondly, this ſhews that they who ſet their hearts vpon the world, and giue themſelues to ſeeke earthly things, are Gentiles and Pagans; they haue not yet attained to this principle of Chriſtianitie, to depend vpon Gods prouidence by faith: they ſee no prouidence, and ſo rely onely vpon the meanes, whereby they ſacrifice to their owne paynes & induſtrie, and ſo make themſelues their owne God. This is the ſtate of many among vs, who beare the name of Chriſtians, but indeed and practiſe are as Turkes, and Pagans: and this reaſon alone well waighed, is ſufficient to mooue any Chriſtian heart in a moderate care to ſeeke earthly things.

3 Chriſtians muſt in all things be vnlike the heathen.

Thirdly, marke the ground of this reaſon; Chriſts diſciples had the true God for their God, which the Gentiles had not, and therefore they muſt differ from the Gentiles in their behauiour. This teacheth vs, that in all things Gods children muſt be vnlike the heathen, for *in euill things we muſt forſake them, and in all things that be good we muſt excell them.* The ſonne of a prince will not ſhewe himſelfe like a begger in any thing: no more ſhould the child of God, in any thing conforme himſelfe vnto the world. O then how worthie doe wee walke of our vocation: for the very ſinnes of the heathen are rife among vs, as vncleanneſſe, drunkenneſſe, ſlandering, and oppreſſion; nay many among vs exceede the Pagans in mercileſſe dealing towards the poore, for they neuer knew that Chriſt came for reliefe in the perſon of his poore, and yet many among them were more mercifull, then many now a daies that beare the name of Chriſtians: for doe not the poore ſometime die for want of releefe? and doe not many among vs make a gaine of Gods iudgement vpon the poore, ſelling their commodities deereſt when the poore haue greateſt want and neede? well, if we will approoue our ſelues to be Gods peculiar ones, let vs be aſhamed to be like the heathen in any euill, or not to goe beyond them in that which is good.

### *For your heauenly father knoweth that you haue need of all theſe things.*

6. Reaſon againſt diſtruſtfull care.

Theſe words containe Chriſts ſixth reaſon to his Diſciples againſt diſtruſtfull care, drawne from Gods ſpeciall prouidence ouer them: & it alſo includes an anſwer to a ſecret obiection againſt Chriſts command: for ſome man might ſay; If we may not be carefull for things needfull, who ſhall prouide them? Chriſt here anſwers; *you muſt not be diſtruſtfully carefull, for you haue a father in heauen, who knowes whereof you haue need, and careth for you. Now looke whereof God takes care in your behalfe, you need not trouble your ſelues further then the ſober vſe of lawfull meanes: But God your heauenly father takes notice of your eſtate, and will prouide that which is beſt for you: and therefore you need not to vexe your minds there-about.*

A moſt worthie reaſon, and alone ſufficient

[m] 1.Sam.3.18.

[n] Iob 13.15.

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A notable ground of contentatiō.

to driue vs from diſtruſtfull care: for this acquainteth vs with Gods particular and ſpeciall prouidence ouer vs, taking notice of our eſtate whatſoeuer it is, and diſpoſing it to the beſt. In regard whereof we muſt learne contentation in all eſtates of this life, in ſickeneſſe, as in health; in trouble, as in peace; and in want, as well as in aboundance; for whatſoeuer our eſtate be, it is according to the good pleaſure of our heauenly father; who is infinite in power and wiſdome, both knowing what is beſt, and able to turne all to our good, as we ſhall ſurely finde by comfortable experience, if by faith we depend vpon him. This Dauid knew well, and therefore ſaith, [a] *he will not feare though he walk through the valley of the ſhadowe of death;* why? *for thou art with me, thy rod and ſtaffe*, that is, thy ſpirit, thy word, and prouidence *comfort me.* If our hearts were ſetled in this point, we ſhould not be impatient in diſtreſſe, nor dead hearted in want; nay it would make vs cheerefull in the houre of death, for hereby we ſhould be aſſured that theſe eſtates were better for vs, then peace, wealth, or life it ſelfe, becauſe they come by the will of our heauenly father, who knoweth whereof we haue neede: & therefore let vs labour by faith to be aſſured of our adoption, that we may know God to be our father, and then by the ſame faith wee ſhall be eaſily aſſured, that he will turne all things that befall vs, to our good.

[a] Pſal.23.4.

## v. 33. *But firſt ſeeke the kingdome of God and his righteouſneſſe, and all theſe things ſhall be miniſtred vnto you.*

The Chriſtian mās care.

Our Sauiour Chriſt hauing by ſixe ſeuerall arguments diſſwaded his Diſciples from diſtruſtfull care, doth here ſhew vnto them, what care that is, which ought alwaies to poſſeſſe their hearts; to wit, *Care after the kingdome of God and his righteouſneſſe.* And this care hee impoſeth vpon them by expreſſe command, ſaying, *Firſt ſeeke ye the kingdome of God and his righteouſneſſe;* and then vrgeth the entertaining of it, by an effectuall reaſon, *and all theſe things ſhall be miniſtred vnto you.*

*The Expoſition.* There be two things here inioyned vs to ſeeke; *Gods kingdome, and righteouſneſſe:* and of both theſe Chriſt ſaith, *Firſt ſeeke*, that is, before all, and aboue all worldly things, let your principall care and indeauour be, to procure theſe vnto your ſelues.

What Gods kingdome here is.

By *kingdome of God* is here meant, *a ſtate and condition of man in this life, whereby in Chriſt he enioyes the fauour of God, and hath right to euerlaſting life.* This very eſtate of man is in Scripture called the *kingdome of God*, and the *kingdome of heauen*, becauſe whoſoeuer is in this eſtate, hath ſure right and intereſt to Gods glorie in heauen, and God here rules in him, as a king ruleth in his kingdome.

Gods kingdome in two degrees.

The *kingdome of God*, is onely one, and yet it hath two degrees; the firſt in grace, and the ſecond in glorie. The *kingdome of grace*, is that ſpirituall regiment which God exerciſeth in man, or in his Church, by his word and ſpirit in this life; and it is the firſt ſtep or entrance into Gods heauenly kingdome. The *kingdome of glory*, is the full fruition of immediate fellowſhip with the bleſſed Trinitie, by meanes of Ieſus Chriſt in the higheſt heauens, after this life. Now both theſe degrees are here vnderſtood by the kingdome of God. The ſecond thing to be thus ſought for, is *his rigteouſneſſe*, that is, the righteouſneſſe of God, and not as ſome tranſlate it, *the righteouſnes thereof*, that is, of Gods kingdome; for the words will not beare that tranſlation. And the ſeeking of Gods righteouſneſſe is here added for ſpeciall cauſe; to let vs ſee by way of explication, when wee haue obtained for our ſelues the kingdome of God: for Gods kingdome ſtands in *righteouſneſſe*, and then doth God rule in man, when he makes him partaker of his righteouſneſſe.

Gods righteouſneſſe is Chriſts obedience.

Now by *righteouſneſſe of God*, we muſt here vnderſtand, the obedience which Chriſt our mediatour performed for vs, in fulfilling the law, and in his ſufferings. This is the very ground-worke and foundation of Gods kingdome among men: hereof *Paul* ſpeaketh oft, Rom.1. 17. *For by it*, that is the Goſpel, *the righteouſnes of God is reuealed from faith to faith:* and Rom. 3. 21.22. *Now is the righteouſneſſe of God made manifeſt, &c.* and 2. Cor.5.21. *God made him to be ſinne for vs, which knew no ſinne, that we might be made the righteouſneſſe of God in him.*

Why it is ſo called.

And it is ſo called for diuers reſpects; 1 *Firſt*, becauſe it is freely giuen vs of God to be our righteouſneſſe in his ſight: & man cannot attaine vnto it of himſelfe by any worke of nature or of grace, without the gift of God. 2 *Secondly*, becauſe God will accept this obedience of Chriſt at the day of iudgement, for his elect, as ſatisfying his iuſtice, and the rigour of the law, which no righteouſneſſe of man can doe. 3 *Thirdly*, becauſe it is the righteouſneſſe of that perſon who is God; for Chriſt is both God and man, and though he obeyed the law, and ſuffered death, as he was man, yet that obedience was performed by that perſon who was alſo God. *Adams* righteouſneſſe by creation was in himſelfe, but he loſt it by his fall: but our righteouſneſſe is in Chriſt out of vs, and therefore he is ſaid, [b] *to be made righteouſneſſe vnto vs of God.* But how ſhould we get this righteouſneſſe, ſeeing it is in Chriſt? *Anſ.* It is made ours by imputation, for when wee truly repent of our ſinnes, & beleeue in Chriſt, God accepts the obedience of Chriſt for vs, as if wee had perfectly ſatisfied his iuſtice, and done his will in our owne perſons. Now with this imputed righteouſneſſe, wee muſt vnderſtand and ioyne the fruit hereof in vs, which is *ſanctification*, or *renued holineſſe*, whereby we are enabled to walke before God in new obedience, bringing forth the fruits of

righte-

[b] 1.Cor.1.30

righteouſneſſe: for theſe two are neuer ſeuered; whom God iuſtifies by the righteouſneſſe of Chriſt, them he ſanctifies by his ſpirit. The full meaning then of Chriſts commandement here is this; *Firſt ſeeke, &c.* that is, aboue all things in this world, let your principall care be to procure vnto your ſelues the kingdome of God; that is, that ſtate of grace, whereby you may enioy Gods fauour in Chriſt, beeing iuſtified by his obedience, and ſanctified by his ſpirit, whereby you walke in good workes.

The meaning.

All are naturally out of Gods kingdome.

*The vſe.* Firſt, by this commandement of Chriſt, to *ſeeke Gods kingdome,* we may gather, that by nature we are all out of Gods kingdome, deſtitute of the grace and fauour of God, and indeed vnder the power of Satan, and in his kingdome of darkeneſſe. This the holy Ghoſt ſhewes in calling *Satan, the god of this world*, 2. Cor. 4.4. and *the prince of this world*, Ioh. 12. 31. becauſe all the world naturally are vaſſals vnto him, yeelding him homage in the workes of ſinne: and therefore is he called the [c] *prince that ruleth in the aire, that workes in the children of diſobedience.* And this naturall miſerie is iuſtly come vpon vs, for ſeeing we refuſe to yeeld ſubiection vnto God in his kingdome, are we not worthily left to the power of Satan, to bee made his ſlaues and drudges? Now that men liue naturally out of Chriſts kingdome, may appeare by the courſe of their liues; for howſoeuer moſt men can bee contented to beare the badge of Chriſt in outward profeſſion, hearing the word, and receiuing the ſacraments; yet in heart and life they doe homage to the deuill, for they pull their neckes from the yoake of Chriſt, and runne with greedineſſe to the workes of ſinne; they account a ſtrict endeauour after morall obedience to be curioſitie and preciſeneſſe, and when they be dehorted from vnlawfull gaine and vaine pleaſures, they will not heare, nor conſent; whereby in effect they ſay to God with wicked men in *Iob*, [d] *Depart from vs, we deſire not the knowledge of thy waies*: and with the wicked citizens, [e] *wee will not haue this man to raigne ouer vs.*

[c] Eph.2.2.

[d] Iob 21.14.

[e] Luk.19.14.

To get Gods kingdome muſt be our chiefe care.

Secondly, here Chriſt would teach vs, that *our principall care aboue all other things muſt be, to win for our ſelues the kingdome of God:* I ſhall not need to prooue this to be our dutie, ſeeing it is the onely thing which Chriſt here intends to commend vnto vs, and that by expreſſe command. But ſome will aske, how wee ſhall win and get for our ſelues the kingdome of God? *Anſ.* We muſt doe three things for the obtaining of it: Firſt, we muſt come to the place where this kingdome is to be found. Secondly, we muſt then enter into it. Thirdly, wee muſt waite for the full poſſeſſion of it.

The means.

1. Come where it is.

For the firſt: This *kingdome* is not to be found in all places, but there onely where God doth manifeſt & reueale the ſame to the ſonnes of men; and that is in the *aſſemblies of the ſaints,* wher the publike miniſterie of reconciliation is diſpenſed; for there God holds out his ſcepter, and offers himſelfe to be Lord and king vnto men: and therefore *Dauid* calls this miniſterie of the word, *the rodde or ſcepter of Gods power*, Pſal. 110. 2. and in the parable of the ſower, Matth. 13. 19. the Goſpel preached is called *the word of the kingdome*, becauſe hereby God *reueales this kingdom vnto men, and tranſlates them into it*, Coloſ. 1. 13. And for the ſame cauſe, in the parable of the field, Matth. 13. 24. is the ſame miniſterie of the Goſpel called expreſſely the *kingdome of God*. And therefore when the Church demands of Chriſt, where ſhee ſhall finde him; he bids her *follow the ſteps of the flocks to the tents of the Shepheards:* Cant. 1. 7. that is, the aſſemblies of the Saints, to the preaching of Gods miniſters: and therefore, if euer we looke to get this kingdome, we muſt diligently frequent the miniſterie of the word, and labour to profit by it, becauſe hereby God doth not onely reueale, but conuaie his kingdome vnto men.

2. Enter in.

Secondly, when we haue found this kingdome, we muſt ſeeke to *enter into it*; for it is not enough to be where it is, or to haue it among vs, for ſo the Phariſies had in the time of Chriſt, Luk. 11. 20. Now we cannot enter in of our ſelues, without the ſpeciall worke of Gods holy ſpirit; ſo ſaith our Sauiour Chriſt, Matt. 18. 3. *Except ye be conuerted & become as litle children, ye cannot enter into the kingdome of God:* where two things are required in him that would enter into this kingdome: To *become as little children*; and *to be conuerted.* We become as little children in humilitie, meekeneſſe, and freedom from pride and diſdaine; for we know the child of a Prince will without diſdaine aſſociate himſelfe in play with a poore mans child: and ſo wee in conſcience of our owne ſinnes, muſt be humbled in our ſelues, and made baſe in our owne eies, laying aſide our naturall pride and ſelfe-loue, and diſdaine of others: for a hart ſwelling with pride and ſelfe-loue, cannot enter into the ſtrait gate of this kingdome. Againe, we muſt be *conuerted* and *regenerate* by the ſpirit of God: for [f] *except a man be borne againe of water, and of the ſpirit, he cannot ſee the kingdome of God.* This coũerſion is not a change of the ſubſtance of the ſoule, or of the bodie, or of the faculties or parts thereof, but onely of their euill qualities and actions; whereby the Image of Satan in ſinne and corruption is aboliſhed, & the image of God renued, for knowledge, righteouſneſſe, and true holineſſe both in heart and life. When this worke of regeneration is truly begun in vs, then doe we enter into Gods kingdome, euen in this life; for herein the ignorant deceiue themſelues, that thinke wee enter not before the time of death.

[f] Ioh.3.3.

What conuerſion is.

3. Waite for full poſſeſſion.

Thirdly, we muſt *waite for the fruition and full poſſeſſion of it*: this wee cannot get before the day of death, and therefore we muſt endeauour our ſelues all our life long after our conuerſion, to keepe faith and a good con-

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conſcience, walking in righteouſneſſe and true holineſſe, before God, and in the practiſe of loue, vprightneſſe, and mercie towards our brethren. When the queſtion is *who ſhall dwell in Gods tabernacle, and reſt in his holy mountaine*; that is, remaine a true member of Gods Church for euer? Pſal. 51. 1. the anſwer is, verſe. 2. *He that walketh vprightly, and worketh righteouſneſſe.* Hereby we teſtifie our ſelues to be already entred, for Gods kingdome ſtands in *righteouſneſſe*, Rom. 14. 17. And thus haue Gods children done, that haue waited for this kingdome, Matth. 25. 4. The *wiſe virgins tooke oile in their veſſels to light their lamps when the bridegroome came.* And *Ioſeph of Arimathea*, that noble counſeller, who waited for the kingdome of God, was *a good man and a iuſt*, Luk. 23. 50. 51.

Gods kingdome like a citie with ſuburbs and two gates.

1. Gate.

2. Gate.

Thus we ſee the way to get this kingdome for our ſelues: now the neceſſitie of our endeauour in theſe duties with all care and diligence appeares by this, that out of this eſtate, for true intereſt to this kingdome, is nothing indeed but woefull miſerie, vnder the curſe of God, and the power of Satan in the kingdome of darkeneſſe: but in the fruition of this kingdom is true happineſſe: heare is [g] *righteouſneſſe, peace, and ioy in the holie Ghoſt*: yea, [h] *ioy vnſpeakeable and glorious*: for [i] *the things that eie hath not ſeene, eare hath not heard, neither euer entred into the heart of man to thinke, hath God prepared for them that loue him*: and they are all to be had in this his kingdome. Wherefore as we deſire to eſcape the woe and miſerie of the deuills kingdome, and to be partakers of the ioyes of heauen, ſo let vs looke vnto the performance of the former duties, ſhewing herein the reſolution of the *wiſe merchant*, that parted with all he had, *to get that pearle of price*, Matth. 13. 46. This kingdome of God, is here ſet out vnto vs, like a citie with ſuburbs, and two gates; the ſuburbs of this city, are thoſe aſſemblies where the word of God is truely preached and diſpenſed; and hereinto come not onely the elect and godly, but hypocrites and reprobates. The firſt gate, is the *true ſtate of grace*, whereinto the elect of God alone doe enter by regeneration; in which eſtate they continue in this life going on from one degree of grace vnto a greater, with endeauour in all things to keepe faith & a good conſcience both towards God and men, & ſo wait to enter the gate of glory, which is ſet open vnto them, & they enter in at the houre of death. And therefore let vs not deceiue our own ſouls, as the fooliſh virgins did with their burning lamps, and content our ſelues, that we come to Church, and liue ciuilly; though theſe be good things, yet, an hypocrite may goe thus farre, all this while we are but in the ſuburbs of this kingdome: but if euer we looke for the glory of heauen, we muſt in this life enter the ſtate of grace by regeneration, and become new creatures.

Thus much of the commandement; The *reaſon* to enforce it, is a gracious and bountifull promiſe: *And all theſe things ſhall be miniſtred vnto you.* The words are very ſignificant in the originall, for the phraſe which Chriſt vſeth, is borrowed from bargainers, to this effect: as thoſe who ſell corne, or other things by meaſure, or waight, vſe to giue ſome ouer-plus to better the bargaine on the buyers part; euen ſo the Lord promiſeth to thoſe that ſeeke his kingdome and righteouſneſſe, beſide the fruition thereof, to giue, or *caſt vnto them*, as the word imports, food, and raiment, and all things needfull to this life. *Queſt.* How is this true, ſeeing we read that Gods children haue beene many times deſtitute of things neceſſarie; as *Paul was oft in hunger and thirſt, in faſtings, in colde and nakedneſſe*, 2. Cor. 11. 27. and many whom the world was not worthy of, were *deſtitute, afflicted, and tormented, wandring vp and downe in ſheepe skinnes and goate skinnes*, Heb. 11. 37. *Anſw.* Chriſts promiſe in this place, & all other made of temporall bleſſings, muſt be vnderſtood with the exception of the croſſe; that is, they ſhall haue ſuch and ſuch bleſſings, vnleſſe it pleaſe God by the want thereof, to correct them for ſome ſinnes, or to exerciſe their faith in the trial of their patience.

προστεθήσεται.

How to ſeek for temporall bleſſings.

*The vſe.* Firſt, by this promiſe of Chriſt wee haue the moſt excellent direction of him that is wiſedome it ſelfe, how to order our ſelues in ſeeking for all temporall bleſſings needfull to this life; namely, we muſt *firſt ſeeke Gods kingdome and his righteouſneſſe*, in the performance of thoſe duties that may bring vs thereunto; and then *all theſe needefull things* for this life, as food and raiment, *ſhall be caſt vnto vs*, in the ſober vſe of ordinarie meanes. The reaſon hereof is plaine, for Gods kingdome is mans chiefe good and happineſſe, & all temporall bleſſings depend thereupon as appurtenances to the principall, as it were intailed thereon; and therfore he that would haue theſe dependants, muſt get vnto himſelfe the kingdome of God, which is the principall. *While the arke of the couenant was in Obed Edoms houſe, God bleſſed him and all that he had*, 2. Sam. 6. 11. How much more then ſhall God bleſſe them, that receiue his holy ſpirit to rule in their heart by grace? for as *Dauid* ſaith, the godly man ſhall be like a tree planted by the riuers of water: and whatſoeuer he doth ſhall proſper. By the bleſſing of God we haue had his kingdome among vs for many yeares in this nation, and God hath giuen vs with it peace, & protection, with great abundance of temporall bleſſings: Indeede God hath ſundry waies corrected vs, and laid his heauie hand vpon vs in ſundrie iudgements, as plague, famine, &c. and often ſhaken his rodde at vs in the hand of our enemies, and all becauſe we haue not receiued the word of his kingdome, nor yeelded obedience to it as we ought; yea and we may feare the fulneſſe of his wrath, vnleſſe we repent & amend of this ſinne eſpecially. But if we would ſet our ſelues to ſeeke this kingdom, we needed not to

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[g] Rom. 14. 17.
[h] 1. Pet. 1. 8.
[i] 1. Cor. 2. 9.

feare the want of any needfull bleſſing; for ſo God promiſed to his people, to giue them aboundance of all things, if they would obey his commandements, which are the lawes and ſtatutes of his kingdome: Deut. 28. 1. 2. &c.

How poore men may haue ſufficient.

How the rich man may continue ſo.

This point then is to be obſerued for our direction in particular. Art thou a poore man, and wouldeſt haue ſufficient foode and raiment for thy temporall life? then firſt, ſet thy heart to ſeeke Gods kingdome, follow the word, and labour therein for regeneration, and new obedience; and doubt not, but if thou be vpright and diligent in thy lawfull calling, thou ſhalt finde ſufficient for this life. *Queſt.* If this bee the way to get ſufficient, how comes it that we haue ſo many beggars that wander vp and downe from doore to doore? *Anſw.* They are (for the moſt part) a curſed generation, which haue no regard to Gods ordinances, either for their ſoules or bodies; they ioyne not themſelues to any ſetled congregation for the obtaining of Gods kingdome, and ſo this promiſe belongs not to them: but God ſuffers them to wander in an idle courſe all their life long, deſtitute of this bleſſing, to eate their owne bread. Againe, art thou a rich man, and wouldeſt continue in that eſtate, to thine owne comfort, and for the good of thoſe that depend vpon thee? then ſet thine heart to ſeeke Gods kingdome with a ſpeciall care, ſeeke to plant religion in thy familie, and thou and thine houſe ſhall flouriſh. Art thou a ſtudent, and deſireſt the bleſſing of God vpon thy labours, with all things ſufficient to thy ſtate & calling? then firſt ſeeke Gods kingdome and righteouſneſſe, labour for righteouſnes and true holineſſe, and God wil lade thee with his bleſſings. In a word, whatſoeuer thou art, magiſtrate, miniſter, merchant, trades-man, &c. man or woman, young or olde, and deſireſt Gods bleſſing for thy ſelfe, or any that belong vnto thee, remember the practiſe of this dutie, and vſe the lawfull meanes which God laies before thee in thy calling; and nothing doubt, but (though all meanes faile) yet God will ſend ſufficient.

Temporall bleſſings are dependants on Gods kingdome.

Secondly, this promiſe of temporal bleſſings vpon the faithfull ſeeking of the kingdome of God, lets vs ſee, that foode, raiment, and all things needefull for this life, are appurtenances and dependants on Gods kingdome; that is, ſuch things as ouer and beſides his kingdome God will giue to them that principally ſeeke his loue and fauour by the righteouſneſſe of Chriſt, and labour for grace and ſanctification by his ſpirit: for *if he haue giuen vs Chriſt, how ſhall he not with him giue vs all things alſo,* Roman. 8. 32.

Vſe. 1. The prepoſterous courſe of worldlings.

The wicked are vſurpers in Gods bleſſings.

A branch of mans naturall miſerie.

The conſideration hereof ſerues for ſpeciaall vſe: I. To diſcouer vnto vs the prepoſterous courſe that men take in ſeeking for temporall bleſſings; for moſt men generally neglect the maine good, which is Gods kingdome, and wholly addict themſelues to ſeeke the things of this life: they take little or no thought for the eternall ſtate of their ſoules, but ſpend their wit and ſtrength in prouiding for their bodies; which is nothing els, but to gripe at the ſhadow, and to let the ſubſtance goe. Wherein we ſhew our ſelues fooliſh and ſimple, like to little children, who are better pleaſed with the gift of a nut or an apple, then with the promiſe of rich reuenues, or great inheritance. II. This teacheth vs with what minde we muſt ſeeke the temporall bleſſings of this life; namely, with the ſame honeſt minde, wherewtih we ſeeke the kingdome of God, for they are appurtenãces thereunto, and depend vpon it: and therefore with an vpright heart, we muſt onely vſe lawfull meãs moderately for the getting of them. And when we haue them, this may direct vs in the right ende whereto we muſt vſe our temporall bleſſings; namely, to the furtherance of our ſelues and others towards the kingdome of God; ſo wee *honour God with our riches*, as *Salomon* biddes vs, Prou. 3. 9. III. This teacheth vs, that they which haue no right to Gods kingdome, nor part in Chriſts righteouſneſſe, haue no good intereſt into any temporall bleſſings; as food, raiment, and ſuch like, for they are dependants vpon Gods kingdome and righteouſneſſe. As for the heathen before Chriſts comming, and Turks, and Pagans, and all profane perſons that liue in the Church at this day, who both heretofore, and now alſo, doe enioy temporall bleſſings in great aboundance: this we muſt know, that they haue thereto a ciuil right by Gods permiſſion, ſo as it is ſinne, without good cauſe to depriue them thereof; but yet of themſelues they are but vſurpers, in regard of true title and ſanctified vſe before God, for by *Adams* fall we loſt our right and ſoueraigntie in the creatures, and it is onely reſtored and renued in Chriſt, ſo as they which haue not part in Chriſt cannot haue this true title. This we muſt obſerue, firſt, to inſtruct our ſelues the better in the knowledge of our owne miſerable ſtate by nature; for what wretched creatures are wee, that cannot make good claime nor title before God, to the apparell vpon our backs, nor to the meate we put into our bellies? nay, of our ſelues we haue not right to the breath we drawe in at our noſtrils. And out of queſtion this is the ſtate of euery naturall man, though he be neuer ſo great a monarke in the world, while he is out of Gods kingdome, wanting righteouſneſſe and regeneration by Ieſus Chriſt. Secondly, this alſo muſt perſwad euery one of vs, to put in practiſe the former inſtruction, endeauoring aboue all things to get Gods kingdom for our ſelues; for till we haue part herein, we can haue no ſound comfort in the vſe of Gods creatures, which neceſſarily ſerue to our temporall life. This reaſon alone, if there were no more, ſhould ſpurre vs on to all diligence in this dutie: what ſhame and griefe is it to eate our bread in the ſight of God, as theeues and vſurpers doe in the ſight of men? and therefore let vs giue no reſt vnto our ſoules till wee attaine to ſome good aſſurance in this bleſſed eſtate. The way we muſt remember, is by true conuerſion and regeneration; and we ſhal diſcerne our ſelues to be regenerate by theſe fruits of the ſpirit in vs; to wit,

Signes of regeneration.

I. A true touch of conſcience for our ſinnes, both originall and actuall. II. A godly ſorrowe and griefe of heart for offending and diſpleaſing God by our tranſgreſſions. III. An earneſt deſire, or true ſpirituall hunger and thirſt after Chriſt, and his righteouſneſſe, teſtified by our conſtant and diligent vſe of thoſe meanes the word, prayer, and ſacraments, wherein God giues grace and aſſurance of mercie. IV. An vnfained turning vnto God from all ſinne by new obedience, hauing a conſtant purpoſe of heart not to ſinne, and a godly endeauour in life to pleaſe God in all things. Theſe are the markes of the newe creature, who hath true title to Gods kingdome; which we muſt labour to find in our ſelues for our comfort in the vſe of Gods creatures: and if we finde them in vs, our title is good, not onely to his creatures, but to his kingdome, notwithſtanding our owne vnworthineſſe by our former iniquities.

4 A ground of contẽtation in loſſes.

IV. In this, that temporall bleſſings are dependants on Gods kingdome, we muſt learne contentation and patience in all temporal loſſes whatſoeuer, though we looſe friends, goods, lands, libertie, reputation, or life it ſelfe, yet we muſt not be ouerwhelmed with ſorrow or grief; for if we be Gods children, and retaine his fauour, the kingdome of heauen remaines, ſure vnto vs: while a mans ſtocke remaines though ſome appurtenances be taken from him, he counts himſelfe well enough; and ſo muſt we in al worldly loſſes, whil our title is good to gods kingdome. Herewith our Sauiour Chriſt comforts his diſciples, Luk. 12. 32. *Feare not little flocke, for it is your fathers pleaſure to giue you the kingdom.* Now if God giue vs that with his fauour in Chriſt, we may be ſure he would giue vs all temporall bleſſings, if he ſaw them to be good for vs; *for if he haue giuen vs Chriſt, how ſhall he not with him giue vs all things alſo?*

Gods bountie.

Thirdly, this promiſe of Chriſt, to *giue his kingdome to them that ſeeke it*, and beſide, *to caſt all temporall bleſſings vnto them*, if they ſeeke his kingdome principally, doth notably commend vnto vs the bountifull goodneſſe of God; for here we ſee he giues to his children more then they aske or ſeeke. And this bountie of God *Paul* expreſſeth as a groũd of our praiſing God, Eph. 3. 20. *To him therefore that is able to doe exceeding aboundantly aboue all that wee can aske or thinke, according to the power that worketh in vs, be praiſe in the Church, by Ieſus Chriſt:* where we muſt obſerue, that he ſpeaks of Gods abilitie to be bountifull, as brought into action in his children, ſo as he is not onely able but willing hereunto: and hereof we haue daily experience in the bleſſings of God which we doe enioy, for when we pray for ſpirituall graces, God giues them vnto vs, and many temporall bleſſings alſo. This *Dauid* confeſſeth, Pſal. 21. 3. *Thou dideſt preuent me with liberall bleſſings:* and *Salomon* found it to be true, who asking onely *a wiſe and vnderſtanding heart*, receiued thereupon *riches and honour beſides his wiſedome*, 1. King. 3. 13. And ſo did *Iacob*, [a] who *asking only Gods protection with meate to eate, and cloathes to put on*; *though* [b] *he went out but with a ſtaffe, yet returned with two bands.*

[a] Gen. 28. 20
[b] Gen. 32. 10

Duties from Gods bountie.

Now the conſideratiõ of this bounty of God muſt teach vs theſe duties; 1 Firſt, to *beware of all ſinne*, whereby we doe offend and diſpleaſe our God, who is ſo gratious and bountifull vnto vs: if our outward eſtate did depend vpon others, we would then be carefull ſo to carrie our ſelues towards them, as that we would not willingly giue them any offence, or cauſe of diſlike; how much more ought we then to ſeeke the continuance of Gods fauour towards vs by all good behauiour, ſeing on him depends our whole eſtate both temporall and eternall? 2 Secondly, *to truſt God with our liues, health, bodies, and all wee haue*, for foode, raiment, and protection, in the ſober vſe of lawfull meanes, for he is a bountifull God. 3 Thirdly, to ſeeke for helpe and ſuccour from God in all diſtreſſe and want, for hee is bountifull; *hee giueth to all men liberally, and reproacheth no man*, Iam. 1. 5. and therefore wee muſt be readie and forward to call vpon him, and to make our meane vnto him. 4 Fourthly, to loue ſo bountifull a God, yea to enforce our hearts to all duties of loue towards him: *Salomon* ſaith, *Euery man is a friend to him that giueth gifts*, Prov. 19. 6. but none is to bee compared to God for the riches of bountie; and therefore our loue to him ſhould abound. 5 Fiftly, to be thankefull vnto God for all the good things wee enioy; for whatſoeuer we haue, comes from his bountie: and therefore we muſt ſay with *Dauid*, *What ſhall I giue vnto the Lord, for all his bleſſings are vpon me*, Pſal. 116. 12, 13. 6 In a word, we muſt labour continually in heart and life, to walke worthy of the Lord, and to pleaſe him in all things, beeing *fruitfull in all good workes* (as the Apoſtle ſaith) Coloſſ. 1. 10.

## V. 34. Care not for the morrow, for the morrow ſhall care for it ſelfe: the day hath enough with his owne griefe.

Here Chriſt the third time repeats his commandement againſt diſtruſtfull care, propoũded firſt in the 25. verſe; In which often repetition, hee intends to make vs more carefull and diligent, both to learne and practiſe the ſame. And hereto hee alſo addeth a ſeaueuth reaſon to enforce and further our obedience, drawne from the daily grief and trouble which accompanies euery daie of our life.

*The Expoſition. Care not for the morrow*: that

A double prouidence in man. 1.Godly.

is, for the time to come. This may ſeeme a ſtrange commandement, tending to patronage ſloth and negligence; but we muſt know, that there is a double care for the time to come. I. A godly lawfull care. II. A diſtruſtfull and inordinate care. The godly care is that, whereby a man prouides for in the time preſent, ſuch things as are needfull in the time to come, and cannot then be prouided: this lawfull care we may obſerue in our *Sauiour Chriſt*, for he had a bagge to keepe prouiſion for himſelfe and his diſciples, which *Iudas* bare, Ioh.13.29. & when *Agabus* foretold of a generall famine, *the Diſciples prouided aforehand*, to ſend ſuccour to the brethren which dwelt in Iudea, Act.11.28,29. And thus may a trades-man prouide for maintenance while his ſtrength and ſight is good, againſt the time of his age, wherein he may be vnable to follow his calling. And thus doe men in fit ſeaſon prouide for food and raiment. And we may prouide to day, that is, in the time preſent, for any needefull thing, when to morrow will not affoard it.

2.Inordinate prouidence.

The inordinate and diſtruſtfull care for the morrow, is that wherby men vexe their minds, and turmoile themſelues, to prouide aforehand for ſuch things as may well enough be had in the time to come: this *parts and rents aſunder the minde*, as the word ſignifies: and this our Sauiour Chriſt forbids. It is indeede the common care of the world, and we may obſerue the practiſe of it three waies eſpecially: I. When men prouide ſo much worldly goods for themſelues, as would ſerue for many families, or for many generations: there be many ſuch gather-goods, which ſcrape together as though they ſhould neuer die, and they ſcarce know any ende of their wealth. This practiſe our Sauiour Chriſt here forbids. If any in a land might ſeeke for ſuperfluitie, it is the King, whom bountie at all times well beſeemeth; and yet God *forbad the King ouer his owne people, to multiplie ouermuch his horſes and furniture, his ſiluer and his gold*, Deut.17.16,17. II. When men ſeeke to preuent all loſſes and caſualties, and ſo plot for themſelues, that howſoeuer it goe with others, yet they ſhall feele no want; though others ſtarue and goe naked, they ſhall be full, and well clothed. III. When men prouide for to day and to morrow together aforehand, when as the morrowes prouiſion may ſufficiently, ſafely, and ſoone enough be made on it owne day: This Chriſt doth chiefly aime at, as croſſing the practiſe of faith wherby we ſhould daily depend vpon his prouidence.

## *For the morrow ſhall care for it ſelf; the day hath enough with his owne griefe.*

7.Reaſon againſt diſtruſtfull care.

These words containe Chriſts ſeauenth reaſon againſt diſtruſtfull care: the effect whereof is this, euery day of mans life hath care enough A and griefe ſufficient, through the buſines that fals out thereon and belongs vnto it, and therefore we are not to adde thereunto another daies care and griefe, for ſo we ſhould bring vpon our ſelues more care and griefe then needes.

*The morrow*, that is, the time to come, *ſhall care for it ſelfe*. Here Chriſt anſwers a queſtion which might be made from the former commandement; for hauing forbidden care for the morrow, ſome might ſay, How ſhall we doe on the morrow, and the time to come? Chriſt anſwers, This daies care muſt be to day, and to morrowes care to morrow, each day muſt haue his owne care: ſuch care as is fit and needefull B for the time preſent muſt now be taken, & ſuch things as are now needfull muſt now be ſought for: but ſuch care as is fit to be taken in the time to come, muſt be put off to his proper time; and things then needefull, muſt then be ſought for, when their fit time falleth out: euery time and euery day muſt haue his proper care alone.

A rule for our life.

In this reaſon we haue a moſt notable rule for the well ordering of our liues: to wit; *that euery man muſt knowe the duties of his lawfull calling, and how the diſcharge thereof will yeelde him things neceſſarie and conuenient from time to time, and ſo accordingly muſt walke therein;* C *that is, doing onely ſuch duties diligently as the preſent time requireth at his hands, for the procuring of things then meete and needefull; and ſo proceeding by dependance on Gods prouidence, in ſuch care and labour, as is fitting for the preſent occaſion, time, and ſeaſon: but for time to come leane on Gods prouidence, reſpiting the care thereof till God require it at thy hands:* The practiſe hereof *Samuel* inioyneth *Saul*, 1. Sam. 10.7. *When theſe ſignes* (of eſtabliſhing thee in the kingdome) *ſhall come vnto thee, doe as occaſion ſhall ſerue*; that is, doe the preſent duties of a king that lie before thee, without troubling and vexing thy ſelfe through feare or care of things to com, till God offer thē to thy hand. And this ſhould be euery mans practiſe in his calling; and ſo ſhould their preſent diligence teſtifie D their obedience, & cleare them from preſumption, and their reſpiting of future care till time require it, argue their faith in gods prouidence: and thus they ſhould neither fooliſhly feed vpon vncertaine hopes, nor needeleſly vexe themſelues with vntimely cares.

*The day hath enough with his owne griefe*: that is, euery day by reaſon of mans ſinnes, hath trouble and griefe enough, through that care and labour for prouiſion which God thereon requireth at our hands: and therfore we ſhould let euery day content it ſelfe with his owne care, and not adde thereto an other daies griefe.

The continued miſery of mans life.

In this branch of the reaſon, Chriſt ſets out the continued miſerie of mans naturall life; *Iacob* ſaid to *Pharaoh*, *The daies of my pilgrimage haue beene few and euill*, Gen. 47.9.

And *Iob* ſaith, *Man that is borne of a woman is of ſhort continuance, and full of trouble,* Iob. 14. 1. But our Sauiour Chriſt here goes beyond them both, ſaying, *Euery day of mans life hath griefe enough of his owne.* This beeing well conſidered, may teach vs theſe things: Duties. 1 I. To walke in our callings ſoberly, without intangling our ſelues in worldly cares; for the daily diſcharge of the duties of our callings, will bring ſorrow and griefe enough vpon vs, we neede not to adde thereto by our carking care; for the more we care, the more miſerable is our life. 2 II. To labour to withdraw our hearts and to eſtrange our affections from delight in the things of this naturall life, or in this life it ſelfe, for it is full of griefe; and therefore we muſt ſo walke in our callings, that we may waite for a better life in heauen, where we ſhall haue freedome from all ſorrow and griefe. The good Prophet *Eliyah* was *wearie of his life* by reaſon of the miſeries of it, through the calamities of the time; and therefore intreates the Lord *to take away his ſoule,* 1. King. 19. 4. And *Paul* cries out, one while vpon the miſeries that he felt through the bodie of death, that was in him, Rom. 7. 24. and at another time, deſires to be diſſolued, and to be with Chriſt, Philip. 1. 23. not ſimply, but becauſe there was freedome from all ſinne, and the miſeries thereof. 3 III. Euery day to commend our ſelues in ſoules and bodies, and all that we haue, morning and euening, to the bleſſing and protection of God; for each day and night hath griefe enough, by reaſon of our ſinne, which of our ſelues we cannot vndergoe without the helpe of God. When our Sauiour Chriſt was to die vpon the croſſe, he *commended his ſoule into his fathers hands,* Luk. 23. 46. And none of vs haue aſſurance of our continuance in life, but though we be well in the morning, we may be dead in the euening; or aliue at night, and dead in the morning; and therefore we muſt not forget the practiſe of this dutie: *Dauid* did it in the time of trouble, though he were in health, Pſal. 31. 5. and though we were free from peril of death, yet our daily vexations ſhould mooue vs hereunto; for who can learne any good thing without labour and paine? who can doe a good worke without let or oppoſition? If we would *repent,* we are either clogged with corruptions, or ouerwhelmed with temptations: and if we ſeeke to *walke in new obedience,* we haue the world, the fleſh, and the deuill, all endeauouring to turne vs backe to our olde courſe in ſinne. So that if we would either auoide euill, or doe good, or ſupport with ſome comfort our daily vexations, we muſt commend our ſelues, and all ours, into the hands of God euery day. And thus much of this reaſon, and of Chriſts dehortation from diſtruſtfull care.

## CHAP. 7.

v. 1. *Iudge not, that you be not iudged.*

2. *For with what iudgement ye iudge, ye ſhall be iudged: and with what meaſure you mete, it ſhall be meaſured to you againe.*

6. Part of Chriſts Sermon.

IN theſe words, and ſo forward to the end of the fift verſe, is contained the ſixt part of this Sermon of our Sauiour Chriſt, concerning *Iudgement;* and it conſiſteth of three parts: firſt, a *commandement, Iudge not:* then certaine *reaſons* of the commandement, in the words following, to the 5. verſe: and thirdly, a *remedie* of euill and raſh iudgement, in the 5. verſe:

Touching the commandement, *Iudge not*] *The meaning.* This commandement forbids not all kind of Iudgement, but muſt bee reſtrained to vnlawfull Iudgement; for there be foure 4. kinds of lawful iudgment. kinds of lawfull Iudgement, two whereof bee publike, and two priuate. Of publike, the firſt 1 is *ciuill Iudgement,* belonging to the Magiſtrate who is to enquire into the manners of men, and according to the poſitiue lawes of the countrie to giue iudgement, either in puniſhing offenders, or rewarding them that doe well. 2 The ſecond kind is *Eccleſiaſticall,* belonging principally to the miniſter, who in the publike diſpenſation of the word *iudgeth* mens manners, by reproouing and condemning their ſinnes, whether they be thoughts, words, or actions. In this ſenſe the *vnbeleeuer* is ſaid *to be iudged,* when his thoughts and actions are controlled by the word, 1. Cor. 14. 24. and thus *Noah iudged and condemned the olde world,* Heb. 11. 7. 3 Of priuate lawfull iudgement, the firſt is *priuate admonition,* whereby one man doth in Chriſtian and louing manner, reprehend another for his ſinnes, and thereby iudgeth him: this is alſo commanded in the word of God, and therefore it is not here forbidden. 4 The ſecond is iuſt diſpraiſe, when the groſſe faults of notorious perſons are reprooued and condemned for this ende alone, that others may take warning thereby: thus Chriſt iudged the Phariſies both for life and doctrine before his Diſciples, calling them *Hypocrites, that ſaid, and did not:* and their doctrine *leauen:* and that moſt iuſtly and wiſely, that his Diſciples and others might beware of them: and thus he called *Herod a Foxe,* ſo diſcouering his ſubtiltie, for the admonition of others.

Matth.23.1, 2,3.
Matth.16.6.

The thing then here forbidden, is *raſh iudgement,* which one man doth vniuſtly giue of an other; and the reaſon why we ſo vnderſtand this place, may be drawne from the 3. verſe, where inſtance is giuen of the iudgement here forbidden, in a quicke eſpiall and ſharpe cenſure of ſmall faults in others, not ſeeing farre groſſer and greater in our ſelues: alſo S. *Luke* ſetting downe this prohibition, *Iudge not,* expounds it in the next words, by *condemne not:* which muſt be vnderſtood of raſh cenſure, as is plaine by S. *Paul,* Rom. 2. 1. *In that thou iudgeſt another, thou condemneſt thy ſelfe,* becauſe thou doſt raſhly condemne him of that whereof thou thy ſelfe art guiltie. Now that we may better know the thing forbidden, firſt I will ſhew what *raſh iudgement* is, and in the ſecond place make knowne the common *practiſes* thereof. For the firſt:

Luk.6.37.

Raſh iudgement deſcribed.

*Raſh iudgement, is when of an euill minde we iudge amiſſe of others, for ſome euill ende.* In this deſcription, firſt obſerue the roote and ground of all raſh iudgement; to wit, *an euill minde,* whereby we loue our ſelues too well, and want the loue of our neighbour. This we teſtifie, by beeing ſharpe ſighted, to prie into the liues and behauiour of others, and are as blind as beetles to ſee into our ſelues: as alſo by giuing our ſelues exactly to cenſure other mens ſayings and doings, and with delight to heare their faults ripped vp; but for our owne courſes, we would not haue them called into queſtion, nor controlled. Secondly, here note the manner of raſh iudgement, which is *to iudge amiſſe of others:* and this they doe which iudge of other mens perſons and doings without a calling, or vrgent neceſſitie: ſecondly, which giue out ſentence of mens doings, but not according to the law of charitie, which binds a man to iudge and ſay the beſt of others alwaies, ſo farre forth as may ſtand with good conſcience, and the word of God. Thirdly, here note the *ende* of raſh iudgement; for as it is ill grounded and guided, ſo it aimes not at the reformation of the partie, nor the deteſtation of ſinne in our ſelues and others, but it is directed to ſome wrong ende: as firſt, to teſtifie the hatred of the partie, and deſire of reuenge: ſecondly, to delight our ſelues with the faults of others: thirdly, to defame our neighbours, & to bring them to an ill name, that our names may beare away the praiſe without compariſon: and laſtly, that we may ſeeme more holy then others, by beeing much in cenſuring ſinne in others.

The practiſe of raſh iudgment.

A The practiſe of raſh iudgement conſiſts in two things: firſt, the euil mind of man prepares matter of wrong iudgment: and ſecondly, giues ſentence accordingly of the ſayings and doings of men, and likewiſe of their perſons. For the firſt, the euill minde prepares matter of raſh iudgement thus; it ſets it ſelfe to prie and inquire narrowly into the liues and behauiour of men, and to ſee if it can finde any matter in word or action worthie reproofe. Indeede there is a vertue whereby one man doth obſerue another in his waies, but that is directed to a good ende; namely, to rectifie and reforme him in his wants, and to further him when he doth well: but for one man to obſerue an other B for this ende, to find out matter of defamation and reproach, is a fault directly forbidden by our Sauiour Chriſt in this place. Secondly, when matter is found, the euill minde accordingly giues cenſure: this cenſure is giuen, firſt, of the perſons of men; then of their ſpeeches and actions. Raſh cenſure of *mens perſons,* is when a man thinks otherwiſe of the perſon of another, then in conſcience, and by Gods word he ought to doe. Example of this we haue in Satan, for when the Lord commended *Iob* for his fidelitie, Satan tells the Lord, that *Iob* indeede ſerued the Lord, but it was onely for his owne profit, for (ſaith hee) *withdrawe thou thy hand from him, and thou ſhall ſee, whether he will not curſe thee to thy face:* This then we ſee is a deuilliſh practiſe, and ought to be far from euery one of vs. We muſt remember what an auncient Diuine hath taught heretofore, that C there are three things exempted from the iudgment and cenſure of men; the *Scriptures,* the *Counſell of God,* and *the condemnation of any mans perſon.*

Raſh cēſure of mens perſons.

Iob 1.8,9, 10,11.

Auguſt.l.10. confeſſ.23.

Raſh cēſure of mens behauiour.

Raſh cenſure of mens ſpeeches and actions is giuen many waies: I. When things are well done, to carpe and cauill at them without any iuſt cauſe. Thus the profeſſion of Religion at this day, is accounted of many to be but counterfeit holines, and the due obedience to the morall Law is nicknamed and tearmed preciſeneſſe, and the profeſſours thereof called Puritans and Preciſians, for this cauſe onely, that they make conſcience of walking in obedience to Gods law. II. When actions or ſpeeches in-D different, are taken in the worſer part. Thus was *Dauids kindneſſe* ill accepted of *Hanun* king of Ammon, when Dauid ſent his ſeruants to comfort him after the death of his father: for his Nobles told him and perſwaded him, that Dauid ſent not vnto him, becauſe he honoured his father (though Dauid vndoubtedly ſent with an honeſt and vpright heart) but as it were craftily to ſearch out the citie, and to ſpie it out, and to ouerthrow it. Now hereupon Dauids ſeruants were badly intreated, and ſhamefully ſent away; whence grew the warre that enſued betweene them. III. When vpon light occaſion and vncerten reports, we ſuſpect and ſurmiſe euill of our neighbour: ſuſpicions indeede

2.Sam.10. 3,4.

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deede are ſometime good, beeing conceiued on a good ground, and retained for a good ende; as to beware of the partie and of his euill: but when they are conceiued vpon light cauſes, and for ſome ſiniſter reſpect (as the common practiſe is, vpon no good ground to conceiue moſt badly) this is raſh iudgement. IV. When we ſee any want in our neighbours ſpeech or behauiour, to make it worſe then it was meant, or then indeede it is. V. When we ſpread abroad and publiſh the wants of men, to defame them, which might better be concealed, and in conſcience and charity ought ſo to be. VI. When we ſpeake nothing but the truth of another, but yet withall doe inſinuate thereby ſome euill of the partie into the hearts of the hearers. This practiſe is as peſtilent and dangerous, as any of the former. Thus *Doeg* told *Saul* of the fact of Ahimelec vnto Dauid, how *he gaue him victualls, and the ſword of Goliah*, which was true: but withall he did therein inſinuate, that Dauid and Ahimelec intended conſpiracie againſt Saul. And this telling of the truth in that ſort, coſt the liues of *foureſcore and fiue perſons, that weare the linen Ephod*, as we may read, 1.Sam.21.7. compared with the 22.chap.v.9.and 18. VII. When in hearing the word preached, and ſinnes reprooued in the congregation, ſome hearers miſapplie the ſame: as for example, the miniſter reprooues the ſinne of ſwearing, of drunkenneſſe, or any ſuch ſinne: then ſome one guiltie hereof, doth not onely ſurmiſe, but alſo break forth into this ſpeach, *Now the preacher meanes me; he ſpeakes this of me: he cenſures my facts and ſpeaches*; hereupon followes ſpite and malice againſt the perſon of the miniſter; and alſo raſh cenſuring and condemning of his miniſterie. They alſo ſinne in this kind, that applie the reproofes of ſinne to the perſon of others: as when they ſay, *now ſuch a one is touched: there is a good leſſon for ſuch a one if he would learne it:* yea others goe further and ſay, *now the preacher meanes ſuch a man; now he ſpeakes againſt ſuch a man:* but this alſo is raſh iudgement in hearing of the word: they miſconceiue of the purpoſe of the miniſter, for his manner is not when he ſtandeth in the roome of God, to rippe vp the ſecrets and liues of ſome particular hearers; but to deliuer the will of God concerning ſuch and ſuch ſinnes vnto all: it is the power of the word, not the mind of the preacher, that cauſeth it to touch thy conſcience; and therefore euery one ought to applie the word vnto his owne heart, and not to lay it vpon others, or els take it to be ſpoken of himſelfe for his diſgrace: for it is to miſapplie the word, and to iudge amiſſe of the preacher: and this is a common ſinne, which is the cauſe why many men reape ſo little profit by the word preached as they doe. The VIII. practiſe of raſh iudgement is, when in townes and cities ſome perſons are wrongfully reputed and taken for Witches: this is as common a ſinne throughout the world as any of the former: one man will ſay, *ſuch a one is a Witch, becauſe he in conſcience* is ſo perſwaded; and yet the ground of this perſwaſion is nothing but his bare conceit. Another man ſaith, *ſuch a one is a Witch, becauſe a wiſe man or a wiſe woman hath ſo reported of him or her:* and yet this teſtimonie is but the teſtimonie of the deuill, *who is a lyar, and the father thereof:* if he tell truth, it is with purpoſe to deceiue. Againe, another is iudged to be a Witch, *becauſe comming to a mans houſe to borrow ſomething, and beeing denied thereof, he tooke it vnkindly, and thereupon gaue theſe or ſuch like threatning words; it had beene as good you had lent it me*, or, *I will meete with you:* and hereupon ſome one in the familie fell ſicke, or ſome cattell died, and other things did miſcarie. It is no queſtion, but Witches be too rife among vs, and ought to be ſought out and ſeuerely puniſhed; and there be lawful waies of conuincing a Witch: but vpon theſe bare preſumptions to iudge any one to be a Witch, is an vnchriſtian practiſe of raſh iudgement: for why may not the hand of God befall thee in viſiting ſome one in thy family, or in the death of thy cattell, as well as the annoyance of the witch, after ſome hard ſpeeches of another. A witch therefore muſt firſt be lawfully conuinced, and then iudged to be a witch, and not before. This thing eſpecially Iurers ought to looke vnto; els if they haue but the ordinarie diſcretion of common people, to iudge one for a witch vpon theſe preſumptions, they may eaſily defile their hands with innocent blood. Thus much for the ſinne of raſh iudgement, and the practiſes thereof, which are condemned and forbidden in this place.

Now becauſe it is ſo common a ſinne in all places, and with moſt men counted no ſinne: for the common talke in all meetings is of other men, and ſelfeloue makes the heart glad to heare other mens faults ripped vp, yea this ſinne will take hold when other ſinnes leaue a man, which cauſed Chriſt to forwarne his Diſciples hereof in this place: therefore it is our dutie to labour and ſtriue the more earneſtly to be purged from this euill minde, and preſerued from theſe euill practiſes of raſh iudgement, for which ende let vs lay to our conſciences the reaſons following.

Reaſons againſt raſh iudgement.

1 I. The practiſe of raſh Iudgement cannot ſtand with Chriſtian charitie: for charitie binds a man to walke in loue, and *loue ſuſpecteth not euill*, but thinks the beſt alwaies, and if it be poſſible, thinks well of all.

2 II. When thou ſeeſt a man ſpeake or practiſe any euill, for which thou beginneſt to thinke hardly of him, then conſider well of thine owne ſelfe, how thou haſt both that and all other ſinnes in thee, if we regard the roote of ſinne, and therefore doe not raſhly condemne him for his fact, becauſe thou thy ſelfe haſt done the like heretofore, or els in time to come maiſt doe the like or worſe then he hath done whom thou now condemneſt.

3 III. Conſider that God

the father hath committed all iudgement vnto his Sonne: who now executeth publike iudgement by the magiſtrate in the common-wealth, and by the Miniſter in the Church; and priuate iudgement of admonition, and iuſt diſpraiſe, by them whome he calleth thereunto: if therefore thou iudgeſt another, not beeing called thereto, thou thruſteſt Chriſt out of his office, and robbeſt him of his honour, which is a grieuous ſinne, and cannot be vnpuniſhed. 4 IV. Conſider alſo that thou art vnable, whatſoeuer thou art, to iudge aright of other mens actions, beeing ignorant of many circumſtances thereof: for thou knoweſt not with what minde, or to what ende the action was done: thou knoweſt B not the cauſe why he did it, nor the ſtate of his perſon, nor manner of his temptation thereto: and therefore why iudgeſt thou raſhly of him. 5 V. He that giues raſh iudgement of another, is worſe then a theefe that ſteales away a mans goods: for he robbes him of his *good name*, which (as Salomon ſaith) *is to be choſen aboue great riches*, Prov.22.1. Againe, riches may be reſtored, ſo can not a mans good name beeing once blemiſhed in the hearts of many. Againe, a man may defend himſelfe from a theefe, but no man can ſhunne an other mans euill minde, or his badde tongue: nay the backbiter is worſe then a murtherer, for he killeth three at once; firſt, his *owne ſoule* in thus ſinning: ſecondly, his *neighbour* whoſe name he hurteth: and thirdly, the hearer who receiueth this raſh and vniuſt report: and for this cauſe the *ſlaunderer* is numbered among thoſe that ſhall not inherit the C kingdome of God, Pſal.15.3.1.Cor.6.10. and the Apoſtle chargeth Chriſtians to account of ſuch raylers as of perſons excommunicate, 1. Cor.5.11.

Duties to be obſerued when we ſpeake of others.

Here ſome will ſay; if we may not giue our opinion of others freely as we haue done; what muſt we doe when we haue occaſion to ſpeake of them? *Anſ.* Thy cariage towards others muſt be according to theſe rules: 1 I. If thou know any good thing by the partie of whome thou ſpeakeſt, when thou haſt occaſion, thinke and ſpeake of that: if thou know euill by him alſo, conceale it from others; and if thou maiſt, admoniſh the partie thereof: or els tell it to thoſe who haue authoritie to correct his faults; D and thus ſhalt thou win thy brother. Some will ſay, I doe indeede ſometime cenſure my brother for his faults, yet onely in deteſtation of his ſinne; I loue the partie neuer the worſe; and I onely doe it to ſome priuate friend that will not tell it againe. *Anſ.* But this excuſe, and all ſuch like are friuolous: no colour of good intent can excuſe raſh iudgement: if thou loueſt him, why doeſt thou make knowne his fault to another, *for loue couereth a multitude of ſinnes?* And if thy conſcience anſwer, it will tell thee, that either ill will to the partie cauſeth thee ſo to doe, or ſelfe-loue, whereby through his defamation thou thy ſelfe ſeekeſt to be aduanced aboue him in the thoughts of others. In thy A cenſuring therefore looke to thine heart, whether malice mooue thee not thereto: and take heede to the ende alſo; for if it riſe from a bad ground, or tend to a wrong ende, the whole action is naught. 2 II. *Dutie.* We ought to thinke as well of euery man, as poſſibly we can, yea of our enemie and of his actions: for *loue thinketh not euill*; and in the practiſe of loue towards our enemies we become followers of God, Matth.5.44,45. 3 III. *Dutie.* If thou marke thy neighbours life and behauiour, doe it for this ende to withdraw him from ſinne, and to further him in well-doing. 4 Laſtly, in all thy ſocieties and dealings with others, labour either to doe them good, or to receiue good from them: and by this meanes thou ſhalt eſchew the ſinne of raſh iudgement.

Here two queſtions may be mooued concerning raſh iudgement, and that neceſſarily, becauſe ſurmiſes will ariſe vpon very ſmall occaſions.

Of ſuſpecting euill of others.

*I. Queſt.* When may a man doubt or ſuſpect euill of another? *Anſ.* In all ſuſpition recourſe muſt be had to the ground thereof, whether it riſe of iuſt and ſufficient cauſe or not. A ſufficient cauſe of ſuſpicion is that, which in the iudgement of wiſe men, beeing well conſidered with all the circumſtances thereof, is iudged ſufficient: and on the other ſide, that is inſufficient, which wiſe men well waying with the circumſtances thereof, doe iudge inſufficient: if then the cauſe of ſuſpition be thought inſufficient in the iudgement of the wiſe and godly, we muſt ſuſpend our ſuſpicion: as thus; ſuppoſe ſome euill is reported abroad of ſuch a man; as that he is a theefe, an adulterer, or ſuch like; yet this ſame riſeth only of ſome one mans report, which becauſe it may proceed from an ill minde on a priuate grudge, we are not to yeild thereupon to ſuſpect ill of the partie: this report may well cauſe vs to ſearch further into the caſe, and mooue vs to looke vnto our ſelues that we be not hurt by him. But if the cauſe be thought ſufficient in the iudgement of thoſe that are wiſe and diſcreete, then we may without offence or breach of conſcience, yeild to ſuſpect and iudge euill of another.

How to iudge of others rightly.

*II. Queſtion.* How may we giue vpright iudgement of all men with whom we liue and haue to deale? *Anſw.* This is as neceſſarie to be knowen as the former, for as we are prone to thinke ill, ſo we are alſo forward in iudging raſhly: therefore there are three things required in the iudging of others. 1. Rule. Firſt, we muſt haue recourſe to the cauſe of our iudgement: for if the cauſe be inſufficient, then our iudgement is raſh and vnlawfull. Before the Lord brought vpon the world the confuſion of languages, he is ſaid to *goe downe among them, to ſee their fact*, Gen. 11.6. and before he deſtroied Sodom and Gomorra with fire and Brimſtone, he is ſaid *to come downe from heauen to ſee whether they had done according to the cry that was come vp to the Lord*, Gen. 18.21. whereby the Lord

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would teach vs, that before he enter into iudgment with any man,or any people,he firſt takes good conſideration of the fact, which cauſeth his puniſhment.

2. Rule.

Secondly,we muſt haue authoritie and warrant by calling to giue iudgement, or els ſome thing which is anſwerable thereto, though the iudgement be priuate: as to giue admonition or iuſt diſpraiſe; yet without a calling we muſt not doe it: he that giueth iudgement muſt be able truly to ſay, *the Lord hath called me thus to doe*. The Magiſtrate,the Miniſter,the maſter, and euery ſuperiour hath authoritie to iudge thoſe that are vnder him: and for priuate men in priuate iudgement, though they want this authoritie by calling, yet if they haue that which is anſwerable hereto, that is, the affection of Chriſtian loue; ſo as they can ſay with *Paul,the loue of God conſtraineth me*,then they may iudge.

3. Rule.

Thirdly,we muſt alwaies haue a *good ende* of our iudgement, as well as a good beginning: that is, the reformation and amendment, not the defaming of our brother. And theſe three concurring in all hard ſpeeches, they ceaſe to be raſh and vniuſt cenſures. *Iohn Baptiſt* calls the *Phariſies and Sadduces, a generation of vipers*,Matth. 3.7. our *Sauiour Chriſt* calls them [a] *hypocrites, and painted tombes:* and [b] *Herod a foxe:* the Prophet *Iſai* calls the Princes & people of Iuda and Iſrael, [c] *Princes and people of Sodom:* and the Apoſtle calls the *Galatians, fooles*, Gal. 3. 1. and the *Cretians, lyars, euill beaſts, ſlow bellies*, Tit. 1. 12, 13. All which are hard ſpeeches,but yet no ſlanders; becauſe they had all of them a calling ſo to doe: and likewiſe did this on good ground, and for a good ende.

[a] Mat.23.27.
[b] Luk.13.32.
[c] Iſa.1.10.

2. Reaſons againſt raſh iudgement.

Thus much for the commandement. Now follow two reaſons to induce vs to make conſcience of raſh iudgement. The former is laide downe in theſe words: *That ye be not iudged*. And it may be framed thus:

> *If ye iudge, ye ſhall be iudged of men againe with raſh iudgement:*
>
> *But ye cannot abide to be iudged of raſhly: and therefore iudge not.*

The *ſecond part* is vnderſtood, but yet neceſſarily collected. The *concluſion* is the commandement it ſelfe, *Iudge not*.

A taſt of mãs naturall pride.

This reaſon doth affoard vnto vs two inſtructions. I. It giueth vs a taſt and view of our owne naturall pride and ſelfe-loue: for when we heare God diſhonoured by ſwearing,or our neighbours name defamed by ſlandering, we are not onely not grieued, but oftentimes are the cauſe thereof, and take great delight therein, eſpecially in hearing other mens faults ripped vp to their diſgrace: but yet we can in no ſort brooke or ſuffer our owne good name to be called in queſtion: if our ſelues be euill ſpoken of, we are preſently filled with malice and enuie, and cannot be at reſt till we be requited or reuenged: nay, though we be in a good manner admoniſhed of our fault, euen in loue, and after a friendly ſort, yet we can very hardly brooke it; though the partie admoniſhing make knowne vnto vs, that he doth it onely for our good, without all purpoſe of diſgrace vnto our perſons.

How to know and iudge rightly of our own ſinnes.

II. *Inſtruct*. Here alſo our Sauiour Chriſt affoardeth vnto vs a notable way whereby we may come to the knowledge of our owne ſinnes, and of the hainouſnes thereof. When we behold ſinne in our ſelues, we hardly iudge it to be ſinne: we muſt therefore looke vpon our owne ſinnes in the perſon of others, and learne to iudge of it in our ſelues as we iudge of it in others. When we conſider of raſh iudgement in others againſt our ſelues, we count it a vile and grieuous ſinne, yea odious and intolerable: and in like ſort ought we to thinke of raſh iudgement in our ſelues towards others: and ſo for euery other ſinne in our ſelues,we ought to iudge of it, as we doe when we ſee it in the perſons of others againſt vs: otherwiſe if we looke onely to our ſelues,we ſhall ſooth vp our ſelues in ſinne,making great ſinnes,little ſinnes; and ſmall ſinnes,none at all.

## v. 2. *For with what iudgement ye iudge, ye ſhal be iudged: and with what meaſure you mete, it ſhall be meaſured to you againe.*

This verſe containes a double confirmation of the former reaſon, drawne from the euent. The firſt, in theſe words, **For with what iudgement ye iudge, ye ſhall be iudged:** as if Chriſt had ſaid; If ye iudge men raſhly, then men againe, by the appointment of God in his wiſedome and prouidence, ſhall accordingly giue raſh iudgement vpon you: but if ye iudge men righteouſly, then men againe, by gods appointment and prouidence, ſhall iudge well of you: for ſo I take the words to be meant of mens iudgement by Gods appointment in his prouidence, and not of Gods iudgment immediatly.

A maine cauſe of perſonall defamation.

Now in this proofe, firſt, we may obſerue one true and maine cauſe of that perſonall defamation which is common in the world, and it is to be found in the perſon himſelfe that is defamed; he hath raſhly and vniuſtly cenſured others, for which God in his prouidence, doth moſt iuſtly cauſe others to defame him againe: ſo as men themſelues doe moſt of all wound their owne good names, and by their bad cariage toward others, iuſtly cauſe their owne diſgrace. In regard whereof we muſt learne; firſt, to ſet a carefull watch before our mouthes, to keepe the doore of our lippes, gouerning our tongues by the word of God: for when we cenſure others raſhly, we doe procure iudgement vnto our ſelues. Secondly, to be patient vnder the raſh cenſures and ſlanders of others. For we muſt thinke, that we our ſelues haue heretofore done the like to others: and therefore it is iuſtice with God to reward vs in the ſame kind, wherewith we haue wronged others. This is *Salomons* counſell, *Giue not thine heart to all the words that men ſpeake, leaſt thou doe heare thy ſeruant curſing thee: for ofttimes alſo thine heart knoweth that thou likewiſe haſt curſed others.*

Eccleſ.7.23, 24.

How to get a good name.

Secondly, in this proofe we may alſo obſerue the right way how to get and keepe a good name: to wit, by iudging others with Chriſtian iudgement, carying a charitable opinion of euery one, ſpeaking the beſt of them in all companies, ſo farforth as we can with good conſcience, and neuer iudging hardly of any, till we be indeede lawfully called thereunto, hauing a good ground for our action, and doing it for a good end: *If thou wouldſt liue long* (ſaith the Prophet) *and ſee good daies, refraine thy tongue from euill, and thy lippes that they ſpeake no guile:* that is, ſpeake not euill of any man, though thou know ill by him, till thou be lawfully called thereto.

Pſal.34.13.

Thirdly, from the conſideration of this prouidence of God, whereby he ordereth and diſpoſeth, that defamers of others ſhall be rewarded in their kind, and that by others; we may gather, that God knowes euery vnaduiſed thought of the heart, and euery raſh cenſure which we ſpeake or thinke of others; els how could this be true, that raſh Iudgers ſhall be ſo rewarded in their kind, ſeeing men may conceale their thoughts, and many times their words from the eyes of men. To this purpoſe Salomon admoniſheth, not *to curſe the King, no not in thy thought, nor the rich man in thy bedchamber, for the fowle of heauen ſhall carrie the voice, and that which hath wings ſhall declare the matter.* And this muſt teach vs to make conſcience of all our ſpeeches and thoughts that concerne others, yea then when we our ſelues are iudged. When *Dauid* was railed vpon by wicked Shemei, he ſtaied himſelfe with the cōſideration of this, that god *knew it*, & had *appointed Shemei to curſe Dauid*, 2.Sam.16.10.

Eccleſ.10.20

Laſtly, here it may be doubted how God can be cleared from the guilt of raſh iudgement, ſeeing in his prouidence he cauſeth it by his decree. *Anſ.* Though he decree it, yet is he free from the fault thereof: for firſt, he decrees it not to be the cauſe thereof himſelfe, but to permit it among men, leauing them to be the authors thereof: ſecondly, he decrees to diſpoſe of it well, and to order it as a iuſt puniſhment of the raſh iudgement of others, and ſo in no ſort is the cauſe of the euill in raſh iudgement; howſoeuer he diſpoſe hereof for the iuſt puniſhment of offenders in this kinde.

The ſecond confirmation of the firſt reaſon is contained in this parable, which tendeth to the ſame ende with the former ſentence: *And with what meaſure you mete, it ſhall be meaſured to you againe:* that is, the Lord hath ordained that men ſhall be rewarded in their kinde, like for like. Hence we may obſerue this rule of Gods iuſtice in the puniſhment of ſinne: namely, to reward men in their kind, puniſhing them in the ſame things wherein they offend. *Dauid* ſinned by committing adulterie with *Bathſheba*, the wife of *Vriah*; and God by way of puniſhment raiſed vp euill againſt him out of his owne houſe in the ſame kind: for his own ſonne Abſolon deflowred his fathers concubines in the ſight of all Iſrael, 2.Sam.12.9.11.& 16.22. And experience ſhewes, that *blood will haue blood*; for though the murtherer eſcape the hands of the ciuill Iudge, yet the terror and vengeance of God doth ordinarily purſue him to deſtruction. A notable example hereof we haue in the holy league (as it is called) but indeed the bloodie league; wherein the enemies of Gods grace and truth did confederate themſelues to roote out true religion, and the profeſſors thereof from off the earth: but the Lord hath rewarded them in their kind, and turned their owne ſwords againſt themſelues, cauſing them to ſpoile one an other; according to the propheſie of *Iſai, Woe to thee that ſpoileſt, and was not ſpoiled: and doeſt wickedly, and they did not wickedly againſt thee: when thou ſhalt ceaſe to ſpoile, thou ſhalt be ſpoiled*, Iſa.33.1.

Gods iuſtice in puniſhing ſinners in their kind.

This rewarding iuſtice of God well obſerued, doth diſcouer vnto vs, yea and denounce a fearefull woe, not onely againſt all thoſe that giue out raſh iudgement of others; but againſt all vſurers and oppreſſors, who mete out hard meaſure vnto others, euen crueltie without mercie: but ſo ſhall they be ſerued againe. Gods heauie hand hath heretofore laine ſore vpon this land for many yeares in dearth and ſcarſitie, which alſo in ſome ſort hath beene made more grieuous vpon the poore by hard hearted rich men, who are like to great fiſhes that deuore the leſſer: for *they grinde the faces of the poore, and plucke off their skinnes from them, and their fleſh from the bones* by their wicked couetouſneſſe, yea doubtles their crueltie coſts many a mans life. Some in higher place by incloſing, & racking of rents: others of meaner ſort, by ingroſſing & with-holding the commodities of the land from the common good till a time of dearth come, wherein (as the Prophet ſaith) *they may make the Epha ſmall, and the Shekel great*; that is, ſel litle for much, leſſening the meaſure, & enhaunching the price. And indeede ſuch a time of dearth is the worldlings day, wherein they doe inrich themſelues by the ſpoile of the poore: but they muſt know that a fearefull woe belongs vnto them: for the like merciles ſe meaſure ſhal be meaſured to them againe; & when they ceaſe to ſpoile, then ſhall they be ſpoiled: for when the hand of God is heauie vpon the poore, then no doubt is vengeance preparing for hard hearted rich men, who increaſe the ſame. The Lord forbiddeth to *trouble the widdow or fatherles child:* Exod.22.22, 23, &c. *for if thou vexe and trouble ſuch, and ſo hee call and cry vnto me, I will ſurely heare*

A terror to all oppreſſors.

Amos 8.5.

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*his crie: then ſhall my wrath be kindled, and I will kill you with the ſword: and your wiues ſhall be widows, and your children fatherles.* This is Gods word, and it muſt ſtand. The Lord himſelfe foretold that towards the latter day, *iniquitie ſhould abound, and charitie ſhould waxe cold:* and are not theſe the times whereof Chriſt ſpake? for what power hath the Goſpel to withdraw mens hearts from iniquitie? and when was there euer leſſe charitie then is now? well, theſe are forerunners of greater iudgements; and therefore in the feare of God, let vs make conſcience of this and all other ſinnes, euen in conſideration of this, that the Lord will pay vs home in that kinde wherein we offend.

Matt. 24.12

B

### v.3. *And why ſeeſt thou the mote that is in thy brothers eye, and perceiueſt not the beame that is in thine owne eie?*

### 4. *Or how ſaieſt thou to thy brother, Suffer me to caſt out the mote out of thine eie, & behold a beam is in thine own eie?*

Theſe two verſes containe a ſecond reaſon to inforce the former commandement againſt raſh iudgement. The meaning of the words is this: *Why ſeeſt thou*] that is, vpon what ground, for what cauſe, with what conſciēce *ſeeſt thou.* And ſo in the 4.v. *How ſaieſt thou*] that is, with what face, with what honeſtie and conſcience *ſaieſt thou.* So much theſe interrogations *how,* & *why* import. *Seeſt*] ſight, here is not a light or ſudden beholding of the mote, but a ſeeing with attention, a ſerious and conſiderate obſeruation thereof. *A mote*] the word vſed in the originall, may as well be tranſlated *a ſtrawe,* or *a peece of a ſtrawe,* as a *mote,* as it hath beene in former times; for it will beare either tranſlation: yet the word *beame,* ſeemes rather to haue reference to a *ſtraw,* then to a *mote:* but which way ſoeuer it be taken, it ſignifies *ſmall and little ſinnes,* as ſinnes of ignorance and infirmitie, ſuch as the beſt Chriſtians doe commit, and cannot be free from in this life. Againe, it ſignifies *ſuppoſed ſinnes;* ſuch as are not indeede ſinnes before God, but only in his opinion that giues raſh iudgement. *And perceiueſt not*] this *perceiuing* is properly an action of the minde, ſtanding in *conſideration* and *thinking,* which follows after *ſeeing.* Thus the word is vſed, Luk. 12.27. *Conſider the lilies of the field;* that is, looke vpon them, and then conſider well thereof in your mind. And, Iam. 1.23. *He that heares the word, & doth it not; is like vnto a man that* BEHOLDS *his naturall face in a glaſſe:* that is, to one that ſees & conſiders of his ſhape. So that Chriſts meaning is, as if he had ſaid, It may be thou ſeeſt, but why doeſt thou not well A waigh and conſider with thy ſelfe of the beame that is in thine owne eye? By *beame,* is here meant *great and notorious raigning ſinnes* in mans heart; ſuch as wound the conſcience, which are like vnto a beame in the eye: which doth not onely blemiſh, but quite daſh out the ſight. Some may here aske, in what ſenſe this is ſpokē, ſeeing the eye is not capable of a beame? *Anſ.* It is ſpoken by way of ſuppoſition, as if it had bin ſaide; if it were poſſible that a beame could be in the eye, the raſh cenſurers fault is as a *beame in the eye:* this kind of ſpeech is vſuall in Scripture; *If I could ſpeake with tongues of Angels,* ſaith S. *Paul,* 1.Cor.13.1. that is, ſuppoſe Angels had tongues, and that I could B ſpeake as eloquently as they. The words of the 4.v. are for ſubſtance all one with the former in the 3. The difference betweene them is onely this; in the 3.v. Chriſt ſpeakes onely of *raſh iudgement conceiued in the minde;* but in the 4. he ſpeakes of *raſh iudgement vttered in ſpeech: How ſaieſt thou to thy brother, &c.*] So that in both verſes the words are a parable bearing this ſenſe: with what face, honeſtie, or conſcience, canſt thou finde fault with thy brother either in thought or ſpeech, thou thy ſelfe beeing tainted with greater faults and offences? And hence the ſecond reaſon may be thus conceiued:

κάρφος.

> *He that hath greater faults, muſt not cenſure him that hath leſſer:*
>
> *But he that giues raſh iudgement, hath greater faults then he whom he cenſureth: And* C *therfore no man ought to vſe raſh iudgmēt.*

The propoſition or firſt part is omitted: the Aſſumption expreſſely ſet downe in the 3. and 4.v. whereupon the concluſion follows againſt raſh iudgement.

Our words & thoughts muſt haue good groūd

Vpon this forme of ſpeech, *How ſeeſt thou? why ſaieſt thou?* that is, with what face and honeſtie, and vpon what ground? we may learne this inſtruction; that our ſpeaches, yea our very thoughts muſt be conceiued and vttered vpon good ground, and in a good manner. *Eſtabliſh thy thoughts by counſell,* (ſaith Salomon) *and by counſell make warre:* teaching vs to haue direction from the word of God, for the ground and manner of our very thoughts, and for all D our affaires. Our Sauiour Chriſt biddes vs *take heede how we heare Gods word:* and *Salomon* would draw vs to this heede and attention in *prayer* alſo; *Be not raſh with thy mouth, nor let thy heart be haſtie to vtter a thing before God:* now that which they ſpeake of diuine exerciſes, is in this place by our Sauiour inlarged to euery thought of the heart, & word of the mouth that concernes our brother.

Prov. 20. 18.

Lak.8.18.

Eccleſ.5.1.

Mans corrupt prying into the faults of others.

Further, in theſe words, *Seeſt thou;* that is, with attention & conſideration beholdeſt] our Sauiour Chriſt acquaints vs with a common fault wherewith our nature is generally ſtained and corrupted: to wit, that we are *ouerſharpe ſighted in other mens liues and offences:* this appeares in that men can eaſily diſcerne ſmall faults in others, and cannot ſee great offences in themſelues, nay when they can finde no iuſt fault, yet they will make thoſe faults which indeede be none at all. Example hereof we haue in the Scribes and Phariſies, in their cenſures againſt our Sauiour and his diſciples: they themſelues were hypocrites tainted with grieuous ſinnes, and yet they pried to finde motes in Chriſts eyes: for when he wrought miracles, cured the diſeaſed, and did good vnto all, they blamed him as a breaker of the Sabbath day, and as a companion of Publicans and ſinners, though he conuerſed with them for their good: ſo they blamed his Diſciples for eating with vnwaſhen hands, and for plucking vp the eares of corne on the Sabbath day to ſatisfie their hunger; and for their ſeldome faſting. This fault was in the Corinthians, who cenſured *Paul* and his miniſterie, for want of eloquence and excellencie of words, which was in other Teachers among them, as may appeare by his rebuking of them, 1. Cor. 4. And the Chriſtian brethren among the Romans condemned one another in the obſeruation of daies and times, and in the vſe of the creatures of God, Rom. 14. which was nothing els but raſh iudgement. And this no doubt is a fault which raignes in our congregations, euen among the better ſort at this day; for deepely is our nature ſtained with this corruption, and ſo prone it is to this ſinne, that euen they which haue receiued true grace, can hardly abſtaine from the practiſes of raſh iudgement.

The conſideration hereof muſt teach vs theſe duties. Firſt, to take knowledge of this corruption of our nature, and of the want of brotherly loue in vs; for why ſhould we ſo ſoone ſpie a fault in another, but becauſe we want loue and charitie to his perſon? We may conſider the vileneſſe of this practiſe by reſemblance in ſome bruit creatures, for we account moſt baſely of thoſe rauening fowles which delight in nothing but in filthie carrions; and ſuch for all the world are theſe raſh cenſurers, all their delight is in other mens faults, which makes them ſo ſharpe ſighted to ſpie them out.

Secondly, when we are about to cenſure any man, we muſt (in regard of this corruption) ſuſpect our ſelues, and our ſpeeches, and cal our ſelues backe to a viewe and conſideration of that which we are to ſpeake; for oft-times we ſee that which we ought not to ſee, and thereupon ſpeake that which we ought in conſcience to conceale. Phyſitians giue this note of a phrenſie, *to begin to take vp ſtrawes:* now when the minde lookes not into it ſelfe, but pries into other mens actions, then no doubt it is not right, but is corrupt and infected with a ſpirituall phrenſie, and therefore the danger of this diſeaſe muſt cauſe vs to looke vnto our ſelues.

Thirdly, here we may obſerue a reaſon of the ſtrange behauiour of men in regard of ſinne, for this we may eaſily perceiue, that men with open mouth will condemne thoſe things in others, which they like and approoue in themſelues: now the cauſe hereof is, for that the affections doe follow the minde, ſuch as the minde is ſuch are the affections: and mans mind naturally looketh outward, not inward, it ſees very little faults in others, but will neither ſee, nor condemne the ſame faults, nor greater in it ſelfe: nay, rather it cauſeth man to loue thoſe ſinnes in himſelfe which he deteſts in others. And therefore in the amendment of our liues, we muſt beginne in our owne hearts, and turne the eye of our minde inward, to ſee our owne ſinnes, and labour firſt to haue our hearts touched with ſorrow for them, and to hate them firſt in our ſelues, and then to proceede to hate them in others. It is a prepoſterous courſe, ariſing from the corruption of nature, to beginne with the hatred and diſlike of ſinne out of our ſelues.

Sinnes differing in degree.

*II. Doctr.* Further, here in this reaſon our Sauiour Chriſt makes a difference of ſinnes: ſome are as motes, ſome as beames: euery ſinne indeede is death and condemnation, and yet all are not equall, but farre different in degrees: as ſome men are drowned in the chanell and middle of the ſea, ſome by the ſhoare ſide, which places differ in depth and danger, though all is one in regard of death: ſome men indure damnation in deeper meaſure, ſome in leſſer, yet both are condemned. But the Papiſts abuſe theſe words, and would gather hereon a diſtinction of ſinnes which God doth not allow; to wit, that ſom ſinnes are *venial*, which deſerue not death, and theſe are here called *motes*: ſome againe are *mortall*, deſeruing death, and thoſe are called *beames*. But the *mote* and *beame* are both mortall ſinnes. A *mote* or a *ſtraw* may ſometime put out the eye, though indeede the *beame* be more forcible to daſh it quite out: and ſo doe ſmall ſinnes wound the conſcience, and damne the ſoule, though greater ſinnes doe more deepely wound the conſcience & plunge the ſame into hell: ſmall and great ſinnes, both deſtroy the ſoule, though in a different degree; the very mote is deadly ſinne, though in nature the beam be more mortal. This diſtinction they borowed from former ages, but abuſing the primitiue Church from whence they had it: for the auncient Fathers called ſome ſinnes *veniall*, not becauſe they deſerued not death, but becauſe they were pardonable in regard of the Church, and did not incurre the cenſure of excommunication: and thoſe they called mortall or criminall ſinnes, which had the cenſure of excommunication paſſed againſt them: ſo that the Papiſts abuſe both Fathers and Scripture in this diſtinction.

Bellarm. de amiſſ. grat. & ſtat. pec. l. 1. c. 9.

How the fathers called ſome ſinnes veniall.

Thirdly, Chriſt naming the very eye, and not the face, or other parts of the bodie, would hereby giue vs to vnderſtand what is the propertie and ſcope of raſh iudgement: namely, to deface the very intention of his heart of whom cenſure is giuen. When *Dauid* ſent his ſeruants to *Hanun* king of Ammon to comfort him

Raſh iudgement peruerts a mans good meaning.

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after his fathers death; the Princes of Ammon told their lord, that Dauids ſeruants *were but ſpies that came to ſearch out his citie*: thus they iudged raſhly of Dauids fact, and their intent was to corrupt the honeſt mind of Dauid: perſwading the king that Dauid and his ſeruants had an other intent and ende of their comming then they made known to the King. So that the raſh cenſurer ſeekes to blemiſh the good mind and conſcience of his brother. And hence wee may well be warned to take notice of our naturall corruption, how that without Gods ſpeciall grace we doe plainely hate our brother; els we would neuer ſo ſuſpitiouſly prie into his waies as to depraue his good meaning. Wee muſt therefore cōtent our ſelues with the ſpeaches and actions of our brother, and take heede how we deale about the eie; that is, with his intent and meaning; that we muſt leaue to God, who onely knows the heart: & for his actions & ſpeaches (if it may be) we muſt alwaies expound thē in the better part: if we cānot defend a mans doing, yet we muſt excuſe his meaning: if we cannot excuſe his intent, yet we muſt thinke the beſt of his conſcience: if we cannot excuſe his conſcience, yet we muſt iudge it to be but a ſinne of ignorance: if we cannot doe ſo, yet wee muſt thinke that it was done in ſome grieuous temptation, and that if we our ſelues had beene in like caſe, we ſhould haue done farre worſe: we know not when God may giue grace to mē, or when he leaues them to themſelues, and therefore in regard of the minde and conſcience, we muſt comprimit our iudgement at all times.

2.Sam.10.3.

Mans carnal ſecuritie.

*And perceiueſt not*] that is, though it may be thou ſeeſt it, yet thou doeſt not well conſider of it. Here our Sauiour noteth out a ſecond maine fault in mans nature to be thought vpon; namely, *carnall ſecuritie*, whereby though in ſome ſmall meaſure men ſee their offences, yet naturally they neuer thinke on them heartily and ſeriouſly as they ought to doe; S. *Paul* ſaith, *Awake thou that ſleepeſt*, ſignifying, that by nature we lie ſlumbring in ſinne: ſo as though we may ſomtime haue a litle glimmering therof, yet we neuer throughly behold and conſider them as we ſhould: the Lord himſelfe complaines of this ſecuritie in ſinne in his owne people: *No man ſaith, what haue I done?* Ier. 8.6. This was the ſinne of the old world; *they knew nothing till the flood came*, Matt. 24.39. it may be they had now & then ſome conceit thereof, but they thought not ſeriouſly thereon: now as the daies of Noe were, ſo ſhalbe the daies of the comming of the ſonne of man, *in regard of ſecuritie*: and theſe are thoſe daies wherein we now liue: for howſoeuer we ſometime thinke on our ſinnes, yet we look not on them with both eies, as we doe on our neighbours faults. Wee muſt here be warned to take heede of this ſinne: for it is a fearefull caſe either not to ſee our ſinnes; or ſeeing them to paſſe them ouer without ſerious conſideration. The Apoſtle ſaith, *when men ſay, peace, peace, then comes ſudden diſtruction*. Now men doe then moſt fearefully crie, peace, peace, vnto themſelues, when they either will not ſee their ſinnes; or ſeeing them, doe not well conſider thereof in their hearts. We therefore muſt labour for this grace to haue a cleare ſight into our ſinnes, for without that we can neuer ſorow according vnto God, nor repent vnto life as we ought to doe.

Eph.5.14.

Iudges of others ſhould be blameleſſe.

*Why ſeeſt thou, &c. and how ſaieſt thou to thy brother,*] In both theſe phraſes conſider how Chriſt would haue all thoſe which are to giue iudgement of the offences of others, to be themſelues without reproofe and blame: els they are no fit perſons to giue cenſure of thoſe that be vnder thē. And therefore the Magiſtrate in the towne and commonwealth, the Miniſter in the Church, the maſter in the family, and euery ſuperiour in his place muſt labour to be vnblameable: for if they be tainted with groſſe ſinnes, they can neuer throughly purge them that be vnder them. *A Miniſter* (ſaith *Paul*) *muſt be vnreprooueable*, 1. Tim. 3. 2. and ſo likewiſe the Magiſtrate, who is Gods vicegerent, and euery gouernour in his place.

Raſh cenſurers, the vileſt perſons.

Laſtly, in both verſes obſerue the condition of thoſe that are giuen to raſh iudgement: namely, that of all men they are the worſt: Chriſt makes them to carrie beams in their eies, when others haue but motes or ſtrawes. The mā that is giuen to cenſure others would ſeeme to be of all mē moſt holy: but the truth is, there is none ſo bad as he though he be a miniſter, yea be he what he will, nay the better is his place, the worſe is his fault: & the more he is giuen to this ſinne of cenſuring, the worſe he is, for the leſſe he ſees his owne ſinnes: nay, let him liue vnblameably before men, yet he hath a heart full of pride & ſelfeloue, and full of diſdaine toward his brother. And therefore let vs take heed of this ſinne, euen when it beginnes to creepe vpon vs.

## V. 5. *Hypocrite, firſt caſt out the beame out of thine owne eye: and then ſhalt thou ſee clearely to caſt out the mote out of thy brothers eye.*

The remedy of raſh iudgment.

This verſe containes a *remedie* againſt raſh iudgement: it depends vpon the former verſes as an Anſwer to a ſecret obiection that might thence ariſe, for whereas Chriſt had ſaid, *Iudge not*: and *why ſeeſt thou a mote in thy brothers eye, &c.* ſome man might ſay, belike then it is not lawfull to correct my brother by ſpeach, and by reproofe to ſeeke amendment of his fault. To this Chriſt here anſwers; that he forbids not brotherly correction and admonition, but the euill, corrupt, & vnchriſtian maner of giuing admonition and correction; when as mē take a prepoſterous courſe in cenſuring, and doe not beginne with themſelues in the firſt place, but with their brethren: as if our Sauiour Chriſt had ſaid, Hypocrite, thou haſt greater faults then he whom thou iudgeſt: and therefore if thou wilt take a right courſe in thy correction, beginne with thy ſelfe, reforme the great ſinnes that be in thy ſelfe, and then ſhalt thou be fitter and better able, to correct and reforme thy brother. So that theſe words containe two parts: 1. the remedie of raſh iudgement, *Hypocrite, firſt plucke out the beame out of thine owne eye:* 2. the fruit hereof, which is *true wiſdome* to be able to diſcerne aright of our neighbours fault, and alſo how it is to bee cured, in theſe words, *and then ſhalt thou ſee clearely to caſt out the mote out of thy brothers eye.* Of theſe in order.

How to caſt out a beame out of a mãs owne eye.

The remedie againſt raſh iudgement, is for a man firſt to beginne with himſelfe, reforming firſt his owne offences: which becauſe it is here propounded by our Sauiour Chriſt of ſet purpoſe, as a ſpeciall remedie againſt this ſinne, I will ſtand a little to ſhew how a man may caſt out the beame out of his owne eye. Hereunto foure things are required: I. A man muſt turne the eye of his mind inward, and caſt his cogitations towards his owne life and conſcience, that ſo he may ſee & know the principall ſinnes of his owne heart and life. To this purpoſe ſerueth the morall law, which is as a glaſſe to let vs ſee our maine and principall ſinnes, which be the *beames* in our eyes here meant. And for direction herein I will note out ſome ſpeciall maine ſinnes, which be in all men naturally; and which euery one muſt well conſider of, that will caſt this beame out of his owne eye. The firſt common ſinne of all men, is a *guiltineſſe* in Adams firſt offence; that is, his ſinne made ours by relation or imputation: for his eating the forbidden fruit was no particular or priuate ſinne, but the ſinne of mans nature: and euery one ſinned in Adam that was to deſcend of him by ordinarie generation: for though we were not borne when Adam ſinned, yet by his ſinne wee ſtand guiltie of eternall death before God.

1 Maine ſinnes common to all.

2

The ſecond common ſinne, is a naturall diſpoſition and proneneſſe to euery thing that is euill, and againſt Gods law when occaſion is offered, the ſinne againſt the holy Ghoſt not excepted: for the ſame corruption and proneneſſe to euill which was in them that haue committed this ſinne, is in all men naturally; the difference ſtands onely in this, that all doe not fall into it. And this proneneſſe to euil is the ſecond head of originall ſinne.

3 Idolatrie of the heart.

The third common ſinne, is inward Idolatrie, this is a moſt hainous ſinne, and may be thus perceiued: Euery man by nature takes his heart from the true God, and beſtowes it on ſome other thing: now looke whereon a man beſtows his heart, that thing he makes his God: and by nature we loue our ſelues, our ſinnes, and the world more then God, and yeeld obedience to the deuill rather then to the true God. A The like may be ſaid of our feare, ioy, and delight, and of our truſt and confidence, all which affections we ſet vpon the deuill, the world, and iniquitie; yea vpon the creature, forſaking the creator who is bleſſed for euer: and he that ſees not this in himſelfe, hath idolatrie as yet raigning in his heart.

4 Hypocriſie.

The fourth ſinne is *Hypocriſie*, which naturally raigneth in all men, til grace expell it: This hypocriſie ſtands in this; when men are about any good thing, they are more carefull to pleaſe God in the outward action, then with the ſeruice of the heart. Againe, they ſeeke more to pleaſe men then God. And laſtly, they rather endeauour to performe the outward duties of the firſt Table, then of the ſecond. This is a huge B beam in euery mãs eie naturally, which ech one ought to ſee in himſelfe, as well as the former.

5 Pride.

The fift ſinne is *pride*, not outward in apparell, but *ſpirituall inward pride of the hart*, which ſtands in this; that a man thinkes himſelfe out of Chriſt to haue in him ſome naturall goodneſſe, whereby he ſtands in Gods fauour, and hath in himſelfe perfect loue and perfect faith: this ſinne all men will condemne, and yet it cleaues faſt to euery man by nature. The church of *Laodicea*, Reuel. 3. 17. *ſaid ſhee was rich, and lacked nothing*; whereas indeede *ſhee was poore, and blind, and naked.* This inward pride poiſons Gods grace in the heart, it is a maine ſinne, and the common cauſe of raſh iudgement.

6

C The ſixt ſinne is that *particular ſinne* or *ſinnes*, wherewith euery one is moſt aſſaulted; for howſoeuer the corruptiõ of nature doth infect all men alike, yet euery one that is of yeares ſhall finde himſelfe more troubled with ſome ſinnes thẽ with others, by reaſon that corruptiõ is in part either remooued or reſtrained in him. Wherefore euery one muſt enter into his owne heart, and there ſearch and ſee what be thoſe particular ſinnes, which moſt of all preuaile againſt him, troubling his heart, and cauſing him to diſhonour God. Theſe be his beames which keepe Gods grace out of his heart, which wee muſt labour to finde out in our ſelues.

How to perceiue the grieuouſneſſe of our ſinnes

*II. Dutie.* After we haue ſome ſight of theſe our maine ſinnes, we muſt in the next place labour D to *ſee them in our ſelues as beames*, and to feele the waight thereof: for commonly we either ſee them not at all in our ſelues, or if wee doe a little perceiue them, yet we ſee them not in their quantitie as beames, but rather like motes or ſtrawes. Now we ſhall come to ſee theſe ſinnes in our ſelues as *beames* in their iuſt quantitie: firſt, if *we compare them with other mens ſinnes*, as with *Adams* firſt ſinne, for doubtleſſe we haue many particular ſinnes in our hearts that be as great or greater then *Adams* ſinne was, conſidered in the fact; and yet by that ſinne *Adam* brought not onely on himſelfe, but on all his poſteritie mortalitie and deſtruction, the firſt, and the ſecond death. Againe, we ſhall come to ſee the grieuouſneſſe of our ſinnes, if we conſider them in

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3. Rule.

4. Rule.

the *puniſhment* thereof; that is, *ſubiection to all woe and miſerie*, yea and to *death* it ſelfe in this life, and alſo to *death eternall* after this life, with the deuill and his angels: this is the reward of euery ſinne in it ſelfe. Thirdly, conſider theſe thy ſinnes, as *they were laid vpon the holy perſon of our Sauiour Chriſt*, for which he endured not onely outward bodily torments on the croſſe, but inwardly in ſoule apprehended the whole wrath of God due vnto vs for the ſame, which cauſed him to *ſweate water and blood*, and to crie, *My God, my God, why haſt thou forſaken me.* This beeing well waighed, will let vs ſee that our ſinnes are no motes, but huge & great beames, ſuch as are able to cruſh vs in pieces vnder the heauie wrath of God. Laſtly, haue recourſe to the *laſt commandement*, which forbids the very firſt thoughts and motions in the heart, that be againſt our neighbour, and againſt God, though we neuer giue conſent of will thereto; nay, though we abhorre the fact it ſelfe: as when we ſee our neighbours oxe or his aſſe, to wiſh in our hearts, O that this were mine, though we deteſt the ſtealing thereof: now if this firſt motion be a ſinne deſeruing damnation, how hainous be the ſinnes of our nature, and the tranſgreſſions of our life, wherein we haue giuen full conſent to rebell againſt God?

How to iudge our ſelues.

*III. Dutie.* The third thing required to this caſting out the beame out of our owne eie, is that which is here intended by our Sauiour Chriſt; namely, *to ſurceaſe to iudge others, and to beginne to iudge our ſelues for our own ſinnes: for if we would iudge our ſelues, we ſhould not be iudged*, 1.Cor.11.31. Now we doe then iudge our ſelues, when in our owne hearts we giue ſentence againſt our ſelues, and condemne our ſelues in regard of our owne ſinnes. Thus *Dauid* iudged himſelfe, Pſal. 51. 1. *Haue mercie vpon me, O Lord, according to the multitude of thy mercies:* as if he ſhould ſay, Lord, one mercie wil not ſerue the turne, ſo farre haue I plunged my ſelfe into hell by my grieuous ſinnes; but in the multitude of thy mercies doe them all away. And in the words following, verſ.2. *Waſh me throughly from mine iniquitie*, he confeſſeth himſelfe to be ſo deepely ſtained with the filth of ſinne, that a little waſhing will not ſerue. So when the Lord had ſpoken vnto *Iob*, and made him ſee and know himſelfe, he cries out, *Behold, I am vile*, Iob 39. 37. and againe, *Now I abhorre my ſelfe, and repent in duſt and aſhes*, for thoſe things that I haue ſaid and done, Chap. 42. 6. In ſuch ſort alſo did the *Prodigall ſonne* iudge himſelfe, crying out, that he *had ſinned againſt heauen, and againſt his father, and was not worthie to be called his ſonne*, Luk. 15. 21. The Apoſtle *Paul* likewiſe confeſſeth againſt himſelfe, that he was *the head of all ſinners*, 1.Tim.1.15. And thus muſt we condemne our ſelues, and ſay with *Daniel* in his praier for the people, chap.9.7. *Open ſhame and confuſion of face belongs vnto vs.*

Reforme our waies.

A *IV. Dutie.* After we haue thus iudged our ſelues, we muſt labour to breake off, and to amend our former euill waies, endeauouring by all meanes, that ſinne may be aboliſhed and weakened in vs more and more: and this is indeede the *remoouing of the beame out of our own eies*, that ſo we may be fitter to cenſure and reforme others. Of this laſt dutie the Apoſtle ſpeaketh, Rom. 14. 13. *Let vs not iudge one another any more; but vſe your iudgement rather in this, that no man put a ſtumbling blocke before his brother:* that is, that he liue without offence. Theſe foure duties ought euery one to practiſe: and to mooue vs hereunto, firſt, let vs
1 conſider, that it is Gods commandement in this place, that we ſhould firſt reforme our owne
B 2 ſelues. Secondly, that our ſtate and caſe is fearefull and miſerable, without this reformation; if a man haue but a thorne in his finger, he cannot be well till it be plucked out; what caſe then is he in, that hath a huge beame in his eie, the moſt tender part of the whole bodie: that is, hath his heart and conſcience pricked with the ſting of ſinne? and therefore it neerely concernes euerie
3 one to remooue it. Thirdly, we ſhall neuer be able to iudge aright of our ſelues, of others, or of the life to come, till we practiſe this dutie: and therefore in the feare of God let vs ſeriouſly ſet our ſelues vnto it.

Motiues to all the duties.

Thus much of the remedie it ſelfe; now follow two circumſtances therein further to be conſidered: I. The *partie* to whom the remedie
C is giuen; that is, *an Hypocrite:* II. *When* this remedie is to be practiſed; *Firſt, plucke out, &c.* For the party: by *Hypocrite* we muſt vnderſtand him, that in heart and ſpeech is prone to conceiue, and giue raſh iudgement of other mens ſayings & actions: and good cauſe there is why he is ſo called, for this man hath the ſinne of hypocriſie raigning in him, he deſires to ſeeme more holy then others, & therefore giues himſelfe to cenſure others, that by debaſing of others he may aduance himſelfe: ſee this in the hypocriticall Phariſie, *I thanke God that I am not as other men, extortioners, vniuſt, adulterers, or euen as this Publican, I faſt twice in the week, &c.* Luk. 18. 10, 11. But they muſt know, that
D this cenſuring of others, is a fruit of hypocriſie, ariſing out of an hollow heart.

An hypocrite.

The ſecond circumſtance, is the time *when this dutie is to be practiſed*; namely, in the *firſt* place, *Firſt caſt out, &c.* Here then wee haue a notable direction for the manner and order of giuing brotherly correction; *It muſt beginne with a mans owne ſelfe, and end in a mans neighbour:* and by proportion, looke by how much euery one is neerer vnto vs, ſo much the ſooner muſt he be corrected and iudged. If thou bee a priuate man that art to giue cenſure, firſt begin with thy ſelfe; then iudge thy kindred; thirdly, thine acquaintance; and laſt of all ſtrangers. So a maſter of a familie muſt firſt iudge himſelfe, then his owne familie, & after he may iudge his friends and neighbours, and laſt of all ſtran-

A rule for brotherly correction.

A ſtrangers: and the like muſt euery ſuperiour practiſe in his place. Now by this order to be obſerued in brotherly cenſure, wee may eaſily ſee that the world is farre wide in the practiſe of this dutie, for euery one thinkes well of himſelfe, and alſo of his friends and acquaintance, and therefore ſpares them and will not cenſure them; but for ſtrangers, them will he not ſticke to reproach and to condemne: but this is a prepoſterous courſe, ſwaruing farre from this direction of our Sauiour Chriſt.

Reforming our ſelues brings ſpirituall wiſdom.

*And then ſhalt thou ſee cleerly to caſt out the mote out of thy brothers eie.* This is the fruite of the former remedie; by curing himſelfe firſt, a man comes to ſee cleerely what his neighbours fault is, and how it is to bee cured and amended. B Where we may note, that out of the amēdment of our ſelues, followes a ſpirituall gift of iudgement and wiſdome, whereby wee ſee aright how to reforme our brothers fault. Hence I gather this generall doctrine, that *Right wiſedome and vnderſtanding followes the reformation of our owne hearts and liues. The beginning of wiſedome is the feare of the Lord*, Pſal. 111. 10. that is, true wiſdome and good vnderſtanding comes from a reuerent awe of God, in regard of his word and commandement: ſo Pſal. 119. 100. *I was made wiſer then the ancient, by keeping thy commandement*: firſt *Dauid* reformed himſelfe, and then hee became exceeding wiſe. As it is ſaid of [a] *Manaſſes*, that when he repented and humbled himſelfe, *he knew that the Lord was God*: and after *Nabuchadnezzer* was humbled, *his vnderſtanding was reſtored to him*, Daniel 4. 31. for, *God teacheth the humble his waies*, Pſalm. 25. 9. The proud man is he that builds vp his ſinnes with poſts and beames, and ſuch a one the Lord will not teach; but him that pluckes downe theſe poſts by amendment of his life, will the Lord inſtruct in the way that he ſhould walke. Chriſt ſaith to his Diſciples, *Ye are my friends if ye keeke my commandements*: and *to his friends will he make knowne all things needfull that he hath heard of his father*, Ioh. 15. 14, 15. by all which it is plaine, that right iudgement followes true reformation of life.

[a] 2. Chr. 33 13.

How to vnderſtand Gods word.

D *Vſes. I.* Hereby we ſee how to come to vnderſtand the holy Scriptures read or heard; namely, by the amendement of our owne liues: Firſt, reforme thine owne heart and life, and then ſhalt thou haue true iudgement giuen vnto thee, to be able in reading or hearing, to vnderſtand Gods word, at leaſt ſo much thereof, as ſhall be needfull for thee; and doubtleſſe, the cauſe why moſt men profit ſo little in the Scriptures, though they heare and read them much, is for that they looke not to the reformation of their owne liues and conſciences, according to the word. Prov. 1. 23. *Turne you at my correction* (ſaith Wiſdome) *and I will power out my minde vnto you, and make you vnderſtand my words.* The ſtudent therefore that muſt fit himſelfe to get true vnderſtanding in Gods word, for the edification of Gods Church, muſt remember this direction, and labour firſt to plucke out the beame out of his owne eie, and then ſhall hee ſee cleerely to reade with iudgement the word of God, and to diſcerne the true way of euerlaſting life, for the good of Gods people: but if thou come in thy ſinnes, thou readeſt without profit.

How to know our adoption.

*II. Vſe.* Againe; wouldeſt thou know thy ſelfe to be the childe of God? remember then to purge thy heart and life from all ſinne, for thence floweth true vnderſtanding, and thereupon God will certifie thy conſcience of thine election and reconciliation: but if thou ſuffer thy ſelfe to lie in ſinne, thou maiſt long waite for this certificate, and neuer haue it.

How to know true religion.

*III. Vſe.* Many men there be that will bee of no religion, becauſe there are ſo many and diuers opinions about matters of religion in the world; and therefore till ſome generall Councell haue determined of the truth of religion, they will liue as they doe: but theſe men muſt know, that they take a wrong courſe: If they would come to know the truth of religion, they muſt firſt reforme their liues; but while they liue in ſinne, they can neuer ſee what is good, what is badde; what is truth, what is falſhood in religion. Ioh. 7. 17. *If any man will doe my fathers will* (ſaith Chriſt) *he ſhall know of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe*: where he plainely giues vs to vnderſtand, that true iudgement of religion comes from obedience vnto God. C This is the right way to reforme an Atheiſt; firſt, to bring him to obedience. And in a word, whoſoeuer thou art, that wouldeſt in thy calling, whatſoeuer it be, pleaſe God, and doe good to others; firſt purge thine owne heart and life from ſinne, and then ſhalt thou ſee cleareely wherein thou faileſt, and how thou art to amend thy fault, and afterward to doe good to otherss.

Brotherly correction cōmāded.

*A II. generall Point.* Further, in this remedie our Sauiour Chriſt oppoſeth *Brotherly correction*, vnto *raſh iudgement*; and withall, preſcribes *brotherly correction* as a dutie to be practiſed among Gods people. Touching this point, foure things things are to be conſidered: I. Who is to correct. II. Who is to be corrected. III. What is to be corrected. and IV. In what manner. For the firſt: the partie that muſt correct is *a brother*, that is, any member of Gods Church: ſo it is ſaid, *Then ſhalt thou ſee cleerely to put out the mote out of thy brothers eie*: and Leuit. 19. 17. *Thou ſhalt not hate thy brother in thine heart, but ſhalt plainely rebuke thy neighbour, and not ſuffer him to ſinne*: and Matth. 18. 15. *If thy brother ſinne againſt thee*, that is, doe thee any wrong; or elſe ſinne againſt God, and thou be priuie to it: (for that ſinne may bee ſaid to be againſt a man, whereto hee is priuie, though the wrong bee not againſt him, becauſe there is an offence giuen vnto him:) *Then tell him his fault betweene him and thee alone*: that is, correct and admoniſh him

1. Who muſt correct.

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Exceptions in the caſe of correction.

priuately. Againe, euery man is bound in conſcience to ſaue his brothers ſoule, which oftimes may be done by *brotherly correction*; and for want thereof, many times the ſoule may periſh: and therefore it is euery mans dutie to correct his brother; yet with this clauſe and caution, that iuſt occaſion be offered, and time and place obſerued; for there be certaine particular exceptions, in which a man is freed from this dutie, and all becauſe there is no iuſt occaſion of correction offered: 1 as firſt, if he be not certaine of the fault committed, for all lawfull correction, is of faults certainly and truly knowne. 2 Secondly, if the partie offending doe repent, for the ende of correction is to bring the offender to amendment. 3 Thirdly, if there be no hope of his amendment, Prov. 9. 8. *Reproove not a ſkorner*; that is, ſuch a one as mocks thee for thy labour. 4 Fourthly, if it may in better manner, and to better purpoſe be performed by others, which for place and abilitie may and will more fitly performe it. But yet out of theſe caſes, if iuſt occaſion be offered, euery one is to performe brotherly correction vnto his brother.

How euery Chriſtian is a Paſtor. Heb.10.24.

Here I note one particular inſtruction; that not onely the Miniſter of Gods word is our Paſtor, but euen euery brother after a ſort is a Paſtor, in regard that he muſt watch ouer the liues of his brethren for their good and amendment. It is the ſinne of our time, that euery one thinks he hath no charge laid on him in regard of his brothers life and eſtate. This was Cains ſinne towards his brother Abel, he denied himſelfe to be *his brothers keeper*: if any man ſinne, the common ſpeach is, what is it to me? let them looke to it whome it concernes. But this ought not to be, one man ought to obſerue an other, and vſe alſo brotherly correction for the reformation of faults certainly knowne. This is a dutie of loue and mercie, tending to the good of our brother, and to the ſaluation of his ſoule: in conſcience we are bound to releeue the bodies of our poore brethren that be in perill and want, much more then are we bound to looke vnto their ſoules, that they periſh not for want of admonition. We muſt turne backe our enemies oxe or aſſe that wandreth, much more our brother from going to perdition.

Who muſt be corrected

*II. Point.* Who is to be corrected? out of whoſe eye is the mote to be taken? to wit, *a Brother*; *out of thy brothers eye*. By *a brother* here Chriſt meaneth not euery neighbour, for that is euery man; but euery one that is *a member of that Church, whereof we are members*, and profeſſeth the ſame religion which we doe, beeing admitted into the Church by the ſame Sacrament of Baptiſme, whereby we are admitted. This is plaine in the exhortation of Chriſt, Math. 18. 17. *If thy brother ſinne againſt thee, tell him his fault betweene him and thee*: and ſo proceede (if he heare thee not) till he come to the cenſure of the Church: which were in vaine, if the partie were no member of A the Church. *If any one that is called a brother* (ſaith Saint *Paul*) be a fornicatour, couetous, &c. *with ſuch a one eate not*, 1. Cor. 5. 11. and he addeth, *what haue I to doe to iudge them that are without? doe ye not iudge them that are within?* Now here the former order muſt be obſerued; that firſt a man muſt correct himſelfe, ſecondly his family and kinred, next a brother of the ſame congregation with him. And if good order be obſerued, he may admoniſh a brother that is a member of an other particular Church; but beyond this we may not goe, though we muſt carrie our ſelues ſo to them that are without, that by our good conuerſation we may winne them to God. And B further this is to be knowne, that in the Church of God, authoritie and dignitie frees no perſon from brotherly correction; whereupon *Paul* biddes the *people* of Coloſſa, to ſay vnto *Archippus* their Paſtor, *Take heede to thy miniſterie, which thou haſt receiued of the Lord, that thou fulfill it*, Coloſſ. 4. 17. And hence we may learne this dutie; when we offend in word or deede, we muſt ſubmit our ſelues willingly to brotherly correction; we muſt not ſay, as ſometime one of the Iſraelites that ſtroue with his brother, ſaide vnto Moſes for reproouing him, *who made thee a iudge and a ruler ouer vs?* but beeing faultie, we C muſt ſubmit our ſelues to the correction of our brother, though we be aboue them in place, *It is better to heare the reproofe of a wiſe man* (ſaith Salomon) *then the ſong of a foole*, Eccleſ. 7. 7. It may be the ſong of a foole will more delight vs, but ſure it is, the wiſe mans reproofe is farre more profitable. This *David* teſtified, by deſiring that [a] *the righteous might ſmite him*; accounting it as a *pretious balme vpon his head, which he would neuer want*: yea, nature it ſelfe doth teach vs this, that it is better to be reprooued euen of an enemie, then to be praiſed of a friend: according to that of *Salomon*, Prov. 27. 6. *Open rebuke is better then ſecret loue*.

Outward dignitie frees none from correction.

Exod.2.14.

a Pſal.141.5.

The matter of reproofe.

*III. Point.* For what is a brother to bee admoniſhed or corrected? not onely for *great* D offences, but for *leſſer* ſinnes: we muſt pull out not onely beames, but ſtraws and motes out of his eie; for here leſſer ſinnes are as ſtrawes and motes to greater ſinnes, which be as beams and poſts. The reaſon why we muſt correct our brother for ſmall offences, is becauſe euery great ſinne hath his beginning of ſome little & ſmall ſinne; and therefore it is a dutie of brotherly correction, to cut off ſinne in the head, before it grow out to the full. Thus the Lord dealt with [b] *Cain*, he reprooued him for his wrath & malice againſt his brother, teſtified by his ſadde countenance, before he ſlew his brother; but *Cain* not yeelding to the Lords reproofe, came at the laſt to the grieuous ſinne of murther.

b Gen.4.6.

In this third point we may take a view of that heauenly order which Chriſt hath left in his Church, for the reformation, not onely of greater crimes, but of leſſer ſinnes; for there be many ſinnes committed which cannot be corrected by the ſword of the Magiſtrate, neither yet by the publike cenſure of the Church; as lying, fooliſh ieſting, and other offences in behauiour and attire; yet theſe wil not Chriſt permit to be in his Church, and therfore hath prouided brotherly correction to cut them off.

The manner how to reprooue.

*IV. Point.* How is brotherly correction to be performed? Although the manner of brotherly correction be not here expreſſely ſet downe, yet it is implied, where it is ſaid, *Then ſhalt thou ſee clearely, &c.* I will ſtand a little to ſhew how this dutie is to be performed. In brotherly correction theſe things are required; 1 1. Chriſtian wiſdome to ſee cleerely into the fault, and alſo how it is to be amended. The author to the Hebrewes makes it the dutie of euery Chriſtian to *obſerue his brother:* (Heb.10.24.) not for this ende, to vpbraid him with his faults; but that he may rightly diſcerne thereof, and alſo know how to correct him. And here comes a common fault to be reprooued, many are forward and haſtie to correct their brethren, but yet it ſhall be vpon bare rumours and vncertaine grounds, they will not ſtay till they know the fault throughly and certainly, whereupon it comes to paſſe many times, that the reproouer beares the blame; for the partie reprooued ſaith, there is no ſuch matter, the thing is otherwiſe, and ſo the other becomes a raſh cenſurer. 2 2. In Chriſtian correction, there muſt be obſeruation of fit circumſtances; as time and place; els the good admonition may be leſſe effectuall. We ſhall ſee the practiſe of this in the word of God: *Abigail* obſerued a fit time (1.Sam.25.36, 37.) to reprooue her husband for his churliſh anſwer to *Dauids* ſeruants, and therefore told him not of it till his feaſt of ſheepe-ſhearing was ended, and the wine gone out of his head. 3 3. The manner of our brothers offence muſt be conſidered, whether it proceede of humane frailtie, or otherwiſe; if his fault proceede from humane frailtie, then *Pauls* leſſon may be practiſed, Gal. 6. 1. *Ye that are ſpirituall reſtore ſuch a one with the ſpirit of meekeneſſe.* The phraſe there is borrowed from Surgeons, who beeing to deale with a broken ioynt, will handle the ſame very tenderly; and ſo muſt they be dealt withall in reproofe, that ſinne of humane frailtie. Example of this mildenes in reproofe we haue in *Nathan*, who reprooued *Dauid* in a parable (2.Sam.21. 1,2.&c.), and ſo brought him to condemne himſelfe: and the Apoſtle *Paul* reproouing the Corinthians in the beginning of the firſt Epiſtle, doth include himſelfe and *Apollos* in the ſame reproofe, as though they had bin guiltie of the ſame crime, 1. Cor.4. 6. And giuing direction to *Timothie* how to carrie himſelfe in the Church of God, though he allow him to vſe rebuke and reproofe, 2. Tim. 4. 2. yet he bids him, *exhort an Elder* (1.Tim.5.1.), therein giuing good direction for admonition: if the partie be an Elder, though reproofe be not vnlawfull, yet it is not ſo fit as exhortation: and the like mildeneſſe muſt be vſed toward all thoſe that ſinne of humane frailtie. But if the offence proceede from wilfulnes and obſtinacie, then the iudgements of God muſt be denounced againſt them to driue them to repentance. 4 4. Euery one that is to correct another, muſt conſider himſelfe, & his own eſtate, knowing that of himſelfe he may fall into the like offence. So *Paul* bids them that are to ſeeke the reſtoring of ſuch as are fallen, *to conſider themſelues*, Galat.6.1. 5 5. Brotherly correction muſt be deliuered with *Doctrine* and inſtruction: 2. Tim. 4.1, 2. *I charge thee before God, to reeproone, exhort, and rebuke, with all long ſuffering and doctrine.* He that will admoniſh, muſt firſt himſelfe be reſolued, that the thing done is a ſinne; then he muſt propound it to the partie, as a ſinne out of Gods word; and deliuer the reproofe, not in his owne name, but in the name of God; ſo as hereby the partie may know himſelfe to haue offended, and alſo ſay, that he is reprooued of God himſelfe rather then of man. This ought all ſuperiours to practiſe, in correcting and admoniſhing their inferiours; they muſt not goe thereto in rage, but in long ſuffering; nor rudely, but with *doctrine*, that the partie offending may ſee his fault. And thus much for this dutie of brotherly correction.

## v. 6. *Giue not that which is holy vnto doggs: neither caſt ye your pearles before ſwine: leaſt they tread them vnder their feete, and turning againe all to rent you.*

7. Part of Chriſts Sermon.

Hitherto the Euangeliſt hath ſet downe the ſeuerall heads of Chriſts Sermon more at large; but from this verſe to the ende of the Chapter, he handleth briefly the points which follow. This verſe dependeth not vpon the former, but herein our Sauiour Chriſt laies downe a new point of inſtruction, directing his Diſciples, and in them all miniſters, vnto that chriſtian diſcretion which ought to be obſerued in the diſpenſation of the word of God. And his direction is here propounded in a prohibition of *giuing holy things to dogs, or caſting pearles before ſwine:* which is enforced by a double reaſon, leaſt they tread them, &c.

Now for the better vnderſtanding hereof, firſt I will ſpeake of the words, becauſe they are hard and difficult; and then come to the doctrines.

In the words foure things are to be ſought out. 1. What it meant by *holy things*. 2. What is meant by *pearles*. 3. What is meant by *dogs:* and 4. what is meant by *ſwine*. For the firſt, by that *which is holy*, we muſt vnderſtand, firſt and properly, *the word of God*, written in

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the bookes of the old and new teſtament, in his right and holy vſe; that is, read, diſpenſed, and preached: and conſequently, by *holy things*, are meant the *Sacraments*, and Chriſtian admonition. *Gods word* is called an *holy thing* for ſundry cauſes, but principally for theſe two; firſt, becauſe it is holy in it ſelfe: and ſecondly, in effect and operation. It is holy in it ſelfe, becauſe it is ſet apart by God, to be in the Church in ſtead of his own liuely voyce vnto his people for the reuealing and determining of all things to be beleeued and done in his Church. In the old teſtament, God himſelfe ſpake by a liuely voice vnto the Patriarkes, and after the giuing of the Law, hee gaue anſwer to the high Prieſt at the Mercie-ſeat: and yet we are not inferiour to them, though we want that liuely voice; for we haue the written word in ſtead thereof, which is anſwerable euery way thereunto: for looke what the written word ſaith, is as much as if the Lord from heauen ſhould ſpeake by a liuely voice: and ſo conſequently, it is to vs in ſtead of the Arke of God, a pledge of his preſence. And thus it is holy in it ſelfe. Secondly, Gods word is *holy*, in regard of operation; for it is the inſtrument of the ſpirit, ſet apart by God himſelfe, to be the meanes whereby hee ſanctifies and reformes the hearts and liues of his children. And conſequently, the *Sacraments* are *holy things*, for they are the word made viſible; ſo likewiſe is Chriſtian admonition grounded vpon Gods word.

Gods word is an holy thing.

From this doctrine ſundrie duties are to bee learned; Firſt we are oft commanded in Gods word, *to drawe neere vnto God, to ſeeke him, to feare him, and to walke before him in his preſence:* how ſhall wee doe theſe things, ſeeing God is inuiſible, and in glorie and maieſtie is in heauen? Surely we muſt conſider the word of God, which is that *holy thing* ſet apart by God, to be in ſtead of his owne liuely voice; and therefore we need not ſeeke for him that is inuiſible, but we muſt haue recourſe vnto the word, and labour to haue it preſent with vs in in our hearts, in our liues, and conſciences. *Enoch* walked before God, not onely in regard of his infinite maieſtie, which though it bee inuiſible, is euery where preſent; but principally in reſpect of his word, ſetting that before him whereſoeuer he was. When we are commanded to *feare God*, we muſt know that that is done, not onely when wee ſtand in awe of his glorious maieſtie, but principally when we feare to offend God, commanding vs in his word. The Apoſtle ſaith, that *the holy Ghoſt dwels in our hearts:* which muſt not be thought to be meant of that infinite ſubſtance of the holy ſpirit; but of the dwelling of the word, which is made effectuall by the holy ſpirit: for faith euer hath relation to the word, and beeing beleeued, it dwels in the heart, and makes the ſpirit, which workes by the ſame word preſent alſo. In which regard *Paul* ſaith, *Now I liue not, but Chriſt liues in me*; which he expoundeth after, ſaying, *I liue now by faith in the ſonne of God:* becauſe the word of Chriſt was preſent with him, and the grace of faith that liues by that word.

Rom.8.11.

Gal.2.20.

Secondly, ſeeing the word of God is of that holineſſe, we muſt learne to vſe the ſame publikely or priuately with all reuerence, carefully ſanctifying our ſelues thereunto. When the people came to receiue the Law in Mount Sina, they were ſanctified three daies before; and the ſame preparation for ſubſtance, ought we to make before we heare the word of God: Firſt, *we muſt waſh our hands in innocencie, and then compaſſe the Altar of the Lord:* the word and ſacraments are holy in themſelues, but not ſo to vs, out of their holy vſe; and therefore if we would reape profit to our ſelues by them, wee muſt prepare our hearts thereunto.

Vſe the word holily.

Pſal.26.6.

Thirdly, whereas the word is vnto vs the voice of God, and the meanes of ſanctification; we may learne that in the cōgregation of Gods people ordinarily, the pure word of God alone ought to be heard, without the mixture of the words of men, be they neuer ſo holy: for it is not ſaid of the words of any man, that they are *that holy thing*. The Lord himſelfe alone had the appointment of the making of the *holy oyle*, which was to annoint the Kings and Prieſts vnder the law: neither might any man adde any thing thereto, though it were neuer ſo pure and good, nor make any oyle like vnto it: ſo likewiſe the *trumpets* that ſerued for the Tabernacle to aſſemble the people, the Lord himſelfe alone had the appointment of them; and none might vſe any other, though it were made of moſt pure gold. Had the Lord this care ouer his Sanctuarie vnder the law, to take the appointment of theſe things to himſelfe alone? & ſhall we thinke that the trumpet of his holy word, which now by his appointment ſoundeth in the congregation of the Saints, may admit a mixture with the words of men, humane, or diuine, be they neuer ſo holy? The ancient Church was farre from this mixture; and therefore [a] *forbad the publike reading of the Apocripha*, which yet are more excellent books then the writings of men publiſhed ſince the Apoſtles. But it is ſaid, that they onely finde fault with this kind of preaching, which cannot attain vnto it. I anſwer, it is no point of the greateſt learning to vſe the ſayings of Fathers and Poets in preaching: and they which vſe it not, refraine therefrom, not becauſe they cannot doe it, but becauſe they dare not mingle the ſayings of men with the word of God, which is that holy thing, ſeruing in ſtead of Gods owne glorious voice in all matters that concerne our faith and obedience; and beeing the onely ſufficient inſtrument of our ſanctification; and therefore it were to be wiſhed, that in the congregations of the Saints, the pure word of God might ſound alone vnto Gods people; that as they are begotten alone of this *immortall ſeede*, ſo they might be fedde alone with this *ſincere milke*.

The pure word alone ought to be taught.

Exod.32.32, 33.

Exod.30. 32,33.

[a] Synod. Laod.ca.59.

II. Point.

Doctrines of Gods word are pearles.

*I I. Point*. What is meant by *pearles? Anſ.* The wholſom *doctrines & inſtructions* of Gods word, contained partly in commandements, and partly in ſweete and heauenly promiſes *:* ſo Matt.13.46. the *Goſpel preached* is compared to a *pretious pearle*. And further we are to note, that theſe wholeſome inſtructions are called *your pearles*, (Chriſt ſpeaking to his Diſciples and other hearers: )now they are ſo called in two reſpects. Firſt, in regard of the Apoſtles and other Miniſters their ſucceſſours; becauſe they are the Lords ſtewards; to diſpenſe the word and the doctrine thereof to Gods people. Secondly, in regard of all true beleeuers and ſeruants of God, that haue care to know and to obey the word of God: for euery beleeuer hath a ſpecial right vnto gods word aboue other men: to which purpoſe the Lord ſaith, *Bind vp the teſtimonie: ſeale vp the law among my diſciples*, Iſa. 8. 16. that is, commend and commit my word vnto my diſciples; there giuing a ſpeciall right and intereſt vnto them in the word of ſaluation: for they haue the true iudgement and meaning thereof: they keepe it in their hearts, and expreſſe the power of it in their liues: they haue the vſe and benefit thereof in euery eſtate in this world, and vnto their eternall ſaluation in heauen.

How to eſteeme of Gods word

From this, that the doctrines of Gods word are our *pearles*, firſt, wee are taught to place all our riches in the word of God, for that is our Iewel, and our principall treaſure: of this *Salomon* ſaith, *Her merchandiſe are better then merchandiſe of ſiluer, and the gaine thereof better then gold.* In the valuing of this pearle, *Dauids* practiſe is notable, who made the *teſtimonies of God his heritage, and the very ioy of his heart*, Pſalm.119.111. *and eſteemed them aboue gold, yea aboue moſt fine gold*, verſ. 127.

Prou. 3.14.

How to cōfort our ſelues in trouble.

Secondly, we muſt hereby learne to content our ſelues in all caſualties and calamities of this life, with this *pearle of the word of God*; for though we looſe friends, health, goods, or good name, yet this pearle of good doctrines and ſweete promiſes is not loſt; if that were taken away with the loſſe of outward commodities, then there were ſome cauſe of diſcomfort: but ſeeing this iewell remaines with vs in all eſtates, therefore herewith we muſt ſtay and comfort our ſelues, as *Dauid* did, counting Gods promiſes his *comfort in trouble*, Pſal.119.50. *and his ſongs in his pilgrimage*, v.54.

Thirdly, this muſt teach vs to vſe the doctrines and promiſes of Gods word, as pearles; wee muſt locke them vp in our hearts, and haue them in faithfull keeping in our memories. A man that hath an earthly iewel that is of any worth, will be very carefull to locke it vp in the ſureſt cheſt he hath; how much more care ought we to haue of theſe true pearles of heauenly inſtructions? As the holy Ghoſt ſpeakes of Deacons, they muſt be ſuch as *keepe the myſterie of faith in good conſcience*; ſo muſt euery one of vs bee *carefull keepers* of this heauenly pearle.

1.Tim.3.9.

A This was *Maries* practiſe, Luk. 2.51. *ſhee pondered the ſayings of Chriſt in her heart:* and *Dauid hidde the word of God in his heart, that he might not ſinne againſt the Lord*, Pſal.119.11.

Miniſters muſt preſerue puritie of doctrine.

*I V. Inſtruct.* The doctrines and promiſes in Gods word, are the pearles of the Apoſtles and miniſters; therefore, *they aboue others in all ages and times, ought to haue ſpeciall care, by all good meanes to preſerue the puritie of doctrine in the Church of God.* This is *Pauls* charge to *Timothie*, *keepe that which is committed vnto thee:* that is, *that wholeſome doctrine which thou haſt learned of me:* and this neerely concerneth miniſters at this day, that as by the good means B of others, they haue receiued true doctrine, purified from the dregges of Popery, ſo they ſhould preſerue and keepe the ſame from all taint of corruption to their poſteritie.

1.Tim.6.20.

The *third* and *fourth* things to be conſidered, are touching *dogs and ſwine*; where theſe three points are to be handled: I. What are here properly meant by *dogs* and *ſwine:* II. Who muſt *giue iudgement* of men to be *dogs* and *ſwine:* and III. *Where they are to be found.* For the firſt: By *dogs* and *ſwine*, wee muſt vnderſtand the *enemies* of Gods word; yet not all enemies, for ſo euery ſinner ſhould be a *dog* and a *ſwine:* but onely ſuch as are *malitious obſtinate enemies*, manifeſtly conuicted of their enmitie to Gods word and doctrine, of whoſe amendment there is no hope. And that theſe are here to be vnderſtood, appeares by theſe reaſons: *I.* From the text it ſelfe, which deſcri- C beth them by this, that *treading the words of inſtruction vnder foote, they doe turne againe, and all-to-rend the Teachers thereof:* that is, they doe perſecute them both by word and deed, in all reproachfull ſpeeches, and cruell actions. *I I. Reaſon.* In the word of God we ſhall find that Chriſt and his Apoſtles preached to dogs (for ſuch are all men by nature:) The Scribes and Phariſies, a generation of Vypers came to *Iohns* baptiſme vnrepelled, though not vnreproued: Matth. 3. 6, 7. and Chriſt himſelfe telleth *the woman of Canaan, that it was not lawfull to giue the childrens bread to dogs:* that is, to the Gentiles; and yet he ſent his diſciples to preach to all nations: and the woman D her ſelfe, by reaſon of her faith, was receiued to mercie, and made partaker of the crums that fel from the childrens table. Againe, our Sauiour Chriſt preached to the Scribes and Phariſies, euen then when hee wept ouer Ieruſalem for their impenitencie: yea, this is a truth, that becauſe men are naturally dogs and ſwine, therefore they muſt haue the word of God preached vnto them, to purifie and ſanctifie them, vnleſſe they be obſtinate and irrepentant enemies to the word, of whom is no hope of recouerie. *III. Reaſon.* Theſe obſtinate enemies here are called dogs and ſwine, by alluſion to vncleane beaſts vnder the law; of which ſort were *dogs* and *ſwine*, which were prohibited

Dogs and ſwine are obſtinate enemies.

Matth.15.26.

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the Iewes to be eaten, or offered in ſacrifice to God: Chriſt therefore here by alluſion to that ceremony: meanes ſuch perſons as are excluded from the holy things of the Lord, and haue no right or intereſt into the Lords word or ſacraments; ſuch as both in heart and life be vncleane as hogs, and dogs, and will not be purified. *IV. Reaſon. Paul* chargeth *Titus*, that *after once or twice admonition, he ſhould reiect an heretike, knowing that ſuch a one is peruerted and ſinneth, beeing damned of his owne ſelfe:* that is, ſinneth wilfully and obſtinately, and in ſo ſinning condemneth himſelfe in his owne heart and conſcience: and ſuch are meant by *dogs* and *ſwine* in this place.

Tit.3.10,11.

Difference betweene dogs and ſwine.

Now the difference of theſe two may bee this; By *dogs* are meant obſtinate enemies that *malitiouſly* reuile the miniſterie of the word, the doctrine of God, and the meſſengers thereof: ſuch a dog was *Alexander the Copper-ſmith*, 2. Tim.4.14. and ſuch were many of the *Iewes* become ſoone after Chriſts aſcenſion, who reuiled the Apoſtle *Paul*, and *Barnabas*, and blaſphemed the doctrine which they taught, Act. 13. 45. and of this ſort are all conuicted obſtinate heretiks. By *ſwine*, are meant obſtinate enemies that doe contemne the word of God; either becauſe they will not admit reformation of life by it, ſuch as *Ahab* and *Herod* were; or becauſe they ſcorne and mock at the word of God, as they doe, of whom *Peter* ſpeaks, *that mock at the promiſes of Chriſts ſecond comming.*

2.Pet.3.3,4.

Who muſt iudge men to be dogs and ſwine.

The ſecond point touching theſe perſons, is *who muſt giue iudgement of any man or any people to be dogs and ſwine:* we muſt know that it is not in the power and libertie of any priuate man to giue iudgement of another that he is a *dogge* or a *ſwine*; but it is a publike dutie belonging to the miniſters and gouernours of the Church to giue iudgement in this caſe. Matth. 18. 17. Before a man muſt be reputed as a *Publicane*, and as an *heathen*, the *cenſure of the Church* muſt paſſe vpon his behauiour; and from the iudgement of the Church muſt priuate men hold others as Publicanes and heathen. Indeede our Sauiour Chriſt and his Apoſtles gaue this iudgment of men particularly and peremptorily; as *Paul* of *Alexander* the Copper-ſmith: but wee muſt vnderſtand, what authoritie, and what ſpirit Chriſt and his Apoſtles had; which becauſe we haue not, wee cannot giue ſuch iudgment vpon men. Further, here we are to know, that iudgement vpon others is two-fold; *Iudgement of certaintie*, or *iudgement of humane wiſedome:* The *iudgement of certaintie*, touching any mans ſtate, belongs onely to God, and to them to whom God reuealeth the ſame. The *iudgement of humane wiſedome*, is when the Church of God, in the feare of God, giue iudgement as truely and as neerely as they can, who is a dogge and who is a ſwine: and this onely is the iudgement of the Church, which alſo is conditionall; as namely, *till they repent:* becauſe they knowe not the times that God hath appointed for the conuerſion of ſinners. And by this wee are taught, to comprimit our iudgement of any man, in regard of his finall eſtate, though he be an vnrepentant ſinner, refuſing inſtruction; for moſt hainous ſinners haue bin conuerted.

Where dogs and ſwine are to be found.

The third point, *where theſe dogs and ſwine are to be found:* It is not in the power of any ordinarie miniſter, or other man, to determine of any one, that he is a *dogge* or a *ſwine*; for in ſuch doe finall impenitencie, and willfull obſtinacie concurre; which we are not able to ſay certainely, are come vpon any man or woman while they liue among vs: and yet this may be ſaid with good conſcience, that there is in many a fearefull declination to the properties of dogs and ſwine, euen in this age of ours; for many will heare the word, receiue the ſacraments, and profeſſe that they hope to be ſaued by Chriſt; and yet they will raile on his miniſters, and ſpeake againſt their miniſterie: yea, the times are now, wherein many in open ſpeech will not ſticke to reuile and condemne thoſe that haue beene the moſt excellent inſtruments of Gods mercie in his Church: among many I will name one, M. *Ioh. Caluin*, that worthie inſtrument of the Goſpel, is in the mouthes of many ſtudents condemned as an erroneous perſon, teaching falſe and dangerous doctrine. Yea, many there be, that come to the Lords table, and yet will not brooke reformation of life; they will not be drawne from their drunkenneſſe, ignorance, adulterie, and couetouſneſſe. A third ſort there are, that take occaſion from Gods word, to liue in their ſinnes, and to maintaine their wicked liues; as from the doctrine of Gods eternall predeſtination, becauſe the Scripture teacheth, that Gods decree therein is vnchangeable; therefore ſome ſay, they will liue as they liſt: others, becauſe the word ſaith, we are to be ſaued by faith alone, therefore they refuſe to walke in good workes: and others looke to be ſaued by Gods mercy alone, and therefore they will not labour either for knowledge, or faith, as they ought to doe: and ſome, hearing the doctrine of the *deniall of our ſelues*, doe ſay, the word of God is too ſtrait a doctrine, barring men from laughter, and mirth, and other recreations; and therefore they will none of Gods word: now though we cannot call theſe men *dogs*, becauſe we know not what they may be hereafter; yet we may truely ſay, theſe be practiſes of dogs and ſwine.

And thus we ſee what is meant by *holy things*, by *pearles*, by *dogs*, and *ſwine*; from whence the meaning of Chriſt may be plainely thus ſet downe: *Giue not that which is holy, &c.* that is, *haue regard how, and to whom ye diſpenſe the word and ſacraments, and if any perſon be openly conuicted of obſtinate enmitie to your doctrine, to ſuch publiſh not my word, be they dogs in railing, or ſwine in ſenſleſſe contemning and ſcorning of the ſame.*

*The Vſes.* 1. Hence we may ſee what courſe

is

How the word muſt be diſpenſed.

A is to be vſed of Gods miniſters in the preaching and diſpenſing of his holy word; they muſt firſt preach and publiſh the word of God to all men without exception, grace muſt be offered to all, good and bad; then they muſt obſerue what fruit and effect the word hath with them, whether it worke reformation of life in them, or not: and though as yet they ſee not that fruit thereof in them, yet they muſt not condemne them as dogges; but rather *waite and pray for their conuerſion, to ſee if at any time God will giue them repentance*, according as S. *Paul* chargeth *Timothie*; 2. Tim. 2.25. Thirdly, hauing waited for their conuerſion, he muſt labour to conuince their very conſcience of the truth which they in heart and life denie: ſo as B he may ſay with *Paul*, *If our Goſpel be hid, it is hid to them that periſh*, 2. Cor. 4. 3. but if after all this, they giue euident ſignes of malitious and obſtinate enmitie againſt the word, ſcorning and rayling on the doctrine of God, and on the miniſters thereof, then are they to be caſt out by the Church, and to be accounted as dogges, and to be barred from the word of life till they repent. This was Chriſts owne practiſe toward the Iewes: at the firſt he preached vnto them the Goſpel of the kingdome by Iohn Baptiſt, in his owne perſon, and by his Diſciples, but when as he ſawe ſome of them malitiouſly obſtinate, then he propounded his *doctrine vnto them in parables*, that they might be hardned in ſinne: & after expoūded the ſame C priuately to his Diſciples. The Diſciples likewiſe after the aſcenſion of Chriſt, preached ſtill vnto the Iewes, euen when they were perſecuted by them: but at length when as they ſaw that of obſtinate malice they oppugned the truth, *putting it from them, and iudging themſelues vnworthie eternall life, then they turned to the Gentiles*, Act. 13.46.

Matth.13.15.

Now in this that hath beene ſaide, we may note two things: firſt, the long ſuffering and great patience of God, that will not haue a ſinner liuing in the Church condemned, till he haue brought him through all the meanes of his conuerſion, and till he be paſt hope. Thus he dealt with the *olde world*, expecting their re- D pentance *an hundred and twentie yeares*, whereunto he then called them by the preaching of Noah, Gen. 6. Secondly, hereby we muſt learne to moderate our iudgements concerning wicked men: a man muſt not be condemned for a dogge or for a ſwine, till he giue euident ſignes of obſtinate malice, and wilfull contempt of the word, and vntill he doe euen conuict himſelfe to be ſuch a one, by a wilfull contempt of the meanes of his ſaluation. This ſerues to ſhew their raſhneſſe and indiſcretion, that condemne our Church for no Church, and our people for no people of God: iudging them for dogges and ſwine, when as they haue not yet conuicted them of obſtinate malice in ſinne or error. It will be ſaid, they haue admoniſhed them by writing. *I anſwer*, that their owne bookes haue more errors in them, then they doe hold whome they admoniſh, and ſo their writings can be no ſufficient conuiction.

Secondly, here obſerue that men become *dogges* and *ſwine*, by their wilfull repelling that holy doctrine of God, which ſhould purge them and make them cleane. It is the naturall propertie of a dogge to returne to his vomit, and of a ſwine, to his wallowing in the mire, as the prouerbe is; and hereof they can by no meanes be bereaued. And all men by nature returne to the vomit and filth of their ſinnes like dogges and ſwine: and they which will by no meanes ſuffer themſelues to be drawne from their old ſinnes, they haue theſe properties of dogges and ſwine: and looke as thoſe beaſts were excluded the Lords tabernacle and congregation vnder the law; ſo are theſe men debarred from the word and Sacraments, and all holy things vnder the Goſpel; they are an abomination vnto the Lord: ſee Pſal. 56. 6. and Pſal. 50. 16. In this regard we are to be admoniſhed, to ſuffer our ſelues to be clenſed and reformed by the word of God. *Ye are cleane* (ſaith Chriſt) *by the word which I haue ſpoken vnto you*, Ioh. 15. 3. where he maketh the word of God the inſtrument of our purification: to which effect he ſaith in his praier to his Father, *Sanctifie them with thy truth, thy word is truth*, Ioh. 17. 17. And S. *Peter* ſaith, *our ſoules are purified in obeying the truth by the ſpirit*, 1. Pet. 1. 22. Now we are by nature *dogges* and *ſwine*, inclined to the filth of our owne ſinnes returning thereto with greedines, neither can we of our ſelues be broken of this propertie, but when occaſion is offered we doe naturally runne to our old ſinnes, as the *ſwine and dogges doe to their filth and vomit*. In conſideration whereof we ought to ſubiect our ſelues to the word of God, labouring to ſee and feele our owne vncleanneſſe, and to crie with Dauid, *Waſh me throughly from my ſinnes:* and with Peter, *Not my feete onely, but my whole bodie:* that ſo it may be ſaid of vs, *We are cleane throughout by Chriſts word*. If we ſee any vncleannes in our hearts or liues, we muſt purge it out by this word, and returne no more to the filth of our former ſinnes. It is the propertie of Chriſts ſheepe to heare his voice, and to obey the ſame: let vs hereby teſtifie our ſelues to be his ſheepe, that ſo we may be diſtinguiſhed from dogges and ſwine.

Here it may be demanded, whether we ſhould make cōfeſſion of our faith before dogs and ſwine. *Anſ.* Yes, if we be called thereunto we are bound to doe it: *Be alwaies readie* (ſaith the Apoſtle) *to giue an anſwer to euery man that asketh you a reaſon of the hope that is in you*, 1. Pet. 3. 15. And in this place our Sauiour Chriſt ſpeaketh of the preaching and diſpenſing of the word, not of confeſſion. Now in preaching men acknowledge the word to belong vnto their hearers, but in confeſſion they declare the word to belong vnto themſelues alone.

Excommunication is Gods ordinance.

Further, here we are to conſider diuers points concerning *Excommunication*. Firſt, the foundation thereof. *It is an ordinance of God:* for all dogges and ſwine by Chriſts commandement, muſt be kept from holy things: many that liue in the Church are open blaſphemers of the name of Chriſt; ſome others are heretikes, and theſe likewiſe are to be barred from the word and Sacraments; yea, a man liuing in the church may be worſe in practiſe then an open enemie: of ſuch like the Apoſtle ſpeaketh, Tit. 1. 16. *They profeſſe that they know God, but by their workes they denie him.* And ſuch a one was *Iſmael*, who for *mocking Iſaac* the ſonne of the promiſe, *was caſt out of Abrahams familie*, that is, out of the Church of God, Gen. 21. 10, 11. for Abrahams familie at that time was Gods viſible Church.

The ende of excommunication.

Secondly, here alſo obſerue the *ende of Excommunication*, namely, to preſerue the holy things of God from pollution, contempt, and prophanation; euen the word, prayer, and Sacraments, which wilfull enemies would trample vpon vs as ſwine will vpon pearles. And herein we may ſee the abuſe of this ordinance, when it is vſed for politicke and ciuill reſpects; eſpecially in the Church of Rome, whereof it is made an inſtrument of the vniuſt depoſing of Chriſtian Princes, and of exempting their ſubiects from due obedience and allegiance.

Pius 5. Pont. in Bulla cõtra Elizab.

Who muſt execute this cenſure.

Thirdly, here our Sauiour Chriſt noteth out the principall perſons that are to execute this cenſure of the Church vpon wilfull and obſtinate enemies, that be as dogs and ſwine; namely, they to whome the diſpoſing and keeping of the holy things of God is cõmitted, that is, the lawfull Miniſters of the word and Sacraments: for they muſt keepe thoſe holy things pure which God hath committed vnto them; but that they cannot doe without the exerciſe of this cenſure which God hath giuen vnto his Church.

How farre excommunication reacheth.

Fourthly, here alſo we may ſee, how farre this cenſure of the Church extendeth againſt obſtinate and wilfull enemies: namely, to the debarring of them from the vſe of the Churches miniſterie in the word, praier, and Sacraments. Indeede if the partie be excommunicate for ſome particular crime, and there be hope of his repentance, becauſe he doth not ſhew himſelfe a dogge or a ſwine, by wilfull obſtinacie in his ſinne and contempt of the Church; then, although he be excluded from communion with them in the Sacraments and praier, yet he may be admitted to the hearing of the word, becauſe that is a meanes to humble him for his ſinne, and to bring him to repentance, which is the ende of all Eccleſiaſticall cenſures. And thus much of the *prohibition*: Now follow the *reaſons* to inforce the ſame.

*Leaſt they tread them vnder their feete, and turning againe all to rent you.* Here Chriſt renders a double reaſon to enforce his prohibition, both drawne from the dangerous euents which would enſue by communicating holy things vnto dogges and ſwine: for firſt, *they would tread them vnder their feete:* ſecondly, *turning againe all to rent you.*

1. Reaſon.

For the firſt: by *treading vnder feete*, he meanes *prophaning and abuſing*. Now becauſe the holy things of God muſt not be prophaned and abuſed, therefore they muſt not be communicated vnto wilfull enemies of the grace of God.

The holy things of God muſt be kept from contempt.

In this reaſon ſee the ſingular *care* of our Sauiour Chriſt, to keepe the Scriptures and other holy things of God from prophanation: This care he likewaies ſhewed with great zeale when *he whipt the buyers and ſellers out of the Temple*, becauſe they made *his fathers houſe*, that holy place, *a houſe of marchandiſe and a denne of theeues*, Matth. 21. 12, 13. And herein he muſt be a patterne and example vnto vs all, to teach vs care and zeale in keeping the holy things of God from prophanation: farre muſt it be from vs to doe or ſpeake any thing which may cauſe the world to ſpeake euill of our holy profeſſion. This is *Pauls* charge to ſeruants, that they ſo carrie themſelues towards their maſters, *that the name of God, and his doctrine be not euill ſpoken of*, 1. Tim. 6. 1. for want of care herein was Gods hand heauie vpon Dauid, for *becauſe by his foule facts of adulterie and murther, he had cauſed the enemies of the Lord to blaſpheme, therefore the child borne vnto him muſt ſurely die*, 2. Sam. 12. 14. We muſt therefore *pray* (as the [a] Apoſtle bids vs) *that the word of God may be glorified.* This is Chriſts direction in his praier, before all things to deſire and ſeeke that [b] *Gods name may be halowed and glorified:* Now Gods *word* is his *name*, for thereby is he knowne vnto vs; yea, *his name is magnified aboue all things by his word*, Pſal. 138. 2. Excellent was Dauids praier to this effect, Pſal. 119. 39. *Take away my rebuke which I feare, for thy iudgements are good:* that is, keepe me from doing that which may bring rebuke or reproach vpon thy word, or vpon thy works, for they are good. Good king Hezekias is alſo commended for his care of Gods glorie, in that he *forbad his ſeruants to anſwer to the rayling blaſphemies of Rabſhakeh*, leaſt thereby he ſhould be prouoked to blaſpheme the more: as alſo in that he greatly humbled himſelfe before the Lord vpon the hearing of it: for he *rent his cloaths, and put on ſackcloath, and ſpread the rayling letter before the Lord*, thereby referring the reuenge to God himſelfe, chap. 19. 1. 14.

[a] 2. Theſſ. 3. 1

[b] Math. 6. 9.

2. King. 18. 36.

2. Reaſon.

*And turning againe all to rent you.* Theſe words containe Chriſts ſecond reaſon againſt communicating holy things to malicious and obſtinate enemies, drawne from the perill that may enſue thereupon to his diſciples and miniſters: for theſe dogs and ſwine are not onely prone to abuſe the holy things themſelues, but alſo to annoy and hurt by reuiling and perſecution thoſe that be the meſſengers of the word vnto them.

Miniſters may ſeek to auoid perſecutions.

In this reaſon Chriſt ſheweth, that it is not onely lawfull, but neceſſarie, that Gods miniſters ſhould ſeeke to auoid and ſhunne the malice and rage of obſtinate enemies, by all lawfull meanes which may ſtand with Gods glorie & the keeping of a good cõſcience. Hence he bad his diſciples, *with the innocencie of doues, ioyne the wiſdome of ſerpents*; now the ſerpent is moſt wily and warie to ſaue her ſelfe from harme.

Matth.10.16.

Ioh.10.12. Of flight in perſecution.

*Obiect.* But it is the propertie of an *hireling to flie from his flocke when he ſeeth the wolfe comming*: therefore it ſeemes Gods miniſters may not flie in time of perſecution. *Anſ.* To flie in perſecution is not alwaies a forſaking of the flocke, but ſometimes tends to their greater good: as when perſecution is intended directly againſt the miniſter, then he may with good conſcience flie for his ſafetie, in hope of returne for their future good, els Chriſt would not haue ſaid to his diſciples, *If they perſecute you in one citie flie into another*, Matth. 10. 23. Yea, not onely the miniſter muſt thus looke to his owne ſafetie, but his people alſo muſt doe what lies in them for his preſeruation. So did the beleeuers in the primitiue Church for S. *Paul: when his life was ſought in Damaſcus, the diſciples let him downe at a window in a basket through the wall, and he eſcaped*, Act. 9. 25. And at *Epheſus* when the great tumult was about Diana, *Paul would haue thruſt himſelfe in among the people, but the diſciples ſeeing it would be dangerous vnto him, kept him back, and would not ſuffer him.* Act. 19. 30.

## v.7. *Aske, and it ſhall be giuen you: ſeeke, and ye ſhall finde: knocke, and it ſhall be opened vnto you.*

8. Part of Chriſts Sermon.

In this verſe and thoſe which follow vnto the twelft, is laid downe the third part of this chapter, concerning *praier:* and it conſiſteth of two branches: a *commandement* to pray, and effectuall *reaſons* to perſwade vs thereto. The commandement is propounded in three ſeuerall tearmes, *Aske, ſeeke, and knocke:* each whereof hath his promiſe annexed thereto, *Ye ſhall haue, ye ſhall finde, and it ſhall be opened vnto you.* Now for our better vnderſtanding of Chriſts meaning herein, two rules muſt be obſerued. I. That Chriſt here ſpeakes not of euery kinde of asking in prayer, but of that onely which himſelf commandeth & alloweth: for we may aske & not receiue, *becauſe we aske amiſſe*, as [a] S. *Iames* ſaith; but he that asketh, according to Chriſts direction in this place, ſhall receiue.

[a] Iam.4 3.

4. Conditions in acceptable praier.

Now in all acceptable praier to God, foure conditions muſt be obſerued. I. We muſt aske *while the time of grace and mercie remaineth:* for if the day of grace be once paſt, we may aske, ſeeke, and knocke, but all in vaine: this is plaine by the *fiue fooliſh virgins who asked & ſought for oyle, but found none, yea they called and knocked, but it was not opened vnto them*, Matth. 25. 8. 9. 12. Now the time of this life, while God offers mercie vnto vs in his word, is *the acceptable time and the day of grace*, 2. Cor. 6. 2. and therfore herein muſt we *aske, ſeeke, and knocke.* 2 II. We muſt not aske as ſeemeth good vnto our ſelues, but *according to Gods will*, and *as his word alloweth.* The ſonnes of Zebedie were denied their requeſt, becauſe *they asked they knew not what*, Matth. 20. 22. But *this is our aſſurance that we haue in him, that if we aske any thing according to his will he heareth vs*, 1. Ioh. 5. 14. 3 III. We muſt *aske in faith*, that is, *beleeue* that God will graunt vs thoſe things which we aske according to his will: Iam. 1. 5, 6. If any man lacke wiſdome let him aske of God——*but let him aske in faith, and wauer not: for the wauering minded man ſhall receiue nothing of God:* therefore ſaith Chriſt, *Whatſoeuer ye deſire in praier beleeue that ye ſhall haue it, and it ſhall be done vnto you.* Mark. 11. 24. 4 IV. We muſt referre the time and manner of Gods accompliſhing our requeſts to his good pleaſure. It was the ſinne of the Iſraelites that they *limited the holy one of Iſrael*, by preſcribing him what they would haue for their prouiſion, and when they would haue it; Pſal. 78. 41. we therefore muſt waite on God, as *Dauid* did, Pſal. 40. 1. *I waited patiently for the Lord, and he enclined his eare vnto me, and heard me.* God deferres the graunting of our requeſts, becauſe he would trie the affections of his children. Cant. 3. 1. The Church *ſeeketh Chriſt*; but *cannot finde him*, that is, where and when ſhe will. And indeed herein do we ſhew forth faith when we referre the time and maner of receiuing our requeſts, to the good pleaſure of God: for *he that beleeueth will not make haſt*, Iſa. 28. 16.

2. Rule. Gods promiſe to hear and reſpect the perſon in Chriſt.

The ſecond rule to be here remembred concerning praier, is: That theſe promiſes are not made directly to the worke of prayer, but to the perſon that prayeth; and yet not to him ſimply, as he doth this good action of praier, but as he is in Chriſt, for whoſe merite ſake the promiſe is accompliſhed: and therefore Chriſt here ſpeaks to them, whom he takes for graunted to be the true members of his myſticall bodie which is his Church. This rule muſt be remembred for the right vnderſtanding of the promiſes of God concerning praier; for hereby it is plaine, that our prayer is not the cauſe of the bleſſings we receiue from God, but onely a way and inſtrument in and by which God conuayeth his bleſſings vnto his children; for a true praier is a fruit of our faith in Chriſt, in whome alone *all the promiſes of God are yea, and amen*, that is, ſure and certen vnto vs.

Zeale & feruencie in praier.

Now hauing found Chriſts meaning, let vs come to ſuch inſtructions as are to bee gathered hence. Firſt, obſerue that Chriſt doeth not barely propound this commaundement to pray, but repeats the ſame by a kind of gra-

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dation in three diſtinct words, *Aske, ſeeke*, and *knocke*; whereof the latter imports more vehemence then the former. And this he doth to checke the ſlacknes and coldnes of our praiers, and to ſtirre vs vp to feruent zeale & diligence in this dutie both in publike and priuate. And to mooue vs to godly zeale and diligence in this dutie, conſider the reaſons following. *I. Chriſts owne example*, which in morall duties is a perfect rule: Now though he had little neede to pray in reſpect of himſelfe, for he did neuer ſinne, yet how often, and how long, and with what feruencie did he giue himſelfe to this dutie? he *ſpent whole nights in praier*, Luk. 6. 12. and *in praier in the garden he ſwet water and blood*. We haue alſo *Moſes* example, who ſpent *fourtie daies and fourtie nights in praier and faſting for the people*, when they had ſinned, Deut. 9.18,19. If he were thus feruent in praier for their ſinnes, how earneſt would he be for his owne? And *Daniel* humbled himſelfe many daies, and praied feruently for his people, Dan. 9.3,4,&c. Dauid *praied ſeauen times a day, and roſe vp at midnight to giue thãks to God*, Pſ. 119. 164.62. And *Paul* willeth the Romans that they would *ſtriue* or *wreſtle with him by praier to God*, Rom. 15. 30. All theſe are worthie examples vnto vs; and if we compare our ſelues with them we ſhall ſee we haue much more cauſe ſo to doe: for our ſinnes abound aboue theirs, and therefore we had neede to pray for the preuenting of Gods iudgements which our ſinnes cal for againſt vs. Alſo we come far ſhort of thẽ in grace, and therfore had neede to pray for ſupplie thereof againſt the time of need; for our daies of peace will not alwaies laſt, we haue enioyed it long, and therefore muſt looke for daies of triall, for the ſtate of Gods Church is interchangeable. *II. Reaſon*. All of vs muſt come to deale with God, both in the day of death and at the day of iudgement; at both which times all worldly helps and comforts will forſake vs, and by no meanes can we ſhun that account; therefore it will be good for vs while we liue often to ſet our ſelues before the Lord, that ſo we may make our ſelues familiar and acquainted with him againſt that day: But if now we eſtrange our ſelues from God in regard of this exerciſe of praier, then at our ende we ſhall finde the Lord to be ſtrange vnto vs, and to profeſſe that *he knowes vs not*, which will be woe vnto vs. *III. Reaſon*. Euery good thing we haue or ſtand in neede of, comes from the mercie and bountie of God in Chriſt: and praier is an ordinarie meanes for the procuring of Gods bleſſings; we therefore muſt giue our ſelues to the faithfull practiſe of this dutie. Indeede if grace and other bleſſings were our owne, or from our ſelues, we might well ſpare this labour, *But what haſt thou* (ſaith *Paul* to euery Chriſtian) *that thou haſt not receiued?* be not therefore ſecure and idle, for Gods bleſſings come not when we ſnort vpon our elboes, but in the vſe

1.Cor.4.7.

A of meanes; & happie are we that may vſe thoſe
meanes: for *in asking we receiue, in ſeeking we*
*finde, and in knocking it is opened vnto vs.*

Cauſes why we ſhould be feruent in praier.

Secondly, our Sauiour Chriſt by trebling
this commandement to *pray*, would giue vs to
conſider that there is ſome waightie cauſe wee
ſhould be inſtant in this dutie; and that is, in
regard of the great miſeries and manifold dangers
whereunto we are ſubiect in this life: for as
*Peter* ſaith, *the righteous ſhall hardly be ſaued:*
and no maruell, for we haue *without vs*, the deuill
and all his Angels plotting our deſtruction,
and the world a daungerous enemie whereby
the deuill workes: *within vs* we haue our
owne corrupt hearts, daily drawing vs to the
B practiſe of ſinne, the bane and poiſon of our
ſoules. Now what is to bee done in this caſe?
ſurely our onely refuge, is conſtant and feruent
praier to God, as Chriſt here implies by this
threefold command: for *in all things we muſt let*
*our requeſts be made knowne to God*, Philip. 4.
6. This hath alwaies beene the practiſe of all
the faithfull, as we may ſee in Gods booke. But
if wee had no example, this commandement
were ſufficient to perſwade vs vnto this dutie.
Alſo doeſt thou want any grace of God, as
faith, repentance, knowledge, zeale, patience,
ſtrength againſt temptation, or aſſurance of
Gods fauour? why, *aske, and thou ſhalt haue;*
*ſeeke, and thou ſhalt finde.* And this muſt be our
courſe in outward wants, and for temporall
C bleſſings, as health, peace, libertie, plentie, &c.
Indeede the wicked worldlings ſeeke to wiſe
men and wiſe women in their miſeries, but this
is to forſake God, and to goe to the deuil: *Gods*
*people muſt goe to their God*, Iſa.8.19.

1.Pet.4.18.

We muſt be vrgent in prayer.

Thirdly, the trebling of this commandement
in diuers tearmes muſt teach vs, to be inſtant
and vrgent with God in praier: this is an
holy and acceptable importunitie, when the
Chriſtian heart giues God no reſt: Ierem. 29.
12, 13. the Lord promiſeth to his people, *That*
*they ſhall cry vnto him, & go and pray vnto him,*
*and he will heare them: they ſhall ſeeke him, and*
*finde him, becauſe they ſhall ſeeke him with their*
*whole heart.* Iſa 62. 7. *The Lords remembrancers*
*are commanded not to keepe ſilence, nor to*
D *giue the Lord any reſt*. Matt.15.22. *The woman*
*of Canaan is commended, becauſe ſhe will take*
*no anſwer* nor repulſe from our Sauiour Chriſt,
till her daughter was cured: and Luke 18. 5.
*The poore widowe by her importunitie preuailed*
*with the vnrighteous iudge:* which parable
Chriſt propounds to teach vs to be conſtant &
earneſt in praier. We therefore muſt ſhake off
our naturall coldneſſe and negligence in praier,
which is the cõmon ſin of the world in regard
of this dutie. And we muſt labour for knowledge
both of our owne ſinnes & miſeries, and
of Gods mercies, that ſo we may pray with vnderſtanding,
and in zeale & feruencie as Chriſt
here requireth. Alas many pray not at all, & others
know not what they ask, though they ſay
the L. praier, or ſome other ſet forme of praier.

And moſt mē that haue knowledge, ſuffer their minds to wander from God by vaine imaginations: now all comes for lacke of that feeling in praier, which Chriſt here requireth.

The beſt are not here perfect.

Thus much of the commandement in generall: Now out of the wordes more particularly we may obſerue two points. Firſt, where Chriſt bids vs *Aske, ſeeke, knocke*, he ſpeakes not particularly to ſome, but generally to all his ſeruants, ſo that all muſt pray; which plainely implies that his beſt and deereſt ſeruants are during this life in want of ſome grace or bleſſing. And indeede when God giues moſt excellent gifts and bleſſings to his children, yet then hee leaues them in ſome notable want or triall for their humiliation and prouocation to praier. *Paul was taken vp into paradiſe, and there heard words that cannot poſſibly be vttered by man in this life:* this was a great grace and prerogatiue: but yet to humble him, *leaſt he ſhould be exalted out of meaſure, there was giuen him a pricke in the fleſh, the meſſenger of Satan to buffet him:* hereby he was brought to pray moſt earneſtly for deliuerance; but yet he muſt *reſt contented with Gods grace; for God will make perfect his power thorough the weakeneſſe of his ſeruants*, v. 8.9. This point muſt be obſerued, to diſcouer to many ſecure perſons their miſerable ſtate, who feele no want of grace in themſelues, and therefore thinke all is well. But what meaneſt thou to profeſſe Chriſt, if thou haue no neede of him nor of his graces? oh know it, when thou ſaieſt in thine owne heart, *thou are rich and lackeſt nothing*; then *thou art poore, and blind, and miſerable, and wretched.* And indeede if thou kneweſt the corruption of thine owne heart, thou wouldeſt crie out with the Apoſtle, in reſpect of thy wants; *Oh miſerable man that I am, who ſhall deliuer me from this bodie of death!*

2.Cor.12.4.

Rev.3.17.

Rom.7.24.

God withdrawes himſelfe ſometime frō his children.

Secondly, Chriſt ſaying not onely *Aske*, but *ſeeke* and *knocke*; doth hereby imply what is Gods dealing many times with his owne ſeruants: namely, that he forſakes them for a time, and in part, and in ſome ſort hides himſelfe, and as it were locks himſelfe from them. Now thus he dealeth for two cauſes: Firſt, hereby to chaſtiſe and correct them for their ſinnes: for *iniquitie ſeparates betweene God and his people, and their ſinnes hide his face from them*, Iſa. 59. 2. Secondly, to make trial of his graces in his children, to ſee whether they delight in his loue, to ſhew them their owne weakenes, and to mooue them to cleaue vnto him more inſeparably. By all which we ſee it ſtands vs in hand to pray earneſtly and continually, for God may forſake vs for our ſinnes: and he may iuſtly take occaſion to trie what we haue profited by his Goſpel, which we haue long enioyed with aboundance of peace.

Reaſons of the commādement to pray.

Thus much of the commādement to earneſt praier: Now Chriſt enforceth it by two reaſons. Firſt, by a *promiſe*, infolded in this verſe with the commandement, and confirmed in the next. Secondly, by a compariſon, verſe 9. For the firſt, The reaſon from the *promiſe* in this verſe may thus be framed:

*If they which aske, ſhall receiue; if they that ſeeke, ſhall finde; and they that knocke, ſhall be let in, then doe you aske, ſeeke, and knocke:*

*But they that aske, ſhall receiue, they that ſeeke, ſhall finde, &c. Therefore doe you aske, ſeeke, and knocke.*

A ſpeciall faith required in praier.

In this reaſon our Sauiour Chriſt teacheth vs, that when we pray to God, we muſt bring a ſpeciall faith whereby we are aſſured that the particular things we aske according to Gods will ſhall be giuen vs: So ſaith Chriſt, Mark. 11. 24. *Whatſoeuer ye aske in prayer, beleeue that ye ſhall haue it, and it ſhall be done vnto you:* and Iam. 1. 6. *Let him aske in faith:* for he that doubteth of Gods promiſe defraudeth himſelfe of the thing he asketh. Now if we muſt bring this ſpeciall faith, then of neceſſitie muſt we haue a ſpeciall knowledge of the will and promiſe of God for the things we aske: for as without faith we cannot pray aright, ſo without knowledge, no faith: And therefore wee muſt be carefull to acquaint our ſelues with the will and promiſe of God, that by Gods commaundement we may know what to aske, and by faith may alſo aske in aſſurance; for if we pray without this knowledge and faith, our praiers are but lip-labour and vnprofitable.

Rhem. on Iam.1.ſect.6. Bellarm. de iuſtif.l.3.c.13

Secondly, hence we learne that the Papiſts erre groſſely, which teach that this ſpeciall faith is not neceſſarie in praier; this is a doctrine of Deuills: for we ought to bring in prayer a particular faith to applie to our ſelues the promiſe of God concerning that thing which we aske in praier. But this we can neuer bring, vnleſſe we firſt haue a ſpeciall ſauing faith whereby we beleeue our reconciliation with God in Chriſt: for therefore doe we beleeue that God will graunt our particular requeſts, becauſe by faith wee know our ſelues to be in Chriſt, in whome hee loues vs, and therefore will make good his promiſe vnto vs, as the Apoſtle ſaith, *This is the aſſurance that we haue in* HIM, *that if wee ask any thing according to his wil, he heareth vs.*

1.Ioh.5.14.

Thirdly, hence we learne how to carie our ſelues in all dangers, troubles and afflictions; namely, we muſt ſettle our hearts by faith vpon the promiſe of God, who hath ſaide *he will not forſake vs, but be with vs in trouble and deliuer vs*, Pſal. 92. 15. This is neceſſarie, for without faith in great afflictions our owne naturall paſſions will confound vs: Hence Habakuc ſpeaking of grieuous times of affliction ſaith, *The Iuſt ſhall liue by faith.* And this Dauid teſtified, Pſal. 62. 1. *Yet my ſoule keepeth ſilence vnto God: of him commeth my ſaluation.* Pſal. 23. 3. *Though I ſhould walke through the valley of the ſhadow of death, I will feare none euill: for thou* (Lord) *art with me; thy rodde and thy ſtaffe they comfort me.*

Hab.2.4.

A motiue to diligence in prayer.

Fourthly, this muſt ſtirre vs vp to great diligence in prayer. We beeing Gods creatures, & our God requiring this ſeruice at our hands, ought to pray vpon his commãdement, though he had made no promiſe vnto vs. But now ſith he hath made a gratious promiſe to heare and grant our requeſts, this muſt ſtirre vs vp to all diligence and alacritie in prayer: ſee the practiſe hereof in Dauid, vpon Gods promiſe he incourageth himſelfe to pray, 2. Sam. 7. 27. 28, 29. *Thou, O Lord of hoſts, haſt reuealed vnto thy ſeruant that thou wilt build him an houſe: Therefore now O Lord God (for thou art God, and thy words are true, and thou haſt told this goodneſſe vnto thy ſeruant:) Therefore now let it pleaſe thee to bleſſe the houſe of thy ſeruant, that it may continue for euer: for thou O Lord God haſt ſpoken it.* So *Daniel* perceiuing by the prophecie of Ieremie, the *promiſe of God for the returne of the people from the captiuitie*, doth ſet himſelfe to moſt earneſt prayer to God, for the accompliſhment of that promiſe, Dan. 9. 2. 3. And ſo muſt we doe in all our wants, firſt ſearch out Gods promiſe for the ſupplie thereof, and then goe boldly and diligently to God by prayer in the name of Chriſt.

### v. 8. *For whoſoeuer asketh, receiueth: and he that ſeeketh, findeth: and to him that knocketh, it ſhal be opened.*

Here Chriſt confirmeth the former reaſon that was included in the former verſe with the commandement to pray. In effect and ſubſtance they are all one; onely here the reaſon is propounded more generally, without limitation to Chriſts hearers, thus; *Whoſoeuer asketh, receiueth; whoſoeuer ſeeketh, findeth, &c.* that is, obſeruing the due conditions of prayer, which Gods word requireth.

How God heareth the wicked.

*I. Ob.* Here ſome may ſee, that God oft hears thoſe that pray without faith; as *the crie of the poore, when they curſe their oppreſſors*, Exod. 22. 23. And ſo the Lord heard the *Iſraelites when they asked Quailes in their luſt*, Pſal. 78. 18. 27. *Anſw.* True it is, God ſometimes graunts the requeſts of thoſe that pray without faith, but his hearing is not in mercie, but in anger & wrath, and is a meanes to execute his iudgement vpon them. Thus hee *gaue the Iſraelites a King in his wrath*, Hoſ. 13. 11. and ſo he gaue them *Quailes*, for *while the meate was in their mouthes, the wrath of God came vpon them.* Pſalm. 78. 30, 31. Thus the *deuils* had their requeſt graunted, *to enter into the heard of ſwine*, Matth. 8. 31, 32. and ſo God permitted him to afflict *Iob*, Iob. 1. 12. but all was to his owne ſhame, to manifeſt his abſolute ſubiection vnto God, that beyond his will he cannot goe, no not to hurt the baſeſt of Gods creatures.

*II. Obiect.* *Ahab* praied and humbled himſelfe and was heard, though he did it onely hypocritically, for feare of puniſhment, 1. Kings 21. 29. *Anſ.* That was a graunt of a temporall benefit onely, which God oft giues to hypocrites; but for ſpirituall bleſſings, which pertaine to ſaluation in Chriſt, whereof this text is principally to be vnderſtood, they are not granted to the wicked.

Gen. 18.

*III. Obiect.* *Abraham* praied directly againſt the will of God, for *the ſauing of Sodom*, which God was purpoſed to deſtroy. *Anſw.* *Abraham* no doubt had in him a ſpeciall motion to make that prayer, and withall he asked leaue of God to pray for them; neither did he pray abſolutely, but with ſubmiſſion to Gods will, and ſo he ſinned not, though he obtained not his deſire: otherwiſe, without theſe cautions he had done amiſſe: and we muſt not make the extraordinarie practiſes of the faithfull, ordinarie rules for our imitation. So that Gods promiſe here is firme, whoſoeuer asketh thoſe bleſſings of God which he hath promiſed to giue, in that manner which God approoueth, ſhall be ſure to receiue.

Gods readineſſe to heare.

*The Vſe.* In this reaſon we learne, that God is moſt readie and willing to heare his children when they pray: Iſay, 65. 1. *I was found of them that ſought me not, I ſaid behold me, behold me,* to a nation *that called not vpon my name:* and v. 24. *Before they call I will anſwer, and while they ſpeake I will heare.*

Vſe. Our God the onely true God.

This then is firſt a plaine proofe that the Lord whom we worſhip, is the true God; becauſe he is ſo able to helpe, and ſo readie and willing to heare, beeing neere to all that call vpon him in truth. Thus *Moſes* reaſoneth with his people to prooue that they onely had the true God for their God: Deut. 4. 7. *What nation is ſo great vnto whom the gods come ſo nere vnto them, as the Lord our God is neare vnto vs in all that wee call vnto him for.*

A motiue to loue God.

Secondly, this muſt perſwade vs to loue God vnfaignedly and heartily who is ſo readie and willing to graunt our requeſts in praier, ſpecially conſidering we are by nature his enemies. A rare thing it is to ſee any reſemblance of it in the world; and indeede among men this dealing is able to draw loue from an enemie when we ſhewe our ſelues willing to doe him any good we can: this heapes coales of fire vpon his head, to conſume his malice, and kindle in him loue to vs: oh then how ſhould Gods gratious bountie and readineſſe to heare vs, draw our hearts to God in all loue and thankefulneſſe!

Comfort to the afflicted.

Thirdly, this ſerues to be a notable ſtay and comfort to all thoſe that are caſt down in ſoule with the ſight and burthen of their ſinnes: for behold if they aske mercie at Gods hands, they ſhall haue it; if they can call, he will heare; and if they will but knocke at the doore of his mercie, he is readie to open vnto them. Here they vſe to plead, that they haue long called, and cried, and knocked, but they finde no comfort. *Anſ.* O conſider the vſuall dealing of God with his owne chidren, for a time he will hide his face, and ſeeme to locke vp his mercie and compaſſion from them, as we may ſee by Dauids complaint, Pſal. 77. 7. *Will the Lord abſent himſelfe for euer, and will he ſhew no more fauour?* v. 8. *Is his mercie cleane gone for euer? doth his promiſe faile for euermore?* v. 9. *Hath God forgotten to be mercifull? &c.* But his intent herein is to humble them deeper, to make them knocke more earneſtly, that they may be more thankefull for Gods mercie when they finde it; and more carefull to keepe themſelues from ſinne, whereby they may looſe againe that aſſurance. Indeede it is a moſt heauie croſſe, and the deepeſt griefe that can befall a man, to haue the conſcience apprehend the wrath of God without any feeling of his fauour: yet in this caſe here is comfort, let this poore ſoule out of the *depth of his horror crie vnto God* with Dauid, and out of the *bellie of the whale* of deſperation with *Ionas*, endeauouring againſt all feeling to lay hold vpon the promiſe of mercie in Chriſt, and he ſhall finde the Lord in due time readie to heare and to ſend comfort, yea the ſweetneſſe of his loue ſhall diſtill moſt ioyfully into his poore ſoule.

**v. 9. *For what man is there among you, which if his ſonne aske him bread, would giue him a ſtone?***

**10 *Or if he aske him fiſh, will he giue him a ſerpent?***

**11 *If ye then, which are euill, can giue to your children good gifts, how much more ſhal your Father which is in heauen, giue good things to them that aske him?***

Theſe words containe a ſecond reaſon of the former commandement to pray, as alſo a confirmation of the promiſe annexed thereunto for aſſurance to be heard; and it may be framed thus:

*If earthly parents, though they be euill, can giue good gifts to their children, when they want them, and aske them at their hands; then much more will your heauenly father giue good gifts to thoſe that aske him:*
*But earthly parents though they be euill, will giue good gifts to their children:*
*Therefore much more will your heauenly father giue good things to them that aske him.*

This reaſon ſtandeth in a compariſon of vnequalls, drawne from the leſſe to the greater; from the care which is ordinarily ſeene in naturall parents ouer their children, to prooue vndoubtedly the moſt tender care of our heauenly father ouer vs. And this kind of reaſoning is vſuall with God in Scripture: Iſa. 49. 15. *Can a woman forget her child, and not haue compaſſion on the ſonne of her wombe? Though they ſhould forget, yet will not I forget thee.* Pſal. 103. 13. *As a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that feare him.* Mal. 3. 17.---*and I will ſpare them as a man ſpareth his owne ſonne that ſerueth him.*

A prerogatiue of parents.

In the framing of this reaſon behold a ſpeciall fauour of God vouchſafed to godly parents: They may take a taſt of Gods loue & care ouer themſelues by the conſideration of that naturall care and tender affection they beare towards their owne children. And indeede they may more eaſily then other, apprehend and applie to themſelues the louing fauour and tender care of God ouer them, by the like affections in themſelues towards their owne children. Now this fauour and priuiledge God vouchſafeth for ſpeciall cauſe: firſt, to incite and ſtirre vp thoſe parents, which yet haue not taſted of Gods loue, to embrace his word and promiſes whereby God reueales his loue to men, that ſo they may taſt of Gods loue towards them, whereof they haue ſo notable a patterne in their affection towards their owne children. Secondly, to prouoke them to labour to haue their hearts rooted and grounded in the loue of God. And thirdly, that they hauing experience of Gods loue in themſelues, may bring their children and poſteritie to the fruition of the ſame loue and mercie.

Now to come to the compariſon: The firſt part whereof is this, that it is a *naturall propertie in all parents to giue good things vnto their children*. This is a principle binding conſcience, that parents ſhould be carefull of their children: *He that prouideth not for his owne* (ſaith[a] the Apoſtle) *eſpecially for them of his familie, is worſe then an infidel:* for infidels doe not put out this light of nature, but prouide for their children.

[a] 1. Tim. 5. 8.

Riotous parents reproued.

Here then thoſe parents are to be blamed, who ſpend their ſubſtance in gaming & ryote, and ſo leaue their children and familie deſtitute and in want. Theſe ſpende vpon their owne luſts thoſe good things which they ſhould beſtow vpon their children, and ſo ſhew themſelues vnnaturall; but the Magiſtrate, who is the publike father, ought to looke vnto them, and to reſtraine them from ſuch diſorder.

Alſo ſuch as neglect religious education.

Secondly, here thoſe likewiſe are to be blamed, which for foode and raiment will prouide and giue ſufficient to their children: but in the meane while they giue them not godly education, in the *inſtruction and information of the Lord*, which is a good thing indeede vnto the ſoule, for which the godly in Scripture are commended: as *Abraham* towards his familie, Gen. 18. 19. and *Lois* and *Eunice* towards Timothy, 2. Tim. 1. 5. who brought him vp *in faith vnfaigned*.

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Moſt vnnaturall parents.

Thirdly, by this we may ſee, the ſtate of thoſe that kill their owne children, (for ſo wee may read, that ſome parents haue eaten their owne children) namely, they are ſuch as become vnnaturall, beeing in Gods iuſt iudgement left vnto themſelues to be ruled by the Deuill, who filleth their hearts with this vnnaturall and ſauage crueltie. Now Chriſt ſpeakes here of the light of nature not extinguiſhed, and ſo it is true euen among the heathen.

v. 11. *If ye then which are euill, &c.* Here is the application of the compariſon, the ground whereof was laid downe in the two former verſes. And *by euill*, he meanes not euery ſinner, but ſuch as are ſtained with malice, enuie, and ſelfe-loue, beeing bent to ſeeke their owne good onely: for ſo ſaith the *Maſter* to the enuious *labourer*, Matth. 20.15. *Is thine eye euill, becauſe I am good?* that is, art thou enuious becauſe I am bountifull?

A note of an euill man to ſeeke himſelfe.

In theſe words Chriſt giues vs to vnderſtād, that it is the note of an euill man to be giuen wholly to ſeeke his owne good, though otherwiſe he liue ciuilly; for this is a fruit of euill couetouſnes and ſelfe-loue. Experience ſheweth the grieuouſnes of this ſinne: for thence come the manifold practiſes of iniuſtice, crueltie, and oppreſſion that be in the world, hence it is that times of dearth are made more heauie vpon the poore then otherwaies Gods hand hath ſent them, becauſe the rich ſeeke their owne good and commoditie onely at ſuch times; hence come ingroſſing, deceiuing, and incloſing to the ſpoile of the poore. We muſt therefore beware of this ſinnefull practiſe; and on the otherſide giue our ſelues to practiſe goodneſſe towards others, ſetting our ſelues to the *practiſe of loue, which ſeeketh not her owne things, but is bountifull*, that ſo we may ſhew forth our loue to God by wel-doing to our brethren; as the Apoſtle bids vs, Gal. 5.13. *Doe ſeruice one to another by loue*; and Philip. 2. 4. *Looke not euery man on his owne things, but euery man alſo on the things of other men.* This was good king *Ioſias* his practiſe, for which cauſe among many particular vertues, all his *goodneſſes* are ſaid to be recorded, 2. Chron. 35. 26. And S. *Paul* likewiſe *became all things to all men, that he might win ſome; and though he were free from all men, yet he made himſelfe ſeruant vnto all men, that he might win the moe*, 1. Cor. 9.19.---22.

Euill men may doe good things.

*You that are euill can giue good gifts:* that is, *bread*, *fiſh*, and ſuch like, as Luk. 11. 11, 12. Here it is plaine, that an euill *man* may *haue ſome kinde* of vertues in him, whereby he may doe ſome good workes. *Queſt.* How can this be, for an euill man wants faith, and ſo whatſoeuer he doth is ſinne? *Anſ.* We muſt know, that the gifts of the ſpirit are of two ſorts: ſome are *common*, whereby the corruption of mans nature is onely reſtrained and limited, for the maintaining of ciuill ſocieties, that man with man may liue in ſome order and quietneſſe: And hence it was that among the heathen, ſome were iuſt, ſome milde, ſome liberall, &c. All theſe came from the ſpirit, yet not renuing the parties, but onely reſtraining their naturall wickedneſſe: And of this ſort of gifts is the loue and care of parents towards their children, and the loue of children towards their parents. And theſe and ſuch like euill men may haue, for they are not ſanctifying vertues, but rather ſhadowes thereof. The ſecond kind of the gifts of the ſpirit are more *ſpeciall gifts and graces*, whereby the corruption of mans nature is mortified and in ſome part aboliſhed, and the graces of Gods image are renued in man, whereby they become louing, meeke, iuſt, temperate, &c. which in the regenerate are true Chriſtian vertues, and the exerciſe hereof is the doing of good workes indeede.

Gifts of the ſpirit twofold.

*How much more ſhal your heauenly father giue good things to them that aske him?* Theſe words containe the ſecond part of the compariſon, wherein Chriſt doth amplifie and ſet out the bountifulnes of God in his gifts to his children: and Saint *Luke* ſpecifieth theſe good things, to be *the gift of the holy Ghoſt, in regard* of grace and operation.

Luk. 11. 13.

Here then three points are to be handled; I. Who giues theſe good things. II. What is giuen. III. To whom. For the firſt: the *author* of theſe good things is the *Father:* for of him, and from him, commeth euery good gift, and euery perfect giuing. *Queſt.* But this gift is the holy Ghoſt, now the holy Ghoſt is God, how then can he bee giuen, this ſeemes to imply inequalitie in the Trinitie, for the perſon giuing, muſt haue power and authoritie ouer the perſon giuen? *Anſw.* We muſt know, firſt, that this action of the father in giuing the holy Ghoſt, is not by vertue of ſuperiour power and authoritie, but by conſent; the holy Ghoſt is freely willing to be giuē of the father: for al three perſons beeing one and the ſame God, muſt needs haue one & the ſame wil, as in al things, ſo in this gift. Secondly, this giuing is not in eſſence or perſon, but in regard of operation and grace; as loue, ioy, peace, &c. in the hearts of Gods children.

How the father giues the holy Ghoſt.

*II. Point.* What are theſe good things giuen? *Anſw. The holy Ghoſt. Queſt.* Why ſhould the Father giue the holy Ghoſt, and not the holy Ghoſt as well giue the Father, ſeeing they are equall? *Anſw.* The reaſon is, becauſe of that order which the diuine wiſdome manifeſteth in the Trinitie; for though all three perſons bee equall in all properties of the godhead, which is one and the ſame in them all; yet they are diſtinct in order, the father being the firſt perſon, the ſonne not the firſt, but the ſecond; and the holy Ghoſt not the firſt perſon, nor the ſecond, but the third: and hence it is, that the father giues the ſonne, both the father and the ſonne giue the holy Ghoſt; yet not in perſon, but in regard of gifts and operation, and that by free and equall conſent, not from ſuperioritie, or by conſtraint.

*III. Point.*

Pelagian. vide Auguſt. l. 4. in Iulian. cap. 8.

*III. Point.* To whom doth the Father giue this gift of the holy Ghoſt? *Anſw. To them that aske him.* Hence ſome would gather that man hath free will by nature in his conuerſion, becauſe hee muſt firſt aske, and then comes the gift of the holy Ghoſt. *Anſw.* We muſt know, that by the *holy Ghoſt* here is meant, not the beginning of grace, but the increaſe thereof, and a greater meaſure of gifts, with a more ſenſible feeling of them: for this promiſe is made to Gods children that aske, which none can be, but by the holy Ghoſt. See this in the Diſciples, Ioh. 20. 22. *Chriſt* ſaid to his Diſciples, who had true grace before, *Receiue the holy Ghoſt:* and yet alſo after that, the *holy Ghoſt came downe vpon them in the forme of clouen tongues of fire*, Act. 2. 3. Now theſe latter giuings, were in regard of greater meaſure, as it is ſaid, *they were filled with the holy Ghoſt*, v. 3. Againe, by *them that aske*, is not meant euery one that vttereth words of requeſt to God; but thoſe that aske in faith, and pray aright by grace: as Rom. 10. 14. *How can they call on him, in whom they haue not beleeued?* and Rom. 8. 26. *We know not what to pray as we ought, but the ſpirit helpeth our infirmities--and maketh requeſt for the Saints, according to the will of God*, v. 27.

How to get grace.

*Vſe.* 1. Hence we learne, that grace is giuen not to the idle, but to them that vſe the good meanes ordained of God for the obtaining of grace; as the holy exerciſes of the word, in hearing, reading, meditation, and humble and earneſt praier: and therefore, if we would haue grace, we muſt diligently exerciſe our ſelues in theſe means; for *faith comes by hearing*, Rom. 10. 17. And Gods children in all ages haue vſed the meanes to get grace: Lament. 5. 21. *Turne thou vs, O Lord, vnto thee, and we ſhall be turned:* and *Dauid* is plentifull in the meanes, whereby he abounded in grace: Pſal. 119. 33. *Teach me, O Lord, the way of thy ſtatutes:* and verſe 99. *I haue had more vnderſtanding then al my Teachers, for thy teſtimonies are my meditation.* So Chriſts Diſciples did not onely heare him preach, but deſired to be inſtructed in thoſe things which they knew not, Matth. 13. 36. *Declare to vs the meaning of the parable:* alſo they *prayed him to increaſe their faith*, Luk. 17. 5. Here then we may ſee the cauſe of that ignorance and want of grace which abounds in the world; namely, contempt or negligence in the meanes which God hath ordained for the obtaining of grace: for the heart of the negligent is like the *field of the ſluggard*, that hath no corne in it, but *is ouer-growne with briers and thornes*.

Prov. 24. 30, 31.

A comfort to the weak in grace.

Secondly, this ſerues for the comfort of thoſe that haue as yet but the beginnings of grace, in ſmall and weake meaſure; they muſt not bee diſcouraged, for God hath plentie of grace in ſtore: if they can but finde and feele their want of grace, and lament it vnto God, vſing the meanes of the word and praier to get ſupplie; here is a promiſe of the holy Ghoſt, who is the ſtorehouſe and fountaine of all grace.

Vniuerſall grace confuted.

Thirdly, this ſerues for a good ground to confute ſundry errours; as firſt, the opinion of vniuerſall grace, whereby ſome hold, that euery man may be ſaued if he will; for the promiſe of the holy Ghoſt (without which none can be ſaued) is not vniuerſall, but here made with reſtraint to thoſe that aske according to Gods will, which none can doe without the ſpirit, which muſt teach vs to pray in faith, without which wee receiue nothing from God, Iam. 1. 7. Secondly, this ouerthroweth the fond conceit of Anabaptiſts and Familiſts, which looke for the ſpirit by reuelation, and not in the exerciſe of the word and praier. But we muſt look to the meanes, in which God giues the ſpirit, and out of that meanes, we are more ſubiect to the deluſions of Satan, then to the operation of the holy Ghoſt. Thirdly, this alſo confuteth the errour of the Church of Rome, who teach, that a man *by the good vſe of the gifts of nature, may come to obtaine the gifts of the holy Ghoſt*. But there is no larger promiſe then this in all the Scripture, where the gifts of the holy ghoſt are promiſed to the exerciſe of the gift of praier in faith, which we cannot doe by nature but by grace. And beſides, when we aske in faith by grace, this is no cauſe of the gifts of the ſpirit which we receiue, but onely a diſcharge of our dutie in the exerciſe of the meanes which God hath appointed; whereupon followeth the increaſe of grace, yet no way of our merit, but from Gods free mercie and his bountie.

Anabaptiſts & Familiſts.

Aquin. 1. 2. q. 112. art. 3.

## *verſe 12. Therefore whatſoeuer ye would that men ſhould doe to you, euen ſo doe ye to thẽ: for this is the Law & the Prophets.*

9. Part of Chriſts Sermon.

This verſe containes the fourth part of this Chapter, concerning *equitie* and *iuſtice*. And it conſiſts of two branches; a commandement, *Whatſoeuer ye would, &c.* and a reaſon, *for this is the Law and the Prophets.* For the firſt: *The meaning.* The commandement is propounded in a form of ſpeech that hath reference to ſome thing going before; *Therefore whatſoeuer, &c.* and yet it ſeemeth very hard, that it ſhould depend either vpon the doctrine of *praier*, or of *diſpenſing* the word, or of *raſh iudgement*. Why then is it ſaid *therefore? &c.* Some thinke it is to be referred to the doctrine of Iuſtice, which was deliuered in the fift chapter, but that is ſcarce probable, becauſe ſo many differẽt points of doctrine are handled betweene. Others thinke that it doth not depend of any thing that went before, but that the word *(therefore)* doth abound; and this is more probable, for ſuch particles doe ſomtimes abound: Ioh. 1. 20. *he denied and ſaid*, becauſe [a] *I am not the Chriſt.* where the word *(becauſe)* doth abound. Now

οὖν.

[a] ὅτι οὐκ εἰμί.

though the word *therefore* doe abound, yet it is not without his vſe; for it imports that the doctrine here deliuered is a ſpeciall doctrine, and a maine concluſion inferred vpon diuers particular duties of Iuſtice before deliuered in the whole Sermon.

*Whatſoeuer*] It may ſeeme that this ought not to be ſo, for many deſire and wiſh euill vnto themſelues; as children, that they may haue their wills to take their pleaſure, and not be held in ſubiection vnto their parents, or held to good education: and ſo idle perſons wiſh euill vnto themſelues, for they would not be ſet a worke. We are therefore to know, that this muſt not be vnderſtood of euill wiſhes, but of a will and deſire well ordered, either by grace, and according to the written word; or at leaſt, by the light of naturall knowledge, and conſcience: ſo that Chriſts meaning is this; as if he had ſaid, *Whatſoeuer thing, either by the light of nature, and conſcience, or by direction from Gods word, you would wiſh that men ſhould doe to you, that doe ye vnto them.*

The commandement thus explaned, containeth two things; I. the thing to be ruled and ordered; namely, *our actions to other men:* II. the rule it ſelfe that muſt order all our ſayings and doings towards others; to wit, that deſire of iuſtice and equitie, which euery man by nature would haue others ſhew to him in all things.

A propertie of our corrupt nature.

In this commandement our Sauiour Chriſt would let vs ſee a notable propertie of our corrupt nature; namely, that we are forward and diligent to exact iuſtice and equitie at other mens hands towards vs, but ſlacke and backeward to yeeld the ſame to others againe. In other mens doings towards our ſelues, we are maſters able to teach them what they ought to doe; but in our owne dealings toward others, we are ſcarce ſchollers that will learne their dutie: we our ſelues would be reuerenced and commended, but we hardly doe the like to others.

We ſhould doe no hurt to our neighbour.

Secondly, here we are taught, to auoid all practiſes, whereby we might hurt our neighbour, either in bodie, goods, or good name; as lying, ſlaundering, vſurie, oppreſſion, and ſuch like; this naturall reaſon might teach vs, for wouldeſt not thou haue others to defame, hurt, or oppreſſe thee? then doe not this to them: for the rule is not, doe as men doe to thee, but *doe to others, as thou wouldeſt haue them doe to thee:* and it is the corruption of nature, that mooues men to ſeeke their owne aduantage and preferment, by the loſſe and debaſing of others.

How to deal in bargaining.

Thirdly, here we learne, that in common iniuries wherein we are wronged by others, we muſt not requite like for like; but doe good for euill: we muſt not looke at that which they doe to vs, but at that which we would they ſhould doe.

Fourthly, hence we learne, that in matters of commoditie whereabout we deale in the world, we muſt not onely looke vnto our ſelues, but alſo ſeeke the good of our neighbours: it is the manner of men to ſeeke themſelues onely in their affaires, and each man will ſell as deere as he can, according to the prouerbe, *Euery man for himſelfe, and God for vs all:* but neither the ſaying, nor the practiſe is from God; he would haue vs according to the law of nature, to ſeeke the common good, and to doe as we would be done vnto.

Pretences for bad dealing cut off.

Fiftly, this rule of equity cuts the throat of all thoſe pretences, whereby bad dealing is ſmoothed ouer in the world; for ill minded perſons vſe to colour their doings with theſe and ſuch like ſayings: the gripple ſeller ſaith, *The thing is mine, may I not make of mine owne what I can:* the deceiuer ſaith, *he thruſts his ware on no man:* the vſurer ſaith, *he bids no man hire his money, but others intreat it of him,* and giue him thanks: but theſe pretences are nought, theſe men follow a crooked line, they ought to ſee in their own hearts, whether they would haue other men deale ſo with them: the vſurer may pretend he pleaſures the poore, but his helpe is no better then his is, that giues a draught of colde water to him that is in a burning feauer, which ſeems pleaſant at the firſt, but after turns to his great annoyance.

How to get loue.

Sixtly, we would haue all men to ſhew forth their loue vnto vs, we then muſt be as carefull to ſhew forth our loue to others, by the practiſe of all good duties. This is againſt our nature, but yet beeing the commandement of Chriſt, wee muſt endeauour our ſelues to obey the ſame.

How to keep a good conſcience.

Laſtly, here we haue direction how to keepe a good conſcience, in all our dealings with men in the world; for *ſuch things as are expreſſed in the word, we muſt follow the direction thereof:* but where we want a particular commandement, *there we muſt order our actions by this generall rule:* enter into thy conſcience, and there ſearch *how thou wouldeſt haue other men deale with thee, and follow that in thy dealings with them:* and ſo ſhalt thou keepe a good conſcience. For want of this, come ſo many diſorders as are in the world; and therefore happy were our times, if men would doe as they would be done to. Thus much for the commandement, now followes the reaſon.

The reaſon.

*For this is the Law and the Prophets.*] *The meaning:* By the *Law* we muſt vnderſtand the *fiue bookes of Moſes*, which were the firſt Scripture that euer was written: ſo Luke the 16. 31. *They haue Moſes and the Prophets.* By the *Prophets*, we muſt vnderſtand, *all the reſt of the bookes of the olde teſtament, beſides the fiue bookes of Moſes*, the *Prophets* beeing put for the *bookes of the Prophets:* as Matth. 2. 23. *It is written in the Prophets that he ſhall be called a Nazarite:* which teſtimonie is taken out of the booke of Iudges, and it ſheweth that the booke of Iudges is to be numbred among the bookes of the Prophets: and they are called the Prophets, becauſe they were written by ſome Prophet. And here this commandement touching iuſtice is called *the Law and the Prophets*, becauſe it is the ſumme of the Law & Prophets: yet ſome may aske how this can be true, ſeeing this commandement onely concernes things to be practiſed; and the Law and Prophets beſides morall duties, containe matters of faith to be beleeued? I anſwer, this commaundement muſt be vnderſtood to be the ſumme of the Law and the Prophets, not for all things, but for that which they preſcribe touching this point of iuſtice and equitie, and the practiſe hereof. *To doe as they would be done to*, is the fulfilling of that which is ſet downe in the Law and in the Prophets, touching equitie in all humane actions. Now the meaning beeing thus opened, the reaſon ſtandeth thus, beeing drawn from diuine teſtimonie.

> *That which is the ſumme of the Law and of the Prophets touching equitie muſt be done.*
>
> *But to doe as we would be done to, is the ſumme of the Law and the Prophets: therefore we muſt ſo doe.*

How to know the Scripture of the old Teſtament.

From this reaſon, we may gather a rule whereby to iudge concerning the olde Teſtament, what is Scripture, and what is not: all Scripture of the olde Teſtament, is either *the Law*, or *the Prophets*; that is, was either penned by *Moſes*, or by *ſome of the Prophets*, who were extraordinarily mooued and enabled thereunto. And therefore all the bookes from Geneſis to Malachie are Canonicall Scripture, becauſe they are written by ſome of the Prophets. To this purpoſe S. *Peter* ſaith, 2.Pet. 1. 19. *We haue a moſt ſure word of the Prophets, &c.* But for the bookes of *Apocrypha*, they are not Canonicall Scripture, becauſe they were not penned by *Moſes* or any of the *Prophets*: which is plaine by this, that all of them were firſt written either in Latine, or in Greeke, and none in Hebrew originally; whereas all the olde Prophets ſent from God, writ their books in the Hebrew, in the language of that people to whom they were ſent; ſaue onely that ſome part of *Daniel*, *Ezra*, and *Nehemiah*, were in Chaldie, which language the people learned in the captiuitie. Secondly, the Prophets could not erre, either in iudgement, memorie, or vnderſtanding, by reaſon of the immediate aſſiſtance of the holy Ghoſt: as Act. 15.28. *It ſeemed good to the holy Ghoſt and to vs:* and *Peter* calls their word *moſt ſure*. But the Authors of the books of *Apocrypha* erred, as may be ſhewed in them all; Tobit. 6. *Raphaels* counſell for driuing away the deuill by the ſmell of the liuer of a fiſh, is a meere fabulous deuice; for the deuill is by nature a ſpirit, and cannot bee affected with ſuch things. The ſtorie of *Iudith* is fabulous, which ſaith, *Nebuchadnezzar* was king of Aſſyria when the people returned from the captiuitie, and *Ioakim* was high Prieſt. In the addition to *Heſter*, Chap. 16. 11. *Haman is ſaid to be a man of Macedonia*; but the true Scripture ſaith, *he was an Agagite, comming of Agag*. The author Eccleſiaſticus confeſſeth his [a] inabilitie in writing thoſe things; but the true Prophets were all ſufficient to this worke, and free from errour by the immediate aſſiſtance of the holy Ghoſt. And Chap. 46. 13. that author writeth, that *Samuel* propheſied after his death, and ſhewed vnto *Saul* his death: but the true ſtorie Canonicall ſaith, *God had forſaken Saul, and would anſwer him, neither by dreame, nor Vrim, nor by Prophets*, 1. Sam. 28. 6. The booke of Maccabees commendeth one for killing himſelfe, which is the moſt cruell and dangerous murther that can be; and the author alſo excuſeth his inſufficiencie in penning of it, which beſeemeth not him that is guided by Gods ſpirit. In the ſong of the 3. children it is ſaid, *the flame aſcended 49. cubits aboue the furnace*; which ſeemes incredible, eſpecially that ſtill they ſhould then caſt in fuell, or approach ſo neere, as to put any man into it. Likewiſe, in the ſtorie of *Suſanna*, it is ſaid, verſ. 45. that *Daniel* was a young childe when he executed iudgment vpon the two falſe witneſſes, which was in the ende of *Aſtiages* raigne, immediately before the raigne of *Cyrus*: and verſe 64. *Daniel* by this meanes is ſaid to growe famous: which cannot poſſibly accord with the true ſtorie of Daniel, neither for his age, nor for his fame and reputation. And the like may bee ſaid of the reſt; whereby it is plaine, theſe books cannot be canonicall Scripture. And yet they are not to be reiected, but reuerently eſteemed of, as the bookes of worthy men.

Apocrypha bookes not Canonicall.

[a] Eccl.2.6.

New Teſtament diuine Scripture.

Here ſome may ſay, If *Moſes* and the Prophets comprehend all Scripture that hath diuine teſtimonie, then the bookes of the new Teſtament ſhall not be Scripture, becauſe they were not written by the Prophets? *Anſw.* They were either penned by the Apoſtles, or by other Apoſtolike men, and allowed by the Apoſtles: as Saint *Lukes Goſpel*, and the *Acts*, were written by *Luke* a Phyſition; and Saint *Marke* that writ that Goſpel, was not an Apoſtle; yet thoſe bookes were approoued by Apoſtolike authoritie, which is all one as if they had beene written by the Apoſtles; and the Apoſtles in ſpeaking and writing were of equall authoritie with the Prophets, hauing the infallible aſſiſtance of the holy Ghoſt, as well as the Prophets: for Act. 15. 28. they ſay, *It ſeemeth good to the holy Ghoſt, and to vs*; and Epheſ. 2. 20. the *Church* is ſaid *to be built on the foundation of the Prophets and Apoſtles*; where the Apoſtles are made equall with the Prophets.

The bookes of Moſes the firſt Scripture.

*II. Point.* This reaſon alſo doth giue vs to vnderſtand, what was the firſt Scripture that euer was penned; namely, the bookes of *Moſes*, before which, there was no word of God written, which was for the ſpace of 2400. yeares. It may be asked, what was then the *booke of the warres of the Lord*, mentioned Numb. 21.

14. and the *booke of the Righteous*, ſpoken of by *Ioſhuah*, Chap. 10.13. *Anſ.* Theſe were the writings of men, humane ſtories, like to our bookes of Chronicles. Yet it is ſaid, Iude 14. *Enoch the ſeauenth from Adam prophecied. Anſ.* That prophecie was not penned, but went from hand to hand by word of mouth: and if it were penned, yet it was not done by *Enoch* himſelfe, but by ſome Iew in his name long after *Moſes*; for it cannot be proued that *Enoch* euer penned any part of Scripture. Some will aske me, how the people God did for that ſpace of two thouſand and foure hundred yeares, before the Law was written, what guide had they for to know the will of God? *Anſ.* They had the word of God immediately taught them by word of mouth, from God himſelfe; as we may ſee in the Patriarkes, *Abraham*, *Iſaac*, and *Iacob*: and they to whom it was deliuered, did alſo conuaie the ſame from man to man by tradition. And becauſe it may ſeeme ſtraunge, how religion could for ſo long time be preſerued pure without writing, we are to know, that before the law was written, the Church of God from the beginning, was the moſt part in one familie only, as in *Adams*, *Enochs*, *Noes*, *Abrahams*, *&c.* whereby it was a more eaſie thing to preſerue Gods word among them. Againe, thoſe men that firſt receiued the word of God without writing, were of long continuance, liuing neere to a thouſand yeares ſpace, whereby they might better ſee the word preſerued and continued, without writing, by tradition. Beſides, when religion was corrupted, God himſelfe reſtored the purity thereof, reuealing his will againe, and renewing his couenant vnto his ſeruants, as he did to *Abraham* and the reſt of the Patriarkes.

Here then behold, how the heads of families preſerued Gods word, and true religion, in the beginning of the world; namely, by teaching it to their poſteritie: and from them we may learne, what is the dutie, and ought to be the practiſe of euery gouernour of a familie at this day: they muſt not thinke themſelues diſcharged, for that the word is written in the Church, and euery man may read and heare the ſame: but they muſt ſee the ſame be taught vnto their children, and to the reſt of their familie, that ſo it may be preſerued among them. So God commandeth his people, *to teach their children the ſeruice of the Paſſeouer*, Exod. 12.26.27. and *to whet the words of the law vpon their children*, Deut. 6.7.

Certentie of Scripture.

*III. Point.* In this reaſon our Sauiour takes for graunted, that the writings of *Moſes* and of the Prophets are of *infallible certaintie*; for it is all one as if he had ſaid, this muſt needes bee euery mans dutie, *to doe as he would be done to.* for *this is the Law and the Prophets*: and ſo anſwerable to them, all other bookes of Scripture containe doctrine of infallible truth and certaintie. Here ſome may aske, how we ſhould be perſwaded hereof in our conſciences? *Anſw.* By theſe Arguments, which are all drawne from Scripture it ſelfe, (for as euery Science and Arte hath his grounds and principles, ſo hath the holy Scripture, which is not the Church, but Scripture it ſelfe) 1. from the *cauſes*: 2. from the *effects*: 3. from the *properties*: 4. from *ſignes*: 5. from the *contraries*: 6. from the *teſtimonie* that is giuen hereof.

How it may be knowne.

1 from the cauſes.

*The 1. Argument.* Among the *cauſes*, the firſt and principall is the *Author* thereof, which is God himſelfe, to him doe Scriptures referre themſelues, and alſo ſhew how God is their Author. In Scripture we read that God ſpake to *Adam*, to *Enoch*, *Noe*, *Abraham*, and the reſt; and of *Chriſt* the new Teſtament giues moſt liuely teſtimony, making him the Author and ſubiect thereof. Now nothing is falſly aſcribed to God, but God in time will bring the ſame to nought; and therefore if Scripture had not bin Gods word, it would long agon haue vaniſhed. Again, the cauſe *conſeruant* muſt be conſidered; the deuill by wicked men & heretickes hath laboured to take away Gods word from mens hearts and hands: but yet it is ſtill preſerued in the Church, which argues that it is kept by a greater power then is in all men and all angels: that is, by the power of God. Thirdly, the *penmen*, the inſtrumentall cauſes, they were holy men of God, Prophets, and Apoſtles, who for vertue and pietie farre exceeded other writers: and if they had beene meere polititians, their writings would haue ſhewed it; for the penmen of holy Scripture, haue therein faithfully regiſtred their owne faults, which no politike perſon would haue done. Againe, conſider the *matter* of holy Scripture, which ſtands in doctrine, and ſtyle; the *doctrine* of Scripture is the Law and the Goſpel: now the Law is ſet forth in moſt excellent puritie, nothing therein is againſt right reaſon, or common equitie. In the lawes of men are many things found againſt reaſon and equitie; they cõmand ſuch things as common reaſon would condemne, and omit many things which reaſon and equitie would command. And for the *Goſpel*, in it is ſet downe doctrine altogether aboue mans reaſon; touching Chriſts incarnation, and mans redemption by his death: and although theſe things be aboue nature, yet wee finde them true, wholeſome, and good, in experience of conſcience; which alſo prooues that they are the word of God. Men may deuiſe things aboue nature, but they can neuer be wholeſome to the conſcience. Further, for the *ſtyle* of Scripture, the phraſe is plaine and familiar, and yet in any one ſpeech there is more maieſtie, then in all the writings of men. Laſtly, the *ende* of Scripture prooues the ſame to bee Gods word; for the Scripture ſets vp Gods worſhip and mans ſaluation, and yet giues nothing to men or Angels, but all to the glorie of God: but for the writings of men, they doe either directly, or by inſinuation, aſcribe ſome thing to the writers thereof.

2. From the effects.

A *II. Argument.* From the *effects*, one worke of Scripture is this; It is againſt our corrupt nature, croſſing and condemning the ſame; and yet it winneth men to the loue thereof, and to obedience thereto: which could not be, vnleſſe it were the truth of God; for we abhorre and deteſt the words of men, that be againſt our nature. A *ſecond effect* is this; Gods word ſerues notably to comfort a man in all diſtreſſes whatſoeuer, euen in the pangs of death; when no word of any man can doe him the leaſt good, but onely his word, that is the Lord of our ſoule, and the God of our life.

3. From the properties of Scripture.

B *III. Argument.* From the *properties* of Scripture; the *firſt* whereof is *Antiquitie*. The Scriptures of all writings are moſt auncient, and euermore truth is moſt auncient: among humane writings, we haue none of certaintie in the things they record, before the times of *Nehemias* and *Ezra*; but Scripture ſets downe things done from the beginning. A *ſecond propertie*, is *mutuall conſent*; for though the bookes of Scripture were written by diuerſe men, in ſundrie ages and times, yet all agree within themſelues, no contradiction is in Scripture: but the writings of men haue not this conſent, no not in the ſame Author.

4. From miracles.

*IV. Argument.* From the *ſignes* and miracles thereof. C The doctrine of Scripture teacheth and recordeth true miracles; as *the parting of the Sea*, the *ſtaying of the ſunne and moone*, the *taking away of barrenneſſe*, and *the incarnation of the ſonne of God*; a miracle of all miracles; all which beeing wrought by the power of God, ſhew that the Scripture which recordeth them, is the infallible truth of God.

5. From contraries.

*V. Argument.* From the *contraries*. Contrarie to the word of God, is the will of the deuill, and mans corrupt nature; the deuill hates Scripture, and mans ſinnefull nature repines thereat, when it is checked and controlled thereby: nowe that which is contrarie to theſe two, muſt needes D be holy and true; and that is the word of God.

6. From teſtimonies.

Of Martyrs.

Teſtimony of the ſpirit.

*VI. Argument.* From *teſtimonie*. There be two kindes of teſtimonies touching Scripture; one of holy *Martyrs*, who in all ages haue ſealed the truth thereof with their blood, preferring the word of God before their owne liues. It will be ſaide, that Heretikes haue died for falſhood. *Anſwer.* There is great difference in their endes; the Martyrs haue vnſpeakable ioy in the ſpirit in their torments: but Heretikes haue no ſuch ioy, but a naturall ſenſleſſe blockiſhneſſe, whereby they vndergoe theſe tortures. A ſecond teſtimonie is moſt principall, and that is the teſtimonie of *Gods ſpirit*; for when men beginne to learne and obey the word of God; then the ſpirit of God ſetles their conſciences in the perſwaſion of the truth of Scripture: whereupon it is called *the ſealing of the ſpirit of truth*, becauſe it aſſures a man in conſcience of his reconciliation with God; which aſſurance none can haue, till he be firſt reſolued of the certentie of Scripture, which is the ground thereof.

*Queſtion.* How may a man finde this ſeale in himſelfe? *Anſw.* When he findes the Scripture imprinted in his heart, as the ſigne of the ſeale is in the waxe; and his heart is transformed into Scripture, as the waxe is into the ſimilitude of the ſeale; then doth the ſpirit out of the holy Scripture, ſeale vp aſſurance of the truth thereof vnto his ſoule. None other writing of any man hath the like worke in the heart of man; and from theſe grounds, eſpecially from this laſt, may wee reſolue our ſelues that the Bible is of infallible certentie.

Obiections againſt Scripture anſwered.

And yet for further reſolution, let vs ſee what obiections are made againſt it. *I. Obiect.* It is ſaide that Scripture is againſt all reaſon. *Anſw.* This is not true, for the Law is perfect reaſon, and the Goſpel is aboue reaſon, not contrarie to reaſon: nay, holding this principle of nature, that *God is almightie*, euen the Goſpel it ſelfe may ſtand with reaſon; as *that the ſonne of God ſhould be incarnate*, and that *by his death we ſhould receiue life*, which is the ſumme of the Goſpel.

*II. Obiect.* There be falſhoods in Scripture; for the paſſage thorough the redde Sea was no miracle, but might be done in the ebbing of the Sea, as in other countries there is oft times paſſage through the Waſhes. *Anſwer.* The Scripture ſaith, the water ſtood as walls on each ſide the paſſage, which could not be by an ebbe: againe, reaſon ſhewes that it could not be by naturall courſe, for their paſſage ouer was at the full of the Moone, when all Seas are moſt full, and doe not ebbe and flow as they vſe to doe at other times.

*III. Obiect.* The greateſt part of the world reiect the Bible, as Turkes and Pagans; and the Iewes care not for the new Teſtament. *Anſw.* We muſt reuerence Gods worke in this withholding his mercie in Chriſt from ſome, to whome he denies the meanes, which is his holy word; for hence it comes that ſome reiect the Bible, becauſe God in his ſecret, yet moſt iuſt iudgement, withholds this bleſſing from them. And therefore though Atheiſts barke, yet the truth is, *Scripture is the word of God.*

Popiſh twofold Scripture.

*Vſes.* 1. Seeing the word written is the certen truth of God, we muſt take heede of beeing ſeduced by Popiſh teachers: who ſay there be two kinds of Scripture; Inward, and Out-

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ward. *Inward Scripture*, is a conſent of doctrine written by the holy Ghoſt in the hearts of all Catholikes, & this (ſay they) is the right Scripture. The *outward Scripture*, is written in paper and parchment, which hath no certen ſenſe, but as the preſent Church determines thereof. But this is a deuilliſh doctrine aboliſhing *written Scripture, the true word of God*, and ſetting vp the opinions of their owne hearts, making Scripture what themſelues will: we muſt therefore hold the written word to be right Scripture, and the ground of that which is in the heart: for the word written caries a moſt certen ſenſe beeing both text and gloſſe: whereas their inward Scripture varieth as men doe, vnleſſe it be grounded on the written word.

*II. Vſe.* The certentie of Scripture muſt teach vs to beleeue Gods word, and not to feare to reſt our ſelues vpon it. The Author of Scripture by his prouidence preſerues his owne word, ſo as all the men in earth, for ſubſtance cannot corrupt the ſame; and therefore whatſoeuer it ſaith we neede not doubt but it is the will of God.

Authority of Scripture.

*III. Point.* From this reaſon we may alſo gather the *Authoritie of Canonicall Scripture*: for *we muſt doe, as we would be done to*, becauſe *the Law and the Prophets ſay ſo*: and hence it followes that the law and Prophets haue an high, ſoueraigne, and abſolute authoritie. This authoritie of Scripture ſtands in two things: I. in power to giue iudgement: II. in the all-ſufficiencie thereof in and of it ſelfe; and both theſe are noted here by our Sauiour Chriſt in this reaſon.

The power of Scripture in giuing iudgement.

For the firſt, *the power of giuing iudgement*, is that whereby Scripture doth fully and abſolutely determine of all things needefull to ſaluation concerning faith and manners: and for this cauſe the laws of God are oft in Scripture called *iudgements*. There be diuers iudgements aſcribed to ſundrie ſorts of perſons in Scripture. Firſt, it giues a iudgement to euery priuate man. [a] *The ſpirituall man diſcerneth or iudgeth all things*: and Saint [b] *Iohn* biddes the beleeuers in the Church *prooue the ſpirits*: that is, trie by iudgement the doctrines deliuered. Secondly, the Scripture giues iudgement to publike perſons, as to *Paſtors, Miniſters*, and to the *gouernours of the Church: Let two or three prophecie and the reſt iudge*: 1.Cor.14.29. and *the ſpirit of the Prophets is ſubiect to the Prophets*, v.32. Thirdly, Iudgement is aſcribed to the *Prophets* and *Apoſtles* in Scripture, Act.15.28. *It ſeemed good to the holy Ghoſt and to vs*: and this is an high Iudgement which befalls not any priuate man, or any ordinarie Miniſter, or generall Councell ordinarily, but is peculiar to extraordinarie Prophets, that were the penmen of holy Scripture. And theſe three kinds of Iudgements muſt be diſtinguiſhed; the two firſt kinds, are inferiour and miniſteriall kinds of Iudgement, depending on an higher and more ſoueraigne Iudgement: for priuate men and ordinarie miniſters and Councels giue Iudgement, yet not of themſelues, but by their rule, which is the word of God; and this Iudgement is nothing els but a miniſterie, pronouncing and declaring the meaning of the will of God reuealed in his word. But beſides this, there is a ſoueraigne kind of Iudgement vouchſafed to the Prophets and Apoſtles, determining abſolutely in matters of faith and conſcience, what is to be done, and what is not; and this is the Iudgement of God himſelfe, whereupon the Apoſtles might ſay, *It ſeemeth good to the holy Ghoſt and to vs*, Act.15.28. And that this their Iudgment is *abſolute*, appeares by Scripture, *He that heareth you, heareth me*, (ſaith Chriſt to his Apoſtles) *and he that refuſeth you, refuſeth me*, Luk.10.16. and *Paul* deliuering the Goſpel of Chriſt to the Galatians, bids them *hold him accurſed that teacheth them otherwiſe*, Gal.1.7. & the promiſe *of ſending the ſpirit of truth*, Ioh.16.13. was directly intended to the Apoſtles, and onely in them fully accompliſhed. For our better conceiuing hereof, we haue a reſemblance of this ſoueraigne iudgement in the common wealth: the high Court of Parliament giues iudgement of matters in law, and ſo doe Lawyers and Iudges in common Courts; but yet there is great difference betweene theſe to: the court of Parliament makes the lawe, and determines abſolutely in ciuill matters, without controlement, what muſt be done, and what not: but the Lawyers make not the law, but pronounce the meaning of the law vnto men. Now the Scriptures, the Prophets, and Apoſtles, they are like to the court of Parliament in giuing iudgement; priuate men and ordinarie miniſters giue iudgement like vnto the lawyers, which is not abſolute, but miniſteriall, depending on an higher iudgement.

[a] 1.Cor.2.15

[b] 1.Ioh.4.1.

What iudge we muſt chooſe.

*Vſes I.* If the Prophets & Apoſtles, haue ſoueraigne power to giue abſolute iudgement in matters of faith and manners; then we muſt here learne to make choice of a right Iudge: for vnto one muſt we appeale in matters of faith & conſcience: and this right Iudge is Gods word, which we muſt ſticke vnto, and to none other. The commandement is plaine for matters of difficultie that concerne the conſcience: Iſay 8.20. *To the Law, and to the teſtimonie*: and our Sauiour Chriſt referres vs to Scripture for all matters that concerne ſaluation; Ioh.5.39. *Search the Scripture*. If we would know what is true religion and what is erroneous; what is equitie in any matter of conſcience, wee muſt haue recourſe to Scripture. It will be ſaid, Scripture is an vnfit Iudge, it cannot ſpeak? I anſwer, It ſpeakes ſufficiently to determine of all matters of faith and conſcience: we ſee in common experience, a man may reſolue his friend in matters of doubt, as well by letter, as by word of mouth; why then may not the word of God ſent from heauen vnto his Church, reſolue mens conſciences in all matters of doubt for faith and manners? And indeede, let any man come in humilitie, and ſeriouſly ſearch the Scripture; and he ſhall finde reſolution therein for any matter of conſcience whatſoeuer.

The Church an incompetent iudge.

*Vſe* 2. By this authoritie of Scripture in giuing ſoueraigne iudgement, we are taught to take heede of an incompetent Iudge, which men for many hundred yeares haue ſet vp in their hearts, to relie vnto in matters of faith and conſcience: and that is to put the Church in roome of the word, for ſoueraigne iudgement. The Church of Rome teacheth, that the [c] Church muſt iudge of the Scripture; yea, without Scripture [d] giue ſoueraigne determination in matters of conſcience, as hauing more authoritie then Scripture, becauſe it giues authoritie thereunto: but this is the ground of Atheiſme, and hereſie, and the path way to Poperie: the true Church of God muſt haue the honour of Chriſts ſpouſe; but yet the authoritie of ſoueraigne iudgement muſt not be giuen to her, but onely to the word of God himſelfe.

[c] Conc. Trid. ſeſſ. 4.
[d] Eckius Enchir. loc. com. tit. 1. de Eccleſ. & eius author.

Scripture is authenticall.

The ſecond part of the authoritie of Scripture, is that euery part of Canonicall Scripture is *Authenticall*; that is, of ſufficient authoritie of it ſelfe, though it be not confirmed by any other teſtimonie; for Scripture is the word of God, and the teſtimonie of Scripture is the teſtimonie of God himſelfe, then which none can be greater: as Saint *Iohn* ſaith, *If we receiue the teſtimonie of men, the teſtimonie of God is greater*, 1. Ioh. 5.9. For the better conceiuing of this point, conferre all the bookes that are or euer were, together, and thereby it will appeare, that the Scripture is of it ſelfe *Authenticall*. There be three ſorts of bookes; Diuine, Eccleſiaſticall, and Humane: *Diuine bookes* are the bookes of God, penned by the Prophets and Apoſtles; and they are all the word of God: for whether we regard the matter of them, or the manner of reuealing them, they are all from God, the Prophets and Apoſtles were onely Gods hands and inſtruments in penning them, the holy Ghoſt gaue the matter, the order, and the very words: from whence it muſt needes follow, that they are of all-ſufficient authoritie of themſelues. *Eccleſiaſticall bookes*, are bookes of diuine matters, penned by learned men in the Church; and they are either generall bookes, or particular: *Generall bookes Eccleſiaſticall*, I call thoſe, which were either made or confirmed by the whole Church; as the Creedes of the Apoſtles, the Nicene, and of *Athanaſius*: and the foure firſt generall Councels, and theſe haue Catholike allowance, yet not abſolute authoritie, but depending on Scripture. *Particular bookes Eccleſiaſticall*, I call the Catechiſmes and Confeſſions of particular Churches, made by them, or by particular members thereof; which haue not authoritie of themſelues, but from the Scripture, or from generall conſent. Now both theſe kinds of bookes may be called *Gods word*, ſo farre forth as they agree with Scripture: and yet they are alſo the word of men, becauſe they were penned by men, and haue both order and ſtyle from men; and in this regard, that they were partly mens workes, they are not authenticall of themſelues, but depend vpon the authoritie of Scripture. *Humane bookes*, are bookes penned by men, either of the Church, or out of the Church, concerning humane things; as bookes of naturall Philoſophie, of Policie, and other Artes: and theſe are not the bookes of God, but of men alone, hauing both matter and ſtyle from men: many of them containe excellent truths in their kind, yet gathered onely from experience and common reaſon; but they haue not in them that truth, which is *truth according to godlineſſe*, ſeruing to build vp, and to bind the conſcience; vnleſſe it be in one caſe, to ſtoppe the mouthes of Atheiſts and Epicures, and to conuince their conſciences. And thus by cōference of al books, wee ſee that Scripture alone is authenticall in it ſelfe, and no bookes beſide.

3. ſorts of bookes.
1. Diuine.
2 Eccleſiaſticall
3. Humane bookes.

Vſe Gods teſtimony alone in preaching.

*Vſes*. 1. This teacheth vs, that miniſters in the diſpenſing of Gods word ſhould content themſelues with the teſtimonie of Scripture alone; for the end of the miniſterie is to worke and confirme faith, and to ſettle and build vp the conſcience in the truth of religion, and matters concerning ſaluation: which no other word can doe, ſaue onely the word of God in Scripture, that hath ſufficient authoritie in it ſelfe, from which conſcience cannot appeale: and for which cauſe our Sauiour Chriſt the true Prophet of the Church, contents himſelfe with the teſtimony of the Law and Prophets alone; and after him his Apoſtles did the like. See this notably confirmed by *Paul*, who in his preaching to the Iewes, profeſſed himſelfe to haue ſaide *none other thing then that which the Prophets and Moſes ſaid ſhould come*. Other writings haue their good vſe in their time and place, but not in the publike miniſterie; for authoritie and teſtimonie from Scripture is authenticall: *This the Scripture ſaith, therefore it is ſo*; but *authoritie from Councels and Fathers, is ſophiſtrie*: as, *Auſtin* ſaith ſo, therefore it is ſo; this is no good reaſon, for it implies that all that *Auſtin* ſaide is true, which indeede is falſe, he beeing as all men are, ſubiect to errour.

Act. 26.22.

Vnwritten tradition, not authenticall.
Andrad. orthod. explic. l.2. pag.63.

2. *Vſe*. This alſo ſheweth, that we cannot beleeue vnwritten traditions, though they bee called Apoſtolical. The church of Rome intend to deceiue vs, whē they would beare vs in hand that halfe of thoſe things which are to be beleeued, are not written in Scripture, but receiued by tradition: but theſe traditions we cannot beleeue by a diuine faith, howſoeuer by a common humane faith we may; for they are contained in the books of Councels and Fathers, which were worthie men, yet ſubiect to errour.

3. *Vſe*. This alſo ſheweth, that we muſt ſubmit our ſelues with feare and trembling to the

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word of God; for it hath abſolute authoritie to iudge vs, and to conuince our conſcience in all matters of faith and manners that pertaine to ſaluation.

Whether the authoritie of Chriſt & the Prophets be equall.

*IV. Point*. Whereas Chriſt alleadgeth *Moſes* and the Prophets to confirme his miniſterie, it may be demanded, whether there be any difference for authoritie, betweene Chriſt and the Prophets; for he that alleadgeth another mans authoritie ſeemes to be inferiour thereto? I anſwer, if we compare Chriſt and the Prophets, we muſt diſtinguiſh betweene their doctrine, and their perſons. The doctrine of *Moſes* and of the Prophets is equall to the doctrine of Chriſt two waies; Firſt, in certaintie of truth, for it is as vndoubtedly true, as if Chriſt himſelfe had taught the ſame. Secondly, in efficacie and authoritie for the power of binding conſcience; for the doctrine of the Prophets binds conſcience as fully and truly as if Chriſt himſelfe had ſpokē it. And yet the perſon of Chriſt is aboue the perſon of *Moſes*, and of all the Prophets; for he is the Sonne of God, both God and man; they were men, he is the author of truth; they onely the inſtruments and penmen thereof: and from hence it comes that Chriſts doctrine doth more binde vs to obedience then the doctrine of the Prophets, becauſe the perſon deliuering it is of more authoritie and excellencie: and for this cauſe Chriſt alleadges *Moſes* and the Prophets, not for that his word is inferiour to theirs, but that in regard of our obedience he might increaſe the authoritie of Moſes and the Prophets, becauſe a greater meaſure of obedience is required to Chriſts word in regard of the dignitie of his perſon. And this ſhewes that we now are more bound to obedience vnder the Goſpel then the people were vnder the Law: for we haue Chriſts doctrine which in regard of his perſon is of more authoritie then Moſes and the Prophets: ſee this point plainly laid downe by the Author to the Hebrewes: in the firſt Chapter he ſaith, *God in times paſt ſpake to his Church by the Prophets, but in theſe laſt daies he hath ſpoken to vs by his Sonne:* and in the ſecond chap. v. 1. he laies downe the vſe of this that now we haue Chriſt for our teacher; namely, that *therefore we ought more aboundantly to giue heede to the things that we haue heard,* leaſt at any time we let them ſlip, &c. ſhewing that our diſobedience now ſhall be more ſeuerely puniſhed.

The ignorāt abuſe this rule.

*V. Point*. Ignorant people abuſe this text, to perſwade themſelues that preaching is needleſſe, becauſe no man can ſay more then this; *doe as ye would be done to, for this is the ſumme of the Law and the Prophets.* But we muſt know, that this is not the ſumme of all that the Prophets ſay, but onely touching the matter of *iuſtice* and *equitie*: and indeede that we may attaine to ſaluation more is needfull: for we muſt not onely know Gods word in generall, but in particular, ſeeing that we may faile in the particulars of that which we know in generall. Againe, preaching ſerues not onely for the remoouing of ignorance, and the increaſe of knowledge, but to erect and build vp good conſcience and honeſt liues, by the increaſe of faith, repentance, loue of God and man, and of obedience: and this vſe the moſt learned and godly man that euer was may make of the publike miniſterie, though diſpenſed by one that is farre inferiour to him in knowledge and pietie.

Laſtly, it may be demanded how this can be the ſumme of the Law and the Prophets, *to doe as we would be done to, with men*; ſeeing we are further bound by the law to performe duties of loue and obedience to God? *Anſ.* This rule is the ſumme of all: for our loue to God muſt be ſhewed in the practiſe of the duties of loue, iuſtice, and mercie towards men: for God is inuiſible and it pleaſeth him to make himſelfe ſeene in our viſible neighbour, requiring that our loue to himſelfe ſhould be ſhewed in the workes of mercie, iuſtice, and goodnes towards men. Men may flatter themſelues and ſay they loue God, but if it be not ſhewed in the loue of their neighbours, they deceiue themſelues, there is no loue of God in them. And therefore they are deceiued that thinke all is well with them, when they come to Church, and receiue the Sacraments: for religion ſtands not in the outward ſeruice of God, vnleſſe it be ſhewed forth in the duties of iuſtice, loue, and mercie commanded in the ſecond table: ſee Iam. 1.27. pure religion and vndefiled before God, is to viſit the fatherleſſe and widdowes in their aduerſitie: and to keepe himſelfe vnſpotted of the world.

**v. 13.** *Enter in at the ſtraite gate: for it is the wide gate, and broad way that leadeth to deſtruction: and many there be which goe in thereat.*

**14.** *Becauſe the gate is ſtrait, and the way narrow that leadeth vnto life, and few there be that finde it.*

10. Part of Chriſts Sermon.

Theſe two verſes beeing the fifth part of this chapter, containe the tenth point of Doctrine in this Sermon of our Sauiour Chriſt: wherein he exhorteth his hearers and vs all effectually, to an earneſt care in ſeeking euerlaſting life: and withall admoniſheth vs in the matter of Saluation not to follow the multitude, becauſe moſt men goe the broad way to deſtruction.

The words containe two parts. A commandement, *Enter in at the ſtrait gate:* and a reaſon in the words following, *for it is the wide gate.* Yet for our further edification & inſtruction, I will conſider and handle fiue points, which are here ſet downe by our Sauiour Chriſt: I. that there be two contrarie cities or kingdoms, in one of which euery man and woman muſt abide for euer after this life: and further, that theſe afford vnto men a contrarie eſtate, the one life, the other death and deſtruction. II. That there are two diſtinct waies to theſe two cities or kingdoms: one leading to deſtruction; the other leading vnto life. III. The condition and propertie of theſe two waies: The way of life is *ſtraite* and *narrow*: The way of deſtruction is *broad* and *wide*, and that from the beginning to the end. IV. What men doe in theſe waies; namely, that *many* walk in the broad way, and *few* can find the ſtraite and narrow way. V. What men ought to doe touching theſe waies, namely, paſſe by the broad way and enter into and walke in the ſtraite way: which is the ſcope of Chriſts exhortation and inſtruction in this place. Of theſe in order.

Two diſtinct places for mens finall aboad.

For the firſt: Theſe two cities are two diſtinct places ordained of God for the finall and eternall aboad of all mankind after this life, according to that which euery man hath done in his bodie. Theſe are tearmed diuerſly in Scripture: one, *the kingdome of heauen:* the other, *vtter darknes* in the chapter following, verſ. 11, 12. The one *Abrahams boſome:* the other, *hell fire*, Luk. 16. 23. and in the 21. and 22. Chapters of the Reuelation they are notably deſcribed, the one is called the *citie of God:* the other the *burning lake:* and vſually the one is called *heauen*, the other *hell*. And as theſe are diſtinct places, ſo they afford vnto men two diſtinct eſtates: The one *life*, the other *deſtruction*; as it is ſaid, the *narrow way leades to life: the broad way to deſtruction.* By *life* here is meāt, a bleſſed ſtate of man in which he liues in fellowſhip with God, & hath his heart filled with the vnſpeakable loue and goodnes of God, and with endles ioy from Gods immediate preſence. And this indeed is the onely true life: our naturall life is but a ſhadow thereof. By *perdition* or *deſtruction*, we are to vnderſtand a curſed ſtate of man, in which he is without all fellowſhip with God in reſpect of his fauour, mercie, and loue; and yet in bodie, ſoule, and conſcience doth apprehend the bitternes of Gods wrath & furie for euermore: hauing no fellowſhip ſaue onely with the deuill and his angels, and damned ſoules. This is no life, but eternall death, though ſoule and bodie liue together eternally.

Mens different eſtate in heauen and hell.

No purgatorie.

*Vſes. I.* In that Chriſt doth here mention but two cities or places, to the one whereof euery man muſt reſort after death; we may gather that there is no middle place or condition betweene life and deſtruction. A third place or ſtate the Scripture knoweth not, and therefore there is no place of purging the ſoules of men after this life, which the Papiſts call Purgatorie: if there had, the word of God would haue reuealed it. But the *Papiſts ſay, it is the vpper part of hell neere to the hell of the damned; I anſwer, If that were ſo, then their is no ſaluation for them that are in purgatorie; for there is no returning out of hel to heauen by reaſon of the *great gulfe betweene them*, Luk. 16. 26. and they that are in any part of hell are but damned perſons.

* Bellarm. de purgat. l. 1. c. 6.

Striue to eſcape hell & get to heauen.

*II. Vſe.* If there be but two places, and in them two eſtates only according to that which men haue done here on earth either good or euill; then we muſt be admoniſhed with all care and conſcience to vſe all good meanes, whereby we may eſcape the one, and attaine to the other; to be freed from deſtruction, & to gaine ſaluation. In the maſſacre and ſacking of a citie, in which ſome are ſlaine and ſome eſcape aliue, euery one hath care to ſhift for himſelfe, to ſaue his temporall life: much more then ought wee to prouide for eternall life, ſeeing at the laſt day wherein the whole world ſhall be ranſacked, euery one muſt vndergoe either ſaluation or deſtruction: if we had our deſeruing we ſhould be confounded euery moment; but God in mercie graunts vnto vs length of dayes for this very end that we ſhould ſeeke Gods kingdome and life euerlaſting: and therefore this muſt be our principall care and ſtudie, that we may be alwaies readie, whenſoeuer we ſhall be called hence; and the rather, becauſe we know not when Chriſt will call vs hence: Luk. 12. 40. *Be ye alſo prepared therefore, for the ſonne of man will come at an houre when ye thinke not.*

Two waies.

*II. Point.* As there be *two diuers eſtates in two diſtinct places*; ſo there be *two ſeuerall waies* that lead thereunto: the one, the *way of life*, v. 14. the other, the *way to deſtruction*, v. 13. Firſt, I will ſpeake of the *way of life*, and thereby ſhall we ſee what the *way of deſtruction* is; in which regard it ſtands vs all in hand to know what is the way of life. Now none hath better noted it out vnto vs, then the Prophet Habaccuk, chap. 2. v. 4. in theſe words, *But the iuſt ſhall liue by faith:* in which place he foretells the afflictiōs of the Iewes by the Chaldeans: whereupon the Iewes might ſay, whereby then ſhall we ſtay our ſelues? he anſwers, *by faith: The iuſt man liues*, that is, leadeth his life *by faith.* Some giue this meaning to the Prophet, *The iuſt by faith ſhall haue life euerlaſting:* but the Apoſtle expoundeth it otherwiſe, Gal. 3. 11. So then *to walke in the way of life*, is to lead our liues by faith in Chriſt: as Heb. 10. 39.

1. The way of life.

Here two points muſt be conſidered: I. what *faith* that is by which men muſt liue in this world: namely, *true iuſtifying faith*, the very ſame by which they are to be ſaued in the day of the Lord. *I liue by faith* (ſaith Paul) *in the ſonne of God, who hath loued me, and giuen himſelfe for me*, Gal. 2. 20. where he doth notably expound this text, ſhewing, that faith in Chriſt our redeemer, is that faith whereby we muſt lead our liues in this world: for they which

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A Chriſtians life is twofold.

1. Spirituall.

will be ſaued by their faith, muſt firſt liue by their faith: he that beleeues well, liues well: and that faith will neuer ſaue the ſoule, that cannot guide and order the life: many men thinke it is ſufficient to ſaluation to beleeue the promiſe of life: but faith hath a further worke in them that it ſaueth; for it alſo cauſeth them to liue thereby. Now a man liues by faith, when he reſts himſelfe on God, and ſuffers himſelfe wholly to be lead and guided by Gods written word. Example hereof we haue in *Abraham*, Heb.11.8. *who by faith forſooke his owne countrey, and at Gods commandement went he knew not whither.* More particularly; a Chriſtian mans life is twofold: ſpirituall, and temporall: both which he muſt liue in this world, for heauenly life beginnes before we die: and both theſe kinds of life muſt be preſerued by faith. The *ſpirituall life* of a Chriſtian, is that whereby he hath true fellowſhip with God: this beginnes in this life; and it ſtands in reconciliation with God, wherein a man is accepted to the right of eternall life. This reconciliation is life, and it is held by faith: and faith onely in Gods word and promiſe in Chriſt alone is it that makes vs lay hold of, receiue, and keepe this our reconciliation. We muſt giue God this honour to beleeue his promiſe of remiſſion of ſinnes, and life euerlaſting in Chriſt; and vpon our faith God vouchſafeth vnto vs remiſſion of ſinnes, and life euerlaſting. Here ſome may aske whether euery thing that we beleeue be made ours, as riches, honour, and ſuch like? *Anſ.* No: but onely that which God promiſeth in the Euangelicall couenant of life euerlaſting, vpon our faith. Here alſo ſome will ſay, If this be all, I am well, for I beleeue Gods promiſe. But herein many deceiue themſelues, beleeuing the promiſe falſly. True faith is this: men muſt ſeeke the pardon of their ſinnes, and in ſeeking beleeue it: but they that beleeue without vſing the meanes deceiue themſelues, ſeeing God hath ioyned his promiſe to the meanes. We offend God daily, and therefore muſt daily renue our repentance, and by faith beleeue the pardon of our daily ſinnes.

Fruits of ſpirituall life.

Further, this ſpirituall life hath his fruits. It is no dead life, for he that hath remiſſion of ſinnes liues in Chriſt, and this life ſhewes it ſelfe in the fruits of good workes: as mercie, loue, goodnes: and in euery good worke we muſt liue by faith, for to the doing of any good worke there is a double faith required: firſt, a *generall faith*, whereby we are perſwaded that the worke is allowed and required of God: ſecondly, a *ſpeciall faith*, whereby we are perſwaded that the particular worke done is accepted of God. In the acceptation of the worke, God firſt accepteth the perſon in Chriſt, and then the worke in and for the perſon. Yea, we are mooued to euery good worke by faith, for it brings to minde Gods loue, mercie, and goodnes to vs: and ſo mooueth vs to performe the like duties of loue and mercie towards our brethren.

Spirituall life is ſeene in temptation.

Thirdly, ſpirituall life ſhewes it ſelfe in reſiſting and enduring temptations: for euery child of God hath many and grieuous aſſaults, ſo as the righteous ſhall ſcarce be ſaued: and in all and euery one of theſe, we muſt liue by faith, and thereby relie on Chriſt, not on our ſelues. Example hereof we haue in Chriſt vpon the croſſe, who euen then when he felt the wrath of God vpon him, and his indignation againſt him, did yet crie vnto him as to his God, *My God, my God:* and *Iob* in grieuous temptation and affliction, ſaid vnto the Lord, *Loe, though he ſlay me, yet will I truſt in him*, Iob 13.15. and ſo muſt we euen then lay hold on Gods mercie when we feele no comfort in our ſelues: ſo did *Dauid*, when he felt no comfort, yet he did cleaue to God in his meditation, Pſal. 77.7, 8. 10, 11. In diſputations in ſchooles it is a fault to ſticke alwaies to the concluſion: yet in this combate with Satan it is no fault, but a good practiſe of true faith.

How temporall life is lead by faith.

Temporall life ſtands in the practiſe of ſome particular calling: and ſome men be of one calling, ſome of another: and euery one hath or ought to haue ſome one lawful calling or other wherein to leade his temporall life. Now the workes of a mans particular calling they muſt be practiſed by faith, euen the duties of the baſeſt calling that is, as of the ſhepheard. And that a man may doe the duties of his calling in faith, he muſt firſt haue a grounded conſcience that his worke is allowed of God, and accordingly he muſt doe his worke. Againe, euery man in his calling muſt haue a care of his owne life and of thoſe that belong vnto him, to prouide for them things neceſſarie, as meate, drinke, and cloathing; and this care muſt be ruled by faith, that is, a man muſt vſe the lawfull means to get theſe things, and yet ſo as he leaue the iſſue and euent vnto Gods bleſſing: we may prouide for neceſſaries, but we muſt goe no further, but vſe the lawfull ordinarie meanes, and ſanctifie them by prayer, leauing the bleſſing vnto God. *Caſt thy workes on God*, ſaith Salomon, Prou.16.3. & S. *Peter* bids vs *caſt all our care on God*, 1.Pet. 5.7. Laſtly, euery calling hath his croſſes: no life is ſo quiet that it wanteth all vexations. Now when croſſes come vpon any man in his calling, the muſt he beare the ſame by faith: he muſt reſt on Gods word, and quiet his mind with the good wil and pleaſure of God. *He that beleeues* (ſaith the Prophet) *ſhall not make haſt*, Iſay 28.16. that is, he ſhall not be caried headlong with a deſire to ſatisfie his owne pleaſure and appetite either in ſeeking to be freed from euill, or to enioy ſome bleſſing, but ſhall content himſelfe with the good pleaſure of God. And thus wee ſee what it is to liue by faith, which is the right way to life eternall.

A ciuill honeſt life not ſufficient to ſaluation.

*Vſes. I.* This ſheweth, that a great number are farre wide, which thinke that if they liue vprightly among men, then all is well: this

honeſt

honeſt life is euer commendable among men, but it is not ſufficient to ſaluation. It is but a worke of nature, for a man by naturall reaſon may leade a ciuill vpright life, as many haue done among the heathen: but the life that muſt bring a man to heauen muſt be lead by faith: and therefore they that would walke the way to life, muſt walke by faith, not by reaſon onely.

We muſt not liue by ſenſe.

*II.* This alſo ſheweth that they are deceiued which liue by ſenſe, meaſuring Gods loue and hatred by outward bleſſings and croſſes; and therefore when God takes away the means they will no longer truſt on him: but we count it a point of diſhoneſtie, not to truſt our honeſt friend without a pawne: much more then is it a diſhonour to God, when we will not relie vpon him, without outward pledges of his fauour: and therefore we muſt relie on God when all meanes faile: for *no man knoweth loue or hatred by all that is before him.* Eccles. 9.1.

Meaſure not grace by feeling.

*III.* Many that profeſſe religion are deceiued; that meaſure their grace and goodnes in religion by feeling in their owne hearts: but we muſt not relie thereon, for true faith may be in the heart without inward ſenſe: againe, the deuill may put falſe comforts many times into a mans heart: the bad man receiues the word with ioy, Luk. 8. 13. looke to thy faith by Chriſts word, and thereby iudge thy ſelfe: and reſt not in thine inward feeling.

Learne to know Gods will.

*IIII.* This teacheth vs to acquaint our ſelues with all the commandements of God that be in the Bible; and with all the promiſes that concerne the pardon of ſinnes and life euerlaſting: for without this knowledge there can be no faith: and therefore we muſt abandon all ignorance of theſe things, and inſtruct our ſelues and those that belong vnto vs in the word of God, that they and we may liue by faith.

How to liue in afflictions.

*V.* Theſe are happie dayes of peace and of many temporall bleſſings wherein we now liue: but we muſt not liue alwaies in this peace, God hath begun to ſet his iudgements among vs, and if we doe not repent we muſt looke for further and more grieuous iudgements, as the loſſe of his word, and a ſword vpon our ſelues, our friends and children: what if theſe dayes come, how muſt we then liue? namely, by faith in the word and promiſe of God, lay holde on this, and though thou looſe friends, goods, and thine owne temporall life, yet holde faſt thy ſpirituall life, by faith cleaue vnto Chriſt, and then in the middeſt of ſwords and weapons of death thou ſhalt walke the way to eternall life. And thus much of the way of life.

The ſecond way is the *way to deſtruction:* which is called *the way of ſinners* and *of the vngodly*, Pſal. 1. 1. 6. This way hath many pathes, which tend all to one end, and meete in the ſame period; and they may all be reduced to theſe three heads: I. the way of *nature:* II. the way of *falſe faith:* III. the way of *faith* and *nature*, ioyned both together.

1. The way of nature.

The *way of nature*, is when men liue onely by the light of nature: of this S. *Paul* ſpeakes, Act. 14. 16. *God ſuffered all the Gentiles to walk in their owne wayes;* wherein they were voide of God in Chriſt, and ſo not vnder mercie.

2. The way of falſe faith.

The *way of falſe faith*, is ſomething more then the way of nature; but yet it leadeth to deſtruction, becauſe their faith is falſe and profeſſion vaine: and this is the way of falſe religion, whereof there bee theſe three maine & principall at this day, to which all other may be referred. The religion of the *Turkes*; of the *Iewes*: and of the *Papiſts*.

Turciſme.

The *Turkes* in their religion acknowledge Chriſt for a great Prophet, but not to be God, neither doe they looke for any ſaluation by him.

Iudaiſme.

The *Iewes* in their religion acknowledge but one God; yet out of Chriſt: they acknowledge not his incarnation paſt, but expect it yet to come: they waite for an earthly kingdome: They hold the olde Teſtament onely, and denie the new. Now both theſe refuſing Chriſt, haue not the Father, & ſo cā haue no ſaluatiō in their religion.

Poperie.

The *Papiſts* acknowledge much truth formally, but then againe they ouerturne it: for they hold that generall faith, which the Deuils may haue: but for that ſpeciall iuſtifying [a] faith, whereby a man is to beleeue his owne ſaluation; the remiſſion of his ſinnes, and his owne reconciliation with God in Chriſt, that they renounce. Againe, the Chriſt of the Papiſt is no true Chriſt: for they make him but halfe a Sauiour, or not ſo much; euen onely an inſtrument to make men ſauiours of themſelues; for [b] by his grace they doe workes properly meritorious, and fully worthie of eternall life. They robbe him alſo of his *manhoood*, ſaying, it is euery where in his quantitie, where maſſe is ſaid: [c] for they haue *the ſelfe ſame bodie* that was crucified. Alſo they denie his offices: I. his Kingly office: for they part ſtakes with him, and giue it to the Pope, in ſaying, [d] he hath power to make lawes which binde the conſcience, as Gods lawes doe. II. his *prieſthood*, becauſe [e] euery maſſe Prieſt offers Chriſt anew: and they make Saints [f] interceſſours, eſpecially the Virgin Marie. III. his propheticall office, ſaying the [g] Scriptures are imperfect without traditiō; [h] vncertaine without the ſenſe and meaning of the Church: the [i] original copies are corrupted; and the [k] Church is aboue them in authoritie.

3. The way of nature and grace.

The third way, is the way of faith and nature together: this is the common way wherein moſt Proteſtants walke: for we hold the right faith in word; our profeſſion and iudgement is right: but yet our liues are lead according to nature. And theſe three paths are all in the broad way to deſtruction. And therefore as we hold true doctrine, and right faith in word: ſo let vs lead our liues accordingly, and teſtifie the ſame by our workes, eſpecially in the times of dearth when God laies his hand on the poore, and thereby tries the hearts of the rich.

*III. Point. The propertie of theſe waies.* The way to life is narrow and ſtrait: the way to de-

[a] Concil. Trid. ſeſſ. 6. cap. 9. & can. 11. &c.

[b] Rhem. on 2. Tim. 4. ſect. 4.

[c] Rhem. on Matth. 26. ſect. 4.

[d] Bellar. de Rom. Pont. l. 4. cap. 15, 16.

[e] Rhem. on Heb. 9. ſect. 10.

[f] Miſſale Rom à Pio 5 in letan. p. 304.

[g] Cenſur. Colon. f. 220.

[h] ibid. f. 117.

[i] Canus. l. 2. c. 13.

[k] Pig. l. 1. de hier. eccleſ. c. 2.

Way of life is ſtraite.

ſtruction is broad and wide. For the firſt: *The way of life is narrow and ſtraite*, from the firſt entrance to the laſt paſſage: why ſo? Firſt, becauſe the way of life is onely one ſingle path: but the way of death is manifold, containing ſundrie paths. Secondly, they that walke in the way of life, containe themſelues within the bonds and liſts of Gods word: for *the words of the wiſe are as nayles and pales to keepe vs in*, Eccles.12.11. Thirdly, in the way to life there are many afflictions and offences, as Act. 14. 22. *Through manifold afflictions we muſt enter into the kingdome of heauen:* and, Hoſ. 2. 6. *I will ſtoppe thy way with thornes;* meaning, that by ſharpe afflictions he would hedge them in the way of obedience. But ſome may ſay, why then doth Chriſt ſay, *his yoke is light*, Matth. 11.30. and *S. Iohn, his commandements are not grieuous*, 1.Ioh.5.3. and *Dauid, I will walke at large or libertie*, Pſal.119.45. I *anſwer*, the way is ſtraite and narrow in reſpect of our nature: but yet broad and eaſie by his aſſiſting grace and helpe. Here then we ſee what courſe we muſt take if we meane to come vnto Chriſt; namely, we muſt tread in this narrow way, and become like vnto him in ſuffering afflictions: for this way he went here on earth, and ſo entred into his glorie.

Way of death broad.

The propertie of the way of death is *breadth*. Now the *way of death is broad:* firſt, becauſe the way of ſinning is manifold; euen as truth is onely one, and error manifold. Secondly, they that walk in this way breake out of the bounds of Gods word, and doe not containe themſelues therein. Thirdly, herein they meete with few croſſes and impediments: as *Dauid* ſaith, *They are not in trouble as other men: they proſper alway and increaſe in riches*, Pſal. 73.5.&c. 12. And the reaſon is, becauſe they ſeeke by all meanes to ſatisfie their hearts deſire whether by right or wrong; ſaying with the foole in the Goſpel, *Soule, ſoule, take thy reſt, liue at eaſe*, Luk.12.19.

*IV. Point. What men doe in theſe waies:* namely, the greateſt part of men walke in the broad way; but few in the narrow way.

Hence we learne ſundrie inſtructions. I. We muſt not be offended or diſcouraged when we ſee moſt men liue either in a falſe religion, or in groſſe impietie: for the greateſt part walke in the broad way. II. We muſt not follow the multitude in matters of religion, but thoſe that follow Chriſt, the Patriarks, Prophets, and Apoſtles: for the moſt goe wide, and the feweſt hold the right way of life. III. That *vniuerſalitie* is no marke of a true Church: for the true Church is in the ſtraite way, but therein the ſmalleſt number walke. IV. *Vniuerſall grace*, is a deuiſe of man: for few finde the way of life, and therefore it is hid and vnknowne. If it be ſaid, that all might finde it if they would: I *anſwer*, they can not: for the word *finding*, doth preſuppoſe a ſeeking; as if Chriſt had ſaid, though many giue themſelues to ſeeke the way of life, yet fewe they be that finde it. The like phraſe we haue, Matth. 24. 38. *In the daies of Noah they ate and dranke*; that is, they gaue themſelues to eating and drinking. Againe, S. *Luke* hath it thus, *and ſhall not be able to finde it:* why then doe not the moſt finde the way to life? Is it becauſe they ſeeke it not? no verely: S. *Luke* denies that: Why then is the way hid to the moſt, and reuealed to fewe? this Chriſt teacheth vs; *becauſe it ſo pleaſeth God*, Matth. 11.25,26.

Vniuerſall grace confuted.

Our dutie in regard of theſe two waies. Luk.13.24.

*V. Point. What muſt we doe in regard of theſe two waies?* we muſt *enter*, yea (as S. *Luke* hath it) *ſtriue to enter in at the ſtraite way:* and *to paſſe by the broad way*. This is the commandement of our Sauiour Chriſt: wherein three things are inioyned vs: firſt, that we muſt come into this ſtraite way, and eſchew the broad way: ſecondly, we muſt not be diſcouraged for the ſtraitnes of the way: and thirdly, we muſt ſtriue to enter in.

I. Charge.

The firſt is a neceſſarie dutie in theſe times: for we are like vnto mariners which paſſe by many pleaſant countries, and ſtately buildings, and doe onely behold them a farre off, but not enter into them, nor land vpon them. We muſt therefore ceaſe onely to talke of the way of life, and beginne to walke in it. If any ſhall aske, how we may come to walke in this way: I *anſwer*, read Ier. 6. 16. ſee there a notable leſſon: 1 Firſt, we muſt *inquire which is the old way, for the old way is the right way*. But where ſhall we learne out the old way? *Anſw.* In the holy Bible: there ſhall we ſee the way that the Patriarks, Prophets, and Apoſtles went. 2 Secondly, hauing found the right way, we muſt labour to know all the turnings of it. We muſt ſee what things we are to beleeue and doe, *hauing the myſterie of faith in a good conſcience*, 1. Tim. 3.9. 3 Thirdly, we muſt walke in this way, Ier. 6. 16. for it is not ſufficient to know the will of God, and to make profeſſion of religion, but we muſt put in practiſe the things which we know. And laſtly, we muſt be circumſpect to keepe our ſelues in the right way. Hag. 1.5. *Set your hearts on your waies:* Pſal. 119.59. *I conſidered my waies, and turned my feete vnto thy teſtimonies.*

How to walk in the way of life.

II. Charge.

The ſecond charge in this commandement is, that when we walke in the way to life, *the ſtraitnes of the way muſt not diſcourage vs from going forward therein*. This is the principall point intended by our Sauiour Chriſt in this commandement, euen to arme vs with courage and perſeuerance againſt afflictions, croſſes, and temptations which might diſmay and daunt vs in this way. And in this charge we are taught ſundrie waightie duties to be practiſed in the profeſſion of Chriſts true religion.

How to get courage againſt the ſtraitnes of the way.

1. Dutie.

*I. Dutie.* That we are not to giue to our ſelues the libertie of heart which nature deſireth in all of vs; but we muſt reſtraine our ſelues thereof, and bring our minds, our thoughts, affections, our wills, ſpeeches, and actions into the ſtraits

of

of the word of God. This reſtraint of our naturall deſire is two-fold: by the Law, and by the Goſpel. In the Law euery commandement miniſtreth his particular reſtraint, as we ſhall ſee in their order.

How the law reſtraines our naturall deſires. 1.Commandement.

The firſt Commandement concernes *the hauing of the true God for our God.* By nature we take liberty to our ſelues to cõceiue of God at our owne pleaſure: for commonly men conceiue of God out of the Trinitie, and worſhippe the perſons one without an other: the Iew, the Turke, and all the heathen will not be reſtrained of this libertie: but the people of God who ſubmit themſelues to his word, they by this law are reſtrained of this naturall deſire, and are taught to chooſe and haue to themſelues the true God for their God; and to conceiue aright of this God; namely, that he is one in eſſence and three in perſon, and that the perſons muſt be worſhipped in the vnitie of the godhead: for as they are one in nature, ſo we muſt vnite them in one and the ſame worſhip. Againe, by nature we take libertie to our ſelues to forget the true God, and in our owne hearts doe ſet vp a falſe god vnto our ſelues: ſome make riches their God, ſome honours, ſome pleaſures: for looke whereon a man beſtowes his heart and his affections, as his loue, his feare, and confidence, that he makes his god: and hence it comes that ſome in iudgement hold the true God, and yet haue a falſe god vnto themſelues in their hearts: but the firſt commandement reſtrains vs of this libertie alſo: and it inioynes vs to beſtow our whole heart, aud all our affections on the true God: louing, fearing, and truſting in him aboue all. Thirdly, our nature is to exalt our ſelues, & to aſcribe ſomething vnto our ſelues, eſteeming the good things that be in vs, as of our ſelues; and as though they were our owne: whereby we take to our ſelues ſomething that is proper to God, becomming like to the prodigall child which would haue his portion to himſelfe ſeuered from his father. With this naturall pride was Dauid puffed vp, when he numbered the people. But the firſt commandement reſtraines vs of this alſo, perſcribing vnto vs the dutie of inward adoration; which we performe, firſt, when we giue vnto him all the honour that we can, eſteeming our ſelues but duſt & aſhes, and aſcribing vnto him all the good that is in vs, as from him: ſecondly, when we ſubiect our ſelues vnto him wholly as to our creatour, and doe ſubmit our hearts, wills, and conſcience to his holy word: and theſe be the ſtrait waies which this commandement perſcribes vs.

Reſtraints in the 2.Com.

The ſecond Commaundement concernes Gods *outward worſhip:* and it puts vnto vs many reſtraints. Our nature deſires to conceiue of God in ſome forme, and to repreſent him in ſome image; but the Lord is a ſpirit, and this commandement inioynes vs to worſhip him *in ſpirit and truth,* and to conceiue of him in his workes and properties, reſtraining our naturall deſires of conceiuing and repreſenting God. A Secondly, it is our nature to performe outward worſhip vnto God onely, but for any further thing wee would take libertie to our ſelues; we would giue him onely the outward bodily worſhip, as come to Church, here the word, pray outwardly, and receiue the Sacraments: but the Lord in this commandement giues vs charge, that with as great care and conſcience, we would giue vnto him the inward worſhip of the heart; for God muſt be ſerued with the whole man, our loue, and feare, and truſt in God, muſt be conformable to our outward worſhip. Further, euery man almoſt can be content to profeſſe religion, and to performe ſo much as the lawes of his countrie require for the ſeruice of God; but yet they would take B libertie in their callings, to liue as they liſt, but Gods commandement reſtraines this deſire alſo. We muſt hold religion not onely in the Church, but alſo ſhew the ſame in our liues and conuerſations; and therefore is the ſecond table ioyned with the firſt, to teach vs that we muſt performe dutie to God in the ſeruice of man.

Reſtraints in the 3.Com.

The third commandement concernes *the holy vſe of the holy things of God,* eſpecially of his word and Sacraments. Now for the outward worke of hearing the word, and receiuing the Sacraments, we are content to performe them; but we would haue God thinke himſelfe ſatisfied with the worke done. But this C commandement reſtrains vs of this deſire, inioyning vs not onely to vſe his holy things, but alſo in an holy manner; that is, with repenting and beleeuing hearts: for they are not holy to vs, vnleſſe we vſe them in and by faith and repentance. Againe, we take libertie to vſe Gods name in oathes, and ſpecially in vowes, as in baptiſme, which we renue when we come to the Lords table: but herein we ordinarily abuſe this his holy name, not hauing like care to make good our vowes vnto God, as we haue to make them.

Reſtraints in the 4.Com.

The fourth Commandement concernes the *time of Gods worſhip:* wee our ſelues would haue all times in our owne diſpoſing, and we think it hard to be reſtrained of any time; but D this commandement reſtraines vs of this deſire, binding vs in conſcience to giue one day in ſeauen to the honour of God in his publike and ſolemne worſhip.

Reſtraints in the 5.Com.

The fifth Commandement concernes the *giuing of honour and reuerence to Superiours:* & it reſtraines vs of our naturall deſire, which is to ſeeke for, and to take honour vnto our ſelues alone: for this inioyneth vs to giue honour one to another, eſpecially to them to whom it belongs, as to all ſuperiours in authoritie, in gifts, or age: let this be your honour, ſaith *Paul, to giue honour to whome it belongs,* Rom. 13.7.

Reſtraints in the 6.

The ſixt Commandement concerneth *murther;* and it reſtraineth our naturall deſire, which is, vpon ſmall occaſion to conceiue malice and to beare grudging againſt our brother, forbidding

ding all thoughts, words, deedes, and geſtures, which tend to the imparing or deſtroying of our neighbours life and perſon.

Reſtraints in the 7.Com.

The ſeauenth Commandement concerneth *chaſtitie*: and it reſtraines mans nature, which deſires to take libertie in vncleaneſſe and fornication both of heart and life: and it binds vs to abſtaine from all ſpeach, actiõ, or geſture, which tends to the hinderance of our owne, or of our neighbours chaſtitie: for God is holy and pure, and ſo ought our bodies & minds to be, which are temples of his bleſſed ſpirit.

Reſtraints in the 8.Com.

The eight Commandement concerneth our *neihbours goods*: and it reſtraines our corrupt nature, which deſires to haue libertie by all meanes good and bad to inrich our ſelues. And it inioyneth vs both in will and word, and in trafficke alſo, to ſeeke the common good, and the good of thoſe with whom we liue. Againe, this alſo reſtraines our naturall deſire of aboundance, inioyning vs to ſeeke onely for neceſſaries, as foode, and raiment: for we may not ſeeke to be rich, yet if God giue vs more then things neceſſary in the labours of our calling, then we are to bleſſe God for them, and to vſe them to his glorie: this is a ſtrait way to the worldly man, but it muſt ſtand, and we muſt walke in it, if we would enter into life.

Reſtraints in the 9.Com.

The ninth Commandement concernes our neighbours *good name*: and it reſtraines vs of our naturall deſire, which is to conceiue and ſpeake vnto others, as alſo to receiue from others, euill report of our neighbour: and on the contrarie it inioynes vs, by all good meanes to ſeeke to preſerue our neighbours good name and credit.

Reſtraints in the 10.

The tenth Commandement is touching *luſt*. When as we hurt no man in word or deed, then we take it for graunted, that we may thinke what we will, no lawes reſtraine thought; that we hold to be free. But this Commandement reſtraines the very firſt motions of our hearts, which tend to hurt our brothers life, chaſtitie, goods, or good name, though they neuer come into practiſe, yea though we neuer giue conſent of will thereto. And theſe are the reſtraints of the Law, whereto we muſt conform our ſelues, if we would enter into life.

Reſtraints of mans deſires by the Goſpel.

Matth.19.26.

Now follow the reſtraints of the Goſpel, which is a part of Gods word touching remiſſion of ſinnes and ſaluation. By nature we deſire to ſtand vpright and righteous before God by ſome good thing in our ſelues: as the rich man in the Goſpel, he demaunds of Chriſt, *What good thing ſhall I doe to be ſaued?* Againe, it is our nature not to look to be ſaued by any thing out of our ſelues; if we haue nothing els, our good meaning and good hope muſt ſaue vs: but the Goſpel reſtraines vs of theſe deſires, and enioyneth vs to renounce our ſelues in the matter of ſaluation, and all that is in vs: and to depend on a righteouſnes out of our ſelues in the perſon of Chriſt, which is his obedience and ſuffering. Againe, wee naturally deſire to enioy Gods mercie by ſenſe and feeling; but the Goſpel reſtraines vs of this kind of aſſurance, which comes by ſenſe and feeling, and inioynes vs to hold and keepe Gods mercy by beleeuing onely, both in life and death, though we haue no ſenſe thereof at all.

Further, the Goſpel renues the law for the manner of louing: for the morall law required that we ſhould loue another as we doe our ſelues, but the Goſpel requires vs to loue one another as Chriſt loued vs; which is a greater meaſure of loue then the law required. For Chriſt loued vs more then himſelfe: for he gaue himſelfe for vs: and ſo ought we to loue euen our enemies. And thus we ſee how the Goſpel alſo reſtraines vs from following our owne naturall deſires, and inioyneth vs to walke in the narrow way to life: whereto, as alſo to the reſtraints of the law, we muſt applie our ſelues, our thoughts, words, and deeds: ſo doing wee walke in the ſtrait way that leadeth vnto life: but if we any way exempt our ſelues according to our naturall deſire frõ any of theſe reſtraints we then walke in the broad way that leadeth to deſtruction.

Suffer affliction patiently.

*II. Dutie.* Seeing we muſt be content with the ſtraitnes of the way, we learne, that when God layes any croſſes or afflictions vpon vs, we muſt not repine or grudge, but beare the ſame with patience, and ſuffer God to breake vs of our owne wills, reſting contented in our ſelues with the will of God alone: for this is grace and a ſure teſtimonie that we walke in the ſtrait way to life.

Our dutie in profeſſion of the truth.

*III. Dutie.* In the caſe of confeſſion and profeſſion of true religion, when we be called thereto, we muſt be content to forſake goods, friends, yea and life it ſelfe, rather then by inioying them ſuffer our ſelues to be driuen out of this ſtraite way to life: *my life* (ſaith Paul) *is not deere vnto me, ſo that I may fulfull my courſe with ioy*, Act. 20. 24.

Laſtly, whoſoeuer is puffed vp with the pride of his own heart, is too ſtately to ſtoope vnder the ſtraite doore that leadeth to the way of life: he therefore that would walke in this ſtraite way, muſt caſt away all pride of heart, and humble himſelfe for his owne ſinnes, making himſelfe nothing in himſelfe: Matth. 18. 3, 4. *Except you be conuerted and become as little children* (who are not proud and hawtie) *ye cannot enter into the kingdome of heauen: But he that humbleth himſelfe as this little child, the ſame is the greateſt in the kingdome of heauen.*

III. Charge. Striue to enter.

Matth.11.12.

The third charge giuen vs by our Sauiour Chriſt concerning the ſtraite way of life, is noted by Saint Luke; *that we muſt ſtriue to enter into it.* From whence we are taught, that our principall care muſt be aboue all things to come into the way of life euerlaſting, ſo much the word *ſtriuing* imports. It is ſaide, that when *Iohn* firſt preached, *the kingdome of heauen ſuffered violence, and the violent tooke it by force*: that is, there was ſuch forwardnes and zeale in them that heard *Iohn* preach, to procure to themſelues the kingdome of heauen, that they ſtroue moſt earneſtly to get in. *Dauid ſware vnto the Lord, and vowed a vow vnto the mightie God of Iacob, that he would not enter into the tabernacle of his houſe, nor come vpon his bedde, nor ſuffer his eyes to ſleepe, till he had found a place for Gods Arke:* where hee with the reſt of his people might come and pray vnto the Lord, and receiue anſwer from him againe. Now looke what zeale was in them that heard *Iohn*, and what care was in *Dauid* for the outward place of Gods worſhip, the like muſt be in euery one of vs for the obtaining of reconciliation and life euerlaſting.

Pſal.132.2,3, 4,5.

Securitie cõdemned.

*Vſes. I.* Hereby many that liue in the church of God may iuſtly be reprooued: for a number there be that though they may partake of the word and Sacraments, yet are moſt negligent of their ſaluation, vſing no meanes to obtaine reconciliation with God, and to come by life euerlaſting: and this they doe profeſſe, that they will leaue all to God, relying wholly on his mercie without vſing any meanes on their parts to attaine thereto. But theſe men ſinne moſt grieuouſly, and are their owne deadly enemies: for they ought to conſider this commandement, which condemneth their ſecuritie, and ſtraitly inioynes euery one, to ſtriue to come into the ſtrait way, and to walke therein.

Motiues to ſtriue. 1. The danger of ſecuritie. Iud.16.29, 30.

And becauſe this dutie is ſo neceſſarie, I will vſe ſome reaſons to perſwade them hereto. *I.* Conſider this, when the Philiſtims were aſſembled, and had *Samſon* in the middeſt among them to make them ſport, if they had knowne what he was about to doe, when he leaned to the pillars of the houſe where they ſate, they would haue preaſſed to the doores and windowes, and there haue ſtriuen to haue got out, becauſe of the imminent daunger that was vnto their bodily liues: well, all thoſe perſons that are cold in their profeſſion, and careles of religion, they haue the wrath of God hanging ouer their heads; and while they walke thus diſſolutely in the broad way, their condemnation ſleepeth not, but makes poſt haſt vpon them: and if they continue and goe forward in this careleſſe courſe, they ſhall as certenly periſh in Gods wrath as the Philiſtims did by the hand of Samſon: and therefore as they deſire to ſcape damnation, ſo let them be carefull to caſt off this damnable ſecuritie.

The aſſurãce of the penitent.

*II. Reaſon.* If an Angel from heauen ſhould come and aſſure vs from God that life euerlaſting did belong vnto vs; oh we would count it a bleſſed meſſage: well, looke when we turne from the broad way, and walke in the ſtrait way of life, we haue as good ſecurity of our ſaluation, as if an Angel from heauen ſhould certifie vs thereof: for *true repentance* is an infallible note of a childe of God, to whome belongs the kingdome of heauen. The conſideration whereof ought to ſtirre vp all careles perſons to returne from their euill waies, and to A ſtriue to come into this ſtrait way, and to walke therein vnto the ende.

Excuſes of ſecure perſons remooued.

And yet to enduce them further to this dutie, I will ſeeke to take from them thoſe excuſes which they make to themſelues. Firſt, they ſay, *God is mercifull*, and therefore they will relie thereon, & take no further care for their ſoules. *Anſ.* God indeede is mercifull: but his mercie is onely found of them that ſtriue to enter in at the ſtraite gate; as for thoſe that walke in the broad way it belongs not to them: Deut.29.19 20. And *if the righteous ſcarſely be ſaued, where ſhall the vngodly appeare,* 1. Pet. 4. 18. Secondly, they ſay, at leaſt in heart, that it is the eaſieſt matter in the world to come by life euerlaſting: if they can call on God when they are dying, all B is well: and therefore they will not lend their outward eares to heare, nor applie their minds to conceiue and learne that which they may do by nature: and if they doe come to the congregation, yet it is for cuſtome, or for feare of puniſhment, not for conſcience. But theſe men deceiue themſelues, they conſider not what Peter ſaith, *that the righteous ſhall hardly be ſaued:* and what S. *Luke* addeth to this exhortation of Chriſt, that *many ſhall ſeeke to enter into the doore of life, and ſhall not be able*; becauſe they neglected the time of grace, and vſed not good meanes in due ſeaſon.

2. Excuſe.

3 Excuſe, from Gods predeſtination.

Thirdly, they make this common obiection, that either they are elect or reprobate: if they be elect, then let them liue as C they liſt, they ſhall be ſaued: but if God haue eternally reiected them, though they liue neuer ſo religiouſly, yet they ſhall bee condemned: and many deceiue themſelues with this reaſon. But they muſt know, that they iudge amiſſe of Gods decree; and the wickedneſſe of this reaſon may appeare by the like: God hath decreed the certaine tearme of euery mans life in this world, as well as his future eſtate after this life. Now if any man hereupon ſhould reaſon thus; If God haue decreed that I ſhall liue longer, then I ſhall ſurely liue: if he haue decreed that I ſhall liue no longer, then I ſhall ſurely die, for Gods decree muſt ſtand; and therefore I will neither eate, nor drinke, nor ſleepe, nor vſe D meanes to preſerue my life: if any ſhould thus doe vpon this ground, would not all men iudge him to be a murtherer of himſelfe? And ſurely, he is no leſſe a murtherer of his ſoule, that vpon Gods predeſtination, wil take occaſion of libertie, to liue as he liſt; for Gods decree of the end includes the ordinarie meanes that bring thereto. Againe, they are to know, that there is a double will of God; his reuealed will made knowne in his word; and his ſecret or vnreuealed will, whereby he hath determined with himſelfe what ſhal be the eternall eſtate of euery perſon, which is not knowne vnto vs ordinarily, but by the euent. The reuealed will of God muſt be the rule of our obedience, and according to it muſt we frame and ſquare our liues; but his ſecret will we muſt honour and reuerence, not making any rules from it, whereby to frame our liues. Now theſe perſons they leaue the written word, and betake themſelues to his vnreuealed will, and out of it will make rules how they will liue; but herein they ſinne greatly, in framing to themſelues new rules, leauing his word, whereby they ſhould order and guide their liues. Thirdly, I anſwer that this reaſon hath in it a plaine falſhood; for they that are predeſtinate to life, are choſen to liue a godly life, in faith, repentance, and obedience, *that they might be like to the image of his ſonne*, Rom.8.29. And indeede, it is impoſſible that he which liues in wickedneſſe all his life long, and ſo dies, ſhould be ſaued; as alſo that hee which liues a godly life vnto the end, ſhould be condemned: for God hath decreed the meanes, as well as the ende.

The better ſort are ſlack in ſtriuing.

*II. Vſe.* This charge of Chriſt, for *ſtriuing to enter in at the ſtraite doore*, correcteth alſo a ſecond ſort of men, which are of the better ſort; for commonly the beſt men are too careleſſe in regard of this dutie of *ſtriuing:* & it may be ſaid of vs, as Chriſt ſaid of the Church of Laodicea, Reuel. 3.15. *we are neither hot nor cold:* we ſtriue not to goe one before another in holy duties, worldly cares and pleaſures doe dull vs and make vs faint in this dutie of ſtriuing. But we muſt take heede of ſecuritie, and reuiue our obedience to this commandement, making this our principall care, to come to life eternall: and all worldly care muſt come vnder this; for conſider the fearful iudgment that hangs ouer ſuch as are ſlacke in this dutie; it is deſtruction, as well as to thoſe that are prophane: *becauſe thou art neither hot nor cold I will ſpue thee out of my mouth*; for ſeeing that God continues his Goſpel vnto vs, we ought anſwerably to increaſe in knowledge, in faith, and in all obedience. *Dauid* profeſſeth that *his heart brake in ſunder for the deſire that hee had to Gods iudgements alway*, Pſal. 119.20. We commonly ſpend our wit and ſtrength about worldly affaires, in matter of commoditie and delight: but *Dauids* practiſe ought to be a patterne vnto vs; for our chiefeſt ſtriſe muſt be to attaine eternall life.

### v.15. Beware of falſe Prophets, which come to you in ſheeps cloathing, but inwardly they are rauening wolues.

11. part of Chriſts ſermon.

From this verſe to the twentieth is contained the ſixt part of this Chapter, and the eleuenth part of Chriſts ſermon, concerning the diſcerning and auoyding of falſe Prophets. And it hath an excellent dependance on the former point of exhortation; for hauing giuen commandement to walke in the ſtraite way, now like a carefull guide hee forwarnes vs of the principall impediments in this way, which bee falſe prophets & ſeducers, who are like theeues and Pyrats to hinder vs in this way. Touching them three things are here ſet down by Chriſt; Firſt a *commandement*, to *beware of them:* ſecondly, the *danger* that comes by them; *they come in ſheeps cloathing, but inwardly they are rauening wolues:* and thirdly, the means whereby to iudge and diſcerne of them; from the 16. verſe to the 20.

What makes a falſe Prophet.

For the commãdement: *Beware of falſe Prophets:* that is, of falſe Teachers. In a falſe Teacher two things are required; Firſt, hee muſt maintaine ſome errour that ouerturnes true faith and religion: for euery erroneous opinion which a man holds will not make him a falſe Prophet, but onely a fundamentall errour. Secondly, beſides the holding of ſome damnable errour in his owne heart, a falſe Prophet muſt alſo be a ſeducer, ſuch a one as labours to make a faction, withdrawing men from true religion, and from true faith, and perſwading them both in priuate and publikely, to receiue his errour. And that both theſe are required to make a falſe prophet, the Scripture is plaine; *There ſhall be falſe Teachers among you* (ſaith S. *Peter*) *which priuily ſhall bring in damnable hereſies*, 2. Pet. 2.1. There is the firſt propertie: and for the ſecond, that they muſt be *ſeducers*, Chriſt himſelfe teacheth vs Matth.24.24. *There ſhall come falſe Chriſts, and falſe Prophets, and ſhall ſhewe great ſignes and wonders, ſo as if it were poſſible, they ſhould deceiue the very elect.* And of both theſe properties ioyntly S. *Paul* ſpeaketh, Rom. 16.17. *I beſeech you brethren, marke them diligently which cauſe diuiſion and offences, contrary to the doctrine which ye haue receiued, and auoyde them; for they that are ſuch, ſerue not the Lord, but their owne bellies, and with faire ſpeech and flattering deceiue the hearts of the ſimple.*

The meaning.

So then Chriſts meaning in this commandement is this; You ſhall be troubled with many falſe Prophets, which ſhall bring in damnable doctrines amongſt you, and withall labour to ſeduce you from the truth, and therefore take heed of them.

Falſe Prophets differ from ſchiſmatikes.

Ieſuites and Prieſts are falſe Teachers.

Familiſts and Arrians.

And theſe two notes we muſt marke in a falſe Teacher, to diſtinguiſh him from a ſchiſmatike, and from an hypocrite; for euery falſe Teacher is a ſchiſmatike, but euery ſchiſmatike is not a falſe Teacher. If we would haue examples of falſe Teachers, behold the *Ieſuites* and *Romiſh Prieſts*, for they come among vs and bring falſe doctrine, with intent to deceiue and ſeduce our people. Such likewiſe are the *Family of loue*, and ſuch were the Arrians in time paſt, that denied the godhead of Chriſt: as for others that hold priuate errours, not raſing the foundation, nor ſeeking to ſeduce others, they may be hypocrites, ſchiſmatikes, and bad Chriſtians, but they are not falſe Prophets. Thus much for the meaning of the commandement.

Satans malice againſt the Church.

*The Vſes.* 1. By this caueat Chriſt would teach vs, that the deuill ſhewes his exceeding great malice againſt Gods Church & people in theſe laſt times of the world; he ſuborns falſe

Act.20.28, 29,30.

Teachers to bring in damnable doctrine, and mooues them to ſeduce men from true religion. This thing Chriſt did plainly foretell, Matt. 24. 24. and Saint *Paul* chargeth the Elders of Epheſus, *to take heede vnto themſelues and to their flockes*; *for I know* (ſaith he) *that after my departing ſhall grieuous wolues enter in among you, not ſparing the flocke. Moreouer, of your owne ſelues ſhall men ariſe, ſpeaking peruerſe things, to drawe Diſciples after them.* And Saint *Peter* foretells of the like, as we heard before, 2. Pet. 2. 1. The truth hereof is verefied by experience; for in the firſt foure hundred yeares after Chriſt, which were the prime and chiefeſt times of the Church, there aroſe foureſcore and eight ſeuerall kinds of falſe Prophets, which ſeduced men from the faith, and true religiō, & preuailed greatly. And no doubt in the end of the world Satan will now ſhewe his malice as great againſt the Church, as he did then: and therefore Chriſt bids *take heed of them.* And for this cauſe, when we ſee men that profeſſe religion, fall away to hereſie, and be corrupted, ſeeking alſo to ſeduce others, wee muſt not much maruell at it, or be thereby diſcouraged; but rather watch more carefully, for the deuill will ſtirre vp falſe Prophets daiely to deceiue the Church of God.

The aboundance of heretikes in the primitiue Church.

Our weakenes in the faith.

*II. Inſtruction.* From this commandement wee may alſo ſee, that wee are feeble, full of weakeneſſe in the faith, ſo as a little thing will eaſily make vs forſake our faith and true religion; if this were not ſo, what ſhould we neede this exhortation? who was more couragious & forward in profeſſion then *Peter*? and yet the voice of a ſilly damſell made him denie his maſter, and to forſweare his faith and religion. The Galatians receiued the Goſpel ſo gladly from *Paul* at the firſt, that he profeſſeth, *they would haue pluckt out their owne eies to haue done him good*; and yet when he writ vnto them, *hee wonders they were ſo ſoone fallen to another Goſpel*, receiuing the doctrine of iuſtification by works. Yea, this ſheweth, that we haue itching eares, whereby we will readily and willingly receiue wholeſome doctrine for a time, but ſoone after, deſire newe doctrine againe; like vnto the Iewes, who *for a while delighted in the light of Iohns miniſterie*, Ioh. 5. 35. and to the old Iſraelites, who liked Manna at the firſt, but after a while were wearie of it, and complained that their ſoule dried away, whereupon they luſted after the fleſh-pots of Egypt againe. So wee at the firſt did willingly receiue the Goſpel of Chriſt; but now many waxe wearie with it, and beginne to like of Popiſh doctrine, preferring their corrupt writers, before thoſe that haue beene the reſtorers of true religion vnto vs.

Gal.4.15.

Gal.1.6.

Our itching humor in matters of religion.

We muſt be conſtant in the faith.

*III. Inſtruct.* We muſt labour to maintaine faith, and good conſcience, and not ſuffer our ſelues to be drawne there-from: by Gods mercie we haue had the Goſpel of truth among vs a long time, and doe ſtill enioy it; for which we haue great cauſe to praiſe the name of God; & in this regard we muſt labour to be conſtant in holding it, yea to liue and die with it. This is the principall point which Chriſt here aimes at, and therefore we muſt carefully learne it: and for this purpoſe let vs remember theſe particular directions which follow. Firſt, that God hauing reſtored vnto vs true religion, doth require we ſhould loue it as the chiefeſt treaſure that euer this kingdom inioyed. Wicked *Ahab* could not abide [a] *Elias* and [b] *Michaiah* Gods true Prophets, but hated them; for which cauſe God left him to himſelfe, and ſuffered him to be ſeduced by foure hundred falſe Prophets of *Baal*, and therby brought him to deſtruction. And the Apoſtle ſpeaking of the kingdome of *Antichriſt*, ſaith, that *God therein giues men vp to ſtrong illuſions that they ſhould beleeue lies, becauſe they haue not loued the truth*, 2. Theſſ. 2. 10, 11. Now this loue we muſt ſhew by our obedience in duties of pietie to God, and in the exerciſe of iuſtice and mercie towards our brethren, elſe God will tranſlate his Goſpel from vs, and giue it to a nation that will bring forth the fruits thereof.

Directions to maintaine the truth.

[a] 1.king.21.20.
[b] chap.22.8.

2 Rule. Reſtorers of religion ought to be had in account.

A ſecond rule to be obſerued for the maintaining of true religion is this: that miniſters eſpecially, and thoſe that intend that calling, ſhould highly eſteeme and reuerently account of thoſe men and their writings, which by Gods mercie haue beene the meanes to reſtore vnto vs pure religion: for though they were men ſubiect to error, and in ſome things might ſlippe, yet they were the worthy inſtruments of Gods mercie, for the planting of his Goſpel among vs, which ſince their time hath beene ſealed with the blood of many Martyrs, in England, Germanie, and elſe-where: in which regard, though wee muſt onely depend on the pure word of God for certaintie of truth, yet we are to giue much vnto them, and be followers of them, for the ſubſtance of religion, wherein they doe moſt ſoundly conſent in one truth. This I note, becauſe they begin to be in diſgrace with many, and corrupt Popiſh writers are farre better accounted of.

3. Rule. How to know the truth in religion.

Thirdly, if any among vs doubt of any point in religion, let him doe theſe two things for his reſolution, which are the ordinarie meanes to know the truth; Firſt, let him ſearch the holy Scriptures diligently, not by priuate ſtudie onely, but by conference with the godly. Secondly, let him in true humilitie of heart pray vnto God for the illumination of his ſpirit, whereby he may in minde rightly conceiue of the truth, embrace it by faith in his heart, and honour it by obedience in his life: thus doing conſtantly, and in ſinceritie, he ſhall be ſure to be preſerued from error, both finall and fundamentall, and in due time ſhall know the truth; for the promiſe is, *Aske and ye ſhall haue, ſeeke and ye ſhall finde*, verſ. 12. and Saint *Iames* ſaith, *If any man lacke wiſdome*, neceſſarie for his ſaluation, *let him aske of God*, vſing withall other

Iam.1.5.

lawfull meanes to come thereby, and it ſhall be giuen vnto him. Hereto may be added this good helpe for ſatisfaction in this caſe of doubting; namely, to haue recourſe to the generall confeſſions of reformed Churches, which may be had in that notable booke, *The Harmonie of Confeſſions*: for although priuate men may erre, as alſo particular Churches, not onely ſeuerally, but ioyntly in ſome things in this world; yet the generall conſent of reformed Churches may be a good direction to the knowledge of the truth, and a good perſwaſion to conſtancie therein.

4. Rule.

Fourthly, we muſt ***keepe a good conſcience***, if we would preſerue the truth and puritie of religion; for faith and good conſcience goe alwaies together, whereupon Saint ***Paul*** perſwading *Timothie* to this dutie, biddes him ***haue faith and a good conſcience, which ſome haue put away, and as concerning faith haue made ſhipwracke***, 1.Tim.1.19. where a good conſcience is reſembled to a ſhippe which ſaileth ouer the ſea of this world, beeing laden with faith, that is, with true religion, and other ſpirituall graces needefull to ſaluation. Now if the ſhippe of our conſcience be crazie and vnſound, then is our faith and ſaluation in great danger: and therefore we muſt endeauour in all things to haue a cleere conſcience both towards God and towards men.

Society with falſe Prophets is vnlawfull.

*IV. Inſtruct.* This commandement of our Sauiour Chriſt, to *beware of falſe Prophets*, doth barre the church of God, and euery member thereof, from conuerſing with falſe Prophets, after they be conuicted to be ſuch. It was ***Eues*** fault to admit conference with the Deuill in the ſerpent, and all of vs feele the ſmart thereof at this day. It was ***Pauls*** counſell to the Romans, *to marke them diligently which cauſed diuiſion and offences among them, contrarie to the doctrine which they had learned*, and to auoide them: and Saint *Iohn* plainely forbids this ſocietie with them, 2. Epiſt. v. 10. *Receiue not him to thine houſe, neither bid him God ſpeede*, that comes to teach you, *and brings not this doctrine*: yea, *though we* (ſaith ***Paul***) *or an Angel from heauen teach you otherwiſe then that which we haue preached vnto you, hold him accurſed*, Galat. 1. 8. In the hiſtories of the Church, it is recorded, that S. *Iohn* would not waſh himſelſe in the ſame bath wherein *Cerinthus* an heretike was waſhing himſelfe, nor abide vnder the ſame roofe, but leaped out, and perſwaded others ſo to doe. And indeede by *Eues* example we may ſee the danger of conference with falſe Prophets; for the ſame euill ſpirit ſpeakes in them.

Rom.16.17.

Euſeb.Eccl. hiſt.l.3.c.25.

Delight in Popiſh writers vnlawfull.

Now this ſhewes, firſt, that the practiſe of many ſtudents is dangerous, and againſt this commandement, who take delight in Popiſh Commentaries and poſtils, aſcribing to them more learning and Iudgement, then can be found in thoſe writers that were the reſtorers of true religion vnto vs: and hence it is, that A they labour more in them, then in the Scripture it ſelfe, or in other ſound writers therupon. But if there be any falſe Prophet at this day, it is the Papiſt, and their writings are dangerous to be read of thoſe that are not well grounded in the truth; for by reading we haue a kind of familiaritie with them, and indeede many ſucke out of them at vnawares, much venim in waightie points of doctrine and religion. We ought rather to doe with them, as the beleeuers of Epheſus did with their bookes of curious Arts; namely, ***bring them out and burne them***, then take ſuch delight in them: albeit this muſt be graunted, it is both lawfull and neceſſarie, for the defence of the truth, that men of ſound B iudgement and pietie doe labour in them.

Act.19.19.

Free ſale of hereticall bookes is dangerous.

Secondly, hence alſo it may appeare, that it cannot bee but a great hindrance to true religion, that hereticall books may be publikely ſold to any one that will buie them, without due conſideration whither the partie haue gifts to diſcerne of truth from falſhood: in the Popiſh Church they are more carefull, they permit not a man to read an heretikes booke (as they call vs Proteſtants) without leaue, and that vnder a great penaltie, which is ſeuerely inflicted vpon offenders that way.

Toleration of falſe religion vnlawfull.

*V. Inſtruct.* This commaundement alſo ſhewes that it is not lawfull to graunt to any man, or to any people, the libertie of their own conſcience in the matters of religion, permitting them to profeſſe what religion they will; for how ſhould falſe Prophets be auoided, C when euery man may freely profeſſe what hee will in religion? All gouernours therefore muſt follow the practiſe of good king *Ioſias*, ***who aſſembled all Iuda, and cauſed all his people to heare the word of the Lord, and to ſtand to that religion which the booke of God made knowne vnto them***, 2.Chro. 34. 32.

To ſeparate from Rome, no ſchiſme.

*V. Doctr.* Wee haue from this commandement, an anſwer to the falſe charge of the Church of Rome, who accuſe vs of ſchiſme and apoſtacie, becauſe we ſeparate frõ their church. But we muſt know, that the ſchiſme and apoſtacie is there where the cauſe of departing is, which indeede is not in vs, who doe no more herein but obey this commandement of Chriſt: D the cauſe is in them, who are become falſe prophets, whome we muſt auoid.

Whether a falſe Prophet ſhould be put to death.

Here yet two queſtions may be demaunded: I. Whether a falſe Prophet may be put to death, ſeeing Chriſt bids onely to beware of them? *Anſwer*. Chriſt here ſpeakes to his Apoſtles, and to other of his auditors, that were priuate men, whoſe dutie raught no further; but yet the truth is, that a falſe Prophet beeing iudicially conuicted, is to be put to death: the word of God elſewhere is plaine, Leuit. 24.14. there is both a commandement and a practiſe, ***Euery blaſphemer muſt die***. This wicked *Ieſabel* knew well, who vnder pretence of blaſphemie, cauſed *Naboth* to be put to death: and hereupon the Iewes ſought to put Chriſt to death.

1.King.21. 10.13.

Dan. 3. 29.

A Yea, *Nabuchadnezzar* an heathen king, hauing but a taſte of this, that the God of Iſrael was the true God, made this law, that *whoſoeuer blaſphemed the God of Iſrael ſhould die.* And it ſtands with equitie, for he that reuiles his lawfull Prince muſt die, and that iuſtly; how much more then ought he to die, that blaſphemes the liuing God, who is king of kings? Now euery falſe prophet is a blaſphemer; for his opinions are blaſphemies againſt the truth of God: and therefore he ought to die. The expreſſe will of God herein is manifeſt, Deut. 13. begin. *A Prophet comes and workes miracles, and ſhewes ſignes that come to paſſe, yet if he thereupon entice the people to idolatrie, he muſt be ſlaine:* and this is one way whereby the ciuill Magiſtrate muſt helpe the people to auoid B a falſe prophet.

Why God ſuffers falſe prophets.

*II. Queſt.* Why doth God then ſuffer ſuch to liue in his Church, as doe ſeduce men? *Anſ.* For two cauſes; Firſt, that ſuch as hold the truth in ſinceritie, may be knowne, 1. Cor. 11. 19. Secondly, for the puniſhment of the wicked and vngodly, who receiue not the loue of the truth; *to ſeduce them by ſtrong illuſions, and to cauſe them to beleeue lies.*

2. Theſſ. 2. 11, 12.

Danger of falſe prophets.

The ſecond point. *The danger of falſe Prophets: They come in ſheepes cloathing, but inwardly are rauening wolues.* In theſe words Chriſt alludeth to the practiſe of falſe Prophets in former times, who counterfeited the true Prophets in their attire; for the auncient Prophets C were vſually cloathed in rough & courſe attire: *Elias* in regard of his garments, is called *an hairie man*, 2. King. 1. 8. and *John Baptiſt had his garment of Camels haire*, Matth. 3. 4. And the falſe prophets did counterfeit the true Prophets in their attire, for this ende; that they might the more eaſily deceiue the people; as is moſt plaine, Zach. 13. 4. where the Lord ſaith of falſe prophets, *that they ſhall weare a rough garment to deceiue:* for when they woare ſuch courſe attire, made either of ſheepe skinnes, or ſheepes wooll, wherewith the true Prophets were vſually cloathed, they ſought hereby to perſwade the people, that they had the hearts of the true Prophets; when as indeede they D were full fraught with damnable errors. Now Chriſts meaning in this alluſion, is to ſhew that falſe prophets haue plauſible pretences for their damnable doctrine, and therefore are the more dangerous. Yet that we may the better perceiue the danger of falſe Prophets, I will a little ſtand to deſcribe their *cloathing*; that is, their pretences of deceit. They may be reduced to ſeauen heads: the firſt is *allegation of Scripture,* which they will as often vſe as the true Prophet; and hereby they blind the eies of many. But the truth is, that in alleadging Scripture, they depraue and change the ſenſe, and either adde to, or detract from the words, following rightly their maſter Satan, Matth. 4. 6. who alleadged Scripture to Chriſt, but left out the principall point wherto the promiſe was made; A namely, walking *in thy waies.* And thus deale the Papiſts at this day, ſometimes they mangle the text, and alter the ſenſe, ſometime they leaue the Scripture and goe to traditions, to Councels, and Fathers. This alſo is the practiſe of the Familie of loue, and of the Anabaptiſts, who turne the naturall ſenſe of Scripture into myſticall allegories.

7. Pretences of falſe prophets.
1. Allegation of ſcripture.

2. Deepe learning.

The ſecond cloake or pretence, is *the depth of their learning.* Rev. 2. 24. the hereſie of the Nicolaitans was by themſelues called *profound learning*, but by the holy Ghoſt, *the deepeneſſe of Satan.* So play the Papiſts at this day, for ſundrie points of their religion; for they hold, that becauſe the Church in the Apoſtles time was weake in knowledge, and feeble in faith, therefore the Apoſtles omitted ſundrie deepe B points, eſpecially concerning the maſſe; which yet the Church receiuing by tradition, doth now teach plainly and fully. But though they match theſe doctrines of the Church with the holy Scripture, yet we neede not to trouble our ſelues therewith; for in the writings of the Prophets and Apoſtles all things neceſſarie to ſaluation are made knowne, and we muſt not receiue any doctrine that cannot be confirmed thence: and therefore in the parable, Luk. 16. 3. *Abraham* preferres *Moſes* and the *Prophets*, before viſions and reuelations from the dead.

Rhem. on Heb. 5. ſect. 8.

Conc. Trid. ſeſſ. 4. decr. 1.

3. Goodly titles.

The 3. cloake and pretence. *To aſſume to themſelues the perſons and titles of moſt worthie men:* 2. Cor. 11. 13. *Paul* ſpeakes of ſuch deC ceiuers that tooke to them *the name of the Apoſtles of Chriſt*, therein following their maſter Satan, *who can transforme himſelfe into an angel of light.* See this in the Papiſts, eſpecially in the Pope, who will be *Chriſts Vicar, Peters ſucceſſour, and the ſeruant of ſeruants.* The doctors call themſelues *Ceraphicall* & *Angelicall* doctors, and the Church of Rome muſt be the true Church: but all this is but counterfeit deceipt, for ſucceſſion in place onely, from Peter, and from Chriſt himſelfe, is no certaine note of truth. The Scribes & Phariſes had their ſucceſſion from Aaron appointed by God, & yet Chriſt bids his Diſciples *take heed of the leauen of their doctrine*, Matth. 16. 12. and calls them *the blind* D *leaders of the blind.* Succeſſion then in true doctrine, is the onely & ſure note of true religion.

4. Fained humilitie Coloſſ. 2. 18. and 23.

The 4. cloake or pretence, is *forged & counterfeit humilitie:* this *Paul* notes in falſe Apoſtles among the Coloſſians; Firſt, they would not worſhip God directly, but in and by the Angels: Secondly, they vſed much bodily exerciſe, afflicting their owne bodies: and thirdly, their worſhip was wil-worſhip, deuiſed by themſelues. If we would haue a liuely example hereof, behold the Romiſh Prieſts; they com to God in the mediation of Saints; their whole religion ſtands in bodily exerciſes, ſo as many of their orders are famous for their whippings and ſuch like trumperie, and their worſhip of God is wil-worſhip, deuiſed by men.

5. Working miracles.

The 5. pretence is, *working miracles:* hereby

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they labour to confirme their doctrine, 2.Theſſ. 2.9. The comming of Antichriſt that man of ſinne is with ſignes and lying wonders, through Satans working, and of ſuch God forewarnes his people, Deut. 13. that they ſhould not bee drawne to Idolatrie for a miracle; for either they be falſe miracles, and lying wonders, or if they be true miracles (as God may ſuffer ſuch to be wrought by falſe Prophets, for the plague and puniſhment of the vnthankefull world) yet their ende is to deceiue, and to drawe men into errour from the truth. We haue ordinarie experience of this pretence among the Romiſh Prieſts, who by ſorcerie caſt out deuils, and cure ſtrange diſeaſes, and ſo delude the ſimple: but this muſt not drawe vs from the truth. A miraculous worke truely done, is not a ſufficient warrant of a doctrine in religion; for true and ſound doctrine may want this confirmation, Ioh. 10.41. and falſe doctrine may haue it, as Deut. 13.1, 2. &c.

6.Faire ſpeches.

The 6. pretence, is *faire ſpeeches and bleſſings*, pretending the good & ſaluation of thoſe to whom they come: ſee this Rom. 16.18. *With faire ſpeech and flattering* (ſaith *Paul* of falſe Apoſtles) *they deceiue the hearts of the ſimple:* ſo dealt Satan with *Eue*, he made ſhewe that hee had ſome good thing to tell her, whereby their ſtate might be bettered, but it turned to theirs and our deſtruction. So did the foure hundred falſe Prophets of Baal, contrarie to the true Prophet Michaiah, prophecie good ſucceſſe to Ahab in his war againſt the Aramites; but his harkning to them coſt him his life. And ſo dealt Hananie with the Iewes, when they were beſieged by the King of Babels armie, contrarie to Ieremies counſel, he prophecied peace and ſafetie: but it turned both to his owne and to their deſtruction, Ier. 28.1, 2. &c.

1.King.22.6.

7.Boldneſſe in ſuffering.

The 7. pretence, is *boldneſſe and conſtancie in ſuffering for their opinions*: for a man in obſtinacie may liue and die for errour, as well as the childe of God may doe for the truth. Conſtancie in opinion is no ſure note whereby to iudge a true Prophet; for many heretiques haue ſuffered death confidently for the maintenance of their damnable hereſies.

Thus we ſee the pretences of falſe Prophets; now hereto wee muſt adde this ſecond point, to wit, that for all this, they be but *wolues*; becauſe by their damnable doctrine, they ſeeke to poiſon and corrupt the ſoules of ſimple men. If it be ſaid, they haue no ſuch intent, they themſelues thinke it to be the truth: I anſwer, that may be true in ſome, but this cleareth them not from beeing wolues: for the deuill that hath deluded them, who is their Lord and maſter, doth by them dangerouſly delude and deceiue the ſimple.

Be wiſe as ſerpents.

*The Vſe.* 1. Conſidering this danger of falſe Prophets, we muſt practiſe Chriſts leſſon, Mat. 10.16. *Be ſimple as doues*, that is, bee innocent and harmelſſe, thinking euill of none, neither intending euill or offence to any, in thought, word, or deede: and yet we muſt be *wiſe as ſerpents*, who haue great ſubtiltie in ſauing and defending their head from harme: ſo muſt euery one that lookes to be ſaued, labour for ſo much wiſdome, whereby he may preſerue himſelfe from the hurt of falſe prophets. Now the beginning of this wiſdome, is to *feare God in his word*, beleeuing his promiſes, and obeying his commandements. The true feare of God is not without knowledge; and therefore euery one muſt labour to be inſtructed in the principles of religion: for without knowledge wee cannot feare God, and ſo ſhall want true wiſedome to eſchew falſe Prophets.

We muſt preſerue the puritie of the truth.

II. In that the falſe teacher by ſo many faire ſhewes ſeeke to bring in falſe doctrine, it is euery mans dutie in his place to labour to preſerue wholeſome doctrine, and the puritie of true religion. This dutie is neceſſarie: for wee muſt be as forward for the truth, as the enemie is for falſhood, and doe as much for God, as they doe for the deuill. Againe, no poyſon is more deadly to the bodie, then falſe doctrine is to the ſoule; therefore ſeeing God hath long bleſſed vs with his truth, let vs eſteeme it aboue all outward bleſſings, and by ſeeking to preſerue the puritie thereof, ſhew our ſelues thankefull to God for the ſame.

## v. 16. *Ye ſhall knowe them by their fruites; doe men gather grapes of thornes, or figs of thiſtles?*

This verſe, and thoſe which follow to the 21 containe the third point which Chriſt laieth downe concerning falſe prophets; namely, the meanes whereby we may diſcerne and iudge of them. And herein he obſerueth this order; Firſt, he giues vs a notable rule to direct vs in iudgeging of falſe prophets, *Ye ſhall know them by their fruits.* Secondly, hee explaines the ſame rule by a ſimilitude drawn from trees, *Doe men gather grapes of thornes, &c.*

For the rule, that we may vnderſtand it the better, we are to ſearch what is meant by the fruits of falſe Prophets. A falſe Prophet muſt be conſidered two waies; Firſt, as he is a man taking vpon him the name & profeſſion of Chriſt, for ſo falſe Prophets vſe to doe: and ſecondly, as he is a falſe prophet: in both theſe reſpects he hath his fruits. As he is a man taking vpon him the profeſſion of Chriſts religion, hee may bring forth many outward duties of externall obedience vnto the moral law; but theſe fruits are not here meant: for a falſe Prophet may diſſemble much, and goe farre in the outward duties of religion, ſo as hee cannot bee diſcerned by his generall profeſſion, or by the the works of his ciuill conuerſation. There be other fruits which come from him as he is a falſe prophet; and by them muſt he be diſcerned: theſe therefore are to be conſidered. Now we ſhall knowe

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them the better by ſearching out the fruits of a true Prophet, as he is a man of God appointed to teach Gods people.

Fruits of a true Prophet.

God calleth Prophets diuerſly.

The fruits of a true Prophet be principally three: I. He teacheth and preacheth in the name of God by vertue of calling from God, and otherwiſe dares uot preſume to teach: Rom. 10. 14. *How ſhall he teach vnleſſe he be ſent:* and the author to the Hebrewes ſaith, *Chriſt tooke not the honour of beeing the high Prieſt and Prophet of the Church to himſelfe: but was called thereto by his father*, Heb. 5. 5. And this ſtands with reaſon, for euery true Prophet & teacher ſtands in Gods roome, and is Gods embaſſadour to deliuer his will to his people; which thing none can doe but he whom God calleth and ſendeth for that purpoſe. Yet the calling of Prophets and teachers by God is diuers. Some are called by voice from God immeadiately, as were *Abraham*, *Moſes*, and *Samuel:* and all the *Apoſtles* in the newe Teſtament by the immediate voice of Chriſt: for *Paul* was called by the voice of Chriſt from heauen, Act. 9. 4, 5, 6. Againe, others haue their calling from God, by the ſpeciall meſſage of ſome Angel, or ſome men. Thus was *Aaron called by Moſes; Eliſha by Elias*; & *Philip* by an Angel to preach to the Eunuch, Act. 8. 26. Thirdly, others be called by the inſtinct and motion of Gods ſpirit: ſo, Act. 8. *Philip* was by ordinary calling a Deacon, but by extraordinarie inſtinct he became an Euangeliſt, and a preacher of the Goſpel for the building of Gods Church. Theſe three kindes of calling men into the miniſterie were extraordinarie, and are now ceaſed, and not to be looked for: neither are they to be regarded which ſay they are thus called at this day. A fourth way whereby God now calleth Prophets and teachers into his Church, is by his Church: for God hath giuen to particular Churches, a particular miniſteriall power and ſeruice whereby they may deſigne a place vnto the teacher, and alſo make manifeſt that God hath called him. Now this authoritie is but miniſteriall, to deſigne and manifeſt whom God hath called, for the principall calling is from God: for Act. 20. 18. the Elders of the Church of Epheſus, are ſaid to be *made ouerſeers by the holy Ghoſt:* when as they were deſigned thereto by men. And by one of theſe foure waies are all true Prophets and Teachers called.

How the reſtorers of religion frō Poperie were called.

Here ſome may demaund, what kind of calling had they, who were the firſt reſtorers of true religion vnto vs in this our age, for they were by profeſſion either Popiſh Prieſts, or Schoole doctors. I anſwer: their calling was partly ordinarie, and partly extraordinarie: for in the miniſterie of a Prophet there be two things; his office, and the vſing or exerciſe of his office. Our firſt miniſters, that reſtored the truth vnto vs, had but an ordinarie office, beeing either Readers in Schooles, or publike preachers: alſo they had their outward calling thereto, from the church of Rome, ſo as if there A be any part of good calling in that church, then was their calling good: which may ſerue to ſtop the mouthes of all Papiſts, that carpe at our Church, as though our miniſters had no calling: But for the vſing of their office, they were extraordinarily raiſed and ſtirred vp to doe that which they did, in regard of the manifold abuſes wherewith the miniſterie of the Church was generally corrupted in their time: for God gaue vnto them grace and knowledge to diſcerne to teach, and to maintaine the right and true vſe of the miniſterie. And that they were thus extraordinarily ſtirred vp by God, may appeare by the extraordinarie gifts and graces wherewith they were endued: for God that B hath alwaies a care ouer his Church, when hee ſaw the ſame ſo fearefully corrupted by *Antichriſt* did ſtirre vp theſe men to reforme the ſame: and beſides their ſingular gifts of knowledge and wiſdome, he gaue them extraordinarie graces of true pietie, whereby they were inabled to ſeale and confirme with their owne blood, the truth of that doctrine which they did profeſſe and teach, which was an euident argument they were called of God.

1. Note of a falſe prophet.

Now oppoſite to this, wee muſt make the firſt note of a falſe Prophet: namely, to come on his owne head, and to preach not beeing ſent. And by this marke are falſe Prophets noted, C Ier. 14. 14. *I haue not ſent them, neither did I commaund them--yet they prophecy in my name.* And no leſſe doe theſe words of Chriſt import, when he ſaith here, *they come vnto you*, that is, of themſelues, without a calling from God, though they pretend a calling, which is one of their cloakes: and therefore by Saint *Iude*, verſ. 4. they are ſaide to *creepe into the Church:* as alſo Acts, 20. 29. grieuous wolues ſhall enter in among you, without calling from God, or from the Church.

2. Note of a true Prophet.

Here ſome may aske, how ſhall we iudge of ſuch, and know that they haue no calling? *Anſ.* For this purpoſe, I adde a ſecond note of a true Prophet, which is the moſt principall, and it ſtandeth in the right and wholeſome handling of the Scriptures of God. This is the proper D fruit of a true Prophet, 1. Cor. 14. 3. *He that prophecies ſpeakes vnto men edification, exhortation, and comfort:* and 2. Tim. 2. 15. *Shew thy ſelfe a good workman, by diuiding the word of God aright:* and 2. Tim. 3. 16, 17. the *Scripture vſed in teaching, conuincing, correcting, and inſtructing vnto righteouſnes, ſerues to make a man fit to euery good worke of a Prophet.* Now this wholeſome handling of the word, ſtands in two things; in a right interpretation and opening of the true ſenſe of Scripture: and in a due and ſound collection of wholeſome doctrine from the ſame, for the edifying of the Church both in ſound iudgement, and Chriſtian life.

2. Note of a falſe prophet.

On the contrarie, the ſecond fruit of a falſe Prophet is, to deliuer and maintaine corrupt doctrine, contrarie to the wholeſome doctrine of holy Scripture: & by this principally he is to

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be knowne for a falſe Prophet, that intrudeth himſelfe. For the better conceiuing of this note, we muſt know, that in the doctrine of the Prophets and Apoſtles, there are two things principally to be conſidered; the ſcope, and the parts thereof: the ſcope of all their doctrine tends to maintaine Chriſt Ieſus God and man, the alone perfect Sauiour of the Church. And indeede, he which teacheth any doctrine tending to ouerthrowe Chriſt, either in regard of his natures, or of his offices, the ſame is a falſe Prophet: 1. Ioh. 4. 3. *Euery ſpirit that confeſſeth not that Ieſus is come in the fleſh, is not of God.* The parts of Propheticall and Apoſtolike doctrine, are the commandements of the Law, and the promiſes of the Goſpel, and he which ouerturnes, either directly, or by iuſt conſequent, any commandement of the Law, or article of faith, muſt needes be a falſe Prophet: ſo that a falſe Prophet muſt be tried by the analogie of faith, compriſed in the articles of the Apoſtles Creede, and in the Decalogue which containes the ſumme of all the doctrine of the Prophets and Apoſtles; and he which goeth againſt them, is a falſe Prophet.

3 Note of a true prophet & of a falſe.

The third fruit of a true Prophet, is noted by our Sauiour Chriſt, namely, in his miniſterie to *ſeeke Gods glorie*, Ioh. 7. 18. Where alſo he noteth out a falſe Prophet, who in teaching and preaching ſeeketh not Gods glorie, but his owne. The ſame note doth *Paul* giue, Phil. 3. 19. calling them *earthly minded*, ſeeking their owne honour, wealth, and glorie, and not the things of God: and, *they ſerue not the Lord, but their owne bellies.*

Rom. 16. 18.

Thus we ſee the notes of a falſe Prophet, among which the ſecond is the principal whereby he is to be tried, as we may ſee plainly, Deut. 13. 4. *If a falſe Prophet come and worke a true ſigne*, yet he muſt die; *If by his falſe doctrine he ſeeke to withdraw Gods people from the true God.* So when the Iewes asked Chriſt, by what authoritie he did thoſe things? that is, what warrant and calling he had to doe as he did; he anſwers them by an other queſtion, touching *Iohns* miniſterie; thereby ſhewing, that that which he did was warranted by the teſtimonie of *Iohn*, and *Iohns* teſtimonie was true, becauſe his calling was from God: and his calling he iuſtifies, becauſe his doctrine (ſignified by his baptiſme) was from God. So Gal. 1. 8. *He which teacheth otherwiſe then they had learned* out of the Prophets from the Apoſtles, *let him be accurſed*, though he were *an angel from heauen.* And thus much for the meaning of this rule.

Luk. 20. 2, 3.

*Vſes.* 1. From this rule wee haue to anſwer the Papiſts, and all popiſh perſons, who vſe to plead in defence of their religion, after this ſort; *If our religion be falſe, ſhewe vs the time when it was corrupted, the man that corrupted it, and the manner how it was corrupted; for once wee had the pure religion.* Wee might anſwer them by the like, that a man might ſay as well of a ſhippe that is ſunke on the ſea, that it is not ſunke, becauſe no man can tell where, and when, and by what meanes it tooke water. But yet further we haue here to anſwer; that though wee knewe not when their religion was corrupted, and by whom, yet ſeing their teachers and people haue in them and among them the neceſſarie fruits of Antichriſtian Prophets and people, wee can thereby aſſure our ſelues they are corrupt: and though wee cannot ſee the ſhaddow of the ſunne mooue, yet we may perceiue that it doth mooue. Now by their fruits it is cleare they be corrupt; for they reuerſe the doctrine of the Prophets and Apoſtles, both in the commandements of the Law, and in the Articles of faith: Firſt, they diſanull the firſt commandement, by making to themſelues other Gods beſide the true God; for they [a] *pray vnto Saints*, and therein acknowledge a diuine proprietie in them, and alſo giue vnto them the honour due to God alone, and ſo ſet vp vnto themſelues the creature, in the roome of the Creator. The ſecond they reuerſe by worſhipping [b] God himſelfe, and dead men, in images, and Chriſt himſelfe in the crucifixe; yea, in a peece of [c] bread, wherein they match the groſſeſt idolatrie among the heathen: and the beſt learned among them teach, that the Roode, the [d] Croſſe, and Crucifixe, are to be worſhipped with the ſame worſhip wherewith Chriſt himſelfe is worſhipped. In the ſixth Commandement touching murther, they condemne the killing one of another; but yet if a Prieſt come from the Pope, and kill a Proteſtant Prince, the Lords annointed King or Queene, that is not onely no ſinne, but a [e] *moſt notable, rare, and memorable worke.* Againſt the ſeauenth Commandement they maintaine [f] the vow of ſingle life neceſſarie in their religious orders; whereby, as alſo by their ſtues, they cauſe all filthineſſe and abhomination to abound among them. And for the tenth Commandement, they ſay [g] that concupiſcence after baptiſme is no ſinne properly. In the Articles of faith they ouerturne thoſe that concerne Chriſt, making him no Sauiour, but a diuine inſtrument wherby we ſaue our ſelues; for they [h] make *mens good workes done by Gods grace, after the firſt iuſtification, truly and properly meritorious, and fully worthie of euerlaſting life.* And his offices they haue parted from him; his kingly and propheticall offices, betweene him and the Pope: and his Prieſthood betweene him and euery Popiſh Prieſt, as we haue ſhewed before: ſo that by theſe fruits we plainely ſee their apoſtacie, which is enough, though wee know not when, and by whom it came.

Duræi Confut. reſp. Whitak. ad 10. rat. Cap. p.70.

2. *Vſe.* Here alſo we haue to anſwer ſuch among our ſelues, as renounce our Church, as beeing no true Church of Chriſt; becauſe ſay they, we want true miniſters, and ſo haue not a right miniſterie among vs. But hence we anſwer, that we haue the true Church of God, and our miniſters be

Our church defended againſt the Browniſts.

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[a] Miſſ. Rom. à Pio 5. in Litan. p. 304.

[b] Rhem. on Heb. 11. ſect. 9. and

[c] on Matth. 2. ſect. 3.

[d] Aquin. 3. Summ. q. 25. artic. 3. 4.

[e] Xixti 5. Pont. orat. de morte Henr. 3. habita an. 1589.

[f] Bellarm. de cler. l. 1. c. 19.

[g] Rhem on. Rom. 6. ſect. 6.

[h] Rhem. on 2. Tim. 4. ſect. 4. Chap. 5. 19. p. 52.

the true miniſters of God: for proofe hereof, our miniſters haue the outward calling of the Church of England: they ſay indeede, our calling is nought, becauſe they haue no power frō God to call, in whoſe hands it is. But to omit that queſtion for this time, ſufficient approbation of our miniſterie may be had from the fruits of our miniſters, as they are miniſters; for to leaue the fruits of their liues, as inſufficient meanes to iudge them by, our miniſters teach through Gods bleſſing, the true and wholeſome doctrine of the Prophets and Apoſtles, and are allotted and called hereto by the gouernours of the Church, and accepted of their people, whoſe obedience to the faith is the ſeale of their miniſterie: and this is ſufficient to confirme the calling of our miniſters; if it had not, Chriſt would not haue ſaid, *Ye ſhall know them by their fruits.*

The people ought to be able to iudge of teachers.

3. *Vſe.* Whereas Chriſt ſaith, *Ye ſhall know them,* ſpeaking to all his hearers, he takes it for graunted, that euery beleeuer may bee able to iudge of falſe Prophets: and therefore euery one in the Church of God ought to labour for ſo much knowledge, whereby hee may bee able to know a Teacher by his fruits and doctrine. This then ſheweth, that euery one ought to know the ſumme of true religion, compriſed in the Articles of faith, and in the commandements of the law, both for their true meaning, and right and profitable vſe vnto themſelues: which thing I note, becauſe I know many deceiue themſelues herein, thinking that God wil excuſe them for their want of knowledge, becauſe they are not booke-learned. But let vs conſider, wee haue euery one this care, to be able to iudge of meates which concerne our bodies, which be wholeſome, and which not; ſhould wee not then haue much more care of our ſoules, to be able to diſcerne of doctrines in religion, which be either the poiſon, or ſaluation of our ſoules.

We may vſe the miniſtery of wicked liuers.

4. *Vſe.* Whereas wholeſome doctrine out of Scripture is a note of a true Prophet, it teacheth vs that we may lawfully vſe the miniſterie of thoſe men, whoſe liues and conuerſations be euill and offenſiue, if ſo be their doctrine bee ſound and good. The Diſciples of our Sauiour Chriſt muſt not doe according to the waies of the Scribes and Phariſies, but yet they muſt *heare them when they ſit in Moſes chaire*: that is, when they teach Moſes doctrine. And *Paul* is glad when *Chriſt is truly preached, though it be not in ſinceritie of affection, but of enuie.* When the Diſciples ſawe a man that was not called by any ſpeciall calling to followe Chriſt as themſelues were, and caſt out deuills in the name of Chriſt, they thought it intolerable, and therefore forbad him; but Chriſt ſaid, *Forbid him not, for he that is not againſt vs, is with vs:* And the like may be ſaide of them that preach wholſome doctrine, though their liues be ſtill offenſiue: for in doctrine they bee with Chriſt, and ſo farre-forth muſt be approoued.

Matt.23.2,3.

Philip.1.18.

Luk.9.49.

Againe, conſider that the vertue and efficacie of the word and Sacraments adminiſtred by men, is not from the miniſter; but from God: a letter is not the worſe becauſe it is brought by an vnhoneſt or vnfaithfull carier. Neither doth the euill conſcience of the miniſter, defile the good conſcience of the honeſt hearer, and worthie receiuer. This muſt be remembred, becauſe many take offence at the life of the miniſter, ſo as they will not heare his doctrine, if his conuerſation be ſcandalous.

The maine dutie of ſtudents in Diuinitie.

V. In that a Prophet is to be knowne by his fruits, and the maine fruite of a true Prophet ſtands in the good handling of Gods word for the edification and ſaluation of his hearers; hence the children of the Prophets, and thoſe that are ſet apart for the miniſtery of the word, are taught, that they muſt make this the maine and principall ende of all their ſtudies, to be able to bring forth the fruits of a true Prophet: that is, to interpret aright the word of God, and thence to gather out wholeſome doctrines and vſes for the edification of Gods people. And for the enforcing of this dutie let vs conſider, firſt, that it is Gods commandement ſo to doe: 1. Cor. 14. 1. *Seeke for ſpirituall gifts, but ſpecially to propheſie.* Againe, the greateſt skill of a Prophet ſtands in the true expounding and right diuiding of Scripture, ſo as it may become food for mens ſoules. 2. Tim. 2. 15. *Shewe thy ſelfe a workeman that needeth not to be aſhamed, in diuiding the word of truth aright.* And laſtly, this true fruite of a miniſter ſerues to build vp Chriſts kingdome, to beate downe the kingdome of ſinne, and to feed the ſoules of men with the foode of euerlaſting life. It will be ſaid this courſe is good among the common people; but this is not the learning which is required in the handling of the word in the ſchooles of the Prophets. I *anſwer*, It is the greateſt learning that can be in a miniſter to be able thus to diuide the word of God aright: it goes beyond the gift of tongues and miracles, 1. Cor. 14. 1, 2. I denie not but that it is a part of learning vſed of the learned, to take a text of Scripture, and to make a ſcholaſticall diſcourſe vpon the ſame. But yet the worke of a Prophet ſtands rather in expounding Scripture by Scripture: & in diuiding the ſame aright, giuing thereout wholſome doctrine for the edifying of the people of God that heare. In former times when the ſtudie of Scripture was neglected, men betook thēſelues to expound the writings of men, and ſo propheſie was baniſhed, and all ſound knowledge in the truth of God: and hence aroſe diuerſitie of opinions, and multitudes of fooliſh queſtions. And ſo will it be with vs if propheſie faile: for to leaue the right handling of Scripture is the way to bring in all errour & barbariſme in religion.

What commends a miniſter.

VI. Euery miniſter of the Goſpel is hereby taught, that he ought to be anſwerable to his calling, walking worthie of the ſame: for a good miniſter is knowne by his good fruites, and

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A therefore he muſt be faithfull in performing all thoſe duties which his calling doth binde him vnto. The titles and calling of a miniſter be high and excellent, but yet they will not commend any man for good vnleſſe he bring forth the fruits of a miniſter in the faithfull diſcharge of his miniſteriall duties.

Laſtly, hence we muſt learne, not to take offence though the miniſter failes in his life and conuerſation, yea though there be contentions in the miniſterie about matters of Doctrine: for theſe are not the fruits of the miniſterie which is gods ordinance, but of ſinful men who bewray their imperfections in this holy calling.

Thus much of the Rule. Now followes the B proofe and explication thereof, by a compariſon drawne from nature, in theſe words, verſ. 16. *Doe men gather grapes of thornes, or figges of thiſtles:* verſ. 17. *So euery good tree bringeth forth good fruit, & a corrupt tree bringeth forth euill fruit.* verſ. 18. *A good tree cannot, &c.* The compariſon ſtandeth thus; *As a tree is knowne of euery one by his fruit, ſo is a Prophet by his teaching.* More particularly, *As a good tree brings forth good fruit, and cannot bring forth euill fruit: and as an euill tree brings forth euill fruit, and cannot bring forth good fruit:* euen ſo *a true Prophet teacheth wholeſome doctrine, and cannot teach falſe doctrine: and a falſe prophet teacheth falſe doctrine, and cannot teach true doctrine.*

How ſome trees becom euill.

C Touching this ſimilitude: firſt, obſerue in generall from the ground of this compariſon, that our Sauiour Chriſt here makes two kinde of trees: a good tree, and an euill tree: by *an euill tree* meaning that which in regard of any fruit is as a rotten tree, as is the briar, the thorne, and thiſtle: for though they liue and grow, yet they are voide of good fruit, and ſo are called euill. Now here it may well be demanded, whence this difference of trees doth come, for all were good by creation, Gen. 1. 31. *God ſaw all that he had made, and loe it was very good.* *Anſw.* Whether thornes or thiſtles were created of God I will not now diſpute: it is not certen that they were: but now it is plaine there remaines this difference among plants; *ſome are good, ſome are bad:* the goodneſſe D that is in ſome comes from Gods bleſſing: but the badneſſe and barrenneſſe of others comes from the curſe of God vpon the earth, and vpon all creatures for the ſinne of our firſt parents, as we may ſee, Gen. 3. 17, 18. *The earth is curſed for thy ſake: thornes alſo and thiſtles ſhall it bring forth vnto thee.* And by this we may ſee the grieuouſnes of our mother ſinne, it hath made the earth barren and curſed, and many a goodly plant to become fruitleſſe, and vnprofitable: and therefore when we behold theſe things in the world, we muſt take occaſion hereof to conſider our owne ſinne, and blame our ſelues and not the creatures, for they were curſed for our ſakes.

Now more particularly: This compariſon is here ſpecially applied vnto Prophets: but if we compare this place with S. Luke, chap. 6. 44. and 45. we ſhall ſee the holy Ghoſt there reſtraineth not this ſaying to the Prophets alone, but inlargeth the ſame vnto other men, ſaying, *A good man out of the good treaſure of his heart bringeth forth good things, and an euill man out the euill treaſure of his heart bringeth forth euill.* Now by comparing theſe together, we may ſee that this compariſon reacheth both vnto Prophets and to all other men: from whence we may gather theſe inſtructions.

The ſtate of the vnregenerate.

I. What we are to conceiue and thinke of a man that is not regenerate: we are all by nature branches of the wild oliue, and therefore as a thorne cannot bring forth a grape, nor a thiſtle figges; no more can a man vnregenerate bring forth a good worke. And this we may more plainely conceiue, if we conſider a little the workes of man: they may all be reduced to three heads: ſome are *euill*, as works forbidden of God; ſome are things *indifferent*, beeing neither forbidden nor commanded; and ſome are *good workes*, as outward duties of the morall law. Now for *euill works*, they cannot poſſible be good in any man. For *workes indifferent*, as eating, drinking, buying, ſelling, &c. they are ſinnes, not in themſelues but in him that vſeth them beeing out of Chriſt: and for the *outward duties of the morall law*, as ciuill iuſtice, liberalitie, and ſuch like, they are good works in themſelues, becauſe God requireth them, but yet in the vnregenerate they are ſinnes: *To the pure all things are pure: but to them that are defiled and vnbeleeuing is nothing pure*, Tit. 1. 15. and, *Without faith it is vnpoſſible to pleaſe God*, Hebr. 11. 6. It will be ſaid, that liberalitie, chaſtitie, &c. be the good gifts of God. *Anſ.* That is true, and they be good workes as they are giuen and commanded of God: but as they are receiued and vſed of the naturall man, they are ſinnes: for he failes from the right vſe of thoſe actions; both for the beginning of them, (for they proceede not in him from a *pure heart, a good conſcience, and faith vnfaigned*) and alſo in the ende; he doth them not for the glorie of God ſimply, but withall he aimes at his owne praiſe and reputation, or ſome ſuch ſiniſter reſpect.

The greatnes of originall ſinne.

The vſe of this Doctrine is this: I. it teacheth vs to conſider and acknowledge the greatneſſe of our originall ſinne. Our naturall corruption is moſt grieuous and fearefull; it makes vs to ſinne in whatſoeuer things we doe, though in themſelues they be things indifferent or els good works.

Sauing grace is not vniuerſall. Bellarm. de grat. & lib. arb. l. 2. c. 5. Gab. Biel. l. 2. diſt. 27. dub. 4.

II. This ouerthrowes the conceit of popiſh writters, which teach that God giues to all men an vniuerſall common grace or helpe ſufficient by which they may bee ſaued if they will: And for them which want the meanes of the word of God, they ſay, that if they vſe that common grace of nature well, God will giue them further grace whereby they may come to ſaluation. But here we ſee, a naturall man hauing a good gift of God cannot of himſelfe vſe it well; the beſt things he doth, though they be good in themſelues, yet they be ſinnes in him.

The miſerie of the vnregenerate.

III. Here alſo we may ſee what a miſerable caſe we are in while we remaine vnregenerate: for we can doe nothing but ſinne: we be like to thornes and thiſtles which either bring forth no fruit, or els bad fruit: and therefore we muſt labour to become new plants in Chriſts orchard, beeing ingraffed into him by faith, and made new creatures by regeneration, hauing beleeuing hearts and good conſciences, that ſo we may bring forth good fruits vnto the praiſe and glorie of God.

Good works follow iuſtification.

IV. We may hence learne a generall rule touching a righteous man; namely, that a man muſt firſt be truly iuſtified and ſanctified before he can doe a good worke: firſt, a tree muſt haue the ſappe and nature of a good tree, and then it brings forth good fruits, and not before. And this ouerturnes a point of naturall and Popiſh religion, that a man may be iuſtified and ſaued by his good workes: but that which followes cannot be a cauſe of that which went before: the fruit cannot make the tree to be good, but onely declare and manifeſt that it is good, from whence it comes that the fruit is good, and ſo good works they proceede from iuſtification. They ſay iuſtification is twofold: one, whereby a man of an euill man is made a good man; the ſecond whereby of a good man one is made better: the firſt they ſay is of works, but the ſecond iuſtification is of grace. *Anſ.* But this is falſe: for the fruit makes not the tree a better tree, but if the tree increaſe in goodnes, it proceedes from ſome other cauſe, not from the fruit thereof.

Concil.Trid. ſeſſ.6.cap.7. & can.32.

Bellarm.de iuſtif.l.4.c.14

## v.19. *Euery tree that bringeth not forth good fruit, is hewen downe and caſt into the fire.*

## 20. *Therefore by their fruits ſhall ye know them.*

The puniſhment of falſe prophets.

Theſe words containe a *concluſion* gathered from the former ſimilitude, which is here alſo continued; wherein is ſet downe a grieuous threatning of eternall damnation, the deſerued puniſhment of all falſe prophets. As if Chriſt had ſaid; looke as an in orchyard euery tree that bringeth not forth good fruit is hewen downe, and caſt into the fire to be burnt: ſo in the Church of God the falſe prophet ſhall not alwaies be reputed for a true Prophet, but at the length ſhall be diſcouered, cut off from the Church, and condemned. Anſwerable to this is that ſaying of our Sauiour Chriſt, *Euery branch which beareth not fruit in me, is taken away, caſt forth, and withereth, and men gather them, and caſt them into the fire and they burne.* And S. *Peter* ſaith, *Their damnation ſleepeth not*, 2. Pet.2.3.

Ioh.15.2.6.

Comfort againſt falſe prophets.

*The vſe. I.* This ſerues to comfort Gods children in regard of falſe prophets, for though Gods Church be troubled with them for a time, yet it ſhall not alwaies be ſo: the time wil come wherein they muſt be caſt out, and receiue their due and deſerued deſtruction. And this eſpecially muſt be remembred, to ſtay and comfort our hearts in regard of the Popiſh religion which doth moſt of all moleſt and trouble vs: firſt, becauſe it is naturall, and ſo readily embraced: ſecondly, many among vs doe much affect it: and thirdly, it is maintained by mightie Monarchs. But yet for all that it muſt downe; for *it is a plant which God neuer ſet nor planted*, Matth. 15.13. and the chiefe vpholders of it ſhall be deſtroied.

*II. Vſe.* This teacheth vs to eſchew and ſhun falſe teachers: and therefore doth Chriſt adde this exhortation, Matth.15.14. *Let them alone, they are the blind leaders of the blind:* and Reuel. 18.4. *Come out of her* (that is, ſpirituall Babylon which is Rome) *my people, for if you partake with her in her ſinnes, ye ſhall ſuffer of her puniſhments.*

*III. Vſe.* The words of this threatening being further applied vnto all men (as they are in S. *Luke*) doe teach vs, that it is not ſufficient for vs to abſtaine from cōmitting groſſe ſinnes, and to doe no man harme, but beſide eſchewing euill we muſt doe good. In the laſt iudgement, the ſentence of condemnation ſhall bee pronounced againſt the wicked, not for robbing the poore, but *for not releeuing of them*, and *for not viſiting and cloathing them:* Which doth notably confute that vaine opinion of many ignorant people, who thinke, that if they liue an innocent and harmeleſſe life, God will hold them excuſed, and ſaue them; but the tree that brings not forth good fruit muſt be burnt.

Matth.25. 42.45.

verſ. 20. *Therefore by their fruits ye ſhall know them.* Here Chriſt repeats againe the Rule he deliuered in the 16. verſe, which ſhews, that it is a ſpeciall rule to be obſerued of vs all: for there is no idle word in Scripture, neither any thing repeated in vaine. The meaning thereof we haue heard: and the meanes whereby a falſe prophet may be diſcouered, with the vſes thereof: among which wee ſhewed that euery true beleeuer in Gods Church may be able to diſcouer a falſe prophet, whereto theſe three caueats muſt be added: I. The partie that would diſcouer a falſe prophet, muſt humble himſelfe before God, and haue an heart in ſome ſort emptied of all pride and ſelfe-loue: for *the Lord will teach the humble his waies*, Pſal.25.9. yea, *he doth exalt the humble and meeke*, Luk. 1.52. and in all things the humbled heart is preſerued with the Lord. II. The partie humbled muſt yeild himſelfe to obey the will of God. *If any man do my fathers will, he ſhall know*

Duties of him that would diſcouer a falſe prophet.

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*of my doctrine whether it be of God*, Ioh. 7. 17. and Dauid profeſſeth of himſelfe, that *he was wiſer then his teachers, and vnderſtood more then the auncient, becauſe he kept Gods commandements*. Pſal. 119. 99, 100. 111. He muſt pray vnto the Lord and aske wiſdome in faith, and in humilitie, and the Lord will giue it vnto him. Iam. 1. 5. *If any man lacke wiſdome, let him aske of God who giueth liberally*. Yet ſome will ſay, it is an hard matter to diſcerne a falſe prophet: I anſwer we haue ordinarily this capacitie, when we read or heare read the laſt will and teſtament of our Anceſtors, wee are able to conceiue and iudge of the meaning thereof: well, our Lord Ieſus hath left with vs his will and teſtament in the holy Scriptures; which concerning morall duties, and matters of faith neceſſarie to ſaluation is ſo plaine that it may be vnderſtood of the ſimpleſt, els Chriſt would neuer haue ſent the Iewes to the Scriptures for the certen knowledge of the Meſſias. Which notably diſcouers the fraudulent dealing of the Romiſh teachers, who in matters of controuerſie in religion, ſend vs for reſolution to the Church, calling it the ſtay and pillar whereto we muſt leane in all doubts of doctrines. The church I grant is to be reuerenced, but yet we muſt not build our faith vpon the doctrine of men. Our Sauiour Chriſt ſent the Iewes vnto the Scriptures: and hereby the Bereans tried Pauls doctrine, and are commended. And indeede though men be neuer ſo vnlearned, yet if they come in humilitie to ſearch the Scripture, and in obedience vnto God, praiing for knowledge, they may bee able by Gods word to diſcerne of falſe teachers.

Rhem. on 1. Tim. 3. ſect. 9.

## V. 21. *Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the kingdome of heauen, but he that doth my fathers will which is in heauen.*

From this verſe to the 24. is conteined an other portion of Chriſts ſermon beeing the ſeauenth part of this chapter; wherein he intreateth of the ſtate of thoſe that profeſſe his holy name in his Church here on earth. And his maine ſcope & drift herein, is to ſhew that men muſt not content themſelues to profeſſe religion outwardly, but there-with they muſt ioyne true godlines and ſincere obedience. This point is as wayghtie and of as great importance as any of the former, reſpecting the maine point of mans ſaluation: and it conteineth two parts. A maine concluſion, in this verſe: And a proofe and explanation of one part thereof, ver. 22. 23. The concluſion it ſelfe hath two parts: 1. that *ſome men profeſſing the name of Chriſt ſhall not bee ſaued*, which part is afterward explaned and confirmed: the 2. part is this, that *ſome profeſſors of religion ſhall be ſaued*: which is not onely propounded, but the parties alſo are plainely deſcribed.

12. Part of Chriſts Sermon.

The firſt part is a moſt fearefull ſentence againſt many that liue in the Church, that notwithſtanding their profeſſion of the name of Chriſt, yet they ſhall neuer be ſaued: And this is moſt true, beeing ſpoken by him that hath the power of life and of death, who is alſo the God of truth that cannot lie, ſaying, *Not euery one that ſaith, Lord, Lord*, that is, that profeſſeth God to be his God, *ſhall enter into the kingdome of heauen*. There be two kind of profeſſors in the Church of God that ſhall neuer be ſaued: the firſt are *groſſe hypocrites*, which profeſſe Chriſt with their mouth, and yet in heart and life they renounce him: of this ſort is, firſt the *common Atheiſt*, who onely for feare of the magiſtrates lawes profeſſeth religion: ſecondly, the *Epicure*, that is, ſuch a one, who beares Chriſts name for faſhions ſake, and yet his bellie and pleaſure is his God: thirdly, the *worldling* who ſpends the ſtrength of bodie and minde, and all he hath one the world for earthly things: Now none of all theſe, if they thus liue and die, can be ſaued. The ſecond ſort are more *cloſe hypocrites*, which profeſſe the name of Chriſt in ſome truth, and haue in them ſome good gifts of God, by reaſon whereof both before men and in their owne conceite, they are reputed members of the Church; and yet for all this they are indeed but hypocrites which ſhall neuer be ſaued.

What profeſſors ſhall not be ſaued.
Three groſſe hypocrites.
1
2
3

Cloſe hypocrites.

And that we may ſomewhat diſcerne of them, I wil note the gifts which they may haue, wherby they may come to profeſſe Chriſt truly: they may be reduced to fiue headeſ. The firſt, is *the ſpirit of bondage to feare*, Rom. 8. 15. This is a certaine gift of God whereby a man doth diſcerne the right meaning, and iudiciall vſe of the law in himſelfe concerning ſinne and the puniſhment thereof; (for though a man by nature know ſomething of the law, yet he knows not all, nor the right vſe thereof:) now by reaſon of this knowledge, he ſees himſelfe in bondage, and in regarde thereof doth feare; from whence may proceede many good things, as griefe for ſinne, confeſſion and humiliation for the ſame, and praier for pardon. Thus wicked *Pharaoh* confeſſed the *righteouſneſſe of God, & that he and his people had ſinned*, Exod. 9. 27. And ſo did *Ahab* at the heauie meſſage of God by Eliah, 1. King. 21. 27. *he rent his clothes, and put ſackecloath vpon him, and faſted, & lay in ſackcloath*. So *Iudas* when he ſaw that Chriſt was condemned, he *repented* of his fact, beeing greiued for it, and aſhamed to looke any man in the face; and alſo *confeſſed* the ſame before God and men, Matth. 27. 3. 4. A ſecond gift which a cloſe hypocrite may haue, is *faith*; as had *Simon Magus*: *for he beleeued and was baptized*, Act. 8. 13. neither was it a falſe and diſſembling faith altogether, but in ſome ſort a true, though not a ſauing faith: for he beleeued, and yet was in the gall of bitterneſſe. So Ioh.

What gifts a cloſe hypocrite may haue.
1

2

2.23.

2. 23. it is ſaid, *certaine beleeued in Chriſt* , *but*
*he durſt not commit himſelfe vnto them.* And
that we be not deceiued herein , we muſt know
that this faith of an hypocrite hath in it three
things ; *knowledge* of the truth , *approbation*
thereof with aſſent vnto it , and a *kinde of per-*
*ſwaſion* that Chriſt is his redeemer. Of the ſe-
cond degree of this faith we haue example , 2.
Pet. 2. 18. where ſome are ſaid *to be beguiled*
*with wantonneſſe through fleſhly luſts* , *who had*
*cleane eſcaped from them that be wrapt in error:*
that is, in idolatrie. And of the third degree we
haue example in the ſame chap. verſ. 1. where
ſome falſe prophets are ſaid *to denie Chriſt that*
*bought them* ; becauſe for a time they profeſſed
themſelues to be redeemed, and were alſo per-
ſwaded in a generall ſort that he had bought
them: yet herein they failed , that they did not
truly apprehend the merit of Chriſt, and applie
it effectually vnto themſelues. The third gift of
3 a cloſe hypocrite , is a *taſte of Gods fauour :*
Hebr. 6. 5. it is ſaid of ſome that fall quite away,
*That they were inlightned by Gods ſpirit, and*
*had a taſte of the good word of God* , *and of the*
*powers of the world to come* , though they were
4 neuer fed nor filled therewith. The fourth gift,
is *good affections*; good ( I ſay) not in them, but
in their kinde, & ſo farre forth as we can iudge:
they haue *ioy* in the good things of God : Luk.
8. 13. *They that are on the ſtones are they which*
*when they haue heard receiue the word with ioy.*
*They haue zeale for Gods glorie*, as had Iehu, 2.
king. 10. 16. and yet he departed not from
the ſinnes of his forefathers; v. 31. Thirdly, they
haue *reuerence to Gods Miniſters* , as Herod to
Iohn Baptiſt, Mark. 6. 20. *Herod knowing Iohn*
*to be a iuſt and holy man, feared and reuerenced*
5 *him.* The fifth gift, is an outward reformation
of life : *the ſtonie ground* receiues the ſeede
with ioy, and brings forth ſome fruit, but it laſteth not : of ſuch it is ſaid, Hebr. 10. 29. *They tread vnder foote the ſonne of God* , *and count the blood of the Teſtament an vnholy thing wherewith they were ſanctified :* that is, according to their profeſſion and perſwaſion. And thus we ſee what kinde of gifts an hypocrite may haue, and yet neuer be ſaued.

*Vſes.* 1. The conſideration whereof muſt mooue vs to looke vnto our ſelues , that wee haue better things in vs then theſe are : for here we ſee we may goe on to perdition carying the profeſſion of Chriſt in our mouthes. And the rather is this to be conſidered of vs , becauſe many looke to be ſaued who come ſhort of *Simon Magus* in knowledge, and of *Saul, Ahab*, and *Iudas* in humilitie; yea and for faith , farre ſhort of the deuill himſelfe, who is ſaide *to beleeue and tremble:* but how canſt thou looke to be ſaued, that in regard of grace , commeſt ſhort of thoſe which are now condemned?

Secondly , hence we muſt learne to ſuſpect our ſelues, and call our ſelues to a reckoning about our faith and obedience, and we muſt not flatter our ſelues herein: for theſe things before named will not ſaue vs: many haue had faith in ſome truth for ſome degrees thereof, and alſo good affections & other gifts; as we haue ſeene, who are yet for all this condemned.

Thirdly, ſeeing there be two ſorts of men in the Church that ſhall be condemned, the one whereof haue many worthie gifts , this muſt mooue vs not to reſt in theſe things, but to labour and ſtriue to haue our hearts rooted and grounded in the loue of God in Chriſt, and to become newe creatures in righteouſneſſe and true holineſſe ; and then ſhall we be as the wiſe virgins hauing the oyle of grace in the veſſels of our hearts, which will neuer be quenched till wee come into the mariage chamber with our Bridegroome Chriſt Ieſus.

What profeſſor ſhall be ſaued.

The ſecond part of the concluſion laid down by our Sauiour Chriſt is this, That ſome men profeſſing the name of Chriſt in the Church of God ſhall be ſaued. And theſe perſons are here deſcribed vnto vs by their effect or action , to wit, *The doing of the will of the Father.* And becauſe this is an infallible note of them that ſhall be ſaued; I will briefly ſhew what it is *to doe the Fathers wil.* The Scriptures beſt expound themſelues , Iohn 6. 40. *This is the will of him that ſent me, that euery one that hath ſeene the Sonne, and beleeueth in him, ſhould haue euerlaſting life*, 1. Theſſ. 4. 3, 4, &c. *This is the will of God, euen your ſanctification: and that you ſhould abſtaine from fornication; and that euery one ſhould know how to poſſeſſe his veſſell in holines and honour,— that no man oppreſſe or defraud his brother, &c.* Theſe two places of Scripture laid together, ſhew that the doing of the Fathers will ſtands in three things, in *faith*, in *repentance*, and *newe obedience*, faith is directly expreſſed in the place of Iohn: and repentance which is a fruit of faith, as alſo newe obedience the fruit of them both, in the words of the Apoſtle Paul: for by *Sanctification* is meant repentance, and newe obedience by the duties following.

Wherein the doing of Gods will ſtandeth.

Sauing faith comprehẽds three things.

For the firſt; in true ſauing faith there are three things required. *Knowledge* , *aſſent*, and *application.* By *knowledge* , I meane the right conceiuing of the neceſſarie Doctrines of true religion , eſpecially of thoſe which concerne Chriſt our Redeemer. *Aſſent*, is when a man knowing this doctrine, doth further approoue of the ſame as wholſome doctrine, and the truth of God, directing vs aright vnto ſaluation. *Application*, is when wee conceiue in our hearts a true perſwaſion of Gods mercy towards vs particularly in the free pardon of all our ſinnes, and for the ſaluation of our ſoules: example of this particular applying we haue in the Apoſtle Paul, Gal. 2. 20. who profeſſeth thus, *Now liue not I, but Chriſt liueth in me, and the life that I now liue is by faith in the ſonne of God*: which what that is, he ſheweth after, ſaying, *who hath loued me* , *and giuen himſelfe for me:* and without this particular application , neither knowledge nor aſſent can ſaue vs: In the 6. of Iohn Chriſt propounds himſelfe vnto vs as the *bread* *of life and water of life*: now we know that foode vnleſſe it be receiued wil not nouriſh the bodie: euen ſo vnleſſe wee doe by the hand of faith particularly receiue and applie Chriſt vnto our ſelues, all our knowledge and aſſent will be as foode vneaten and vndigeſted. It may bee ſaid that hypocrits haue knowledge, aſſent, and a perſwaſion of Gods fauour, and therefore this is not a ſure note of doing the fathers will. I anſwer, an hypocrite (as Simon Magus) may haue true knowledge of Gods word, and giue aſſent thereunto, and in regard of both theſe haue true faith in ſome degree; yea he may conceiue a perſwaſion of Gods mercie in the pardon of his ſinnes, though falſely in preſumption vpon falſe grounds and inſufficient. Now that a man may diſcerne the truth of his faith and perſwaſion of Gods mercie from that which is in hypocriſie, hee is to obſerue therein three things: the *beginning* of his faith, the *fruites*, and the *conſtancie* thereof. The *beginning* of true faith, is hearing the word of God preached, eſpecially the Goſpel: the law going before as an occaſion or preparing meanes whereby a man comes to ſee his ſinnes and his miſerie thereby, and thereupon to deſire reconciliation with God in the pardon of them; and hearing the promiſes of mercie, to deſire faith whereby he may embrace the ſame, labouring againſt vnbeliefe. This, though it be not a liuely faith, yet it is the beginning of true faith, and no hypocrite hath the ſame ſoundly wrought in him. The *fruite* of true faith, is a chaunge of the whole man both in heart and life; making the heart contrarie to it ſelfe in moderating the naturall affections and paſſions thereof, and keeping them in compaſſe of true obedience, and cauſing a man in euery eſtate to reſt cōtented with the will of God, as Iſay ſaith, *he that beleeueth ſhall not make haſt*: Thirdly, *conſtancy* in true faith is knowne by this, when a man relyes wholly on God euen then when hee feeles no taſt of his mercie, but hath all tokens of his diſpleaſure. Euery man will beleeue when he hath preſent ſignes and pledges of Gods louing fauour, but true faith being *the euidence of things hoped for*, will make a man beleeue aboue hope as Abraham did: and beeing *the ſubſiſting of things not ſeene*, will cauſe a man to beleeue when he ſees no tokens of Gods mercie: and indeede hee that lets goe the holde of Gods mercie when he is in diſtreſſe, may aſſure himſelfe he neuer had true faith: for the iuſt ſhall liue by faith in all eſtates, and will with Iob, truſt in God though he kill them.

How to know our faith to be true.

Iſa.28.16.

The ground of repentance.

The ſecond worke wherein conſiſteth the doing of the Fathers will, is to *repent of our ſinnes*: and this is a fruite of faith. In true repentance there be two things; the beginning, and the nature of it: The beginning of it is a godly ſorrow, when a man is greeued properly and directly becauſe by his ſinne he hath offended God, who hath bin vnto him ſo louing a father in Chriſt. This cauſeth repentance vnto ſaluation not to be repented of, 2. Cor. 7. 10. and it ariſeth not ſo much from the feare of puniſhment, as from the conſideration of Gods mercy, making a man diſpleaſed with himſelfe for offending ſo louing a God, who hath beene ſo gracious and bountifull vnto him in Chriſt. The nature of repentance ſtands in the change of the minde: when any perſon laies aſide the purpoſe of ſinning, and by Gods bleſſing & grace taketh to himſelfe a new purpoſe neuer to ſinne more. This is properly to repent, and if this be in truth, hence will follow the change of the will, of the affections, and of all the actions of the life.

The nature of repentance.

It may be ſaid, that an hypocrite may repent as Iudas did, Matth. 27. 3. and therefore this is not a good note of doing Gods will. *Anſw.* Iudas did repent, hee was indeede grieued for his fact, wiſhing with all his heart that it had neuer beene done: but this was nothing, his ſorrow was onely *worldly, cauſing death*, as the Apoſtle calleth it, 2. Cor. 7. 10. ariſing from the horror and feare of puniſhment, not from conſideration of Gods mercie: it was without true hatred of ſinne committed, without hope of mercie, or purpoſe to glorifie God by newe obedience, and ſo was no true repentance.

New obedience.

The third worke wherein conſiſteth the doing of Gods will, is *newe obedience*: and it is the fruite of both the former, whereby a man beeing indued with faith and repentance, doth according to the meaſure of grace receiued, indeauour himſelfe to yeeld obedience to all Gods commandements, from all the powers & parts both of his ſoule and his bodie: and this I call *new*, becauſe it is a renuing of that in man, whereto he was perfectly enabled by creation. But here it will bee ſaid, that many who ſhall neuer be ſaued, haue attained to reformation of life; and therefore this is not a true and ſufficient note of him that ſhall be ſaued. *Anſw.* True it is, many hypocrites haue reformation of life, but yet they faile two waies; Firſt, their reformation is onely outward not inward, their thoughts, wills, and affections ſtill remaine wicked and corrupt. Secondly, their obedience is partiall, onely to ſome of Gods commandements, not to all: ſo *Herod*, he would heare *Iohn* gladly, and doe many things, but yet he would not leaue his brothers wife. But true obedience which proceedeth from true faith, hath theſe heads and branches; Firſt, the partie muſt *prooue what is the good will of God*, Rom. 12. 2. Secondly, he muſt reſtraine his life from outward offences which tend to the diſhonour of God, and ſcandall of the Church, 1. Theſſ. 5. 22. 1. Pet. 2. 11, 12. Thirdly, he muſt mortifie the inward corruptions of his owne heart. Fourthly, he muſt labour to conceiue newe motions agreeable to the wil of God, & thence bring forth and practiſe good duties; ſo performing both outward and inward obedience vnto God, and by theſe may a man diſcerne

Branches of new obedience.

the truth of his obedience: and thus we ſee what profeſſors they be which ſhall be ſaued.

How to become cheerfull doers of the will of God.

*Vſes.* 1. Now conſidering that ſaluation is promiſed to them that be doers of Gods will, we muſt hereby be exhorted to become more chearefull in doing Gods will by faith, repentance, and new obedience: and to further vs in this dutie we muſt vſe theſe helpes. I. We muſt labour for a true perſwaſion of Gods mercie in the pardon of our ſinnes, and for the ſaluation of our ſoules: this beeing truly conceiued will vrge a man to true obedience, whereby he may ſhew himſelfe thankfull to God for ſo great a mercie. II. We muſt conſider that we are the temples of the holy Ghoſt, which is a wonderfull dignitie to a ſinnefull man: and in regard hereof we muſt ſtirre vp our ſelues ſo to liue, that we make not ſadde the ſpirit of God which dwelleth in vs. III. We muſt conſider the bleſſings of God beſtowed vpon vs both in ſoule and bodie one by one: and this will mooue vs to loue God, which loue we ſhall ſhew in keeping his commandements: for *this is the loue of God that we keepe his commandements*, 1. Ioh. 5.3. IV. Let vs conſider the threatnings of God againſt ſinne, and his iudgements vpon them that liue in ſinne, for euery place is full of Gods iudgements; and theſe will helpe to reſtraine our corruptions that they breake not forth into action. V. We muſt meditate on the word of God, and vſe feruent praier vnto God for his grace: for by this meanes *David* did notably ſtirre vp himſelfe to faith, repentance, and new obedience, as we may ſee at large in the 119. Pſalme.

We muſt go beyond hypocrites in grace.

*II. Vſe.* In that many hauing faith, and repentance, and outward reformation of life in ſome degrees, ſhall neuer be ſaued, we muſt labour to goe beyond all hypocrites in theſe graces: in faith we muſt not content our ſelues with a generall perſwaſion of Gods mercie, but we muſt labour to conceiue the ſame to be true and ſound touching the remiſſion of our ſinnes, and the ſaluation of our ſoules: we muſt looke that it haue a ſound beginning, good fruits, and ſteadfaſt continuance. And for repentance we muſt labour to ſee that our ſorrow ariſe from the conſideration of the goodneſſe of God whome we haue offended; and that it breede in vs a change of our mindes in the purpoſe of not ſinning; whereto muſt be conformable the will and affections, and the whole man. And for new obedience, we muſt be as carefull in minde, will, and affections, as in the outward actions of our life to doe the wil of God, & that in all Gods cōmandements.

*III. Vſe.* Many there be that thinke their caſe good, becauſe they liue a ciuill honeſt life without wronging others openly or wittingly, which thing indeede is commendable; but yet farre ſhort of that which is required for ſaluation: therefore they muſt not truſt to theſe broken ſtaues of outward and common honeſtie, though they be good things in their kind: for many there be that ſhall neuer come in heauen, which haue had farre more in them then theſe things are: and therefore whatſoeuer theſe perſons be they muſt not reſt, till they finde ſome portion of true grace in their hearts, by vertue whereof they may plainly ſee themſelues gone beyond all hypocrites in the things that concerne ſaluation.

**v. 22.** *Many will ſay vnto me in that day, Lord, Lord, haue we not by thy Name propheſied? and by thy Name caſt out deuills? and by thy name done many great works?*

**23.** *And then will I profeſſe to them, I neuer knew you: depart from me ye that worke iniquitie.*

In theſe two verſes Chriſt returnes to explane and confirme the firſt concluſion of the former verſe, concerning thoſe profeſſors that ſhall not be ſaued. The words containe two parts: Firſt, a deſcription of the perſons by their behauiour, v. 22. Secondly, a declaration of their condemnation, v. 23. For the firſt: theſe profeſſors are deſcribed by three arguments: I. by their number, *many*: II. by the time which they ſhall plead thus for themſelues, and ſtand on their profeſſion of ſeruice done to Chriſt; *in that day*: that is, in that great and terrible day of the laſt iudgement: III. by their gifts and qualities wherewith they were indued, *haue we not in thy name prophecied? and by thy name caſt out deuills, &c.*

Of the number that ſhal be condemned.

For the firſt: the number of profeſſors which ſhall not be ſaued is great: *For many* (ſaith Chriſt) *ſhall ſay vnto me.* Indeede we are not able to ſay how many they be which ſhall not be ſaued, for that is a thing proper to God: and yet the Scripture teacheth vs that the number of thoſe which ſhall be condemned, is greater then the number of thoſe which ſhall be ſaued: for beſides that the greateſt part of the world in former times did neuer heare of Chriſt, here it is plaine that among the profeſſors of the name of Chriſt, many ſhall be condemned: and v. 13. *many walke in the broad way to deſtruction, few in the narrow.*

Whereby we are taught, firſt, that we muſt not frame our liues according to the example of the multitude, to liue and doe as the moſt doe, becauſe the moſt ſhall be condemned: but we muſt ſtriue to enter in at the ſtrait gate, and to be of that little flocke vnto whom the kingdome of heauen is promiſed.

Secondly, hence we learne, not to content

A our ſelues to liue as moſt men and women doe that profeſſe the name of Chriſt, but we muſt labour to goe beyond the multitude in regard of the truth of our faith and repentance. It was not ſufficient for the wiſe virgins to beare the name of virgins, to haue lampes burning, and to goe forth to meete the bridegroome: for all theſe things did the fooliſh virgins alſo: but one thing more they had, which was the oyle of grace, whereby they were inlightened to goe with the bridegroome into his chamber; which the fooliſh virgins lacking were ſhut out of the doores and not admitted to come in, Matth. 25.

The ſecond argument whereby theſe repro- B bate profeſſors are deſcribed, is the circumſtance of time when they ſhall thus plead for themſelues, why they ſhould not be condemned, to wit, at the laſt day when they ſhall come to be arraigned at the tribunall ſeate of Gods iudgement. This is a point of great weight and moment worthie all obſeruation; that men not onely in this life and in death, but euen at the laſt day ſhould thus plead for themſelues.

A dangerous conceit of a good mans eſtate.

Hence we learne, that many profeſſing ſeruice to Chriſt, ſhall conceiue in their mindes a perſwaſion that they are the true ſeruants and children of God: they ſhall liue and die in this perſwaſion; and yet for all this at the laſt iudge- C ment they ſhall receiue the ſentence of condemnation. A thing deepely to be waighed of euery one; And the conſideration of it ought to teach vs all to take heede of ſpirituall pride and ſelfe-loue, whereby men flatter and deceiue themſelues in their eſtate, ouerweening the good things they haue, and falſly thinking that they haue that bleſſing of God which indeede they haue not. This muſt mooue vs not onely to labour to be purged of this pride, but alſo teach vs to ſuſpect the worſt of our ſelues, and to iudge our ſelues ſeuerely in regard of vnbeleefe and hollowneſſe of heart: for this will be a meanes to make vs eſcape the iudgement of condemnation at the laſt day, which Chriſt ſhall pronounce againſt many of thoſe D that thinke themſelues to be his ſeruants.

Further, obſerue where Chriſt ſaith, *in that day*, he ſingleth out the day of iudgement as a moſt terrible day. And ſaying, *they ſhall ſay vnto me*, he makes himſelfe the Iudge of all the world in that day; & further pointing out their particular pleading for theſelues, he giues vs to vnderſtand that he is very God, who knoweth long before not onely the ſpeaches and actions, but the very ſecret thoughts and imaginations of all men that haue beene, that are, or ſhall be, from the beginning to the ende of the world.

The terror of the Lord.

Theſe things laid together and well conſidered, muſt ſtirre vp in our hearts a ſpeciall dutie which the Apoſtle had learned. 2. Cor. 5.11. *Euen to know the the terrour of the Lord:* that is not onely in iudgement to conceiue, but alſo in heart & affection to be perſwaded of the terrible fearefulnes of the laſt iudgement; and in this regard not to content our ſelues with the gift of knowledge and with an outward profeſſion, but to labour for ſoundneſſe and ſinceritie of faith, of repentance, and new obedience, both in heart and life. This was *Pauls* practiſe, in regard of the reſurrection to this iudgement, *hee endeuoured himſelfe to haue alwaies a cleare conſcience toward God, and toward man*, Act. 24.16. And this dutie is moſt neceſſarie: for ſuch is our ignorance and vnbeleefe that wee little regard the terrour of this day, but either thinke it ſhall not come, or though it doe, wee ſhall ſcape well enough.

What it is to propheſie.

The third argument here vſed, is drawne from the gifts and qualities of the perſons which make this plea for themſelues: they are ſuch as haue *propheſied in the name of Chriſt, caſt out deuills, and done many great works in his name.* To *propheſie* here ſignifieth to teach the people of God, by expounding the Scripture, & applying the ſame to the cōſciences for their edification: and this office is called propheſie, to grace and commend the office of a miniſter, becauſe it was the principal dutie of the Prophets themſelues thus to handle the word of God for the inſtruction and edification of Gods people, howſoeuer at ſome time they did foretell vnto Gods people things to come. And therefore he which hath this office, and diſchargeth the ſame with good conſcience, doth a worke no leſſe honourable, then did the auncient holy Prophets.

What it is to propheſie in Chriſts name.

*By thy name*] The *name* of Chriſt here ſignifieth two things: I. appointment and commandement from Chriſt: men that preach the word of God beeing rightly called thereunto, teach and preach in the name of Chriſt: for thoſe whome the Church calleth lawfully, Chriſt himſelfe calleth, and they preach by vertue of his name. Secondly, it ſignifieth to preach in the roome and ſtead of Chriſt, to preach that which Chriſt would preach, and in that manner alſo which Chriſt would vſe: 2. Cor. 5.20. *We are embaſſadours for Chriſt, as though God did beſeech you by vs, &c.* And here we may ſee a difference among the kinds of teaching which God requireth of men. Maſters teach their ſeruants; parents teach their children; and one neighbour and friend another: but all theſe differ from the teaching of the miniſter: for he teacheth beeing called by Chriſt and in ſtead of Chriſt: but the maſter teacheth not by like vertue, but onely by the right of maſterſhip: the father by vertue of fatherhood, and one friend another by vertue of brotherly charitie. And this ſheweth the dignitie of the calling of a miniſter, and the waight of his office: no maſter, no father, or ordinarie profeſſor hath the like.

*Caſt out deuills, and done many great workes*] For the better vnderſtanding hereof wee muſt entreat ſomething of the working of miracles:

What a miracle is.

God alone can worke miracles.

How men worke miracles.

Miracles now ceaſed.

cles: and firſt we are to ſee what a miracle is. A miracle is not onely a ſtrange worke done, but ſuch a work as is aboue the ſtrength of all creatures, and beyond the whole power of created nature; for it is done by the power of God himſelf immediatly, which is aboue the ſtrẽgth of all creatures: ſuch a worke was the *ſtaying of the ſunne*, Ioſu. 10.13: and the *going backward of the ſhadow of the diall*, 2. King.20. 11. Secondly, the Lord God alone is the author of a miracle, who created heauen and earth; as *Dauid* ſaith, *Thou art great and doeſt wondrous things, thou art God alone*, Pſal.86.10. No angel, nor other creature in heauen or earth, no not the manhood of Chriſt, though exalted aboue all creatures, is able to worke a miracle. How then, will ſome ſay, doe theſe men plead their working of miracles? *Anſ.* Not as authors, but as inſtruments and miniſters whom the Lord vſed in the working of them; for men worke miracles by beleeuing, on this manner: Firſt, they receiue a ſpeciall inſtinct and inward motion, that God will vſe them as inſtruments in the working of a miracle, if they pray vnto him, and command the worke to be done: vpon this inſtinct, they beleeue that if they pray to God, and command in his name, it ſhall be done: and laſtly, they pray, and commaund according to this inſtinct, and ſo the thing they beleeued is done. And thus is this ſpeech to be vnderſtood, *Haue we not caſt out deuills? &c.* that is, thou haſt put an extraordinarie inſtinct into our minds, that if we praied vnto thee, and commanded the deuills in thy name to depart, it ſhould be done: this we haue beleeued, and accordingly practiſed, and ſo haue caſt out deuills, and done many great wonders by thy name. This gift of miracles doth not now befall the Church of God; all that the Church now hath (for ought I ſee) is the gift of prayer, ioyned with faſting, which alſo muſt be conditionall, depending on Gods glorie, the good of Gods Church, and of the partie troubled: they may not pray abſolutely for this worke of caſting out deuills, or for the doing of ſuch like miracles, much leſſe may they now giue peremptorie command for the beeing of them. If it be ſaid, that Gods Church hath all needefull gifts, as well now as in former times: I anſwer, it hath all gifts needfull to their ſaluation, & therefore praier in the church ſerues now either to deliuer the partie troubled, or elſe to procure as good a bleſſing as deliuerance is, which is patience and repentance. And thus we ſee what manner of perſons they be that ſhall ſay, Lord, Lord, and make apologie for themſelues at the laſt day, and yet be damned; namely, ſome that haue beene excellent preachers of the word, and ſome that haue had extraordinarie power to caſt out deuills: & laſtly, others that haue wrought many ſtrange cures and miracles by faith in Chriſts name.

Excellent gifts wil not ſaue vs without faith.

Now hence we learne, firſt, that moſt excellent gifts will not auaile to the ſaluation of any man or woman, vnleſſe they haue true faith, ſincere repentance, and new obedience, whereby they doe the will of God: for what an excellent gift is it to be able to teach and preach the word of God? what a rare thing is it to haue heard Chriſt himſelfe preach, and to haue giuen him entertainment? and yet neither of theſe can ſaue a man: Chriſt ſaith here, the apologie of preaching ſhall doe men no good, and the priuiledge of eating and drinking with Chriſt, and of hearing him teach in their ſtreets, will nothing auaile; Chriſt will ſay I neuer knew you, Luk. 13, 26, 27. It is likewiſe an excellent earthly priuiledge to bee allied vnto Chriſt; and yet Chriſt preferreth ſpirituall kindred by faith and obedience farre before it, ſaying to one that told him his mother and his brethren ſtood without, deſiring to ſpeake with him, *Who* (ſaith he) *is my mother? and who are my brethren? and pointing to his Diſciples, he ſaid, behold my mother, and my brethren; for whoſoeuer ſhall do my fathers will, the ſame is my brother, and ſiſter, and mother.* And with reuerence it may be truely ſaid of the virgin *Marie*, that howſoeuer it was a wonderfull priuiledge vnto her to be the mother of Chriſt Ieſus, yet if ſhee had not as well borne him in her heart by faith, as ſhee did in her bodie, ſhee had neuer beene ſaued: and therefore *Paul* ſaith, *though we had knowne Chriſt after the fleſh, yet henceforth know we him no more: but if any man be in Chriſt, he is a new creature*, 2. Cor. 5. 16. and, *in Chriſt neither circumciſion auaileth any thing, nor vncircumciſion, but faith which worketh by loue*, Gal.5.6.

Matt.12.47. 48,49,50.

Auguſt lib, de virginit.

The conſideration whereof, muſt mooue vs all to labour to become newe creatures, and to get the graces of Gods children who are regenerate, euen true faith, true repentance, and newe obedience, and not to reſt in other gifts though they be moſt excellent.

Againe, ſtudents that haue a great meaſure of knowledge and other excellent parts, as memorie, languages, &c. muſt learne, not to bee puffed vp therewith, (*for knowledge puffeth vp*, 1. Cor. 8. 1.) but withall to get the ſauing graces before named: for without a repentant and beleeuing heart, all the gifts they haue will neuer ſaue them: nay rather they muſt be abaſed thereby, for without true ſauing faith, all other gifts bee but as ſo many mil-ſtones, to preſſe them deeper into the pit of deſtruction.

Secondly, here note, that many learned preachers, who haue ſoundly handled the word of God for the conuerſion of others, ſhall yet themſelues be condemned, like to the Carpenters that built *Noahs* Arke, and yet were drowned in the flood. The conſideration whereof, muſt teach all Miniſters, according to the counſell of the Apoſtle, Act. 20. 28. *to take heede*, firſt, *vnto themſelues*, and then *to their flockes*: ſo *Paul* bids *Timothie*, *Take heede vnto thy ſelfe and vnto learning, continue therein; for in doing this thou ſhalt both ſaue thy ſelfe, and them*

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A *that heare thee*, 1.Tim.4.16. Secondly, to be followers of *Paul* in the practiſe of mortification, *who did beate downe his bodie, and bring it into ſubiection, leaſt by any meanes after he had preached to others, he himſelfe ſhould be a reprobate*, 2.Cor.9.27. Thirdly, the people of God are here alſo taught their dutie; for ſeeing this fearefull iudgement ſhall befall ſome miniſters of the word, that notwithſtanding their preaching they ſhall be condemned; therfore Gods people muſt not reſt vpon the example of their miniſters liues, but cleaue faſt vnto that wholeſome doctrine which they gather ſoundly and directly out of the word of God: his life and practiſe is no ſure rule to follow, further then it B agreeth with the word of God: and therefore *Paul* ſaith, *Be followers of me, as I follow Chriſt*, 1.Cor.11.1. But the word is a true rule and ſquare, and as many as walke according to this rule, *peace ſhall be vpon them, and mercie*, Galat. 6.16.

Receiue no new doctrine though confirmed by a miracle.

Fourthly, ſeeing ſome workers of miracles muſt alſo be condemned, this teacheth vs not to truſt them which bring vnto vs doctrines, becauſe they are confirmed by wonders; for ſuch as worke wonders may deceiue themſelues in the matter of their owne ſaluation, and therefore much more may they deceiue vs in this or that particular point of doctrine. Wheras therefore ſundrie points of Poperie, as Purgatorie, Pilgrimages, inuocation of Saints, and C ſuch like, are auouched to be confirmed by miracles (which no doubt were but forgeries, and lying wonders) yet let it be graunted that they were true miracles, that prooueth not that we ſhould beleeue them, becauſe the word of God doth not confirme the ſame vnto vs; for beſide that which is reuealed and recorded in Scripture, we muſt receiue no doctrine in religion, be it neuer ſo miraculouſly confirmed.

verſ. 23. *And then will I profeſſe to them I neuer knew you: depart from me ye workers of iniquitie.* Here Chriſt ſets downe the iuſt condemnation of thoſe men which make an apologie for themſelues at the day of iudgement, and wonder at their condemnation: and withall he anſwereth them in that wherein they ſhall plead for themſelues. The words containe D three parts: I. a profeſſion made by Chriſt to theſe men, *that he neuer knew them*: II. a commandement of Chriſt vnto them, *Depart from me*: and III. a reaſon of the commandement, *Ye workers of iniquitie*. For the profeſſion of Chriſt; *Then*, that is, in the day of Iudgement, at that time when men ſhall wonder at their condemnation, making apologies of their ſeruice to God; euen *then*, ſaith Chriſt, *will I profeſſe, &c.* In this phraſe Chriſt alludeth to the fact of theſe hypocrites, for they profeſſed the name of Chriſt, and did plead ſeruice done vnto him; as if he ſhould ſay, Many in that day which haue profeſſed my name in the world, ſhall plead their ſeruice done to me: but I will make another profeſſion vnto them, that is, I will make it cleere and manifeſt vnto all the world, that I neuer knew them, and that their profeſſion of me was in vaine.

Gods knowledge of his creature.

1. Generall.

2. Speciall.

The words of Chriſts profeſſion are of great waight and moment, containing ſome difficultie in regard of the ſenſe, which muſt bee ſearched out. The knowledge of God whereby he knowes his creatures is two-fold; Generall, and Speciall. Gods generall knowledge is that, whereby he vnderſtands and ſees all things, both paſt, preſent, and to come: and in regard of this it is ſaid, *All things are naked and open before his eies with whom we haue to doe*, Heb. 4.13. And by vertue of this, Chriſt here foretelleth what ſhall be the apologie of ſome wicked men at the laſt day. And in regard of this generall knowledge, all men are knowne vnto God, and the moſt ſecret actions of wicked wretches: Ier.32.19. *His eies are open vnto all the waies of the ſonnes of men, to giue vnto them according to their waies, and according to the fruite of their workes.* The ſpeciall knowledge of God, is that whereby he acknowledgeth, approoueth, and accepteth of his creature to be his, vouchſafing vnto it his ſpeciall fauour: now this enlargeth not it ſelfe to all & euery man, for ſome there be, on whom he will ſhew his fauour, and of them it is ſaid, *The Lord knoweth the way of the righteous*, Pſal. 1. 6. others there be on whome he will not ſhew forth his mercie, and of them it is ſaide, *The way of the wicked ſhall periſh*. Which oppoſition ſheweth, what is meant by Gods knowledge of the godly. So likewiſe, Rom. 11.2. *will the Lord deſtroy his people whome he knew before*; that is, whome he approoued and loued: and of this ſpeciall knowledge he ſpeaketh in this place. *Neuer*] This word excludeth all times, as if he ſhould ſay, I doe not now, neither euer did approoue and accept you for mine owne; yea euen in that time when you profeſſed me, preached, and wrought wonders in my name, euen then I ſay, I did not accept and approoue of you.

Vniuerſall redemption confuted.

From this forme of confeſſion we are to learne ſundrie points of doctrine; Firſt, hereby is plainely confuted and ouerthrowne the opinion of ſome Proteſtants, who hold that Chriſt ſhed his blood for all and euery man without exception, and that in regard of Gods purpoſe and will he died for all men; for *Caine* as well as for *Abel*, for *Iudas* as well as for *Peter*, and for them which ſhall be condemned, as well as for them which ſhall be ſaued. But marke what Chriſt ſaith here to them that ſhall be condemned, I neuer knewe you, nor approoued of you for mine. But if Chriſt died effectually for all and euery man in the world without exception, then he bought all and euery man without exception, with the price of his blood; and if that, then euery one without exception is Chriſts: and thoſe which are truly his, Chriſt will vndoubtedly acknowledge for his owne. But here we ſee Chriſt wil not acknowledge all and euery man to be his, and therefore vndoubtedly he did not purchaſe by the price of his blood, all and euery man to be his without exception. I denie not, but that Chriſt died for all men in the ſenſe of Scripture; but the word of God neuer ſaith, that on Gods part, and in regard of the purpoſe of his will, Chriſt died for euery man without exception. And whereas it is thought to be an hard ſpeech, to ſay that God would haue ſome particular men depriued of grace and redemption by Chriſt, let vs well conſider this one thing, and it will not ſeeme ſtrange, no not in mans reaſon. God created man in his owne image, in righteouſneſſe and true holineſſe, and he gaue vnto him a bleſſed eſtate in an earthly paradiſe, and that not onely for himſelfe, but for all his poſteritie: for whatſoeuer he receiued by creation, he receiued not onely for himſelfe, but for his poſteritie, beeing then a publike man, and bearing the perſon of whole mankinde, both in the ſtate of his innocencie, and in his fall: whereupon *Adam* falling from that happie eſtate, all mankinde beeing in him, fell with him, and ſo loſt Gods image, and that good eſtate which they enioyed by creation in *Adam*. Now conſider this well, if God had neuer indued man with grace, nor giuen him meanes to come by happineſſe, and yet had excluded him from all meanes of grace and happineſſe, this indeede might haue ſeemed hard; but conſidering that by creation he gaue man happineſſe, and likewiſe abilitie to perſeuere in the ſame, if he would; is it any maruell, ſeeing all men haue of themſelues loſt their owne felicitie, that ſome ſhould be depriued of it for euer? nay, rather it is a wonder that all are not condemned which come of *Adam*; for God in his iuſtice without all crueltie might haue condemned euery man: and indeede it is his endleſſe mercie, that he hath giuen Chriſt to be a Sauiour vnto ſome, and that any are made partakers of this ſaluation by Ieſus Chriſt.

God deales not hardly in denying redemption to ſome.

Gods election and reprobation prooued.

Secondly, Chriſt here ſaith of ſome, *I neuer knew you:* yet ſpeaking of others he ſaith, *I know my ſheepe*, Ioh. 10.14. and againe, *I know whome I haue choſen*, Ioh. 13. 18. and *Paul* ſaith, *The Lord knoweth who are his*, 2. Tim. 2. 19. Now from theſe places we may gather, that there is an eternall worke of God, whereby he puts a difference and diſtinction betweene man and man, angel and angel, acknowledging ſome to be his owne, and denying the ſame of others. If God himſelfe had not auouched this in the word, no man might haue taught it; but beeing here plainly propounded, it is with all reuerence to be acknowledged and receiued: and that it may be the better conceiued, two points are here to be handled. Firſt, vpon what ground and reaſon God doth know ſome to be his, and doth not know nor acknowledge others for his owne. Secondly, what is the fruit of this knowledge of God in man. For the firſt, why God ſhould know ſome to be his, and not others, no other reaſon can be giuen, but Gods good pleaſure alone: Matth. 11.25. Chriſt ſetteth downe this diſtinction betweene man and man, ſaying, that *his father hath hidde the myſteries of the kingdome of heauen from ſome; and reuealed the ſame to other:* nowe what is the cauſe hereof? *It is euen ſo, O Father* (ſaith he) *becauſe it ſo pleaſeth thee.* So Rom. 9. v. 13. and 18. in *Iacob* and *Eſau*, *Paul* ſhewes this diſtinction of mankind, *I haue loued Iacob and hated Eſau*, ſaith the Lord: neither did this difference come from their works, either good or euill; for this difference God put betweene them, before *either of them had done good or euill:* but it is wholly aſcribed to the will of God, *who will haue mercie on whom he will haue mercie, and whome he will he hardeneth.* This muſt not ſeeme ſtrange vnto vs: we permit vnto men to vſe their owne diſcretion in their owne affaires, and this is a ſufficient reaſon to ſtoppe any other mans mouth; *It is mine owne, may I not doe with mine owne what I will!* Againe, in Princes Proclamations we ſubmit our ſelues to this clauſe (*It is our pleaſure:*) ſo likewiſe, a man hauing a flocke of ſheepe, may ſende ſome of them to the fatting for the ſlaughter, and others keepe for breede: this God permitteth vnto man, and it is not counted crueltie among men; now if wee giue this libertie vnto man ouer the creature, why ſhould wee not much more giue it to the Creator ouer man, ſeeing the baſeſt and leaſt creature is ſomething in regard of man, but man is nothing vnto God? and therefore though theſe myſteries cannot bee comprehended by reaſon, yet euen in reaſon we may ſee ſome reſemblance of the truth and equitie of them, which muſt mooue vs with reuerence to ſubmit our ſelues to the ſoueraigne will and pleaſure of God herein.

The ground of Gods predeſtination.

Foreſeene workes are not the ground of Gods decree

Vpon this ground of difference and diſtinction betweene man and man, we may well be admoniſhed to beware of the errour of ſome diuines, who thus define of Gods will touching mans eſtate; they ſay it is the firſt will of God, that euery man in the world ſhould be ſaued, if they would, and therefore (ſay they) he miniſters vnto them all helpes both of nature and grace, whereby they may repent and beleeue if they will. And hauing laid downe this his firſt will, he then (ſay they) foreſees that ſome men will not beleeue, nor perſeuere in the faith: and hereupon it is (in their conceit) that he will not knowe ſome men for his owne. Againe, foreſeeing that others will beleeue and perſeuere in faith, them he knowes and acknowledgeth to be his; dealing herein like vnto a good father that hath many ſonnes, who would haue them all to doe well, and to haue each one a good portion; but ſeeing that ſome will not become frugall and obedient, he changeth his minde, and doth diſinherit them: or like vnto a good Prince, who would haue all his ſubiects to doe well; but ſeeing ſome to

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be rebells, he is of another minde, and willeth their death. *Anſ.* But this opinion is a meere inuention of mans braine; for whereas they ſay, that God by a ſecond acte of his will acknowledgeth ſome for his owne, and not others, vpon the foreſight of their faith and vnbeleefe, whereas by his firſt will he would haue all men to be ſaued, it is not true; for the firſt will of God, is to know ſome, and not to know others: the ground whereof is his good pleaſure alone, and no foreſeene workes in them. And therefore it cannot be, that he ſhould will all men to be ſaued equally, *Cain* as well as *Abel*, *Iudas* as well as *Peter*. Againe, their opinion confutes it ſelfe, for God foreſees mens faith and vnbeleefe, becauſe he hath decreed the ſame, and his decree depends vpon his owne will alone: and therefore vnleſſe we make the ſame thing in the ſame reſpect, both the cauſe and the effect, we cannot make foreſeene workes the ground of difference betweene man and man. Then their compariſons are not fit: a father would haue all his children to doe well, and to enioy his portion: true; and more then that, he would make all his children to doe well, if it lay in his power; neither would he diſinherit any, if it lay in his power to make them good: the change of his purpoſe in diſinheriting his ſonne, ariſeth vpon the impotencie of his will, that cannot doe that he would. And the ſame muſt be ſaid of the will of Princes toward their ſubiects: but if there ſhould be ſuch a will in God to haue all men ſaued, if he could ſaue them; then vndoubtedly all men ſhould be ſaued, *for who hath reſiſted his will?* nay, whatſoeuer the Lord willeth, that doth he in heauen, in earth, and euery where, Dan. 4. 32.

The effect of Gods knowledge of ſome to be his.

A ſecond point to be conſidered in the diſtinction of men, whereby God knoweth ſome to be his, and doth not acknowledge ſome others for his, is the fruit of this knowledge of God. It is an effectuall and powerfull knowledge, working mutuall and ſtrange effects in mans heart, towards God; for from this, that God knoweth ſome to be his, there followeth another knowledge in mans heart, whereby he knoweth God to be his God. So Chriſt ſaith, Ioh. 10. 14. *I know my ſheepe, and am knowne of mine.* Looke as the ſunne caſts down his beams vpon vs, by meanes whereof we againe ſee the bodie of the ſunne; euen ſo the knowledge of God, whereby he knoweth vs for his, worketh in our hearts a knowledge of God in vs, whereby we know him for our God. So Gal. 4. 9. *Seeing ye know God, or rather are knowne of God:* ſo that the knowledge of God, whereby he knoweth vs to be his, is the ground of our knowledge of him to be our God. Againe, in this knowledge of God, whereby he knoweth his Elect, is contained his loue towards them, for he knoweth and accepteth of man, and therefore loueth him: and this brings forth in man loue to God againe. *We loue God becauſe he hath loued vs firſt*, 1. Ioh. 4. 19. So likewiſe God by his knowledge chooſeth vs, to be his peculiar people: and hence comes our chooſing of God to be our God; for looke as the ſeale ſets a print in the waxe like vnto it ſelfe, ſo the knowledge of God bringeth forth ſuch fruits in vs to God-ward, as therewith God beareth and manifeſteth towards vs.

On the other ſide, there be ſome whom God neuer knew, and the fruits hereof in them, be the fruits of iuſtice; God not knowing them, they know not God: and the fruits of this knowledge, as loue, and giuing their hearts vnto God, they haue not. Indeede the ſinnes which men commit come not from this, that God knoweth them not, but from the corrupt wil of man: and yet theſe wants of knowledge, of loue, and faith to God, as they are puniſhments, come from this, that God doth not know, nor acknowledge men for his.

A motiue to know and loue God.

Now whereas this knowledge of God is powerfull in his Elect to produce from them true knowledge, affiance, and loue of God againe; we are to be admoniſhed to labour to feele in our hearts theſe graces which are the impreſſions and fruits of Gods knowledge of vs, that by them we may be able to ſay, I know God to be my God, and Chriſt my redeemer. Let vs therefore labour to know God aright, and to loue God in Chriſt, and in his members, by true loue; and to chooſe the true God to be our God, beſtowing our hearts and affections on him; for by theſe graces we ſhall know certainly that God knoweth vs, loueth, and chooſeth vs for his ſonnes and daughters in Chriſt; becauſe theſe graces in vs are the proper fruits of the knowledge and loue of God towards vs; euen as we may know the Princes broad ſeale by the forme of it in waxe, though we neuer ſee the ſeale it ſelfe. And on the contrarie, we muſt take heede of that heauie iudgement of God, whereby men goe on without knowledge, loue, and affiance in God; for theſe are fearefull tokens of his wrath, befalling thoſe whome he neuer knew.

*The Vſe.* 1. Whereas God knoweth ſome men for his owne, and will not acknowledge the ſame of others, and that onely vpon his will and pleaſure, we may ſee here a wonderfull and vnſearchable myſterie; which firſt of all ought to ſtirre vs vp, not to plead with God, but in an holy reuerence to wonder at, and to admire his vnſpeakable power and ſoueraigntie ouer his creature: Rom. 11. 32. *God hath ſhut vp all vnder vnbeleefe, that he might haue mercie on all*, ſaith the Apoſtle. Now he doth not reaſon the caſe further, but there ſtaies himſelfe, with an admiration of Gods wonderfull power and wiſdome, crying out, *O the deepenes of the riches, both of the wiſdome and knowledge of God, how vnſearchable are his iudgements, and his waies paſt finding out!* v. 33. 2. This muſt ſtrike our hearts with feare and trembling towards God in regard of his iudgements: the Apoſtle *Paul* ſpeaking to the Gentiles of Gods

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auncient people, ſaith *the Iewes are cut off through vnbeleefe, and thou ſtandeſt by faith*; and thereupon makes this vſe vnto the Gentiles, *Be not high minded but feare* Rom. 11, 20.

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3. Hence we are taught, not to ſooth vp our ſelues (as vſually we doe) on hope of mercie in the death of Chriſt, without ſome ground hereof through true grace; but rather with feare and trembling, ſo long as wee haue time, to labour in the means of ſaluation, which is Gods word, prayer, Sacraments, to become true members of Chriſt, becauſe we may deceiue our ſelues with a vaine profeſſion; for though Gods mercie be endleſſe in it ſelfe, yet it admits reſtraint to vs-ward; and indeed it ſhall neuer be extended to all, nay not to many that in their life time made full account thereof in their vaine perſwaſions.

The Reprobate neuer had true faith.

A third point here to be obſerued, is this; that ſuch as profeſſed Chriſts name here on earth, and yet after ſhall be condemned, neuer had true faith, nor true repentance, ſound loue, nor hope; they might haue ſome kinde of faith, I confeſſe, and many other excellent gifts; but if they had had true faith, thereby they ſhould haue pleaſed God, & bin approoued of Chriſt, and ſo at ſome time alſo, haue bin accepted and acknowledged of him for his owne. For this wee muſt learne and holde as the truth of God, that where true faith, loue, and hope, are truely wrought, there they remaine for euer, at leaſt in the roote: they may ſeeme for a time to bee loſt, but but yet neuer can be quite extinct; *for the gifts and calling of God are without repentance*, Rom. 11. 29.

Fourthly, here it is plaine, that thoſe whome Chriſt will not ſaue, hee neuer knewe; hence it followes, that whom he knowes to be his, them he will know to be his for euer. This point muſt be remembred, becauſe it is the true foundation and ground of the ſaluation of mens ſoules: we are ſaide to be ſaued by faith, and by the word of God, yet onely as by meanes, not as cauſes; but the onely cauſe of our ſaluation, and of the meanes that brings vs thereto, is *this knowledge of God*, whereby he accepteth and approoueth vs to be his owne.

Elect neuer fall away.

Hence we may gather, that thoſe who are elect vnto ſaluation, ſhall neuer periſh: for whom God once knowes to be his, them hee knows to be his for euer: and therefore Mat. 24. 24. it is made a *thing impoſſible that the elect ſhould periſh*: and the Apoſtle takes it for granted, that *the election of God is vnchangeable*, Rom. 9. 11. remaining euer, according to his purpoſe. This knowledge of God, is *that foundation which remaineth ſure*, 2. Tim. 2. 19. The firſt grace of all is Gods fauour, chooſing ſome men to be his of his meere good will: and this firſt grace, to whomſoeuer it is vouchſafed, remaineth for euer, admitting no change nor alteration, nor interruption. This doctrine muſt be remembred, as the ſtaie of our faith, and a ſure foundation of ſound comfort in any diſtreſſe: A for true beleeuers in time of affliction finde in themſelues much vnbeleeue and great pronenes to fall away from God. Yet here they haue a ſure ſtay whereon to reſt, they muſt goe out of themſelues, & faſten their faith on Gods election, knowing hence, that though they be fraile and ſubiect to fall away of themſelues, yet their ſaluation remaines faſt, grounded on the knowledge and election of God. So the Apoſtle *Paul* comforts himſelfe and the godly, Rom. 8. 32. 33. *It is God that iuſtifies, who ſhall condemne?* and verſe 35. *Who ſhall ſeuer vs from the Loue of God in Chriſt*, whereby he loueth vs? And indeede, if a man haue receiued true aſſurance of Gods fauour, though but once in all B his life; yet by that one ſigne he may aſſure himſelfe of his ſaluation, vpon this ground, that Gods loue is vnchangeable, though euer after he liue in temptation; *for whom God loueth, hee loueth to the ende*, Ioh. 13. 1.

*Depart from me*] This is Chriſts commandement, to thoſe whom he neuer knew, though they profeſſed his name; and it is a moſt fearefull commandement, beeing all one with that, Matth. 25. 41. *Goe yee curſed into euerlaſting fire*.

Wherein the ſecōd death ſtandeth.

Now hence we may gather, that the ſecond death is properly a ſeparation from the comfortable fellowſhip of the Father, the Sonne, and C the holy Ghoſt; and withall, a ſenſe and feeling of Gods wrath in that ſeparation. This appeares by the contrarie, for life euerlaſting ſtandes in fellowſhip with God the Father, the Sonne, and the holy Ghoſt.

How Chriſt ſuffered the ſecōd death.

Now here a queſtion may be asked, concerning the ſuffering of Chriſt; for our doctrine is, that he ſuffered the ſecond death: whether then was he ſeuered from God in his ſuffering? *Anſwer.* Chriſt our Sauiour on the croſſe ſtood in our roome and ſtead, hee bare vpon him the ſinnes of his elect, and for ſubſtance, the whole puniſhment due to the ſame, which was both the firſt & ſecond death: but yet concerning the ſuffering of the ſecond death, there remaines ſome difficultie. Touching it therefore wee muſt hold this ground, that our Sauiour Chriſt ſuffered the ſecond D death, ſo farre forth, as the ſuffering thereof might ſtand with the vnion of his two natures, and with the holineſſe and dignitie of his perſon: and here theſe caueats muſt be marked.

*I. Caueat.* That in his manhood he endured a very true ſeparation from the Godhead, and from his Father; yet not in regard of ſubſiſting and beeing, but of ſenſe and feeling onely: and therefore he cried, *My God, my God, why haſt thou forſaken me?* hauing for a time no ſenſe of Gods fauour, but onely the feeling of his wrath and diſpleaſure.

*II. Caueat.* In his paſſion he did endure the ſorrows of the ſecond death; he did not die the ſecond death, for then he ſhould haue beene ouercome & vtterly ſeparated frō his father in ſubſiſting and beeing: but he ſuffered the ſecond death, and in ſuffering ouercame it; as a man may bee at the point of death, and feele the paines of the firſt death, and yet recouer.

*III. Caueat.* Chriſt endured the paines of the damned, yet not in that manner which the damned doe; for hee endured them on the croſſe, they in the place of the damned; Chriſt ſuffered them for a while, they endure them for euer; Chriſt ſuffered the ſecond death, yet ſo as it preuailed not againſt him; but the damned are ouerwhelmed of it, it preuailes ouer them, and cauſeth them to blaſpheme God: now their blaſphemie increaſeth their ſinne, and their ſinne cauſeth their torments to bee multiplied for euer. This doctrine is ſutable to the word of God, and to reaſon: for in mans reaſon, the death of the body could not bee a remedie to ſuch perſons as are condemned to a double death both of body and ſoule.

A motiue to get fellowſhip with God.

*Vſes.* 1. Seeing the ſecond death is a ſeparation of man from God for euer, wee muſt labour in this life to haue ſome true fellowſhip with God the Father, the Sonne, and the holy Ghoſt; that hauing it once, wee may enioy the ſame for euer. This fellowſhippe we ſhall come vnto in the right vſe of the word and Sacraments, and praier; for in the word and Sacraments God condeſcends to ſpeak vnto vs, and to deale familiarly with vs, and in praier we talke with God.

*II. Vſe.* Note alſo to whome this commandement is ſpoken, *Depart from me*; namely, to ſuch as come neare vnto God with their lips, but yet keepe their hearts farre from him: in conſideration whereof wee muſt not content our ſelues to profeſſe the name of Chriſt outwardly, but we muſt draw neere to God with all our affections, our loue, ioy, feare, and confidence, and yeild obedience to his commandements; ſo ſhall wee eſcape this fearefull commandement of finall departure from him.

How profeſſors of religion may be workers of iniquitie.

*Ye workers of iniquitie*] This is the reaſon of the commandement: for the better vnderſtanding whereof, this queſtion muſt be handled: How theſe men, that make ſuch profeſſion, can be called workers of iniquitie: many of whom vndoubtedly, liued a ciuill & vnblameable life outwardly, and could not bee charged with any horrible capitall ſinnes. *Anſ.* There be many great ſinnes for which men may bee called workers of iniquitie, and be as vile in the ſight of God as the murtherer & adulterer, though for outward life they be vnblameable: as firſt *hypocriſie*; which is proper to the profeſſors of religion, when as they content themſelues to hold religion outwardly, but yet doe not bring their hearts nor conforme their liues to their outward profeſſion. Secondly, to profeſſe loue and worſhip to God, and yet not to performe duties of loue and mercie vnto men: for we muſt loue and ſerue God in the workes of brotherly loue. Thirdly, to haue the heart addicted to this or that ſinne or ſinnes; whether ſecret or open in regard of the world it skilleth not: for this is to bee a worker of iniquitie in Gods ſight, when the heart taketh a ſetled delight in any ſinne. And they are not ſo called becauſe their iniquitie is alwaies outward and ſeene to the world. Laſtly, all the ſinnes of the firſt table, eſpecially the ſinnes againſt the two firſt commandements, as not to know God, not to loue God, or to truſt in him aboue all, not to worſhip him in heart and life together; theſe are all works of iniquitie, greater then the ſinnes of the ſecond table in their kind: and in regard of theſe alſo, profeſſors are called *workers of iniquitie*.

Chriſt marks the moſt ſecret ſinnes.

*Vſes.* 1. Whereas Chriſt calleth thoſe profeſſors, *workers of iniquitie*, whoſe profeſſion couered their ſinnes from mens ſight; we may note, that Chriſt is a very ſtrict obſeruer of mens waies, euen of the moſt ſecret ſinnes, which appeare not to the world: though men may be deceiued by profeſſours in this world, yet Chriſt cannot be deceiued, but at the laſt day of iudgement he will finde them out what they be. Many deceiue themſelues with a perſwaſion of mercie, becauſe Chriſt is a Sauiour, and ſo preſume to goe on in ſinne; but they muſt knowe, that Chriſt is alſo a ſeuere iudge, who doth ſtraitly obſerue mens ſinnes, & will condemne the workers of iniquitie, as well as pardon them that repent: & therefore we muſt not flatter our ſelues to liue in ſinne, becauſe he is a Sauiour; but rather feare to ſinne, becauſe he is a ſeuere iudge againſt all iniquitie.

How Chriſt eſteemes a godly life.

II. This ſhewes that Chriſt preferres an honeſt and godly life aboue moſt worthie gifts, euen before the gifts of Prophecie and Miracles; and therefore our principall care muſt be, to frame our hearts and liues to true obedience vnto our God in all his commandements.

A ſtrong motiue to repentance.

III. This muſt ſtirre vs vp to true and vnfained repentance. If we haue not yet repented, it muſt mooue vs to beginne it: if we haue repented, wee muſt doe it more; for Chriſt will pronounce a fearefull ſentence of condemnation vpon many profeſſours, becauſe they liue in ſinn, though they haue prophecied in his name, and caſt out deuills, & done many great works; yet becauſe they haue beene in heart addicted to ſome ſinnes, hee ſhall ſay vnto them at the laſt day, *Depart from me, and, goe yee curſed into euerlaſting fire.* The horrour whereof, ſeeing Chriſt hath ſo long before made it knowne vnto vs, ought to mooue vs to humble our ſelues, to turne vnto God, and to breake off the courſe of our ſinnes, euen in the purpoſe of our hearts. And if wee will not now tremble and turne, the day will come when we ſhall heare a fearefull commandement, and obey it, and not be able to turne from it: but if we ſhal now turne to God by true repentance and newe obedience, we ſhall in that day heare the bleſſed voyce of abſolution vpon our ſelues, when as the fearefull ſentence of condemnation ſhall be pronounced vpon others.

IV. Whereas many men ſhall be condem-

Purge the heart from a purpoſe of ſinning.

ned, becauſe in heart they haue beene addicted to ſome open or ſecret ſinnes, wee muſt in the feare of God labour to purge our hearts from all ſinne, ſo as wee bee not addicted to any one ſinne, with purpoſe to liue therein: yea wee muſt labour to turne our ſelues from euery euill way, from ſinnes in thought, in affections, in behauiour, and actions. The purpoſe of our heart muſt be, not to liue in any one ſinne, ſo as if we fall, we may yet truely ſay, it was againſt our purpoſe and intent: and therefore wee muſt labour to be renued in the ſpirit of our mindes, euen in the moſt ſecret part of our ſoules. It is not enough to leaue ſinne when it leaues vs, by reaſon of weakeneſſe, or want of opportunity: thus doth many an aged man, who hauing liued in lewdneſſe and luſt all his youth, doth at length, by reaſon of weakeneſſe in olde age, leaue thoſe ſinnes in practiſe; but yet his heart is ſtill addicted to them, and therefore euen then when he cannot goe without a ſtaffe, will hee take great delight in rehearſing and remembring the trickes of his youth. Now this man hath no repentance, for his delight in the remembrance of ſinne paſt, is all one before God, as if he had liued ſtill in the practiſe thereof: our prayer therefore muſt be with *Dauid*, to the Lord continually, that hee would *incline our hearts vnto his commandements, and not to couetouſneſſe*, or any other ſinne, Pſal. 119. 36.

**v.24.** ***Whoſoeuer then heareth of me theſe words, and doth the ſame, I will liken him to a wiſe man which hath builded his houſe on a rocke,***

**25.** ***And the raine fell, and the floods came, and the windes blew, and beat vpon that houſe, and it fell not: for it was grounded on a rocke.***

Concluſion of Chriſts Sermon.

After the deliuery of many notable inſtructions in this ſermon of our Sauiour Chriſt, wherby he hath ſufficiently ſhewed himſelfe to bee the true Prophet and Doctor of his Church: in this verſe, and thoſe which follow, to the 28. he comes to lay downe the concluſion of this excellent ſermon, wherein he doth ſtirre vp his hearers to a notable dutie; namely, that they ſhould not make light account of his doctrine, contenting themſelues barely to heare, reade, or to learne the ſame; but further, to goe about the practiſe thereof in their liues and conuerſations. And for the effecting hereof, hee laies downe here at large, the fruite of true obedience to the word. In this concluſion are theſe points contained: I. A maine dutie to be done

A of all his hearers; that is, *to heare and doe the words of Chriſt. Whoſoeuer heareth theſe my words, and doth the ſame.* II. The propertie of this dutie; *it is a note of great wiſdome. I will liken him to a wiſe man, &c.* III. The fruite of this dutie: *Safetie and ſecuritie againſt all perils of bodie and ſoule*, in the 25. verſe: all which are amplified by their contraries, in the 26. and 27. verſes, as we ſhall ſee in their place.

The dutie of euery good hearer.

The firſt point is the maine dutie of euery good hearer, namely, to ioyne practiſe with knowledge of the word of Chriſt. This dutie is oft vrged vpon vs by the holy Ghoſt, Rom. 2. 13. *Not the hearers of the Law, but the doers thereof ſhall be iuſtified before God:* and Saint B *Iames* ſtands long on this dutie, Iam. 1. 22. *Bee yee doers of the word, and not hearers onely, deceiuing your owne ſoules*: which after hee enforceth both by the vanity of hearing without doing, v. 23. 24. & by the bleſſing that accompanies obedient hearing, v. 25. and Luk. 11. 27. 28. when a woman in admiration at Chriſts doctrine, pronounced *her bleſſed that bare him*; Chriſt anſwered, *nay rather bleſſed are they that heare the word of God, and keepe it.* And in the parable of the ſower, Matt. 13. there are foure kinds of hearers, three bad, and one only good, who doe heare, know, receiue, embrace the word of God, and withall bring forth fruit C plentifully. And naturall reaſon may perſwade vs of the waight of this dutie; for the beſt learning that men haue in humane things is to little, or of no vſe, without practiſe: much leſſe can diuine doctrine then profit a man without obedience be ioyned therewith.

*Vſe.* The conſideration hereof, muſt mooue vs to pray to God the Father in the name of Chriſt, that he would vouchſafe his ſpirit vnto vs, whereby our hearts might be enclined, diſpoſed, and bent to an vnfained loue and obedience of Gods precepts, deliuered in his holy word, becauſe it is our dutie to liue in the practiſe of that we heare. Yea, wee muſt pray ſo to performe obedience in our life, that our conſciences may not onely not accuſe vs, but alſo excuſe vs before God in regard thereof; or at D leaſt, in regard of our true endeauour and deſire to obey. This dutie beeing practiſed, will miniſter true comfort vnto vs in time of diſtreſſe, yea in the fearefull caſe of death it ſelfe. Hereby did good king *Hezekias* comfort himſelfe at his death, *that he had walked before the Lord with an vpright and perfect heart*, Iſay 38. And the word of God is plaine for this comfort, *If our hearts condemne vs not, then we haue boldneſſe towards God*, 1. Ioh. 3. 21. alwaies prouided, we haue a good vnderſtanding of our dutie to God, for an ignorant conſcience will falſly excuſe.

Obedient hearing is true wiſdom.

*II. Point.* The propertie of this dutie. It is a part of great wiſdome, for he that heareth and obeyeth, is the onely wiſe man; *I will liken him* (ſaith Chriſt) *vnto a wiſe man.* This point is likewiſe with care to be remembred, that the hearing and doing of the word of God, is a ſpeciall part of true wiſdome: this is notably verefied in the 32. Pſalme, which is intituled *Dauids learning*; and indeed it is a notable Pſalme of learning, containing the ſumme of all religion; which *Dauid* bringeth to theſe two heads, his repentance, and new obedience. So Deut.4. 6. the peoples obedience to Gods commandements, is counted by *Moſes*, their wiſdome: and for this cauſe he there ſaith, *they ſhall bee counted the wiſeſt people vnder heauen*, becauſe they ſerued and obeyed the true God: to which purpoſe it is ſaid, *The feare of God is the beginning of wiſedome, a good vnderſtanding haue all they that doe thereafter*, Pſal. 111. 10.

Superiours dutie.

Hence we learne theſe inſtructions: 1. all ſuperiours, magiſtrates, maſters, and parents, are bound to go before their inferiours in wiſdom, as they are aboue them in authoritie; and therefore conſidering obedience is true wiſdome, euery ſuperiour ought to goe before his inferiours in obedience to Gods commandements: for this onely is true wiſedome, without which all other wiſdome is but folly and madneſſe.

Students dutie.

2. Hence all ſtudents that profeſſe themſelues to ſeeke for wiſdome and learning, are taught eſpecially to giue themſelues to learne and obey the will & commandements of God; for this is true wiſdome, both before God and man. And it is a great blemiſh and diſgrace for any man of knowledge to lead a looſe & diſſolute life; this argues their want of Gods feare, which is the very ground of true wiſedome.

3. This giues a good caueat to ignorant perſons, who perſwade themſelues they may continue in their ignorance, becauſe they are not book-learned; but they deceiue themſelues, for obedience is true wiſedome: and therefore they muſt labour for ſo much knowledge as will bring them to this wiſedome here commended.

The true wiſdome of profeſſors.

Now to come more ſpecially too this true wiſdome, we muſt ſearch out wherein it lieth. This is expreſſed in theſe words, *which hath builded his houſe on a rocke:* which S. *Luke* ſetteth down more largely, ch. 6. 48. ſaying, *hee digged deep, and laid his foundation on a rocke.* In which words, 3. parts of this wiſdome are propounded: 1. *to dig deep:* 2. *to make choice of a rocke for a foundation:* and 3. *to build thereon.*

1. part of it.

The *builder* is the profeſſor of the name of Chriſt; and this *digging deepe* to finde out a fit foundation, ſignifieth thus much; that he that would make ſure his owne ſaluation, muſt come to a deepe ſearch and examination of his owne corrupt heart, that he may know the iniquitie thereof: alſo he muſt renounce himſelfe and his pleaſures; and whatſoeuer may hinder him in this building he muſt caſt out: for without this deepe ſearch and ranſacking of the heart, there can be no ſure foundation laide, nor certaintie of ſaluation attained.

2. part of it.

The ſecond point of this wiſdom, is to chooſe a foundation to lay our ſaluation vpon; and that A is *the rocke Chriſt Ieſus himſelfe alone, God and man, he is the chiefe corner ſtone, on which the whole building is coupled*, Eph. 2. 20, 21. *neither is there ſaluation in any other: for among men there is giuen no other name vnder heauen, by which we muſt be ſaued*, then Chriſt Ieſus onely, Act. 4. 12. and *no other foundation can any man laie, then that which is alreadie laid, which is Ieſus Chriſt*, 1. Cor. 3. 11. Chriſt is the *rocke and corner ſtone*, and true Chriſtians are *liuing ſtones built vpon him*, 1. Pet. 2. 5. As for our works, they are fruits, but no part of this foundation, vnleſſe to them that build on the ſand, like fooliſh builders.

3. part. How we are built on Chriſt.

Thirdly, hauing found a good foundation B we muſt build thereon. Our ſoules and our ſaluation muſt be builded on Chriſt. This is done by our faith in Chriſt: for as mutuall loue ioynes one man vnto an other; ſo true faith makes vs one with Chriſt: Eph. 3. 17. the holy Ghoſt ſaith, that *Chriſt doth dwell in our hearts by faith:* and Pſal. 125. 1. *He that truſts in the Lord is as mount Sion that cannot be remooued.* Yet here two caueats muſt be remembred: *I.* That Chriſt is a rocke, yet not euery way that man frames in his owne heart, but onely ſo as he hath offered himſelfe in the promiſe of the Goſpel, which is the word of the couenant of grace. And for this cauſe we muſt labour that this word of Gods grace may be rooted and grounded in our hearts by faith: for it is all one to beleeue in Chriſt, and to beleeue the word that reueales Chriſt vnto vs: ſo ſaith our Sauiour, C *He that refuſeth me and receiueth not my word, hath one that iudgeth him*, Ioh. 12. 48. And, *If ye abide in me, and my words abide in you*, Ioh. 15. 7. We therefore muſt be like the good ground: for as it receiues and keepes the good ſeede, ſo doth the good heart receiue and keepe the word of grace, which beeing rooted in our hearts keepes vs vnited vnto Chriſt, and therefore it is called the *ingraffed word*, Iam. 1. 21. which beeing mingled with faith in our hearts is profitable, for it knits vs faſt to Chriſt, and makes vs growe vp in him vnto perfection. *II. Caueat.* We muſt ſet all the maine affections of our heart on Chriſt: for hereby muſt we ſhew forth our faith. We muſt ſo eſteeme and D loue Chriſt, as that in regard of him *we count all things loſſe, and dung*, with the Apoſtle; yea we muſt ſo delight in Chriſt, that we deſire him wholly, and receiue nothing into our hearts but Chriſt alone. *Thomas* deſired but *to put his finger into his ſide*; but we muſt goe further, and deſire to haue our ſoules waſhed in the blood that iſſued thence, and to haue our hearts poſſeſſed by his ſpirit, whome hee giueth to his Church.

*Vſe.* Seeing Chriſt Ieſus is the rocke of our ſaluation, our dutie is to haue our hearts rooted and founded on Chriſt. They which be as the ſtonie ground, heare and receiue the word, and it takes ſome rooting in them, and brings forth ſome fruit: but as the rooting is not deepe, ſo the fruit is neuer ripe, and therefore when heat commeth it withereth: ſo it is with profeſſors; a man may be one in name, and bring forth ſome fruit of the word which he heares; and yet be deceiued in the matter of his ſaluation, becauſe he is not rooted and founded in Chriſt. This is the point which *Paul* ſtands much vpon in ſundry of his Epiſtles: for ſhew of grace will not ſerue the turne. Indeede in theſe happie daies of peace any grace makes a man ſeeme to be a Chriſtian: but when the parching heate of perſecution comes, vnleſſe we be throughly rooted in Chriſt, we ſhall neuer continue to the ende, nor bring forth fruit with patience.

Eph.2.20.21. and 3.17. Coloſſ.2.7.

The fruit of true obedience.

*III. Point.* The *fruit* of this true obedience in which men by faith build themſelues on Chriſt Ieſus, is Securitie and ſafetie againſt all temptations of the Deuill, the fleſh, and the world: meant by *the ſtanding of the houſe that was built vpon the rocke, notwithſtanding the falling of the raine, the beating of the floods, and the blowing of the windes*, verſ. 25. A moſt notable fruite which nothing els but true obedience can procure vnto vs: wealth cannot miniſter this comfortable ſecuritie; nay the more wealth, oft times the more trouble; and vnto many, riches are the cauſes of a fearefull downfall. No ſtrength of man, nor power of any Princes can procure this ſafetie, and yet Chriſt vouchſafeth the ſame to them that heare his word and keepe it.

A motiue to obedience.

The conſideration hereof muſt mooue vs to be moſt willing and readie to performe obedience to that holy word of God which we read and heare: for ſuch a benefit comes by it as no creature in the world can procure beſides: and the rather we muſt inure our ſelues hereto, becauſe our ſinnes deſerue an ende of theſe happie daies of peace, and we may iuſtly looke for the blacke daies of perſecution, which when they come will ſurely be our ruine, vnleſſe in theſe daies of peace wee heare the word and doe it.

True faith cannot be loſt.

Secondly, from this fruit of true obedience wee may gather, that he which once hath true faith in Chriſt rooted in his heart, ſhall neuer looſe the ſame either wholly or finally, but ſhall continue therein vnto the ende, and enioy the fruite thereof for euer. For by faith a man is truly built on Chriſt as on a moſt ſure foundation, ſo as neither temptations nor perſecutions can driue him off: though they may aſſault and ſhake him, yet they can neuer throw him down: but if a man might quite looſe his faith, then might he be beatē down that is built on Chriſt, which thing this text denieth.

True beleeuers muſt haue their trialls.

Laſtly, this teacheth vs that he that is built on Chriſt by faith, muſt looke for fearefull trialls and temptations: for he is like an houſe built on the ſea banke, against which winde and raine and waues doe all beate and rage. Gods ſeruants muſt not looke to goe to heauen in eaſe, but they muſt waite for tryalls and temptations comming hand in hand, as winde and raine, and wind and waue commonly doe: and therefore the more carefull and earneſtly muſt wee labour to be ſurely grounded on Chriſt, that though they aſſault vs, yet they may not throw vs downe.

**V.26. *But whoſoeuer heareth theſe my words, and doth them not, ſhall be likened vnto a fooliſh man, which hath builded his houſe vpon the ſande:***

**27. *And the raine fell, & the floods came, and the winds blew, and beate vpon that houſe, and it fell, and the fall thereof was great.***

In theſe verſes our Sauiour Chriſt layeth downe foure other points contrarie to the former, belonging to an euill hearer. The I. is the fault and bad practiſe of an euill hearer; *to heare Chriſts words and not to doe the ſame:* II. the propertie of this vice: it is *a point of extreame follie:* III. the practiſe of this folly: *in building vpon the ſands;* IV. the fruit and iſſue of this building: *feareful ruine and deſtruction.* Of theſe in order.

The practiſe of a badde hearer.

*I. Point.* The practiſe of a bad hearer from which Chriſt would terrifie all men in this place is, *To heare and not to doe.* This is no ſmal fault. The ground that receiueth ſeede and raine both in meaſure and ſeaſon, and yet bringeth forth either bad fruite, or none at all, is by all men condemned for bad ground; the Apoſtle ſaith, it *is neere vnto curſing, whoſe ende is to be burned*, Hebr.6.8. The waters that come and iſſue from vnder the threſhold of the Sanctuarie, Ezek.47.1. whereby is meant the word of God, when they come into any ground they are of this nature, if they make it not fruitefull they *turne it into barrennes*, verſ. 11. A ſubiect that knowes his Princes will, and doth it not, is indeed no better then a rebell: how much more then is hee that heares the word and Doctrine of ſaluation by Chriſt, and yet makes no conſcience to doe the ſame, to be iudged for bad and barren ground, yea for a rebell againſt God himſelfe. 1.Sam. 15.23. Samuel telleth Saul that *rebellion is as the ſinne of witchcraft, and tranſgreſſion is wickedneſſe and Idolatrie:* And the reaſon is plaine, for they that ſubmit themſelues to heare Gods word, are ſundrie wayes bound to performe obedience: firſt, by the law of creation, as they are Gods creatures: Secondly, by the law of redemption, as they are Chriſts ſeruants bought by his moſt precious blood. Thirdly, in regard of their A-

How all hearers are bound to obedience.

doption, as they are, or at leaſt hold themſelues to be his children in Chriſt: and fourthly, in regard of his mercifull prouidence whereof wee haue daily experience: in regard of all theſe we ought by way of thankefulneſſe, to ſhewe our ſelues obedient vnto his word. And therefore he that heares the word of God and will not doe the ſame, ſinneth grieuouſly againſt God, which in it kind God hateth as the ſinne of witchcraft. Now this ſinne of diſobedience is a common ſinne: We are all hearers, but where almoſt is the man that anſwerably is a doer? Men content themſelues with the bare action of hearing, like vnto the Papiſts who thinke God is well ſerued with the worke done: but the principall thing we omit, which is the treaſuring vp of Gods word in our hearts, that vpon iuſt occaſion we might practiſe the ſame: yea, which yet is more lamentable, men are ſo farre from yeilding conſcionable obedience to the word, that the endeauour therunto is commonly iudged ſuperfluous niſeneſſe and curious preciſeneſſe: but this ſinne of hearing and not doing wil bring many fearefull iudgements vpon vs, vnles by true repentance it bee cut off.

The follie of prof.ſſors.

*II. Point.* The propertie of this bad practiſe. It is a point of great follie: *he that heareth and doth not, ſhall be likened vnto a fooliſh man.* This the author of all wiſedome Chriſt himſelfe auoucheth: & the holy Ghoſt by S. *Iames* doth notably deſcribe this part of follie: *They that be hearers and not doers, deceiue themſelues, beeing like vnto a man that beholdeth his naturall face in a glaſſe:* either to ſpie out ſome ſpot, or diſcerne his owne countenance; *but when he hath conſidered himſelfe, he goeth his way, and forgetteth immediately what manner of one hee was.*

Iam.1.22,23.

Againe, this follie will further appeare in this: if a man ſhould ſhew forth great parts of wiſdome in ſundrie things pertaning to his bodie, and yet faile in the maine point of all, euery man would count his wiſdome but follie: Now ſuch are all they that heare the word of God and doe it not: they ſhewe ſome parts of wiſedome in comming to heare, and in ſeeking to vnderſtand: and yet if they come not to practiſe they faile in the maine point of their ſaluation, which indeede ought to be ſought for in the firſt place.

Our cõmon error in iudging men to be wiſe.

I. By this we may ſee how to correct and reforme our fooliſh conceite wee haue of men in the world. Wee thinke of thoſe that haue worldly wiſedome to bee able to goe beyond others in the greater affaires of this life, that they are the onely men, deſeruing beſt place of gouerment both in Church & common wealth: But we muſt know, that theſe men, though they haue neuer ſo good heads for the things of this life, yet if they faile in the knowledge of this dutie to God, or in the practiſe thereof, are here by our Sauiour Chriſt noted with the brand of follie. The rich man in the Goſpel had notable forecaſt for the augmenting of his wealth: when his ſubſtance increaſed, he could pull downe his barnes and make them greater, but yet becauſe he failed in the maine point of his ſaluation, he is noted for a *rich foole,* Luk. 12. 20. And therefore in all ſorts and eſtates of men, he is the wiſeſt, who hath grace to know and anſweraly to obey the will of God.

A motiue to obedience.

II. This muſt excite vs to a carefull endeauour after true obedience to God in all his commãdements. We all deſire to be freed from the reproach of folly among men, and we take it for a great diſgrace to bee counted fooles: well, if we would auoid this ignominie indeed, let vs be willing to heare, and carefull to obey the word of Chriſt, both in thought, word, and deede: otherwiſe, let men iudge as they liſt, God will account vs fooles.

Who build on the ſands.
I. Papiſts.
Concil.Trid. ſeſſ.6.cap.7. 10.16.

*III. Point.* The practiſe of this follie, which conſiſts in this; that *he builds his houſe vpon the ſands:* whereby is ſignified another thing concerning the ſoule; namely, to build our ſaluation vpon inſufficient foundation; and that doth euery hearer of Gods word that maks not conſcience of obedience: for profeſſion is as it were the erecting or rearing of an houſe: and the not performing obedience withall, is the ſetting of this houſe vpon the ſands. There be three ſorts of men that thus build vpon the ſands. I. The Papiſt that will be iuſtified and ſaued by Chriſt: but yet withall hee muſt haue works of grace to concurre for the increaſe of his iuſtification, and for the accompliſhment of his ſaluation. Now this is to build vpon the ſands, when wee ioyne workes with Chriſt in the matter of ſaluation: for though Chriſt be a ſure rocke in himſelfe, yet if we will fortifie him by our works, we fall from this rocke into perdition, and our foundation is no better then ſand. Gal. 5. 2. *Behold I Paul ſay vnto you, that if you be circumciſed, Chriſt ſhall profit you nothing:* and, v. 4. *Ye are fallen from Chriſt whoſoeuer will be iuſtified by the law:* in which places the Apoſtle labours to ouerthrow the opinion of the Galatians learned of the falſe Apoſtles, which was, to ioyne works with Chriſt in the matter of iuſtification: Rom. 9. 32. *Chriſt became vnto the Iewes a rocke of offence, when as they would be ſaued by the workes of the law.*

2
Common Proteſtants.

A ſecond ſort that build vpon the ſands, are the common Proteſtants: by whome I meane ſuch as beare the name of Chriſtians, and yet reſt themſelues contented and ſatisfied with their ciuill liues; thinking, that becauſe they abſtaine from outward euill and groſſe ſinnes, and doe no man wrong, therefore God will hold them excuſed: whereupon they profeſſe religion more for obediẽce to the laws of men, then for conſcience to God. But this will not ſerue the turne, theſe men though they profeſſe Chriſt outwardly, yet in deede they denie him: for by their courſe (though it may be they thinke not ſo) they will needs become Sauiours, and ſo Chriſts vnto themſelues: which thing they doe, when as they ſtay themſelues on their

A owne ciuill liſe. The Scribes and Phariſies for outward actions were very godly, and many of them liued vnblameably: but yet Chriſt ſaith to his Diſciples, Matth. 5.20. *Except your righteouſnes exceede the righteouſnes of the Scribes and Phariſies, ye cannot enter into the kingdome of heauen.* And *Paul* goes ſomewhat further, ſpeaking of himſelfe when he was an Apoſtle, 1.Cor.4.4. *I know nothing by my ſelfe, and yet am I not thereby iuſtified.* This was a notable thing, for a man to walke ſo vprightly in his calling, that his own ſanctified conſcience could not accuſe him of any offence therein, either againſt God or man, and yet this is nothing in the matter of iuſtification, wherein the righteouſnes of the whol law muſt be fulfilled, B which cannot be done by the obedience of ſanctification, which is not perfect in this life, and therefore *Paul* deſires, not to be found of God therein, Philip.3.9. much leſſe by ciuill righteouſnes, which conſiſting onely in outward behauiour, may be in thoſe that neuer haue the ſpirit of grace to renue their ſoules, as the Apoſtle witneſſeth of the Gentiles, that *ſome of them doe by nature the things contained in the law:* that is, outwardly: But without the ſpirit they are none of Chriſts, *for he that hath not the ſpirit of God is none of his*, Rom. 8.9. neither can poſſibly enter into the kingdom of God, for *except a man be borne againe of water, and of the holy Spirit*, that is, be regenerate by the holy Ghoſt, *he cannot enter into the kingdom of God.* C

Ioh.3.5.

3
The more forward Proteſtant.

The third ſort of thoſe that build vpon the ſand, is the Proteſtant that is more forward in religion then the former: I meane ſuch as doe heare the word of God ordinarily, and receiue it with ioy, bringing forth ſome good fruite thereof. It had beene hard, I muſt confeſſe, to haue called ſuch men fooliſh builders, without good warrant out of the word, but Ieſus Chriſt hath reuealed them to be ſuch as build vpon the ſand: for in the parable of the Sower, Luk. 8.13. *They that receiue the ſeede in ſtonie ground, are they which heare the word, and incontinently with ioy receiue it: but they haue no rootes, which for a while beleeue*, there is ſome fruit, *but in time of temptation they goe away:* of ſuch S. Iohn ſpeaketh, D Ioh.6.66. *From that time many of his Diſciples went backe, and walked no more with him.* They were his followers, and heard him gladly, or els they ſhould neuer haue beene called his Diſciples, but their going backe doth plainly diſcouer their ſandie foundation: of ſuch alſo he ſpeaketh in his Epiſtle, *They went out from vs, but they were not of vs:* for a time they profeſſed Chriſt, and ſo were among the faithfull, but when trouble and perſecution came, becauſe of the word, then they went away, wanting true humilitie and ſound faith, whereby they ſhould haue beene built vpon Chriſt, which want in time of peace they could not eſpie.

1.Ioh.2.19.

*Vſes.* I. Seeing that men which heare and receiue the word of God with ioy, may build on a ſandie foundation, we muſt not content our ſelues herewith, but further pray to God for this one bleſſing, that he would write his word in our hearts by the finger of his ſpirit, as he writ the Law on tables of ſtone in Mount Sina: for our hearts are deceitfull, as the Prophet ſpeaketh, and in the time of peace will counterfeit grace, which in time of triall will vaniſh away as the myſt before the ſunne. Now God hath promiſed this bleſſing to his Church in the new Teſtament, Ier. 31.33. *After thoſe daies, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts:* and, Chap.32. 40. *I will put my feare in their hearts, that they ſhall not depart from me.* This therefore we muſt pray for, that the word which we heare may enable vs to obedience in the time of peace, and arme and ſtrengthen vs againſt temptation in the day of triall, and ſo become the power of God to our ſaluation.

Ier.17.9.

II. This muſt mooue vs to looke vnto the deceitfulnes of our hearts. The caſe is waightie, reſpecting the eternall ſtate of our ſoules, and yet through ſpirituall guile may we eaſily deceiue our ſelues herein: for who would not thinke himſelfe to be in a good caſe, when he doth receiue the word with ioy, and bring forth ſome fruits thereof? This indeede is a good ſtep towards grace, but if we goe no further we deceiue our ſelues, this will not ſerue our turne in the time of triall: as yet we are but thoſe who receiue the ſeede on ſtonie ground: the graces which we make ſhew of will be like the graſſe on the houſe top, which withereth in the blade before it ſhoote forth. Wherfore we muſt looke well to our ſoules, that in our profeſſion we carrie a true heart toward God, and keepe a good conſcience in our ſelues. And for this cauſe muſt ſee that we be throughly humbled in our ſelues for our ſinnes, that we truſt not in our ſelues, but in God, and make his mercie in Chriſt to be our chiefe treaſure. Alſo we muſt remember that we are not our owne, but Gods: for he hath bought vs, and ſo we muſt not take libertie to diſpoſe of our ſelues as we liſt, but muſt ſubiect our ſelues wholly to his bleſſed will in all things. And becauſe he hath reuealed his will in his holy word, according to which he would haue vs to frame our liues, we muſt indeauour to prooue and trie what is the good will of God and acceptable, and let the obedience of our liues expreſſe our faith in God, and reuerence towards his word: And if thus we make God in Chriſt our ioy and feare in the daies of peace, we ſhall be ſure to finde him the rocke of our ſaluation in the time of triall.

III. Seeing men may receiue the word with ioy, and bring forth ſome fruit, and yet build vpon the ſand, we muſt not content our ſelues with this, that we know Chriſt to be a Sauiour, & do imbrace true religion in profeſſion: but we muſt labour for the power of this knowledge in our ſelues, that we may know Chriſt to be our Sauiour, and may feele the power of his death to mortifie ſinne in vs, and the vertue of

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his reſurrection, to raiſe and build vs vp to newneſſe of life: for knowledge in the braine will not ſaue the ſoule: ſauing knowledge in religion is experimentall: and he that is truly founded vpon Chriſt, feeles the power and efficacie of his death and reſurrection, effectually cauſing the death of ſinne and the life of grace, which both appeare by new obedience.

Fruit of bad hearing.

*IV. Point.* The effect and fruit of Bad hearing; that is, *fearefull ruine and deſtruction*, reſembled by the iſſue of building on the ſands: v. 27. *The raine fell, the floods came, and the wind blew, and beate vpon that houſe, &c.* where two things are to be noted: Firſt, the *cauſe* of this fearefull ruine, *The falling of the raine, and the beating of the floods and windes:* Secondly, the *qualitie* of this ruine; it is great and fearefull, *The houſe fell, and the fall thereof was great.*

Euery profeſſion muſt be tried.

For the firſt: *Floods*, and *winde*, and *raine*, doe here betoken trialls and temptations, which are here ſaid to befall the profeſſors of the name of Chriſt. Whence we learne, that euery one that doth profeſſe true religion, muſt looke for a day of temptation and triall. It is Gods will that whoſoeuer taketh vpon him the profeſſion of his name, ſhould be tried and prooued what he is. Thus he permitted *Adam* preſently after his creation, to be tempted and tried by Satan; the ſmart whereof we all feele vnto this day: and God gaue *Abraham* a commaundement of triall, when he bade him *take his onely ſonne Iſaac whome he loued, & offer him vp for a burnt offering in mount Moriah*, Gen. 22.1,2. So he left *Hezekias* to himſelfe *to trie him, & to make knowne what was in his heart, when the Embaſſadours of the Princes of Babell came vnto him, to inquire of the wonder which God had done in the land*, 2.Chron.32.31. And *Iohn Baptiſt* ſaith of Chriſt, that *he hath his fanne in his hand*, to ſift and trie the good corne from chaffe, Matth. 3. 12. And Chriſt tells Peter, that the *deuill ſought to winnow the Diſciples as wheat*, Luk. 22.31. And for the triall of his faith and patience, *God gaue Iob and all that he had into Satans hands, except his life*, Iob 1. 12. and 2.6. And Chriſt tells the Church of Smyrna, Reuel. 1.10. *The deuill ſhall caſt ſome of you into priſon, that ye may be tried, and ye ſhall haue affliction ten daies.* And S. Peter makes it a thing requiſite, that the *faith* of Gods ſeruants ſhould be *tried by afflictions, as gold is tried in the fire*, 1.Pet.1.7.

Our dutie in regard of trialls.

*Vſe.* We now haue by Gods mercie true religion maintained and profeſſed among vs, and are freed from the bondage of the Turke, Iew, and Papiſts in regard of their Idolatries and ſuperſtitions. Theſe are ineſtimable bleſſings, which we muſt labour to walke worthie of, and therefore muſt ſtand faſt in our profeſſion, and quit our ſelues like men in the maintenance of true religion, not ſuffering our ſelues to be depriued of it by any aduerſarie power: for times will come whē we muſt be aſſaulted: the floods, winde, and raine of trialls and temptations will beate vpon the houſe of our profeſſion: for God hath ſo dealt with his deareſt ſeruants, and we may not looke to go free. Now without a good foundation we ſhall not keepe our ſtanding: we muſt therefore in this happie time of peace and truth, which is to vs the day of grace and mercie, ſeriouſly labour to haue our hearts indued with ſome good meaſure of laſting grace, as of ſincere loue, ſound hope, and faith vnfained, which as good gold may abide the fierie triall of afflictions. This is Pauls counſell to the Coloſſians, chap. 2.6,7. *Seeing you haue receiued Chriſt Ieſus the Lord, walke in him:* that is, goe on forward in the ſame profeſſion: but how? *rooted and built in him, and ſtabliſhed in the faith, as ye haue beene taught, abounding therein with thankeſgiuing.* And when he had told the Epheſians of the *mightie ſpirituall enemies that they muſt wreſtle with*, for the keeping of faith and a good conſcience: he bids them *take vnto themſelues the whole armour of God, and put it on, that they may be able to reſiſt and ſtand in the euill day*, that is, the day of triall. In earthly kingdomes euery prudent and well-gouerning ſtate, will haue munition in ſtore, and men in readines for their defence againſt an enemie: and ſurely in Gods kingdome euery one that doth profeſſe the truth, ſhould labour to be furniſhed with ſound grace, that they may be able to fight for the maintenance of the faith. If an houſholder knew that theeues would come vpon him, he would not be taken vnprouided: well, we are taught that trialls will come, and therefore let vs not be vnprepared.

Eph.6.10.

The ſecond point in this effect is the *qualitie* of this ruine and fall; it is great and fearefull: *It fell, and the fall thereof was great.* The thing reſembled hereby is moſt fearefull, to wit, that ſuch profeſſours of religion as in the daies of peace did not ioyne practiſe with their profeſſion, ſhall fall away in the time of triall, and come to moſt fearefull perdition: this is the principall point that Chriſt here aimes at, whereby he intends to terrifie men from diſſembled profeſſion. And the conſideration of it muſt worke effectually in our hearts: for we by Gods mercie and bleſſing haue had the light of the Goſpel for many yeares together, in ſuch meaſure as neuer was in this land before: ſo as in regard of the meanes it may be ſaid of vs, as Chriſt ſaid of Capernaum, *that we are euen lifted vp to heauen*, Matth. 11.23. The true light now ſhineth, and in that regard, bleſſed are our eyes for they ſee, and our eares for they heare. But yet though the moſt among vs be hearers, where is our obedience? we haue indeede the blaſing lampe of outward profeſſion, but where is the oyle of grace? Alas, ſome among vs grow to be peremptorie and flat Atheiſts, denying God that made them, and making but a mocke of Ieſus Chriſt: others, not a few, vnder the name of religion, roote their hearts in the world, ſome in profits, and ſome in pleaſures, & none of theſe almoſt regard religion: others profeſſe religion, and yet liue in groſſe ſinnes, as ſwearing, drunkenneſſe, vncleanneſſe, &c. making no conſcience of groſſe impietie in their liues: ſo that if we look into the generall ſtate of our people, we ſhall ſee that religion is profeſſed, but not obeied: nay, obedience is counted preciſeneſſe, and ſo reproached; but we muſt know that in the end this prophaning of religion will ſoone turne all Gods bleſſings temporall and ſpirituall, into fearefull curſes both of bodie and ſoule. If euer any thing bring ruine vpon vs, it will be the contempt of Gods word profeſſed: and therefore let vs in the feare of God endeauour our ſelues not onely to know and here the word of God, but to turne vnto God from all ſinne, and eſpecially in regard of this ſinne of diſobedience to the word of God.

Danger of hypocriſie.

Laſtly, Chriſt notes the qualitie of this fall to be exceeding great, to ſhew vnto vs the great daunger of hypocriſie: for there is great difference betweene theſe three ſorts of men: a ſinner that makes no profeſſion of religion, an hypocrite that makes a great ſhew of pietie in profeſſion, and a true beleeuer whole life and conuerſation is anſwerable to his profeſſion. For a true profeſſor may fal into ſinne very fearefully, as *Peter* and *Dauid* did, and yet recouer againe. Alſo he that is a moſt notorious ſinner, as *Manaſſes* was, may be conuerted and repent. But when a profeſſor that is an hypocrite in religion is tried, he falls quite from Chriſt, and makes apoſtacie from his profeſſion: and in this regard his fall is called *great*. And therefore ſeeing profeſſors may thus fearefully fall away; let vs in the feare of God labour in ſome truth of heart to yeild obedience to that we heare.

### v. 28. *And it came to paſſe when Ieſus had ended theſe words, the people were aſtonied at his doctrine.*

### 29. *For he taught as one hauing authoritie, and not as the Scribes.*

Theſe two verſes containe the iſſue and euent of this Sermon of our Sauiour Chriſt in his hearers. And in them we may obſerue two points: firſt, the good fruit that came of this ſermon, v. 28. ſecondly, the cauſe and reaſon thereof, v. 29. The fruit was the aſtoniſhing of the people: which *S. Matthew* ſets out by three circumſtances: I. of the time, when it appeared, to wit, after the Sermon was ended: II. of the perſons in whom it was wrought, *the people*, that is, the multitude: III. of the matter whereat they were aſtoniſhed, namely, at the *doctrine of Chriſt*.

The maieſtie of Chriſts miniſterie.

Touching this aſtoniſhing of the people, in it many things are to be obſerued. I. That though the perſon of our Sauiour Chriſt were lowly and baſe, yet his doctrine in preaching was of great force in the mindes of his hearers, for it did amaſe and aſtoniſh them. This cauſed the officers that were ſent to take him to returne without him, alleadging the maieſtie of his doctrine for the reaſon of their fact; *Neuer man ſpake as this man did*, Ioh. 7.46. and when the gouernours came with a band of men to apprehend him, ſo ſoone as he did but tell them *he was the Chriſt*, they went backward, and fell to the ground, Ioh. 18.6.

This ſheweth vnto vs, that the voice and ſentence of Chriſt giuen at the laſt day of iudgement will be moſt fearefull and terrible. For if his words were thus powerfull in his baſe eſtate of humilitie, what force will they then haue, when he ſhall come in glorie and maieſtie in the cloudes, accompanied with thouſands of Angels, when as his ſight ſhall be ſo terrible, that men ſhall cal to the mountaines to fall vpon them, and to the rockes to grind them in peices, if it were poſſible? well, let the conſideration hereof mooue vs to be obedient to his voice in the miniſterie of his word; otherwiſe, will we nill we, we ſhall one day be ſubiect to that fearefull voice of condemnation, *Goe ye curſed into euerlaſting fire.*

Aſtoniſhment at the word no ſure ſigne of conuerſion.

*II. Doctrine.* This aſtoniſhment of the people argues ſome feare and reuerence in them towards Chriſt, which is ſome commendation vnto them: and yet it prooues not the truth and ſoundneſſe of their faith and conuerſion (though no doubt many that heard him were hereby conuerted:) for a man may be amazed at Chriſts doctrine, and yet not be conuerted thereby. Luk. 4.22. the people of Capernaum did marueilouſly affect the Doctrine of our Sauiour Chriſt, *admiring it*, and yet they beleeued not in him, but tooke exceptions againſt him, *becauſe he was ſonne to Ioſeph the Carpenter.* Pharaoh, Saul, and Ahab, when they were reprooued by Moſes, Samuel, and Eliah, they were oftentimes much amazed and confounded in themſelues: and yet they did neuer truely turne from their ſinnes: And in this place, I take it, this aſtoniſhment of the people is recorded, rather for the commendation of Chriſts miniſterie, then to note out the faith and conuerſion of the people.

This we are to obſerue for ſpeciall cauſe: for it is the ordinarie manner of the moſt of our hearers to marke more or leſſe what is ſpoken, to approoue the doctrine, and to ſpeake well of the miniſter, which be good things in their kind: but yet this is not enough: we muſt further labour to receiue the word by faith, to repent of our ſinnes, and to conforme our hearts and liues vnto the word: Luk. 11.27. when a *woman* thorough admiration at Chriſts doctrine, *pronounced her bleſſed that bare him, and the paps that gaue him ſucke:* Chriſt tooke occaſion thence to giue vnto her and the reſt of the hearers this leſſon: *nay, rather bleſſed are they that heare the word of God, and doe it.* Act. 2.37.

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A at the firſt ſermon of *Peter* after the giuing of the holy Ghoſt, the people were greatly amaſed at his doctrine, and *beeing pricked in conſcience, cried, Men and bretheren, what ſhall we doe?* now *Peter* ſuffers them not to ſtand ſtill in this aſtoniſhment, but labours further to bring them to true faith and repentance, and to haue the ſame by baptiſme confirmed vnto them, ſaying, *Amend your liues, and be baptiſed*, v. 38. And ſo dealt *Paul* with the Iaylor that would haue killed himſelfe vpon the ſuddaine ſight of the priſon doore beeing open; for after he was truely humbled he brought him to beleeue.

Act.16.27.31.

Queſt. Why Chriſt conuerted ſo few.
Act.2.41.

It may be here demanded, why our Sauiour Chriſt at this Sermon did no more to the moſt of his hearers, but cauſed them to wonder, B when as the Apoſtles conuerted many thouſands at ſome one Sermon: and after brought the whole bodie of the Gentiles to the faith. *An.* No doubt he was able to haue conuerted them all, and we may perſwade our ſelues here were many conuerted, though it be not recorded, and though indeede the moſt were onely aſtoniſhed. But this came ſo to paſſe that his promiſe made to his Diſciples might be verified, Ioh. 14. 12. which was, *that they ſhould doe greater workes then Chriſt did*; whereof this queſtionleſſe was one, to conuert moe in their miniſterie then Chriſt did. And the cauſes hereof were two: I. that our Sauiour Chriſt might ſhewe himſelfe willing to vndergoe that baſe eſtate of a ſeruant wherein he was borne and C continued till his exaltation; therefore he was content to reſtraine the power of his Godhead euen from his miniſterie, vntill he were exalted into glorie: II. that he might make it maniſeſt in his Apoſtles times, that beeing aſcended he did not onely ſit at the right hand of his father, that is, rule as a king ouer all in his princely office; but alſo that he did indeede gouerne his Church by his word and ſpirit: and this reaſon Chriſt addeth, Ioh. 14. v. 12. to prooue that his Diſciples ſhould do greater workes then he did, *becauſe he went vnto his father*, there to rule and gouerne his Church.

It may yet further be asked, why Chriſt did not conuert them all, ſeeing he was able beeing true and very God; *Anſ.* No doubt (as hath D beene ſaid) many were here conuerted, yet not all, becauſe Chriſt was now *the miniſter of circumciſion*, (as the Apoſtle ſpeaketh) that is, though in regard of his perſon he were the Prophet of the whole Catholike Church: yet at this time in this action he was preacher onely to the Church of the Iewes: in which regard he performed this dutie as man onely, and ſo could doe no more but deliuer his fathers will vnto them, and ſhewe himſelfe willing to conuert them. And in this manner he ſpeakes vnto Ieruſalem, Matth. 23. 37. *O Ieruſalem, Ieruſalem, --- how often would I haue gathered thy children, as a henne gathereth her chickens, I would, but ye would not:* that is, as the miniſter of circumciſion in mine owne perſon, and as God in the miniſtery of my Prophets. Thus much of the aſtoniſhment it ſelfe. Now followe the circumſtances whereby it is amplified and ſet out, and they are three.

Rom.15.8.

Silence in the holy aſſemblies of the Church.

The firſt circumſtance is the *time* when they were aſtoniſhed, namely, *when the ſermon was ended*. No doubt they were amaſed in the time of his deliuerie: but yet they were ſilent all that while, and ſhewed no ſignes of their affection till the ſermon was ended. And this good order ought to be obſerued of all Gods people in the publike miniſterie of the word. In the bulding of the materiall temple, there was no noiſe or knocking heard ſo much as of an hammer: whereby was ſignified that in the aſſemblies of the Saints where Gods ſpirituall temple is building, there ſhould be the like heauenly order obſerued; men ſhould heare with quitenes and ſilence, and ſhew their affections afterward.

Secondly, we are here taught to labour not onely to be affected in the Act of hearing while the doctrine is deliuered, but to treaſure it vp in our hearts, that we may afterward be affected with it as this multitude was.

Chriſt preached plainly.

The ſecond circumſtance here noted, is the *perſons* who were thus aſtonied: to wit, the *people* or the *multitude*: for after the ſermon was ended they gathered themſelues into companies, and make knowne one to another the affections of their hearts toward Chriſts doctrin. Hence we may gather, that our Sauiour Chriſt deliuered his doctrine plainely, vnto the conſcience of the meaneſt, and to the capacitie of the ſimpleſt; elſe they could not thereby haue bin brought to wonder. And this is a preſident for all Miniſters to followe in the diſpenſation of the word: ſo did Paul, 2. Cor. 4. 2. 3. in ſuch plaineneſſe deliuer the word: of God, that *if it were hid*, he ſaith, *it was hid to them which periſh.*

Carnall preaching.

The third circumſtance, is the *obiect* of their aſtoniſhment; that is, his *doctrine*: *They were aſtonied at his Doctrine.* This teacheth vs, that the word of God muſt be ſo deliuered, that the Doctrine it ſelfe may affect the hearers. It is a carnall thing for a man ſo to preach, as the conſideration of his wit, of his memorie, of his eloquence, of his great reading, may affect the hearers: many worthy parts (no doubt) were in our Sauiour Chriſt, for which he might well be admired; and yet in the diſpenſation of his word, he labours by his doctrine onely to affect his hearers: and ſo muſt all they do that will be followers of Chriſt.

The authoritie of Chriſts miniſterie.

Cauſes of it.

*II. Point.* Thus much for the fruite of Chriſts ſermon: Now followes the cauſe thereof, which is *Chriſts authoritie* in teaching, v. 29. *for he taught as one hauing authoritie, not as the Scribes.* This authoritie in Chriſts miniſterie was cauſed from three things; I. From the matter of his ſermon. II. From the manner of his deliuerie. III. From the things that accompanied his teaching.

1. The meaning.

I. The matter of his ſermon was the incomparable

parable excellencie of heauenly doctrine; thus much his enemies the Scribes that came to tempt him did confeſſe, Mar. 12. 14. *Maſter, thou art true, and teacheſt the way of God truly.* And this was long before confirmed by *Moſes*, who deliuered the promiſe of Chriſt vnto the people, *into whoſe mouth god would put his word*, Deut. 18. 18. and Ioh. 7.16. Chriſt confeſſeth that *his doctrine was not his owne, but his fathers that ſent him.*

2. The manner of his teaching.

II. The manner of his teaching was heauenly: and this ſhewed it ſelfe in ſundrie things: for, I. Chriſt taught in his owne name as a Lord of his doctrine, and not as a meſſenger or interpreter thereof, as the Prophets were. II. His ſpeach and deliuerie was with ſpeciall grace: Luk. 4. v. 22. *The people wondred at the gratious words that proceeded out of his mouth*, wherein he expreſſed his humilitie, his meekenes, loue, mercie, and compaſſion, plainely ſhewing by his ſpeech that he was indued with all gifts of the ſpirit aboue meaſure: in this regard it is ſaid, Iſai. 50. 4. *God gaue him* (that is, Chriſt) *the tongue of the learned, to be able to ſpeake a word in due ſeaſon, for the comfort and appeaſing of a diſtreſſed conſcience*; which no man but Chriſt is able to doe. III. As he deliuered the word vocally vnto the outward eare, ſo he was able by the power of his Godhead, to make his hearers giue attendance, and to receiue and beleeue that which he taught. And laſtly, his zeale for his fathers glorie, and his earneſt deſire to bring the ſoules of men vnto ſaluation, which were principall endes of his miniſterie, did alſo adde grace and authoritie thereto.

3. things accompanying his miniſterie.

III. The things that went with his doctrin did alſo cauſe authoritie in his miniſterie; and theſe were two: I. *Miracles*; as curing the ſicke, and caſting out deuils; which did greatly confirme his doctrine vnto his hearers: Mark. 7. 37. when he had cured one that was both deafe and dumbe, *the people were beyond meaſure aſtoniſhed.* II. An *vnblameable life*; for he was *Ieſus Chriſt the righteous*, who performed all things that the law required, fulfilling the will of God in ſuffering, and ſuffering in his obedience.

Further, note the phraſe, in the originall it is ſaid here, *He was teaching*; that is, it was his vſuall manner and cuſtome, thus to preach with authoritie. Herein Chriſt is a notable preſident vnto vs for ſundrie duties.

Miniſters muſt maintaine the credit of their miniſterie.

Firſt, hereby euery miniſter of Gods word is taught to maintaine the credit of his miniſtrie, and to preſerue the ſame from contempt; eſpecially in his owne place, and in his owne perſon: though Chriſt were here in a meane and baſe eſtate, yet he would not ſuffer his calling to be contemned, but gets grace thereunto. And Paul chargeth Timothie, *to ſee that no man deſpiſe his youth*, 1. Tim. 4. 12. and to Titus he giues the like commandement, Tit. 2. 15. *Theſe things ſpeak, and exhort and rebuke with all authoritie. See that no man deſpiſe thee.* Now in the exãple of Chriſt, we ſhall ſee how this is done; not by outward pompe & eſtate, or by earthly meanes: but by truth and ſoundnes of doctrine, by zeale for Gods glorie, & for the good of mens ſoules, and by an vnblameable life.

Right manner of preaching.

Secondly, hence all Gods miniſters (if they will be followers of Chriſt) muſt learne not onely to teach ſound and heauenly doctrine, but to obſerue therein a diuine and ſpirituall manner of teaching: 1. Cor. 2. v. 4. and 13. Paul ſaith, *his preaching was not in humane wiſdome*, but in the *plaine euidence of the ſpirit; comparing ſpirituall things with ſpirituall things*: which is then done, when the people may acknowledge the grace of God in the teacher. As it is ſaid of the ignorant man who is rebuked of the Prophets, 1. Cor. 14. 25. *Hee falls downe on his face, and ſaith plainely, God is in you indeede.* There is great difference to be made betweene diſcourſing in Philoſophie, which may be done by humane wit, and preaching in diuinitie. He that can diſcourſe well in Philoſophie, cannot therupon preſently preach and diſpenſe the word of God aright; for preaching is a ſpirituall dutie, which cannot be performed by naturall gifts only. The Prophet *Iſay* muſt haue his *tongue touched with a cole from Gods altar, before he could ſpeak and vtter Gods word vnto the people:* and Paul the moſt famous of the Apoſtles, deſireth in all his Epiſtles, *to be praied for, that his mouth might be opened:* whereby he doth ſignifie, that to deliuer wholeſome doctrine in ſpirituall manner, for the glorie of God, and the good of his people, is a great matter, and cannot by naturall gifts be attained vnto. And indeed this is that teaching which ſaues the ſoule, and affects the heart of him that belongs to God; which is the thing that euery miniſter of Gods word ought to labour for.

Iſa. 6. 6, 7.

We muſt maintain the dignitie of our profeſſion.

Thirdly, ſeeing Chriſt in his preaching doth maintaine the authoritie of his miniſterie, euery man in his place is taught to maintaine and preſerue the dignitie of his profeſſion. We are all of vs by our profeſſion Chriſtians, and by baptiſme the ſonnes & daughters of God; now our duty is to walke worthie this our calling, and to take heed we bring it not into contempt. It is a moſt hainous wickedneſſe for any man to bring a ſlaunder vpon the name and religion of God; and yet nothing is more frequent in this our age: for men will needs be chriſtians in profeſſion, and therefore will receiue the ſacraments, which be the higheſt top ſailes of all profeſſion: and yet in their liues they are profane, and liue as they liſt; yea, and if others will not ioyne with them in their wickednes, they will not ſpare to ſcorne and reuile them. But herein they ſinne fearefully, in diſhonouring their profeſſion; and though they charge others with hypocriſie, that endeauour in ſome truth to be anſwerable to their profeſſion, yet they themſelues practiſe moſt groſſe hypocriſie, when as they will beare the name of Chriſtians in profeſſion, and communicate with the Lord his holy ordinances, & yet make no conſcience of ſinne, but ſcorne thoſe that do. Epheſ. 4. 1. *Paul* praied for the Epheſians, that *they might walke worthie the vocation whereto they were called:* and Titus 2. 7. he exhorts *Titus* hereunto, *that in all things he ſhould ſhewe himſelfe an enſample of good workes, with vncorrupt doctrine, with grauitie and integritie, &c.* Yea verſe 10. he requires ſeruants *to ſhew ſuch faithfulnes in their ſeruice, that they may adorne the doctrine of God.*

*And not as the Scribes*] For firſt, they failed in the matter; they deliuered not the doctrine of God, but the traditions of men about waſhings and tythings. Secondly, they failed in the manner; they taught coldly, and without zeale. Thirdly, they failed in the ende; they taught in pride and ambition, ſeeking themſelues, and not A Gods glorie. But Chriſt, as we haue ſeene, taught farre otherwiſe: and although he miſliked their preaching, both for matter, manner, and end, yet he vouchſafed to heare them, or elſe how could he haue reprooued theſe things in them? Which ſhewes that Chriſt would not ſeparate himſelfe from their aſſemblies, whoſe doctrine he diſliked, with the deliuerie thereof. And therefore no man ought to ſeuer himſelfe from the Church of England, for ſome wants that be therein: We haue the true doctrine of Chriſt preached among vs by Gods bleſſing, and though there be corruptions in manners among vs, yea, and though they could iuſtly find fault with our doctrine; yet ſo long as we hold Chriſt, no man ought to ſeuer himſelfe from our Church. And thus much for this Sermon.

Separation from our Church is vnlawfull.

Τῷ θεῷ δόξα.

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## FINIS.

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# A CLOWD OF FAITHFVLL WITNESSES, LEAding to the heauenly Canaan:

OR,

*A Commentarie vpon the* 11. *Chapter to the Hebrewes,* preached in Cambridge by that godly and iudicious Diuine,
M. WILLIAM PERKINS.

Long expected and deſired; and therefore publiſhed at the
*requeſt of his Executors, by* WIL. CRASHAVV, *and* TH. PIERSON, *Preachers*
of Gods Word: who heard him preach it, and wrote it
*from his mouth.*

PHIL. 3.17.
*Looke on them that ſo walke, as yee haue vs for an example.*
HEB. 13. 8.
*Whoſe faith follow, conſidering what hath beene the ende of their conuerſation.*

Printed for LEONARD GREENE.
1609.

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# TO THE NOBLE AND VERTVOVS GENTLEMEN,

Sir Iohn Sheaffield, Knight; and M. Oliver S. Iohn: Sonnes and Heires to the Right Honourable Edmvnd *Lord Sheaffield, Lord Preſident of the* North, and Oliver Lord S. Iohn, Baron of *Bletſho: Grace, and peace.*

The gracious promiſes of God (Honourable and moſt worthy Gentlemen) made to the holy Patriarchs, touching the Land of Canaan, were ſingular comfort to the beleeuing Iſraelites, in their bondage of Egypt. And the renewing of the ſame by the hand of *Moſes* (whoſe words God confirmed by ſo many miracles) muſt needs augment their ioy aboundantly, although their bonds at that time encreaſed. But, the pledge of Gods preſence in the cloudie pillar, whereby he led them in the wilderneſſe both night and day, did ſo far exceede all his promiſes for matter of conſolation, that euen *Moſes* himſelfe deſired rather to be detained from the promiſed Land, then depriued of the comfort of that his preſence in the way: *If thy preſence* (ſaith he) *goe not before vs, bid vs not depart hence.* Exod.33.15. Now, theſe things beeing *enſamples* vnto vs, and euident types of our eſtate who liue 1.Cor.10.6. vnder the Goſpel, ſhewe apparantly, that howſoeuer Beleeuers be greatly cheered in their ſpirituall trauell, by the gracious promiſes which God in Chirſt hath made vnto them; yet this their ioy is much encreaſed, by the view of thoſe that haue gone before them in the way of faith; who are vnto them as a *Cloud of Witneſſes, or a cloudie Pillar.* For, howſoeuer the truth of God be the onely ground of ſound conſolation: yet becauſe we are a kin to *Thomas*, and will not beleeue vnleſſe we ſee, and feele; therefore it is, that by the example of Beleeuers (wherein is ſome ſenſible euidence of the comfort of Gods truth) we are farre more cheered, then by the promiſe it ſelfe alone.

Here then beholde what great cauſe we haue to caſt our eyes vpon this *Cloude of Witneſſes*; which the holy Ghoſt hath errected as a pledge of his preſence, and a direction to all thoſe that ſhall followe their ſteps in the practiſe of faith, till the worlds ende. Shall *Moſes* affect that Cloude ſo much, which led them onely the way to a temporall inheritance: and ſhall not we much more be rauiſhed with delight in *this Cloud*, which leades vs to the kingdome of heauen? In all eſtates *the iuſt muſt liue by* Heb.10.38. *faith:* For, *We walke by faith, and not by ſight.* 2.Cor.5.7. And what is the hope and happineſſe of a Chriſtian man, but to receiue at laſt *the ſaluation of our ſoules, which is the ende of our* 1.Pet.1.9. *faith,* and period of this walke. But any faith will not ſupport vs herein: ſome begin in the *Spirit,* who ende in the *Fleſh,* going out with *Paul* for a while; but at length re- Gal.3.3. turne with *Demas* to the world, neither can they doe otherwiſe: for, *Apoſtaſie is the* 2.Tim.4.10. *Cataſtrophe of Hypocriſie.* He that would deceiue in his profeſſion is vſually deceiued of his ſaluation.

Wherefore this ſhall be our wiſedome, to ſee to our ſoules, that our faith (as the *beloued Apoſtle* ſaid of loue) *be not in word, and tongue; but indeede and in truth.* 1.Ioh.3.18. And for our better direction in trying the truth of our faith, we haue here many notable preſidents in this *Cloud of Witneſſes*: conſiſting of moſt worthie Beleeuers in all ages before

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fore CHRISTS incarnation: all which ſhewed the life of faith by their workes;and we in them may ſee how to put our faith in practiſe. Now, the rather muſt we attende Heb.6. hereunto, becauſe in all eſtates we muſt practiſe faith. For, *Without faith it is impoſſible to pleaſe God.* And what eſtate of life can poſſibly befall vs, wherein we haue not a liuely patterne and forerunner leading vs the way to Heauen, within the compaſſe of this Cloud? Art thou a *King* or *Magiſtrate?* behold DAVID, HEZEKIAS, and the *Iudges:* art thou a *Courtier?* Looke on MOSES: art thou a *Martiall-man?* Behold SAMSON, DAVID, IOSVAH. Here is ENOCH, NOE, and the Prophets for *Miniſters:* the *Patriarches* for Fathers: SARA and the *Shunamite* for mothers: ISAAC and IOSEPH for children: Here is ABEL for Shepheards, and RAHAB for victuallers: Here are ſome that liued in honour, in peace, and plenty, ſome in want, and ſome in ſickneſſe: 1.Pet.1.7. but moſt of all in perſecution; becauſe therein is the greateſt *tryall of faith.* So that, which way ſoeuer we turne vs, if we walke by faith, we haue here ſome faithfull witneſſe to goe before vs. And to cleare their ſteps the better to our ſight, that ſo we may Phil.3.14. *followe hard towards the marke* without wandring, we haue here a notable light in this learned Commentarie; which, we muſt confeſſe, is much obſcured, for lacke of the refining hand of the godly Author himſelfe: but now, ſeeing that ſhining light is quenched, vſe this our Lampe; it is fed with ſuch oyle as we receiued in the Lords Sanctuarie, from that Oliue Tree, whence many a one did fill his veſſell. And beeing importuned to expoſe the ſame for the Common good, we haue preſumed to place it vnder the ſhelter of your Honourable names; beſeeching God it may helpe *to guide* Luk.1.79. *your feete in the way of peace.*

The religious preſidents of your Honourable Parents (Right Noble and hopefull Gentlemen) muſt perſwade you much to be ſound, and conſtant in the faith: for a Ier.28.15. &c. to the ende. declining in religion bringes [a] ſtaine of honour, and decay [b] euen of temporall portion. b 1.King.11.11. But, labour you to increaſe in grace, and truſt the Lord with your outward greatneſſe. Honour him, and he will honour you: delight in him, and he will giue you 1.Sam.2 30. Pſal.37.4. your holy hearts deſire; his faithfulneſſe will be your ſheild, to the griefe of thoſe that enuie your happineſſe. But, beware of bad example, and euill counſell, which are the Heb.11.5. bane and poyſon of younger yeares. Walke with God like *Enoch:* vſe the world as verſ.10. *Abraham* did, and followe *Moſes* in the matters of delight, forſaking them when they verſ.24.&c. Heb.11.39. become the pleaſures of ſinne. So ſhall you *obtaine good report,* and your memories ſhalbe bleſſed with your Poſterities, like theſe faithfull Witneſſes. NOVEMBER, 10. 1607.

*Yours in the Lord to be commanded,*

**William Craſhaw,**

**Thomas Pierſon.**

# A
# COMMENTARIE VPON THE
## 11. Chapter of the Epiſtle to the Hebrewes.

### VERSE I.

***Now Faith is the ground of things which are hoped for: and the euidence of things not ſeene.***

A Concerning Faith, two points are neceſſarie to be knowne of euery Chriſtian; the *doctrine*, and the *practiſe* of it: the whole *doctrine* of faith (beeing grounded and gathered out of the word of God) is compriſed in the *Creede*; commonly called the *Apoſtles Creede*: which beeing alreadie by vs expounded, it followeth in order (next after the *doctrine*) to lay downe alſo the *practiſe* of faith: for which purpoſe we haue choſen this 11. chap. to the Hebrewes, as beeing a portion of Scripture, wherein the ſaide practiſe of faith is moſt excellently and at large ſet downe.

B This chapter depends on the former, thus; We may read in the former chapter, that many Iewes hauing receiued the faith, and giuen their names to Chriſt, did afterward fall away; therfore towards the ende of the chapter, there is added a notable exhortation tending to perſwade the Hebrewes to perſeuere in faith vnto the ende, as alſo to ſuffer patiently what euer ſhall befall them in the profeſſion of it: and to vrge the exhortation, there are diuers reaſons, not needefull to be alleadged; for they concerne not the preſent purpoſe.

Now, in this chapter he continues the ſame exhortation: and the whole chapter (as I take it) is nothing elſe in ſubſtance, but one reaſon to vrge the former exhortation to perſeuerance in faith; and the reaſon is drawne from the *excellencie of faith*: for this chapter doth diuers waies ſet downe what an excellent gift of God faith is: his whole ſcope therefore is manifeſt to be nothing elſe, but to vrge them to perſeuere & continue in that faith, prooued at large to be ſo excellent a thing: and indeede he could not bring a better argument to mooue them to loue and hold faſt their faith, then by perſwading them of the excellencie of it. For common reaſon bids vs not onely chuſe, but hold faſt that that is excellent.

Out of this coherence we may learne in a word, that perſeuerance in faith is a matter not of ordinarie neceſſitie, nor of meane excellencie, to the vrging whereof the author of this Epiſtle vſeth ſo large and ſo forcible an exhortation; in ſo much as, whereas ordinarie exhortations occupie the roome of one or ſome *few verſes*, this is continued through *diuers chapters*.

The parts of this whole chapter are two:

1. A generall *deſcription* of *Faith*, from the 1. v. to the 4.

2. An *illuſtration* or declaration of that deſcription, by a large rehearſall of manifold *examples* of auncient and worthie men in the old Teſtament, from the 4. v. to the ende. Of theſe two in order.

The *deſcription* of Faith conſiſts of *three actions or effects* of faith, ſet downe in three ſeuerall verſes.

The firſt effect in the 1. verſ. *Faith* makes things *which are not* (but onely are hoped for) after a ſort *to ſubſiſt and to be preſent with the beleeuer*.

The ſecond is in the 2. v. *Faith makes a beleeuer approoued of God.*

The third in the 3. v. *Faith makes a man vnderſtand and beleeue things incredible to ſenſe and reaſon.*

C Of theſe in order.

*Now Faith is the ground of things which are hoped for: and the euidence of things which are not ſeene.*

This firſt v. containes the firſt effect in the deſcription of faith, wherein firſt let vs ſee the true meaning of the words: ſecondly, what inſtructions they doe naturally yeild vnto vs. For the meaning, we muſt examine the words ſeuerally. *Now faith*

Faith in the word of God, is ſpecially of three ſorts; Hiſtoricall, Miraculous, Iuſtifying or ſauing faith.

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The deſcription of faith.

A 1. *Hiſtoricall faith*, is not onely a knowledge of the word, but an aſſent of the heart to the truth of it: and this faith is generall not onely to all men, good and bad, but euen to the deuills themſelues: Iam. 2. 19. Thou beleeueſt there is one God, thou doeſt well: the deuills alſo beleeue it and tremble. Now he that will beleeue out of the Scripture there is one God, he will beleeue hiſtorically any thing in the Scriptures.

2. *Miraculous*, or the faith of miracles: which is, An inward perſwaſion of the heart, wrought by ſome ſpeciall inſtinct of the holy Ghoſt in ſome man, whereby hee is truely perſwaded, that God will vſe him as his inſtrument for the working of ſome miracles: this alſo is B generall, both to elect and reprobate, *Iudas* had it with the reſt of the Apoſtles.

3. *Sauing* (commonly called *Iuſtifying*) *faith*, which is, A ſpeciall perſwaſion wrought by the holy Ghoſt in the heart of thoſe that are effectually called, concerning their reconciliation and ſaluation by Chriſt.

Of theſe three ſorts of *faith*, the third is principally meant, in this place. And although in the deſcription, & ouer all the chapter, there are ſome things that agree to other faith then it; yet I ſay the generall ſcope in this chapter, is principally of that faith that ſaues a man. It becomes vs therefore to learne carefully the inſtructions that concerne the practiſe of this faith, for it is no leſſe then a ſauing faith.

C Secondly, it is ſaid; This faith is the *ground or ſubſtance*; for the word ſignifieth both. The meaning is: things hoped for, as yet are not, and ſo haue no beeing nor ſubſtance: Now faith that beleeues the promiſes, and applieth them, that faith giues to theſe things which yet are not (after a ſort) a ſubſtance or ſubſiſtence in the heart of the beleeuer: ſo that that thing which neuer had, nor yet hath a beeing in it ſelfe, by this faith hath a beeing in the heart of the beleeuer; this I take to be the true meaning.

Thirdly, it followeth of what things this faith is the ground or ſubſtance: namely, of *things hoped for*, and things *not ſeene*. And theſe be of two ſorts: either in regard of the Fathers of D the old teſtament alone, or of them and vs both.

Of the firſt ſort were theſe two: 1. The incarnation of Chriſt. 2. The publiſhing of the Goſpel, both to Iew and Gentile in a glorious manner: both theſe were *hoped for* of them, but we haue *ſeene them*: to them they had a beeing onely in *faith*: to vs a beeing in themſelues.

Now vnto the Fathers of the old teſtament, their faith gaue theſe two things a beeing in their hearts and ſoules, though they came not to paſſe many hundreth yeares after.

There are other things which we hope for as well as they, which are to come, & not ſeene in reſpect of vs both: and they be ſixe.

1. *Iuſtification*, ſtanding in the remiſſion of ſinnes.
2. *Sanctification* in this life.
3. The perfection and accompliſhment of our *ſanctification* after this life.
4. The *Reſurrection* of *the bodie*, and reuniting it with the ſoule.
5. *Glorification* of bodie and ſoule.
6. *Life euerlaſting*, and glorie with God in heauen.

Theſe they ſaw not with the eye of the bodie, neither doe we; yet they hoped for them, and ſo doe we: they had no beeing in themſelues to them, neither haue they as yet to vs: but this true *ſauing faith* gaue to them, giues to vs, and will giue to euery beleeuer, whilſt the world laſteth, ſuch a certaine aſſurance of them that they ſeeme preſent to vs, and we ſeeme preſently to enioy them: we cannot enioy any of them fully; but ſauing *Faith* hath this power, to giue them all a preſent beeing in our hearts, and vs ſuch a reall poſſeſſion of them, as greatly delighteth a Chriſtian ſoule: inſomuch as the feeling of the ſweetneſſe of this glorie, though it be to come, ouerwhelmeth the feeling of a worldly miſerie, though it be preſent.

Fourthly, it is added, *And the euidence*

This word ſignifieth and teacheth vs two things concerning faith.

1. *Faith is an euidence, &c.* that is, Faith ſo conuinceth the minde, vnderſtanding, & iudgement, as that it cannot but muſt needes, yea it cōpelleth it by force of reaſons vnanſwerable, to beleeue the promiſes of God certenly.

2. It is an euidence: that is, whereas life euerlaſting and all other things hoped for are inuiſible, and were neuer ſeene of any beleeuer ſince the world beganne: this ſauing faith hath this power and propertie, to take that thing in it ſelfe inuiſible, and neuer yet ſeene, and ſo liuely to repreſent it to the heart of the beleeuer, and to the eye of his minde, as that after a ſort he preſently ſeeth and enioyeth that inuiſible thing, and reioyceth in that ſight, and enioying of it: and ſo the iudgement is not onely conuinced, that ſuch a thing ſhall come to paſſe, though it be yet to come: but the minde (as farre as Gods word hath reuealed, and as it is able,) conceiues of that thing, as being really preſent to the view of it.

Let one example ſerue for all: Life euerlaſting is a thing hoped for: now *Faith*, not onely by infallible arguments grounded vpon the word and promiſe of God, conuinceth a mans iudgement, that it ſhall come to paſſe, (inſomuch as hee dare ſay; that he knoweth as certainly, there is a life euerlaſting, as that hee liueth and mooueth,) but this *Faith* alſo (as much as Gods word hath reuealed, and as farre forth as the minde of man is able to conceiue of it,) ſo repreſenteth this life euerlaſting to the eye of the ſoule, as that the ſoule ſeemeth to apprehend and enioy this life euerlaſting; yea, and often in ſuch meaſure, as that he contemneth the world, & all the preſent felicity of it, in compariſon of that meaſure of the ioyes thereof, which *faith* repreſenteth to his ſoule: and thus *faith* makes that preſent which is *abſent:* and makes that manifeſt and viſible, which in it ſelfe is inuiſible: inuiſible to the eyes of the bodie, it makes viſible to the eye of the ſoule; the ſight of which eye is both giuen, and continued, and daily ſharpned by *ſauing faith.* And thus faith is a moſt excellent *euidence* of things not ſeene. So then the whole ſumme of this firſt effect, is briefly thus much; whereas things to be beleeued, as perfection of ſanctification, reſurrection, glorification, &c. are not yet ſeene, neither can be, in that they are not yet come to paſſe; yet if a man haue grace certainely to *beleeue* the promiſes of God, theſe things ſhall haue a beeing to his ſoule: in that both his iudgement knoweth aſſuredly they ſhal come to paſſe; and his ſoule, in moſt liuely and ioyfull repreſentations, ſeemeth to enioy them.

Hitherto of the meaning of the firſt effect.

Now in the ſecond place, let vs ſee what inſtructions this firſt effect thus vnfolded doth miniſter vnto vs.

Firſt, whereas *faith* giues a ſubſtance, & being things to that are not, wee learne that the Fathers in the old Teſtament that liued before the incarnation of Chriſt, were truely partakers of the bodie and blood of Chriſt.

If any alleadge that this is ſtrange, conſidering that Chriſt had then no bodie and blood, neither had he any vntill the Incarnation: and how then could they receiue that, which then was not?

I graunt it is true, they then had no beeing, and yet the Fathers receiued them: but how can this be? I anſwer by the wonderfull power of *ſauing faith,* which makes things that are not in nature, to haue in ſome ſort a beeing and ſubſiſtence; and ſo was Chriſt (though he was to come) preſent to the beleeuers of the olde time. For, Apoc. 13.8. *Chriſt is a Lambe ſlaine from the beginning of the world:* that is, ſlaine as well then as now: and that not onely in the counſell and decree of God, whereby he is borne and ſlaine in all times and places: nor onely in regard of the eternall power, efficacie, and merit of his death, but alſo euen in reſpect of the heart of the *beleeuer,* whoſe faith makes that, that is locally *abſent,* after a ſort truly and really *preſent:* euen ſo alſo is Chriſt a Lambe ſlaine from the beginning of the world.

See a plaine demonſtration hereof in Ioh. 8. 56. *Abraham ſaw me* (ſaith Chriſt) *and reioyced:* How could this be, when as Chriſt was not borne of a 1000. yeares after. *Anſ.* This could not be in reaſon, but it was indeede to *Abrahams faith:* whereby he ſaw Chriſt more liuely, and more to his ioy and conſolation, ſo many. 100. yeares afore he was; then many which liued in Chriſts time, and ſaw him, and heard him, and conuerſed with him: for they liuing with him, yet were as good as abſent from him, becauſe they beleeue not in him: And *Abraham,* though Chriſt was ſo far from him, yet by his faith was preſent with him. Againe, 1. Cor. 10 3. the auncient beleeuing Iſraelites *ate the ſame ſpirituall bread, and dranke the ſame ſpirituall rocke, and that rocke was Chriſt:* How could they eate and drinke Chriſt ſo long afore he was? I anſwer, they did it by reaſon of that wonderfull power of *faith,* which makes a thing abſent, preſent to the beleeuer: by that faith they receiued Chriſt, as liuely, as effectually, as much to their profit and comfort, as we doe ſince his comming.

If any man aske how could their faith apprehend that, that then was not; I anſwer by giuing them intereſt and title to it: and ſo the Fathers are ſaid by faith to haue receiued Chriſt, becauſe their faith gaue them right and title in Chriſt, and in their hearts they felt the efficacie of his death and reſurrection, whereby they died to ſinne, and were renewed in holineſſe, as well as we are now by the ſame efficacie.

Secondly, whereas *faith* makes things abſent, preſent;

Here they are confuted that teach that the Lords ſupper is no Sacrament, vnleſſe the bodie and blood of Chriſt be either truely turned into the bread and wine, or at leaſt be in or about the bread; and that ſo he is locally preſent, and muſt locally and ſubſtantially be receiued: and this (ſay they) is the moſt comfortable receiuing of Chriſt: for what comfort is it to receiue one abſent? but theſe men know not this notable prerogatiue of true faith, *Faith* giues beeing to things which are not, and makes things preſent which are abſent: they therefore that will haue Chriſt locally preſent, they take this noble prerogatiue from faith: for here is nothing abſent, which faith ſhould make preſent: we neede not goe in this Sacrament to require a corporall preſence: it is ſufficient if wee haue true faith; for that makes him preſent much more comfortably, then it might be his bodily preſence would be vnto vs?

If any man aske how this can be? I anſwer, The *faith* of the receiuer knoweth beſt; and yet reaſon can ſay ſomething in this caſe: for ſuppoſe a man looke earneſtly vpon a ſtarre, there are many thouſand miles betwixt his eie & the ſtarre, yet the ſtarre and his eye are ſo vnited together, as that the ſtarre is after a ſort preſent to his eie. So if wee regard locall diſtance, we are as farre from Chriſt as earth is from heauen: but if we regard the nature of *Faith,* which is to reach it ſelfe to Chriſt, where euer he be, in that regard Chriſt is preſent: & why ſhould not this be ſo? for if the bodily eie, ſo feeble and weake, can reach ſo farre as to a ſtarre, and ioyne it to it ſelfe, and ſo make it preſent; why ſhould not much more the piercing eye of the ſoule reach vp to Chriſt, and make him preſent to the comfortable feeling of it ſelfe?

Thirdly, here we learne how to behaue our

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The deſcription of faith.

ſelues in a ſtrange temptation, whereby God vſeth to exerciſe his children. The Lord after that he hath receiued his children into his fauour, continueth not alwaies to manifeſt that fauour vnto them; but often times pulls backe the feeling of it for a time; that afterward, he may ſhew it againe in more comfortable manner vnto them, and that they may afterward more ſenſibly feele it, and more earneſtly loue it, and more carefully labour to keepe it, when they haue it.

Now for the time of this eclipſe of the fauour of God, he not onely darkeneth his loue, but makes them feele alſo ſuch a meaſure of his wrath, as that they will often thinke themſelues caſtawaies from the fauour of God. *Dauid* and *Iob* were often exerciſed with this temptation, as appeareth by their moſt lamentable and bitter complaints: yea, *Dauid* doubts not, Pſal. 77. 9. to chalenge the Lord, that *he hath forgotten to be gratious, and hath ſhut vp his louing kindneſſe in diſpleaſure.* And Iob, chap. 15. 26. complaines to the Lord, that *he writeth bitter things againſt him, and makes him to poſſeſſe the ſinnes of his youth*; words, as it may ſeeme, of men forſaken of God: and indeede ſo for that time they thought of themſelues. If it pleaſe the Lord thus to deale with vs, ſo as we feele nothing elſe but his wrath wraſtling with our conſciences, neither can thinke otherwiſe by preſent feeling, but that God hath forſaken vs; what ſhould we doe in this pitifull caſe? ſhould we deſpaire, as reaſon would bid vs? no, but take this courſe; Call to minde Gods mercifull promiſes, and his auncient former loue; and caſt thy ſelfe vpon that loue, though thou canſt not feele it: when thou haſt moſt cauſe to deſpaire, then labour againſt it: when thou haſt no reaſon to beleeue, then beleeue with all thy power. For, remember the power and prerogatiue of thy *faith:* it beleeues not things *that are*, and manifeſtly appeare, ſo much as ſuch things *that are not*, and haue no beeing. So then, when Gods fauour ſeemes to be loſt, and to haue no beeing to thee, then is Gods fauour a fit obiect for thy faith, which beleeues thoſe things that *are not*. Let all the deuills in hell ſet themſelues againſt thy poore ſoule, and if thou holdeſt faſt this faith, they cannot all make thee ſinke vnder it: for when the deuill ſaith, Thou haſt loſt Gods fauour; by faith a man anſwereth, though Gods fauour be loſt vnto my feeling, yet to my faith it is not; My faith giues it a beeing, and ſo long (ſay what thou wilt) I will neuer feare that it is loſt. When God pulls backe his fauour, and fights againſt thee with his wrath; doe as *Iacob* did, Gen. 32. 27. 29. wreſtle with God, though thou haue but one legge: that is, though thou haue but one little ſparke of *faith*, fight with that *little faith*, lay hold by it on God, and *let him not goe vntill he hath bleſſed thee*, in turning againe vnto thee his fauourable countenance: and ſay with Iob, 13. euen in the very heate of thy temptation, *O Lord, though thou kill this bodie and fleſh of mine, yet will I truſt in thee for euerlaſting life:* yea, and though Gods anger ſhould ſeeme to encreaſe, yet for all that take faſter hold, and faint not; for *faith* will neuer faile thee: it will reſtore Gods loue when it ſeemes loſt; it will ſet it before thine eyes, when it ſeemes to be hid. For, marke well but this one reaſon; if *faith* will giue life euerlaſting a beeing, and make it preſent to thy ſoule, which indeede yet neuer had beeing to thee: how much more can it giue a beeing to Gods fauour, and make it preſent to thy ſoule, which once had, and indeed hath ſtill a beeing, and was neuer loſt indeede, but onely to a mans feeling? Thus, true faith is able to anſwer this temptation, whether it come in life, or in the pangs of death.

Fourthly, whereas *faith* is called an *euidence*; hence we learne, that the nature of faith ſtands not in doubting, but in certentie and aſſurance. The Romiſh doubting of the eſſence of *faith*, is as contrarie to true faith, as darkneſſe to light: for faith is an *euidence of things hoped for*, that is, it conuinceth the iudgement by vnfallible arguments; knowing as certainly the truth of the promiſes, and of the things hoped for, as that God is God. But Rome will needes ioyne *faith and doubting*, which indeede fight like fire and water, and can neuer agree together in euery reſpect, but one will in the ende deſtroy the other.

*Obiection.* But it ſeemeth, doubting is a part, or at leaſt a companion of faith; for we doubt as well as beleeue: and who is ſo faithfull as doubteth not? *Anſ.* We doe ſo; but what then? we ſhould not; for God commands vs to beleeue, and not to doubt: therefore to beleeue, becauſe it is commanded of God, is a vertue: and if it be a vertue, then to doubt is a vice; faith and doubting are both in a good man, but faith is a worke of grace and of the ſpirit; doubting is a worke of the fleſh, and a piece of the corruption of the old man.

Fiftly, if *faith* be a ſubſtance of *things* hoped for, much more is it a ſubſtance to the *beleeuer:* if it giue thoſe things a beeing which are out of him, much more doth it giue a permanent beeing vnto the beleeuer himſelfe, ſtrengthening him to ſtand and continue in all aſſaults. So, Heb. 3. 14. *Faith is that, whereby a beleeuer is ſuſtained and vpholden:* ſo that indeede we may fitly ſay, Faith is the ſpirituall ſubſtance, and the ſpirituall ſtrength of a Chriſtian man: and according to the meaſure of his faith, ſuch is the meaſure of his ſpirituall ſtrength.

This conſideration hath diuers comfortable vſes, but eſpecially two: 1. When any of vs are out of the reach of a temptation, ſo long are we confident of our owne ſtrength: but when we are aſſaulted by the Deuill, the world, and our owne fleſh, then we ſhall finde, that to reſiſt is a harder matter then we dreamed of: for, as poſſible as it is for water to burne, or fire to put out it ſelfe: ſo poſſible is it for vs of our ſelues to reſiſt ſinne, in ſo much, as it is a thouſand to one, but that at euery aſſault our nature yeelds. Now if it be ſo hard to rule ouer one ſinne, how ſhall we doe againſt that ſea of temptations, that ouerwhelmeth a Chriſtian life? this doctrine teacheth thee how; namely, to ſticke to thy faith, and it will doe it for thee: for if it be the ſubſtance of the things thou hopeſt for, which yet neuer were; much more will it yeeld vnto thee ſpirituall ſtrength and ſubſtance, to make thee ſtand in all temptations. When thou art tempted, then call to minde Gods promiſes, beleeue them, that is, applie them to thy ſelfe, and be reſolued that they were made, and ſhall be performed euen to thee: then though thou haue no more power of thy ſelfe, then fire hath to ceaſe to burne; yet whilſt thou doeſt thus, thou ſhalt feele thy ſoule ſpiritually ſtrengthened againſt all temptations: and, feeling the experience of this, denie them thine owne ſtrength, and magnifie the power that God hath giuen vnto true *faith*.

Againe, though now we are moſt of vs quiet *vnder our owne vines and figgetrees*: yet we know not how ſoone the hand of the Lord may be vpon any of vs, in pouertie, ſickeneſſe, impriſonment, baniſhment, loſſes, famine, or how it pleaſeth him: how ſhall a poore Chriſtian ſtand and buckle himſelfe to beare theſe? I anſwer, true *ſauing faith* reſting on the word of God, and beleeuing the promiſes, not formally, but truly, will put ſuch ſubſtantiall ſpirituall ſtrength into him, as that at firſt, though he bow vnder it, yet ſhall he be able to recouer himſelfe againe, and buckle himſelfe to goe forward in his profeſſion, and ſhall follow Chriſt manfully with this his croſſe: This wonderfull power hath God giuen to ſauing faith, both to reſiſt temptations, and to vndergoe all croſſes.

And thus much of the firſt action or effect of faith: the ſecond followeth.

### VERSE 2.

## For, by it our Elders were well reported of.

THis verſe containeth the *ſecond effect of ſauing faith*: which is, *that faith is a meanes whereby a beleeuer is approoued of God*. This verſe hath ſpeciall relation to the fift verſe: For that, that is ſaide here of all the Elders in generall, is there affirmed ſpecially of *Enoch*; namely, that *he was reported of to haue pleaſed God*.

Let vs firſt ſearch the true meaning of the words.

*Elders*] That is, all ſuch men as liuing vnder the old Teſtament, beleeued in Chriſt: amongſt which (though all be vnderſtood) yet ſome were more *excellent in faith* and obedience then others, and ſo more honourable, and of higher eſtimation with God and men: and of them it is ſpecially to be vnderſtood.

Now concerning theſe Elders, it is further ſaid, that they were well reported of: hereby are meant three things:

1. That God *approoued*, and allowed of thẽ.
2. That God did *approoue* of them, *becauſe of their faith* in the Meſſias.
3. That God gaue a teſtimonie, and *declared that he approued* of them.

For the firſt, it may be asked, How were they *approoued* of God?

Matth. 3. 17.

*Anſ.* Chriſt the ſonne of God is he, *in whom the Father is well pleaſed*. Now they beleeuing in Chriſt, their ſinnes were laid on him, and made his by imputation: and contrariwiſe his holineſſe, obedience, and ſatiſfaction, were imputed to them, and by the ſame imputation made theirs: Now that beeing theirs, God beeing ſo well pleaſed with Chriſt, could not but alſo for Chriſts ſake approoue of them. If this ſeeme hard vnto any, I make it plain by this compariſon. Looke as *Iacob* a yonger brother, puts on *Eſaus* garment, the elder brother, and in it was taken for *Eſau*, and obtained his fathers bleſſing and partimonie, which by himſelfe he could not haue got: euen ſo we are as younger brethren, Chriſt is *our elder brother*, wee haue no right nor title to our fathers bleſſing, nor to the kingdome of heauen: wee muſt put on the robe of perfect righteouſneſſe, which is the garment of Chriſt, our elder brother: we, ſtanding clothed with it, purchaſe our fathers fauour, and with his fauour his bleſſing, and his bleſſing is the right and title to euerlaſting life. And thus by Chriſt *they were approued*.

Secondly, for what were they *approued*? The text ſaith, *By faith*; not becauſe *faith* is an action of a ſanctified minde and a good grace of God: for ſo are humility, loue, feare of God (all which are graces of the ſanctifying ſpirit, as faith is): but becauſe it is a worthy inſtrument in the heart of the beleeuer, which apprehends, and applieth to the ſoule that righteouſneſſe of Chriſt, by which he is iuſtified; thus, it being the hand and inſtrument of their iuſtification, by it (it is ſaid) they were approued.

3. The text addeth, that God did not onely approue of them, but that *he teſtified and made it manifeſt to all the world* that he did ſo.

And this teſtimonie God gaue of them {
1. In his word.
2. In their owne conſciences.

The truth of the firſt is manifeſt, in that not onely in this chapter, but often alſo in the old teſtament, God hath made ſuch honourable mention, and giuen ſuch honourable titles vnto many of theſe Elders, calling *Abraham the friend of God*, 2. Chron. 20. 7. and *Dauid, a man after Gods owne heart*, 1. Sam. 13. 14. and them all, his *anointed* and *deare choſen children*, Pſal. 105. 15. Thus God hath teſtified of them in his word.

2. God teſtified it to their owne conſciences,

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in that hee gaue them his ſpirit, inwardly to aſſure their conſciences that he did accept them in the Meſſias to come: and thus theſe Elders *receiued a teſtimonie* both outward to all the world, and inward to their conſciences, that God in Chriſt *approued* and loued them: ſo the ſenſe is plaine, the vſe hereof manifold.

1. In that it is ſaid theſe *Elders were approued by faith*: here wee learne what is the olde and ancient way, the right and ſtraight way (that hath no by-wayes) to life euerlaſting: namely, this onely, To relie on the mercy of God in Chriſt for pardon of ſinne; this is the way wherein all the ancient Elders walked to heauen: this is the way that God hath opened and made vnto his Court: it is the Kings high way, the beaten way, common to euery one that knowes how to walke in it: and deceiued none that euer went in it; and beſide which, there is no other. Seeing then, God hath conſecrated it, and our *Elders* haue trode this way before vs, let vs follow them; that ſo we may attaine that kingdom whereto it hath brought them.

If any yet doubt whether this be the way or no: the ſpirit of God puts it out of doubt, Eſay 30. 21; Firſt, affirming peremptorily *This is the way:* Secondly, bidding vs therefore *walke in the ſame: This is the way, walke in it.* Our Elders obayed this commandement of the ſpirit: and, walking in this way, found the end of it, euerlaſting life. If we would attaine the ſame end of the iourney, we muſt walke the ſame way.

But the world will ſay, this is a needleſſe exhortation; for we walke this way, we deny our ſelues, and looke to be approued of God onely by Chriſt: but it is ſtrange to ſee how men deceiue themſelues. Can a man walke in a way, and not leaue marks and ſteps behind him; euen ſo he that walks in this way, follow him, and you ſhall ſee ſteps of his continuall dying vnto ſinne, and liuing vnto holineſſe; inſomuch that a man that followeth him, and marketh the courſe of his life in this way, may euidently ſay, See where he hath caſt off, and left behind him this and that ſinne: ſee where he hath taken vp, and caried with him theſe and thoſe vertues and graces of God: Marke, here is a print of his faith, here is a print of his hope, here are prints of his loue. And may a child of God be followed and traced all the way to heauen, euen vntill he come to his death, which is the gate of heauen. How mightily then are they deceiued, which thinke they haue walked all their liues in this way, and yet there is not one ſtep to bee ſeene: for aſſuredly this way is ſo beaten and troden, that no man euer trode in it ſince the world began; but he left behind him manifeſt and viſible ſteps, that all men that would look at him, might ſee hee had gone that way. As therefore we all deſire to come to heauen, and as we profeſſe we walke in the way thither: ſo let vs be as carefull to leaue behind vs A our ſteps; namly, tokens and prints of our faith, our hope, and loue: which if we doe, then mark the excellent vſe of thoſe ſteps. 1. They teſtifie vnto all that ſee them, that wee walked the right way to heauen: and ſecondly, they will ſerue for marks and directions for them that ſhall walke in the ſame way after vs. By the 1. wee ſhall leaue an honorable teſtimonie of our ſelues behind vs: by the 2. we ſhall mooue others to magnifie Gods name, to whome our ſteps haue beene markes and directions, helps, and furtherances in the way to heauen.

Secondly, for what were theſe *Elders approoued? for their faith*: for nothing elſe. B Amongſt theſe Elders *Sampſon* was wonderfull in ſtrength: *Salomon* in wiſdome: *Ioſhua* in courage: *Moſes* in learning: many of them, in the honour and pompe of the world, in beauty, riches, and other externall gifts, and the moſt of them all in long life; yet not for one or all of theſe are any of them ſaid to be regarded of God: but it is plainely ſaide, that *for their faith God did approoue them*. Here then learne what is the thing amongſt all things that muſt make vs acceptable vnto God: euen this, To denie our ſelues, and to reſt vpon the mercie of God in Chriſt; this will doe it and nothing elſe. Haſt thou ſtrength? ſo had *Golias* as well as *Sampſon:* haſt thou beautie? ſo had *Abſalom* as well or more then *Dauid:* haſt thou wiſedome? ſo had *Achitophel* (though not like *Salomon*, yet) aboue ordinarie men: haſt thou riches? *Eſau* C was richer then *Iacob:* haſt thou liued long? ſo did *Caine*, and *Iſmael* as well as *Iſaac:* haſt thou many children? ſo had *Ahab* as well as *Gedion:* haſt thou learning (the glorie of nature?) ſo had the *Egyptians* as well as *Moſes:* for there *Moſes* learned it. All theſe thou maiſt haue, and yet be *a vile perſon* in the ſight of God: ſo farre from beeing approoued of God, as that he will not vouchſafe (vnleſſe it be in his anger) once to regard or looke at thee: haſt thou therefore any of thoſe outward gifts? it is not to be contemned, it hath his vſe; thanke God for it, and vſe it well: and vſe it ſo as by it thou maiſt be approoued amongſt men: but ſtand not to it before God: for though it be wiſdome, or learning, or D neuer ſo excellent a gift; it cannot purchaſe the fauour and acceptation of God: but *true faith* is able to pleaſe God both in this life, and eſpecially at the day of Iudgement.

This doctrine firſt confuteth the errour of ſome groſſe Papiſts, who hold and write that many *Philoſophers* for their good vſe of the light of Nature, for their deepneſſe in learning, and for their ciuill liues, are now Saints in heauen: a moſt manifeſt and ſhamefull vntruth, and here as manifeſtly confuted: for was *Salomon* not accepted, for all his wiſedome, and ſhall *Socrates*? was *Moſes* not accepted for all his learning, how then ſhould *Ariſtotle*? if faith made all of them accepted, and nothing but faith; how is it poſſible they ſhould be accepted which neuer heard of faith? nay I ſay more: If many a man which liueth in the Church, as deepe (it may be) in humane learning as they, and of great knowledge alſo in the whole doctrine of Religion (which they neuer knew) and yet could not, nor euer ſhall be accepted of God, onely for want of this ſauing faith; How abſurd is it to imagine ſaluation for them, which neither had ſparke of faith nor knowledge of Chriſt? Let vs then hold, that as *there is no name whereby to be ſaued, but onely the name of Chriſt:* ſo no meanes to be ſaued by that Chriſt, but onely faith, euen that *faith, for which theſe Elders were accepted of God.*

Act.4.12.

Secondly, this excellencie of faith aboue all other gifts, ſhewes the vanitie of the world; ſo carefull and earneſt in ſeeking honour, riches credit, wiſedome, learning, (all which can but make them eſteemed and approoued to the world) and ſo careleſſe and negligent in getting true faith, which will both approoue a man vnto the world, and make him honourable in the eyes of the Lord God.

Thirdly, by this doctrine, the Popiſh doctrine is iuſtly condemned, which teacheth that a man is iuſtified by his works, and that faith is not the moſt excellent of Gods graces. Here we are taught other diuinitie: for, *that for which a man is accepted, by that he is iuſtified:* but for their faith only were they accepted: therefore iuſtification is onely by faith. Againe, that which makes a man accepted of God, that muſt needs be the moſt excellent thing of all. For God which is goodneſſe it ſelfe, regardeth that that is the beſt: but God eſteemed them onely for their faith: therefore it is the chiefe of all graces of God, in regard of making a man accepted of God.

Fourthly, here is a paterne and preſident for Gods children, how to beſtowe and meaſure out their loue and eſtimation in the world. God loued *Salomon* more for his faith, then for all his glory and wiſedome; and eſteemed more of *Moſes* for his faith, then for all his learning. So deale thou with thy wife, thy child, thy ſeruant, thy friend, and with all men. Haſt thou a wife neuer ſo beautifull, louing, honeſt, and thrifty; neuer ſo toward and obedient a child; a moſt wiſe and truſty ſeruant; a friend for faithfulneſſe like thy owne ſoule? Theſe are indeede much to be eſteemed; yet thinke not thy ſelfe in a paradiſe, when thou haſt ſuch: for there is a greater matter behind, then all theſe. Looke therefore further: Is thy wife, thy child, thy ſeruant, thy friend endued with ſauing faith? that is worth more then all the reſt: that is it that makes them beloued of God. Let that therefore make them beſt beloued of thee: & that which makes them ſo honourable before God, let that make them moſt honourable and moſt eſteemed of thee. So in all men, loue that in a man beſt which God loueth; and ſo thou ſhalt be ſure not to looſe thy loue. Eſteeme of a man, not as the world eſteemeth, not according to his ſtrength, beautie, high place, or outward gifts: but as God eſteemeth him, namely, according to the meſure of *ſauing faith*, which thou ſeeſt in him; for is not that worthy of thy loue, which hath purchaſed the loue of the Lord God himſelfe?

Fiftly, here is comfort for all ſuch ſeruants of God, as hauing true faith, yet are in baſe eſtimation for worldly reſpects: ſome are poore, ſome in baſe callings, ſome deformed in body, ſome of meane gifts, many in great diſtreſſe and miſerie all there liues; moſt of them ſome way or other contemptible in the world: Yet let not this diſcomfort any child of God: but let them conſider what it is that makes them *approued of God:* not beautie, ſtrength, riches, wiſedome, learning (all theſe may periſh in the vſing) but true faith: if then thou haſt that, thou haſt more then al the reſt. If thou hadſt al them, they could but make thee eſteemed in the world: but hauing true faith, thou art eſteemed of God; and what matter then who eſteemes thee, and who not? This croſſeth the corrupt cenſure of the world, who more eſteeme a man for his outward gifts, & glory of riches or learning, then for ſauing graces. Let Gods children when they are abaſed, contemned, mocked, and kept from all place & preferment in the world, let them I ſay, appeale from their vniuſt iudgement to the iudgement of God; and be comforted in this, that though they want all things (without them) that ſhould make them eſteemed in the world, yet they haue that (within them) for which God will eſteeme, approue, and acknowledge them both in this world, and in the world to come. And they haue that that will ſtand by them, when ſtrength and beautie are vaniſhed, when learning, and riches, and honour are all ended with the world.

Thus much of the ſecond doctrine.

3. In that our *Elders by faith obtained a good report*, Here wee learne the readieſt and ſureſt way to get a good name. A good name is a good gift of God; Eccles. 7.3. *It is a pretious ointment:* it is a thing that all men would haue: Theſe Elders had it, and they haue laide vs downe a platforme how to get it, and it is this; 1. Get into fauour with God, pleaſe him, that is, confeſſe thy ſinnes, bewaile them, get pardon, ſet the promiſes of God in Chriſt before thee, beleeue them, applie them to thy ſelfe as thine owne; be perſwaded in thy conſcience that Chriſt did all for thee, and that he hath purchaſed thy acceptation with God.

Thus when thou art aſſured that God approues of thee, God can eaſily giue thee a comfortable teſtimonie in thine owne conſcience, and hee can mooue the hearts of all men to thinke well, and open their mouthes to ſpeake well of thee, for hee hath the hearts of all men in his hand. And therefore thoſe that are in his fauour, he can bend the hearts of all men, to approue them; yet this muſt be vnderſtood with ſome cautions.

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The deſcription of faith.

1. God will not procure his children a good name amongſt all men: for then they ſhould be curſed: for Luk. 6. 26. *Curſed are yee when all men ſpeake well of you:* But the Lord meaneth, that they ſhall be accepted, and haue a good name with the moſt and with the beſt. For indeed, a good name (as all other graces of God) cannot bee perfect in this life: but they ſhall haue ſuch a good name, as in this world ſhall continue and increaſe; and in the world to come be without all blot: for ſinne is the diſgrace of a man; therefore when ſinne is aboliſhed, good name is perfect.

2. God will not procure all his children a good name, nor alwaies: for, a good name is of the ſame nature with other externall gifts of God: ſometime they are good to a man, ſometime hurtfull: to ſome men good, to others hurtfull. Euery one therefore that hath true faith, may not abſolutely aſſure himſelfe of a good name: but as farre forth as God ſhall ſee it beſt for his owne glorie, and his good.

3. The good name that God will giue his children, ſtands not ſo much in outward commendation, and ſpeaking well of a man: as in the inward approbation of the conſciences of men. They muſt therefore be content ſometime to be abuſed, mocked, ſlandered, and yet notwithſtanding they haue a good name in the chiefe reſpect: for they whoſe mouthes doe abuſe and condemne them, their very conſciences doe approue them.

Out of all theſe the point is manifeſt, that God will procure his children a good name in this world, as farre forth as it is a bleſſing, and not a curſe: & that becauſe they are aproued of him, and by faith iuſtified in his ſight: for ſo to be is the onely way to get a good name. For in reaſon it ſtands thus: that thoſe who are in eſtimation, and good name with the Lord himſelfe; much more will God make them eſteemed; and giue them a good name with men like themſelues. Hence we learne, firſt, that the common courſe of the world to get a good name, is fond, and wicked, and to no purpoſe: They labour for riches, preferments, honour, wiſdome, and learning; by them to get eſtimation in the world: yea, many abuſe theſe bleſſings in vaine oſtentation, to encreaſe their credit and name with men: and in the meane time ſauing faith is neuer remembred, which muſt procure them a good name with God. This is a wrong courſe: firſt, wee muſt labour to bee approoued of God; and then after the good name with God, followeth the good name in the world. Hee therefore that laboures for fauour with men, and neglects the fauour of God; hee may get a good name, but it ſhall prooue a rotten name in the end. Prou. 10. 7. *The memoriall of the iuſt ſhall be bleſſed, but the name of the wicked ſhall rot.* The good name of the wicked is rotten: 1. Becauſe it is loathſome and ſtinking in the face of God, though it bee neuer ſo glorious in the world. 2. Becauſe it will not laſt the wearing out, but in the end vaniſheth and comes to nothing, vnleſſe (as a rotting thing leaues ſome corruption behind it, ſo) their good name in the end being vaniſhed, leaues infamy behind it. And this is the name which commonly is gotten in the world, becauſe men firſt ſeeke not a good name with God: but that good name which is obtained by faith, will ſtand and continue all a mans life, and at his death leaue behind it a ſweet perfume, and abideth for euer in the world to come.

Secondly, this maintaines the excellencie of our religion againſt Atheiſts, and all enemies of it, which eſteeme and call it a baſe and contemptible religion, and of which can follow no credit nor eſtimation. But ſee, their malice is here controlled: our religion is a moſt glorious and excellent profeſſion, it is the high way to get true credit and eſtimation: it makes a man honorable in the ſight of God and men: for by it our Elders obtained a good report, which continueth freſh to this day.

In the fourth place, *Were they well reported of for their faith?* therefore their *faith* was not hid in their hearts; but manifeſted in their liues: for, the world cannot ſee nor commend them for their faith; but for the practiſe of faith. Here it is plaine, that men muſt not be content to keepe their *faith* cloſe in their hearts, but they muſt exerciſe the fruits of it in the world; and then both theſe together will make a man truely commendable. Thy *faith* approoues thee vnto God; but the practiſe of it is that that honours thee and thy profeſſion in the world.

Laſtly, in that faith was that which approoued our Elders vnto God; here is a ſtorehouſe of comforts, for all true profeſſors of this faith.

Art thou *poore?* thy faith doth make thee *rich* in God.

Art thou *ſimple* and of meane reach? thy faith is true *wiſedome* before God.

Art thou any way *deformed?* faith makes thee *beautifull* vnto God.

Art thou weake, feeble, *or ſicke?* thy faith doth make thee *ſtrong* in God.

Art thou *baſe* in the world, and of no account? thy faith makes thee *honourable* in the ſight of God and his holy Angels. Thus thou art poore, and fooliſh, and deformed, and ſicke, and baſe in the world; but marke how God hath recompenſed thee: he hath giuē thee faith, whereby thou art rich, and beautifull, and wiſe, and ſtrong, and honourable in heauen with God: ſay therefore with *Dauid, the lot is fallen vnto thee in a faire ground, & thou haſt a goodly heritage*, namely, thy faith which thou wouldeſt not change for all the glorie of the world. Faith is the true riches, the ſound ſtrength, the laſting beautie, the true wiſedome, the true honour of a Chriſtian man: therefore take thy ſelfe 10000. times more beholden vnto God, then if he had giuen thee the vncertaine riches, the

Pſal. 16. 6.

crafty (and yet fooliſh) wiſedome, the decaying ſtrength, the vaniſhing beauty, the tranſitorie honour of this world.

If thou haſt true faith, thou art ſure to haue enemies: 1. The wicked of the world will neuer brooke thee, but openly or priuily hate & hurt thee. Then the deuill is thy ſworne enemie: how canſt thou deale with ſo powerfull an enemie, and all his wicked inſtruments? Here is ſound comfort: if thou haſt faith, thou haſt God thy friend: labour therefore for this true faith, and then care not for the deuil, and all his power. Night and day, ſleeping and waking, by land and ſea thou art ſafe and ſecure, the deuil cannot hurt thee, thy faith makes thee accepted of God, and brings thee within the compaſſe of his protection. That ſame little ſparke of faith, which is in ſo narrow a compaſſe as thy heart, is ſtronger then all the power and malice of Satan. As for the malice which his inſtruments, wicked men in this world, ſhew againſt thee in mocks and abuſes, much leſſe care for them: for their nature is to ſpeake euill, and cannot doe otherwiſe: looke not therefore at them, but looke vp into heauen by the eye of thy ſoule, where *thy faith makes thee beloued & approoued of God himſelfe*, and honourable in the preſence of his holy Angels.

And thus much of the ſecond action or effect of faith, the third followeth.

## VERSE 3.

### *Through faith wee vnderſtand that the world was ordained by the word of God, ſo that the things which wee ſee, are not made of things which did appeare.*

IN this verſe is contained the third action or effect of *faith*, namely this; Faith makes a man to vnderſtand things beyond the reach of mans reaſon. This third effect is ſet out in theſe words, by the inſtance of a notable example; namely, of the Creation of the world; 1. By the word of God. 2. Of nothing: both which, that wee may the better vnderſtand, let vs conſider of the words as they lie in order.

*Through faith*

1. By *faith*, in this place (as I take it) is not meant that ſauing faith, which iuſtifies a man before God; but a generall *faith*, whereby a man imbraceth Chriſtian religion: or whereby a man beleeueth the word of God in the doctrine of the law and the Goſpel, to be true. My reaſon is, becauſe a man that neuer had iuſtifying and ſauing *faith*, and is no member of the catholike Church, nor child of God, may haue this gift, To beleeue that God by his word made the world of nothing. Therefore, I thinke that this is an action of a generall, and

A not of ſauing faith.

*We vnderſtand*

That is, whereas there are many things beyond the reach of reaſon, and therefore by reaſon cannot be apprehended or vnderſtood, yet by vertue of this faith a man is brought to vnderſtand them, and to beleeue them to bee true.

Now then whereas generall faith brings vnderſtanding of many things which reaſon cannot reach vnto; here, ſuch as be ſtudents in humane learning, and which labour to attaine to the deepeneſſe and perfection of it, are taught, with their trauell in humane ſtudies, to haue care to ioyne faith and knowledge of religion. For there are many things which our

B vnderſtanding by reaſon cannot conceiue; and many truthes which Philoſophy cannot reach vnto; nay, many alſo which it denies: but faith is able to perſwade and demonſtrate them all, and it inlightens the minde, and rectifies the iudgement, when as Philoſophy hath left the mind in darkneſſe, and the iudgement in error. Now, in whom ſound knowledge in Philoſophy, and this faith in religion doe concurre together, hee is a man of a moſt rectified iudgement, and of a deepe reach in the greateſt matters: but, ſeparate *faith* from humane knowledge, and hee will ſtumble at many truthes, though hee had the wit of all the Philoſophers in his owne head: For example, that God ſhould make the world of nothing: that it

C ſhould haue beginning and ending: that God ſhould be eternall, and not the world: that mans ſoule beeing created, is immortall: Theſe and many other truthes, reaſon cannot ſee, and therefore Philoſophy will not admit: but ioyne faith to it, and then that crooked vnderſtanding is rectified and made to beleeue it. It is therefore good counſell, to ioyne both theſe together. Religion hinders not humane learning, as ſome fondly thinke; but is a furtherance and helpe, or rather the perfection of humane learning, perſwading, and proouing, and conuincing that, which humane learning cannot. And thus we ſee how faith makes vs to vn-

D derſtand.

But, what doth it make vs to vnderſtand? the text ſaith, *That the world was ordained*, &c. Amongſt many Expoſitions we may moſt ſafely ſet downe and approoue this; God by his word or commandement hath *ordained*, that is, made in good order: *the ages*, that is, the world and all in it; and all this he did by his word, and (which is more ſtrange then that) made them all of nothing. This is a wonderfull thing: reaſon conceiues it not, but diſputes againſt it: Philoſophy grants it not, but writes againſt it: but marke the priuiledge of this faith; it makes a man beleeue it, and ſhewes him alſo how it is.

Now for our better perceiuing the excellencie of this power of faith, here are foure points ſet downe: 1. What was created: *The worlds.*

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2. In what manner: *Ordained.* 3. By what meanes: *By Gods word.* 4. Of what matter: *Of nothing.* Of theſe in order.

The firſt point is, What was made? The text anſwereth, *The worlds.* The word ſignifieth, in the originall, *Ages:* and ſo it is alſo taken, Heb. 1.2. God made the worlds or ages by Chriſt: by this word thẽ he meaneth theſe two things, Firſt, times and ſeaſons, which are ordinarie creatures of God, as well as other: for amongſt other creatures (Gen. 1.) are recorded alſo times and ſeaſons to bee Gods creatures. Secondly, he vnderdſtandeth the world alſo, and all in it: and ſo it is truely tranſlated. For with good reaſon may the word *ages* ſignifie *the world*, becauſe the world and all in it had their beginning in time, haue their continuance in time, and ſhall haue their end in time againe. Time begun them, time continues them, and time ſhall end them: and ſo the *world* is euery way meaſured by the compaſſe of time: and therefore it pleaſeth the holy Ghoſt to tearme the world, and all in it, *Ages*, or times.

Now whereas it is ſaid, *Ages*, that is, times and ſeaſons were *ordained* of God; we learne, that if time bee a creature or an ordinance of God (created for ſo great purpoſes, as to be the meaſure of all things) to take heede of abuſing ſo excellent an ordinance: if thou haſt ſpent it well, ſpẽd it ſtil better. Time is ſo good a thing, it cannot be ſpent well enough. But haſt thou miſſpent time (that is, abuſed it) take Saint *Pauls* counſell, Eph. 5. 16. *Redeeme the time:* that is, ſeeing what is paſt cannot be recall'd; then recompence the loſſe of it, by the well beſtowing of time to come. Spend euery houre well: and that thou maieſt doe ſo, be alwaies either doing good to other, or receiuing good from other: doe either, and time is well ſpent. And take heede thou bee not of the number of thoſe that often ſay, they cannot tell how to driue away *time:* and therefore they deuiſe many toyes, and conceits, and vaine pleaſures, yea, many wicked and vnlawfull delights: and all to ſhift off (as they ſay) and deceiue the *time.* It is wonderfull to ſee, that the wicked, whoſe *time* of ioy is onely in this world, ſhould ſeeke to haſten it, and make it ſeeme ſhorter; yet ſo it is, the deuill blinding them: but howeuer it is, ſeeme it ſhorter or longer, that ſame one ſinne of miſſpending their time, ſhall condemne them if they had no more; for if *account muſt be giuen for euery idle word*, a fearefull account remaines to be made for ſo many idle houres. Let vs then be very carefull in the vſe of this good ordinance of God, and neuer deuiſe how to paſſe away *time:* for there is no man that is a profitable member in the place where he is, that can finde one houre ſo idle, that hee knowes not how to imploy it, either in receiuing or doing ſome good.

### *Were ordained*

The ſecond point, in this example, is the manner. Did God make a pefect or an imper- A fect world? The text anſwereth, it *was ordained.* The word ſignifieth thus much; God framed the *Ages*, that is, all creatures, viſible and inuiſible, in a moſt excellent, perfect, and abſolute *order.* As in a campe euery man keeps his ranke and order, and no man goeth out of his ſtanding appointed him: So euery creature hath his due place, and his proper vſe aſſigned him of God: ſo that the workmanſhip of the world in euery creature, and in euery reſpect was abſolute: and thus (*ordained*) is as much as perfectly made. And the whole world was as the perfect body of a man, where euery member, bone, ioynt, veine, and ſinew, is in his proper place, and nothing out of ſquare.

B *Ob.* Was euery thing created in his *order* and due place? Whence then come ſo many *diſorders* in the world? The deuill hath his kingdome, authoritie, lawes, and ſubiects; hee rules in the wicked. Now can there be any order in Satans kingdome? Againe, whence are ſo many alterations and ſubuerſions of Kingdomes; ſo many wars, ſo much effuſion of blood? The Goſpel is tranſported from Country to Country; ciuill diſſenſions in Cities and priuate families; betwixt man and man; betwixt man and ſome creatures: betwixt creature and creatures; yea, hatred often vnto the death: yea, often hatred betwixt creaturs of the ſame kind. All theſe being ſo, where then is that excellent order wherein they were created?

I anſwer: the ſtate of all creatures is changed, from that wherein they were created, by C the fall of our firſt parents. God made no diſorder, *He ſaw euery thing that he had made, and lo it was very good:* therefore it was in a moſt perfect order: For, orderly comelineſſe is a part of the *goodneſſe* of a thing: but diſorder is the effect of ſinne: it entred with ſinne; and it is both a companion and a reward of ſinne. Had we continued in our innocence, all creatures had continued in their excellent *order:* but when we had broken the perfect *order* that God had appointed vs; immediately all creatures broke that order wherein they were afore both towards vs, and one amongſt another. Whil'ſt wee obeyed God, all creatures obeyed vs: but when wee ſhooke off the yoke of obe- D dience vnto god, and rebelled againſt him, then they became diſobedient vnto vs. Whil'ſt wee loued God, all creatures loued and reuerenced vs: but when we fell to hate the Lord, then began they to hate vs, and not before. If therefore thou ſeeſt any diſobedience and hatred in the creatures towards thee, any diſorder and vanity amongſt themſelues, thanke thy ſelfe for it, thou broughteſt it into the world with thy ſinne.

Gen. 1.31.

This beeing ſo, we are hence taught when wee ſee any diſorder in any creature, not to blame the Lord nor the creature, but to turne backe to our ſelues, to take notice of our owne ſinnes and corruptions, and to acknowlegde this was not ſo at the firſt, but our ſinne was the cauſe of it; and therefore be humbled and aſhamed of our ſelues, that we ſhould confound that excellent *order* which God made, and all creatures (but for vs) would haue kept till this day: but the common practiſe is contrary, as I will prooue in particulars.

Gen.2.25. & 3.21.

God made mans bodie pure and holy, and therefore it had no neede to be couered: but with ſinne came ſhame, and thence came it that God gaue vs *apparell* to couer that ſhame that ſinne had brought vpon vs: ſo oft therefore as a man puts on his apparel, he ſhould be humbled and aſhamed by it: and thinke thus with himſelfe, This was not ſo at the firſt; *Adams* bodie was glorious: whence came this ignominie and ſhame, which wee muſt couer with apparell? it came from my ſinne; therfore ſo often as a man puts it on, ſo oft ſhould he be quite aſhamed of himſelfe, which hath brought this ſhame vpon himſelfe: ſo as now he muſt needes haue a cloake to couer his ſhame. But doe men make this ende of their apparell? nay, rather they make it a banner to diſplay their pride and vanity; and ſo farre are many from beeing aſhamed of it, as that they are contrariewiſe proud of it. But this is as abominable, and curſed, and ſenſeleſſe a pride, as if the priſoner ſhould be proud of his bolts and fetters, which are ſignes of his miſdemenour: for, what is thy apparell (make the beſt of it) it is but a beautifull cloake of thy filthie ſhame: then, as bolts and fetters are burdenous, and ſhamefull, though they be of gold: ſo is the cloake of thy ſhame, thy apparell, though it be ſilke, ſiluer, or gold: for we ſhould not be aſhamed onely of ordinary apparell, or baſe, but euen of the moſt gorgeous; knowing that once we had a glorie of our owne, farre aboue all the glorie of apparell: and the ignominie that ſinne hath brought vpon vs, is greater then this glory of apparell can take away.

Here I denie not the vſe of gorgeous apparell, to thoſe to whom it belongs: But I ſay to the rich men (who, by their abilitie) to men in authoritie, who (by their place and calling) may weare coſtly apparell: yea, and to Princes, who may lawfully weare ſilke, ſiluer, gold, and the moſt excellent ornaments of pretious ſtones, or whatſoeuer: to all them, I ſay, God hath granted you the vſe of theſe; but withall, bee not proud of them, for you once had a glorie greater then theſe, but loſt it by ſinne: and ſinne brought a ſhame, which theſe cannot hide. For though thy apparell hide it from the world; yet can it not from God: onely *faith* can couer it from God: therefore glorie in nothing but thy faith, be aſhamed of thy apparell: yea, of thy robes and coſtly ornaments. And know further, that whereas thy bodie by ſinne is become ſo vile, a meaner couer and baſer apparell were fit for it. And therefore know, that whereas God hath giuen thee vſe of coſtly apparell, and pretious ornaments, he giues them not to honour thy bodie, but the place thou art in: and to A adorne that part of his owne Image, which he hath ſet in thee by thy calling. And know laſtly, that if thou hadſt keept that order, wherein God at thy creation (as the text ſaith) *ordained* thee: thy naturall glorie would more haue adorned thee and the place thou beareſt, then all this accidentall and artificiall glorie can: and therefore glorie not ſo much for the one, as be aſhamed for the loſſe of the other; and let thy apparell teach thee this leſſon.

Thirdly, many men take much delight in ſome kinde of *meate*; ſome in varietie of meats; and ſome ſo loue their bellie, as they care not how many creatures, or kind of creatures doe die, for their belly ſake: this is to be conſidered. B For I take it a great fault, for men either to bee too lauiſh and careleſſe, how many creatures they cauſe to die, or (though they eate but one kinde) to doe it without all vſe or further conſideration. For, marke whence comes this, that man cannot now liue, or not ſo well; but his life muſt be the death of other creatures, his nouriſhment and preſeruation, the deſtruction of other creatures. At the beginning before ſinne was, this was not ſo: no creature did either ſerue to cloath or feede *Adam*: but this came with ſinne; ſinne brought this vanitie vpon creatures, to die for the feeding and cloathing of man: and had we ſtood without ſinne, C no^ creature ſhould haue loſt his life to bee our meate. ^Liuing I take it therefore the dutie of a man to make great vſe of his meate in this regard. And firſt, for the meate that he loues beſt, let him be humbled for his ſinne: knowing that if hee had not ſinned, hee ſhould haue had much more ſweetneſſe in other meate, which notwithſtanding ſhould not haue coſt any creature his life. And ſecondly, for variety be not too lauiſh, nor too riotous: conſider euery diſh is the death of a creature of Gods creation: conſider againe whence comes this, that creatures muſt die to feed thee; not from the creation, creatures were not made to that end: Innocencie would haue preſerued all creatures to more excellent D ends.

Sinne it was, and thy ſinne that deſtroyes ſo many creatures for the belly of man: it is a vanitie come vpon creatures for mans ſinne, that they muſt die for mans meate. The death therefore of euery creature, ſhould be a coraſiue to a mans heart: when he ſeeth it, it ſhould touch him to the quicke, and make him ſay, This creature dieth not for it ſelfe, but for me; not for it owne fault, but for mine. Miſerable ſinner that I am, if I had right, I ſhould rather die then it. God made it once for a better end, but my ſinn hath brought it to this corruption. If this conſideration tooke place, men would not eate their ordinarie fare with ſo little vſe: nor at extraordinarie occaſions be ſo careleſſe how much they ſpend, and how many creatures they cauſe to die.

But you will ſay, God hath giuen vs libertie in meates: differences of meats are taken away

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in Chriſt, and God hath giuen vs vſe of his creatures, not onely for neceſſitie, but more liberall vſe euen for greater delight and comfort. I anſwer; I grant all this and more too, to a man that hath faith. I grant, feaſts and bankets are lawfull for ſome men on ſome occaſions. I take not away any mans liberty in meats: God hath granted it, and man ought not to take it away. I onely wiſh that when we eate, wee alſo would make this vſe of it: and that wee would not too riotouſly abuſe that liberty that God hath giuen vs for diuerſity of meates: faith giues leaue and libertie to eate; yet faith denies not a man to make a holy vſe of his eating, for his owne humiliation, but rather commaunds it.

Fourthly, we ſee in the world, that creatures not onely die for mans feeding, but one creature feedes on another, and one creature deſtroyeth another to eate him. The Hawke preyeth on diuerſe kindes of birds: the Fox feedeth on tame birds: the Wolfe on the Lambe: greater fiſhes deuoure the leſſe: Dogs will eate diuerſe kindes of creatures, if they can come by them. Theſe things are manifeſt, and ſome of them be common ſports in the world.

Now whence comes this fearefull diſorder in nature, that one creature ſhould deuoure another? came it from the creation? was the world ordained in this ſtate, that one creature ſhould eate vp another? the greater feede vpon the leſſe? no: but ſinne brought this confuſion, our ſinne cauſed this pitifull maſſacre of all creatures one by another. Let vs therefore at theſe ſights be humbled for our ſinne, which cauſed ſo fearefull a diſorder: when thou ſeeſt thy Hawke flie ſo fircely and ſo cruelly murder a ſilly birde: thy Hound, the Hart, Hare, or Connie; then, as God hath giuen thee leaue in good order, meaſure, and manner, thus to deale with the creatures, and therefore thou maiſt take delight in it: ſo, withall make this vſe of it; Whence comes this? it was not ſo from the beginning: When ſinne was not in the world, theſe would all haue lodged in one cage and cabbin, and one neuer haue offered to haue eaten another: my ſinne cauſed this iarre, and this diſorder betwixt theſe two creatures. This ſhould humble a man, becauſe of his ſinne, and reſtraine his life from too much libertie, and his affection from too much delight in theſe kind of paſtimes.

Againe, when we ſee the crueltie of the Fox, the Wolfe, the Beare, toward the ſheepe and other creatures; Blame not too much the crueltie of the beaſts: for this was not in them at their creation; but thy ſinne made them thus cruel one againſt another. Turne then into thy ſelfe, and be aſhamed of it: and blame not ſo much the crueltie in them, as thine owne ſinne which cauſed it in them.

Againe, ſome creatures are vnperfect, ſome in parts of their bodie, ſome in ſome ſenſes: and ſome are loathſome and vgly to behold: and ſome are venomous, and hurtfull to the world. When thou ſeeſt it, conſider whence is this. They were not thus created: for God [*ordained*] that is, made all creatures in perfect *order*: but this comes from thy ſinne: enter into thy ſelfe, and acknowledge this, and be humbled for it: and doe not ſo much contemne this creature for his imperfection, nor loath him for his deformitie, nor hate him for his venome; as contemne, and loath, and hate thine owne ſinnes which were the cauſe of all theſe.

Laſtly, ſome take great delight in faire buildings, and make no vſe of them but for delight and pleaſure: but if they conſider well, they haue no ſuch cauſe: it was not ſo at the creation. ***Adam*** in his innocencie had a more ſumptuous Palace ***ordained*** for him; namely, the Paradiſe of heauen and earth: and yet trees were not cut in pieces, nor the earth had her ſtones rent out of her bowels, for the building of it. Thy ſinn it was that deſtroied this Palace; and ſinne hath cauſed the neceſſitie of theſe buildings: How then canſt thou glorie in thy buildings; Wilt thou glorie in thy ſhame? Canſt thou be proud of theſe, when thy ſinne bereft thee of a better? As therefore thy houſe is a comfort, ſtrength, ſecurity, and delight vnto thee: ſo adde this one vſe alſo; let it in this conſideration be a cauſe to humble thee for thy ſinne.

The diſorder that ſinne hath brought into the world, might be ſhewed in more particulars: but theſe may ſuffice, beeing thoſe of whom we haue moſt common vſe, and therefore doe moſt commonly abuſe.

To conclude this point, I ſay vnto all men: Doeſt thou ſee what diſorder is now in the world, in thy apparell, meate, recreations, buildings? Seeſt thou the confuſion, vanity, corruption of all creatures: the variance, diſſenſion, and hatred of creatures amongſt themſelues? Canſt thou ſee all this, and either not regard it at all, or elſe take delight in it? This is a curſed and abhominable delight. If a rich man ſhould conſume all his wealth, or throw it all on heapes, and then deſperately ſet his houſe on fire, hath he any cauſe of ioy to ſee this? If he ſit ſtill at this, you will ſay he is ſenſeleſſe: but if he laugh at it, he is madde: So God created man rich in all bleſſings, put him into the Palace of the world: garniſhed this houſe of the world with exceeding beauty: his meate, his apparell, his recreation, his houſe were all excellent and glorious: hee made all other creatures, amongſt which there was nothing but concord, loue, agreement, vniformity, comelineſſe, and good order: now man by ſinne fell; and by his fall, not onely ſpent all his riches (that is, defaced the glorie of his owne eſtate:) but alſo ſet his houſe (that is the world) on fire: that is, defaced the beauty of heauen and earth: brought confuſion, corruption, vanity, deformity, imperfection, and monſtrous diſorder on all creatures; ſet all the world together by the

eares,

all creatures; ~~ſet all the world together by the~~ eares, and one creature at variance and deadly hate with other; ſo that one creature doth fight teare, wound, deſtroy, and eate vp another. O curſed and damnable ſinne of man, that hath ſo ſhamefully *diſordered* that heauenly *order*, wherein God created all things at the beginning! and miſerable men are we, which can ſit ſtill and ſee this, and not be mooued: but if we reioyce and delight in it; certainly, then a ſpirituall madneſſe hath bewitched our ſoules. Let vs therefore ſtirre vp our ſelues, and looke about vs; and ſeeing all the world on a fire about vs, namely, flaming in contention, hatred, and all diſorder; let vs for our parts ſeeke to quench it: which becauſe we cannot, therefore lament and bewaile it: but much more lament and be humbled for our ſinne, which kindled this fire of diſorder in the world.

Hitherto of the manner of the Creation.

### *By the word of God.*

The third point is, by what meanes? The Text anſwereth; the world was ordained in that excellent order, *by the word of God*. By this word is meant, 1. not any *vocall* word, as if the Lord ſhould ſpeake vnto the creatures: nor ſecondly, the *ſubſtantiall* word of the Father, the ſecond perſon; although I confeſſe that by *him were made all things*. Yet I take it, it is not ſo meant in this place: but rather as *Moſes* doth, Gen. 1. when he ſaith, that in the creation *God ſaid*: It is in both places a compariſon taken from a Prince, who bids his ſeruants doe this, and they doe it preſently. The Lord in this place is like a Prince, he hath his word whereby he commanded the world to be made. That word, I take it, is *his will*: for, Gods willing of any thing, is an effectuall commanding of it to be done: yea, it is the doing of it: for his willing of a thing to be, is more then all the commandements of all men in the world. For if he doe but will it, the thing is done what euer it be: whereas all the world may command, and yet it is no neerer. From hence, I take it this is manifeſt to be the ſureſt ſenſe for this place; God willed the beeing of all creatures, and according as he willed, they preſently were: and that his will was his word here mentioned.

Ioh. 1. 3.

Here then firſt marke a ſpeciall point, that ſets out the glorie of the Creator: he vſed no labour, no motion, no paines, no ſeruants, no meanes as men doe. He onely *ſpake the word, and they were made; he commanded, and they were created*, Pſal. 148. 5. This ſhewes how glorious a God he is, and his power how omnipotent it is, who at his owne will and word produced ſuch a glorious frame of heauen and earth, ſo many thouſand ſorts and kinds of creatures in their order and due place. *Dauid* moſt ſeriouſly conſidered of this, when he made the 104. Pſalme, as appeareth if we read it. We ought alſo ſo deepely to meditate of this his glorious power manifeſted in this miraculous creation, as that we (ſeeing it) may
A acknowledge with the Pſalmiſt, Pſal. 115. 3. *Our God ſitteth in heauen, and doth whatſoeuer he will.*

2. Did the Lord make all things *by his word?* learne we then for our inſtruction thus much; Euer when we ſee what is Gods will concerning our ſelues in any croſſe or affliction whatſoeuer; let vs ſubiect our ſelues to it and beare it, becauſe it comes from ſo mightie a God, as whome there is no reſiſting. For ſee, he that commanded all the world to be, and it preſently was ſo, and nothing could diſobey; then if he command any croſſe to ſeaſe vpon thee, wilt thou reſiſt him? nay, rather take Saint *Peters* holy counſell, 1. Pet. 5. 5. *Humble thy ſelfe vnder this ſo mightie hand of God, that he*
B *may exalt thee in due time*. If thou then ſee his croſſe comming towards thee, meete it, receiue it with both hands, beare it with both ſhoulders: if he will humble thee, reſiſt not thou: for when againe he pleaſeth to exalt thee, all the deuills in hell are not able to reſiſt him.

It followeth; *So that the things which we ſee, are not made of things which did appeare.*

The fourth and laſt point is the *matter*, whereof the world was made: the Text ſaith, *The things that we ſee*, that is, all the world, *were made of things neuer ſeene*: that is, of a flat nothing, which here is ſaide not to be ſeene, or not to appeare; becauſe how can that appeare or be ſeene, which is not? So the meaning is, when there was nothing in the world, then
C God made the world to be: This is the strangeſt thing of all in this fourth effect: For it is not ſo ſtrange that the world ſhould be created in excellent *order*; or that God ſhould make it by his *word*; as that he ſhould make it of *nothing*. Reaſon denies it, Philoſophie diſputes againſt it as abſurd, and neuer will yeild vnto it: but here is the power of *faith* manifeſt, for it makes vs beleeue and know it is ſo.

Hence we learne, 1. If he created the world of nothing, then he can preſerue vs alſo by nothing, that is, without meanes, or by weake meanes, or contrarie to meanes: he that did the one, can doe the other, for the ſame reaſon is of both. This is a ſpeciall point of our religion, Not to tie Gods prouidence vnto
D meanes. Men vſe neuer to acknowledge it but with meanes: but that is no worke of *faith*. But we ought not onely to ſee Gods prouidence, when we ſee no meanes; but euen when other meanes are againſt vs, then to ſee it, is a point of *faith*: and that is our dutie, though it be hard. Giue men health, wealth, libertie, peace, let them be guarded about with Gods bleſſings; then they will magnifie the prouidence of God: but take theſe away, and lay vpon them penurie, ſickeneſſe, or any croſſe, then they rage, and rayle, and diſtruſt, yea blaſpheme, and ſay, No prouidence, no God. And thus God is beholding to the meanes, for elſe men would flatly denie him. But this argues the want of faith. For had we that faith in vs,

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A whereby we beleeue ſtedfaſtly, that God made all the world without meanes, that *faith* would alſo perſwade vs that he can preſerue vs beeing made, though meanes be wanting, or though they be againſt vs. This we may make vſe of, whether we be in neceſſitie, and would be releeued: or in any perill, and would be ſuccoured: or in what extremitie ſoeuer, when meanes doe faile vs.

Secondly, if he made all things of nothing, then he is able alſo, in reſpect of his promiſes made in Chriſt, *To call ſuch things that are not, as though they were*, Rom. 4. 17. As, a man by nature is the child of wrath, and of the deuill: he is able to make him a ſeruant of God, and B child of grace.

This may teach vs, 1. Not to deſpaire of any mans ſaluation, though he ſeeme almoſt paſt all grace: for God can make any thing of nothing, and therefore can put grace into that heart wherein afore was none.

And 2. this is a comfort to all them which through weakneſſe of faith, cannot perſwade themſelues of their election. For, ſuppoſe thou be full of wants and imperfections, and haſt a rebellious and froward heart: What then? Remember God made thee once a creature, of nothing; he can now againe make thee a new creature, of nothing: hee created thee without C meanes; he can ſaue thee, though neuer ſo many meanes doe ſeeme to be againſt thee.

And thus much of theſe three effects of faith; and conſequently

Of the firſt part of this Chapter, containing a deſcription of faith in generall.

## Abels faith.

### VERSE 4.

D *By Faith, Abel offered vnto God a greater ſacrifice then Cain: by which he obtained witneſſe that he was righteous, God teſtifying of his gifts: by which faith he alſo beeing dead yet ſpeaketh.*

THe ſecond part of the Chapter, containeth an illuſtration and proofe of the former deſcription, by a rehearſall of the moſt excellent patternes & enſamples of *faith*, which flouriſhed in the Church of the old Teſtament.

A Theſe examples be of two ſorts: 1. Such as are ſet downe *ſeuerally* one by one, from the 4. v. to the 32. 2. Such as are ſet downe *ioyntly* many together, from thence to the ende.

The examples ſet downe ſeuerally are of two ſorts: 1. Such as were naturall *Iſraelites*, and borne members of the Church viſible. 2. Such as were not naturally members, but *ſtrangers* from the Church of God, till they were called extraordinarily.

Examples of ſuch as were members of the viſible Church, are alſo of two ſorts: 1. Such as liued about the flood: or, 2. after the flood.

Before

Firſt, of ſuch as liued afore, or about the B time of the flood, there be three faithfull men, whoſe faith is here recorded: 1. *Abel*, and 2. *Enoch* before. 3. *Noe*, both before and after. All theſe three in order.

Theſe excellent and moſt worthie examples, are all grounded on ſome place of the old Teſtament, and are continued from the beginning of the world almoſt to Chriſts incarnation: for he beginneth with *Abel*, which is ſo neere the beginning, that he was the *ſecond* good man that liued in the world: yea, and the *firſt* of all that had this true *faith*, as the onely meanes of his ſaluation. For, as for *Adam*, he afore his fall had not this faith, neither ſhould C it haue ſaued him: but when the firſt meanes failed him, then came this *faith* as the ſecond and more effectuall meanes of his ſaluation; but *Abel* was neuer in poſſibilitie to be ſaued by any thing, but by this *faith*. And therefore *Abels* faith hath the firſt place of commendation, and that in this verſe.

*Abels* faith is here commended for three things: 1. In that *he offered by it a greater ſacrifice then Cain*. 2. By it *he obtained teſtimonie with God*. 3. By it *dead Abel yet ſpeaketh*.

The firſt effect of *Abels* faith, is thus ſet downe by the holy Ghoſt, *By faith, Abel offered vnto God a greater ſacrifice then Cain.*

D The ordinarie Expoſition of theſe words, is this: That *Cain* and *Abel* comming to offer, there was no difference in the matter of their ſacrifice, but onely in the manner of offering, in that *Abel* offered by faith, and ſo did not *Cain*.

This Expoſition though it be good, yet it fits not the ſcope of this place, nor the fourth of Gen. The right ſenſe therefore ſeemes to bee this; *Abel* hauing *faith*; this faith mooued him to teſtifie his thankfull heart to God. This he did by offring vnto God the *beſt and coſtlieſt ſacrifice* that he could: namely, the *firſt fruites and fatteſt of his ſheepe*; Whereas vnbeleeuing *Cain*, hauing no loue to teſtifie vnto God, brought onely of the fruite of his ground: not of the beſt as *Abel* did: but whatſoeuer cam firſt to hand. This beeing the true meaning of the whole: let vs come to the particular points laid downe in this effect, and they are three.

Abels faith.

1. That *Cain* and *Abel offered*, that is, ſerued God.
2. That they offered *Sacrifices*.
3: That *Abel* offered a better then *Cain*.

The firſt point containes their ſeruice in generall: the ſecond, their ſeruice in particular: the third, the difference of their ſeruice: wherein eſpecially will appeare the excellencie of *Abels* faith.

Firſt, *Abel and Cain*, the two firſt brethren in the world, *offered* ſacrifice to the true *God*. How learned they this? for they had no Scripture, it was penned many yeares after; namely, by *Moſes* firſt of all. I anſwer, when their parents *Adam* and *Eue* had fallen, god gaue them (of his infinite goodneſſe) a couenant of grace, *that the ſeede of the woman ſhould breake the ſerpents head*, Gen. 3. 15. we doubt not but our firſt parents receiued this couenant, and beleeued the promiſe: and this their *faith*, taught them how to worſhip the true God aright.

You will ſay: thus *Adam* and *Eue* learned of God; but how came this to *Cain* and *Abel*: I anſwer, when they had beene thus inſtructed of God, *Adam* as a faithfull ſeruant of God, taught the ſame religion, and deliuered the ſame doctrine to his children: and by it they were taught, what, to whome, and in what manner to offer ſacrifice. And thus they did it neither by Scripture, nor reuelation, nor their owne inuention, but by the inſtruction of their Parents.

Hence let all Parents learne a leſſon of *Adam*, the firſt parent that was in the world; namely, to procure the good of their children: he nourtered his children excellently: 1. He prouided for them till they came to age. 2. Then he left them not, but appointed them their callings: for one was a husbandman, and the other a ſhepheard. 3. Not thus onely, but he taught them to worſhip the true God, both in their callings, and in the practiſe of religion: and therefore he taught them to offer ſacrifice in way of thankfulneſſe vnto God: all this did *Adam*.

So muſt thou doe with the children which God hath giuen thee. 1. Prouide for them carefully till they be of age, take heede they miſcarie not any way for want of things needfull. 2. So bring them vp, as that they may be apt to liue in ſome godly calling whereby to doe good in his Church: and that calling thou muſt appoint them, according to the fitneſſe of their gifts. *Adam* appointed thē not both one calling, but diuers callings, according to the diuerſitie of their gifts: and thou muſt ſee it be a lawfull and honeſt calling, for ſo are both theſe. Then 3. (the greateſt matter of all theſe) teach them religion, and the true manner of fearing and worſhipping God; that as by the two firſt, thy child may liue well in this world, ſo by this he may be made an heire of the kingdome of heauen.

*Adam* was the firſt father, and father of vs all; let all then follow him in this practiſe: and if we follow him in one, follow him in both. Diuers will be as carefull for their bodies and for their callings as *Adam* was, but how few are as carefull to teach them religion for the preferment of their ſoules to life eternall? but parents muſt haue care of both theſe: els they ſhall anſwer for their child at the day of iudgement: and though he periſh in his owne ſinne, yet his blood will God require at the fathers hands. For God made him a father in his roome, and he diſcharged not the dutie of a father vnto their child.

Secondly, in that *Cain* offered as well as *Abel*; hence we learne diuers inſtructions.

1. It is a common opinion, that if a man walke duly and truly in his calling, doing no man harme, but giuing euery man his owne, and ſo doe all his life long, God will receiue him, and ſaue his ſoule: but the truth is this; If men doe thus, it is good and commendable, and they muſt be exhorted to continue: but if they ſtand vpon this for ſaluation, they caſt away their ſoules. For marke here, *Cain* was a man that walked in an honeſt calling, and more then that, he tooke paines, and laboured in it (which all men doe not which haue honeſt callings:) And more then all theſe, when *Abel offered*, he came and worſhipped God alſo; and he did outwardly in ſuch ſort, as no man could blame him; but onely God that ſaw his heart: And for all this, yet is he a *wicked Cain*, and that is all that the word of God giues him, 1. Ioh. 3. 12. Then it is manifeſt, that to walke in a mans calling iuſtly and vprightly, doing no man harme, will not ſerue the turne. *Cain* did it, and yet was accurſed: we muſt then goe further then *Cain*, els we ſhall goe with *Cain* to the place where he is.

Reaſon not with thy ſelfe, I worke hard and follow my calling, I hurt no man: thus could *Cain* reaſon, and yet but curſed *Cain*. Thou muſt then beſide theſe, get that that *Cain* did not; Learne in thy conſcience to ſee and feele thy ſinne, to be grieued for it, ſo as thou maiſt ſay: My ſickneſſe, my pouertie, my croſſes grieue me: but nothing ſo much as my owne ſinnes, theſe trouble me aboue all, and this griefe ſwalloweth vp all the reſt. And there is another thing which I ſeek aboue all: not gold, ſiluer, or promotion; but reconciliation with my God, and his fauour in Ieſus Chriſt: If thou haſt theſe two, then thou goeſt beyond *Cain*, then ſhalt thou ſtand before God with *Abel*, and be accepted. Remember theſe two; humiliation for ſinne, and deſire of reconciliation: theſe two is the ſumme of religion. If thou haſt theſe, thou art bleſſed with *Abel*; if not, curſed with *Cain*, howſoeuer thou liueſt in the world. If thou ſay, *Cain* killed his brother, and ſo would not I doe for all the world, I will doe no man hurt in bodie or goods; This will not ſerue: for it is ſaide that

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God had no reſpect to *Cain* afore he killed his brother, euen when he *offered his ſacrifice:* and therefore this dutie is moſt neceſſarie, and there is no ſhifting it off.

2. *Cain* offered as well as *Abel*; yea, *Cain* offered *afore Abel*, as it is manifeſt in Gen. 4.3. And yet *Abels* ſacrifice was better when it came to the proofe, and was accepted, and not *Cains* which came firſt. Hence we learne, that a man may be more forward then many other in many outward duties of religion, and yet not be accepted of God: another may be not ſo forward to the dutie, and yet when he comes, be better accepted. Whence comes this? what? is forwardneſſe in good duties a fault? Nothing leſſe: but hence it is, he that outwardly is moſt forward, may come in hypocriſie and without *faith*; the want whereof makes his forwardneſſe nothing worth. Many ſuch haue we in our Church: great frequenters of places and exerciſes of religion; and yet they come but as *Cain* did, or it may be in worſe intents. Thy forwardnes is to be commended, but take this with thee alſo; Care not ſo much to be firſt at the Sermon, or to be there oftner then other, as to goe with true faith, repentance, and a heart hungring for grace: if not, boaſt not in thy forwardnes: *Cain* offered afore *Abel*, and yet not accepted: and ſo there may come an *Abel* after thee, and bring faith with him, and be accepted, when thou with thy hypocriticall forwardnes ſhalt be reiected as *Cain* was.

*on earth

Thirdly, did *Cain* offer as wel as *Abel*? Hence we learne, that the *Church militant* is a mixt and compounded companie of men: not of one ſort, but true beleeuers and hypocrites mingled together: as here in the very infancie of the church, there was a *Cain* worſhipping in ſhew, as well as *Abel* that worſhipped in truth. So was it in the infancie, ſo in her perpetuall growth, and ſo ſhall it be in the laſt age of the Church: the good ſhall neuer be quite ſeparated from the bad, vntill Chriſt himſelfe doe it at the laſt iudgement. Goates ſhall alwaies be mingled amongſt the ſheepe, *till Chriſt the great ſhepheard doe ſeparate them himſelfe*, Matth. 25.34. And he that imagineth a perfect ſeparation till then, imagineth a fancie in his braine, and ſuch a Church, as cannot bee found vpon the earth.

This beeing ſo, let no man therfore be afraid to ioyne himſelfe to the viſible Church: neither let any that are in it goe out of it, becauſe the bad are mingled with the good; for ſo it hath beene alwaies, and euer will be: he then that will goe out of a Church, becauſe there be hypocrites in it, muſt goe out of the world; for ſuch a Church is not found, but triumphant in heauen.

Fourthly, in that *Caine* and *Abel offered*, hence we learne, that the church of God which truly profeſſeth his name, hath beene euer ſince the beginning of the world. For this Church was in the houſhold of *Adam*, when there was A no more but it in the world: for *ſacrifice* to God is a ſigne of the Church: yea, and beſide the ſacrifice, they had a place appointed where *Adam* and his family came together to worſhip God. For, ſo much *Cain* intimateth, Gen. 4.14. and 16. *Cain went out from the preſence of the Lord*, that is, not onely out of his fauour and protection, but from the place of his ſolemne ſeruice, and where he wonted to maniſeſt his ſpeciall *preſence* to his children ſeruing him: and therefore *Cain*, as beeing excommunicate, complaines (verſ. 14.) becauſe he muſt leaue it. Thus the Church hath beene from the beginning, and therefore is truly called Catholike.

B The Papiſts abuſe this place notoriouſly: for whereas the *Church* hath beene ſo auncient, they argue therefore it is aboue the *Scripture:* yea, and that we could not know it to be *Scripture*, but by the auncient teſtimonie of the *Church*.

We muſt know the Scripture is two waies to be conſidered: firſt, as it was written and penned by holy men, and ſo it is later then the Church: for *Moſes* was the firſt penman of Scripture: but ſecondly, as it is *the word of God*, the ſubſtance, ſenſe, and truth thereof is much more auncient then the Church: yea, without the word of God, there can be no Church: C For, without faith is no Church (becauſe the Church is a companie of beleeuers) and without the word is no faith: therefore no word, no faith; no faith, no Church. So then the Scripture was afore the Church, but penned after.

Thus we ſee that *Cain* and *Abel offered*.

Now ſecondly, what offered they? *ſacrifices*. Sacrifices were vſed in the worſhip of God for two ends. 1. When a ſacrifice was offered, eſpecially of beaſts, when a man ſaw the blood of the beaſts powred out, it put him in minde of his owne ſinnes, and the deſert of them, and taught him to ſay thus: Euen as this creature is here ſlaine, and his blood diſtills and drops away; ſo my ſinnes deſerue that my blood D ſhould be ſhed, and my ſoule be drenched in hell for euer. This creature can die but one death, for it ſinneth not; but my ſinnes deſerue both the firſt and ſecond death.

Secondly, ſacrifices ſerued to put them in minde of the Meſſias to come; and the ſlaying of the beaſts ſhewed them how the Meſſias ſhould ſhed his blood, and giue his life for the ſinnes of the people. Theſe are the two principall endes of ſacrifices, and for theſe two endes did *Cain* and *Abel* offer; *Cain* in hypocriſie and for faſhion ſake; *Abel* in truth, conſcience, and ſinceritie.

As it was in the old ſacrifices, ſo is it in our Sacraments of the new Teſtament: whereof, the ſacrifices were all types: 1. In baptiſme, ſprinkling of the water, ſerues to ſhewe vs how filthily wee are defiled with our owne ſinnes.

2. It ſignifies the ſprinkling of the blood of

vpon the heart of a ſinner, for his ſanctification from ſinne.

2. In the ſupper, the breaking of the bread ſignifies, 1. how we ſhould be broken in humiliation for our ſinne: and the pouring out of the wine, how our blood and life ſhould be ſhed, and poured out for our ſinnes, if wee had that that we deſerue. And ſecondly, they repreſent vnto vs how the bodie of Chriſt was broken, and his blood poured out for our ſinnes: which he was content to ſuffer vnder the wrath of his Father, for our ſakes: ſo that wee ſee, both the ſacrifices and ſacraments of the old, as alſo of the new Teſtament, all aymed at theſe two ends; to ſhewe vs our ſinnes, and our miſerie by ſinne; and to foretell or repreſent our reconciliation by Chriſt. Which beeing ſo, our leſſon is this;

We haue all receiued thoſe two Sacraments: the firſt once, the ſecond often. Now if they haue beene duly receiued of vs, they ought to haue this double vſe vnto vs: 1. To cauſe vs to make a ſearch of our owne ſinnes, and of our miſerie by ſinne: and ſeeing it, to be caſt downe and humbled, conſidering how corrupt our hearts are, and how wicked our liues. And ſecondly, when this is ſo, then to make vs ſeeke for reconciliation with God by faith in Chriſt, to make vs deſire it, loue it, and pray for it aboue all things in the world. *Abel* not onely offred, but offred ſo, as that it put him in minde of his ſinne, and of his redemption, by the death of the Meſſias to come. So wee muſt not onely outwardly receiue the Sacraments; but ſo receiue, as that wee may ſee and be humbled for our ſinne, and ſeeke to be reconciled to God in Chriſt.

Such vſe alſo ought wee to make of hearing the word, and not to bee content with bare hearing of it, or to get a generall knowledge out of it: but it muſt giue vs a ſpeciall ſight of our owne eſtate by ſinne: and vrge vs forward to ſeeke the fauour of God in Chriſt. Religion ſtands not in hearing the word, and receiuing the Sacraments with the congregation, though it bee done neuer ſo often, and neuer ſo formally: But ſo to heare and ſo to receiue, as that they may worke in vs thoſe two things: and that is the pith and life of religion. And whoſoeuer he be that profeſſeth religion, & ſheweth not the fruit of it in theſe two, that mans profeſſion is in vaine, and it will goe for no payment at the day of iudgement.

Thus wee ſee they offred, and what they offred. It followeth; *A greater ſacrifice then Cain.*

The third and laſt point, is the difference of theſe ſacrifices. For although *Cain offred* as well as *Abel:* and offred *ſacrifice* as well as *Abel:* yet was there a difference in there ſacrifices: for *Abels* was *better* then *Caines*. This is the chiefe point: for this ſets downe what was that excellencie of his *faith*, for which he is here commended. *Abel* is not commended for *offring*, by his faith; for ſo did *Cain* that had no faith: nor for offering ſacrifice, by his faith; for ſo did *Caine* that had no faith: but becauſe that by his faith he offered *a better ſacrifice* then *Cain* could.

The holy Ghoſt calls *Abels* a *better* or *greater* ſacrifice, becauſe *Abel* brought the beſt & fatteſt of his ſheepe, and ſo beſtowed the moſt coſt he could; as ſignifying that hee woud haue beſtowed more coſt, had he knowne how to haue don it. For he that giues as he hath, would giue more if he had it. And hee that doth the beſt he can in any thing, it is certaine he would doe better, if he could. *Caine* contrariwiſe brought not the beſt of his fruits, but either the worſt, or whatſoeuer came firſt to hand; as thinking that whatſoeuer hee brought, was good enough: therefore worthily is *Abel* ſaid to haue offered a better ſacrifice then *Cain.*

And further, this holy practiſe of *Abel*, came to be a law written, euen one of the commandements of the Ceremoniall law; namely, that *the firſt borne ſhould be offred to God*, Exod 34.19. And the *firſt fruites of the corne*, Leuit. 23. 10. &c. And that *nothing that was lame, blind, maymed, or had any blemiſh in it, ſhould be offred to the Lord.* Deut. 15. 21. *Abel* here did euen that which theſe lawes commanded: and theſe lawes commanded the ſame that he did. Thus God vouchſafed to honour his ſeruant *Abel*, for his obedient and honeſt heart; euen to make his practiſe the ground and beginning of one of his owne lawes: that ſo the Iſraelites in all their generations, might in their daily practiſes, remember this worthy deede of holy *Abel* to his perpetuall honour.

Now for vs the truth is, this law bindes vs not: for it was a ceremony, & is ended in Chriſt. Yet the equitie and vſe of it reacheth euen to vs: namely it teacheth vs when wee will giue any thing vnto God, to giue the beſt wee haue. This is the equitie of thoſe lawes ceremoniall, which commanded them to giue to the Lord their firſt borne, and their firſt fruites, and the fatteſt of their cattell: and ſo much of them doe ſtill binde vs. Now from this rule, are taught diuerſe duties.

1. To the *Parent*. Haſt thou many children, and wilt giue ſome to the Lord? namely, to ſerue him in the miniſterie? The practiſe of the world, is to make the eldeſt a Gentleman, the next a Lawyer, the next a Merchant: hee that is youngeſt, or leaſt regarded, or that hath ſome infirmity in wit, or deformitie in bodie, ſet him to ſchoole, let him bee a Miniſter. But *Abells* ſacrifice controlles this profane courſe of the world. Learne therefore by him, whomſoeuer of all thy children thou findeſt fitteſt in gifts and graces of bodie and minde; whom thou loueſt beſt, and moſt eſteemeſt, he is fitteſt for the Lord, and the Lord is moſt worthy of him; conſecrate him to the Lord, for his ſeruice in the miniſterie.

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2. To the *young man.* Hee beeing in the ſtrength and ripeneſſe of wit, ſenſes, memorie, capacity, and in the beſt of his age: he ſaith, I will take my pleaſure now I am fitteſt for it: I will repent at the end of my dayes, and that is a fitter time. This is a vile policie of the deuill, to diſhonour God, and to caſt away their ſoules. What a griefe is it to giue the deuill his young yeares, the ſtrength of his bodie and wit, and to bring his withered old age vnto God? nay, be ſure, *God* will not accept thy rotten ſacrifice of old age, but rather giue thee vp to the deuill, that he may haue thee altogether, which hath had the beſt: then follow rather *Salomons* counſell, Eccles. 12. 1. who bids thee *remember thy Creator in the dayes of thy youth:* Remember *Abels* ſacrifice, it was of the beſt. So, thou haſt no ſacrifice but thy ſelfe to offer: offer then the beſt: thy young yeares is the beſt time, giue them vnto God.

3. To all *Chriſtians. Abell* offred the beſt: it teacheth vs all, if wee will profeſſe and ſerue God, not to doe it by the halfes; or for ſhew and faſhion ſake, or negligently, as not caring how. Thus to doe, is but to offer the ſacrifice of *Cane,* and that makes the moſt profeſſors goe away with their ſeruice vnaccepted as *Cains* was: for God will haue all or none, hee is worthy to haue no partner: he muſt be ſerued with all the heart, with ſoule and bodie, ſo that a man muſt conſecrate himſelfe wholly vnto him. 2. King. 23. 25. It is the ſpeciall commendation of good King *Ioſias, that hee turned vnto the Lord with all his heart, and ſoule, and might:* and for that, hee is preferred afore all Kings afore or after him: not that *Ioſias* could fulfill the lawe perfectly, as it required; but it is meant of the endeuour of his heart and life, by which hee ſtraue with all his might to ſerue God as well as he could: his example is ours.

We profeſſe religion, wee muſt looke that our hearts affect it: we profeſſe a turning from ſinne, we muſt take heed it be not formall, and from the lips, but from the heart. So, when we practiſe any dutie of religion, whether we pray or heare the word, or receiue the Sacrament (this is the ſacrifice that we can offer) wee muſt not doe them coldly and careleſly; but with zealous affection & reſolution from the heart. Otherwiſe, if we ſerue God for faſhion ſake, and our hearts are on the world, and our owne luſts, wee offer the *ſacrifice* of curſed *Cain,* and wee with our formall religion ſhall goe to him. But let vs offer the *ſacrifice of Abell:* that is, though it bee neuer ſo little, yet let it bee the beſt wee can, and all wee can, and God will accept vs as hee did *Abell.* And thus the Parent ſhould giue God his *beſt childe:* the young man his *beſt yeares:* euery man his *beſt part,* which is his *heart.* And thus wee follow the ſteps of holy *Abell,* who offered to God *the beſt ſacrifice* hee had. This was the fruite of his faith: euen ſo that Parent, that young man, that profeſſor that hath true faith, will doe ſo likewiſe.

Hitherto of the firſt effect of *Abells* faith: It followeth; *By the which hee obtained witneſſe that he was righteous*

This is the ſecond effect of *Abells* faith, whereby it is commended. 1. For the meaning. By *faith* hee meanes ſauing faith, which makes a man iuſt before God, and no other. For whereas hee had ſaid afore, that by faith our *Elders had obtained a good report:* Hee prooues that generall, by this example of *Abell;* therefore that ſauing faith which was meant there, is alſo meant here.

Theſe words ſet downe two benefits which *Abel* had by his ſauing faith: Firſt, he was *iuſt* by it. Secondly, God *teſtified* that he was ſo.

For the firſt: *Abels faith* made him *iuſt and righteous,* not becauſe his faith was an excellent quality of that vertue in it ſelfe, as to make him iuſt; but becauſe it was an inſtrument whereby hee apprehended and applied to himſelfe the righteouſneſſe of the Meſſias to come, whereby hee might ſtand iuſt before God. This was his righteouſneſſe, which hee had *by faith:* for hee truſted not to any holineſſe of his own, though (it is out of queſtion) hee knew hee was the ſonne of that man who once was perfectly righteous: but the truſt and confidence of his heart was in the righteouſneſſe of that bleſſed ſeed, which, God had promiſed, *ſhould breake the ſerpents head.* This Promiſe hee knowing, beleeued it, applied it to himſelfe, and this faith made him righteous.

Here we learne a worthy leſſon of Chriſtianity; namely, that the true and the vndeubted way to heauen, is a holy and liuely faith in Ieſus Chriſt: for, this faith makes a man righteous, and that righteouſneſſe opens him the gate of heauen. To this ende (ſaith the Apoſtle) *Beeing inſtified by faith, wee haue peace with God:* but by whom; *through our Lord Ieſus Chriſt.* Rom. 5. 1.

For the vſe of this doctrine, wee muſt renue our former exhortation, which indeede cannot bee too often preſſed to the conſcience. There is none of vs ſo vile, none ſo profane, but wee deſire ſaluation. If we doe, then we muſt tread the beaten way to it. For, we are not borne heires of it; neither can wee come thither by chaunce: but there is a way that muſt bee taken, and that way is but one: all other are miſleading by-waies. Againe, that way muſt be taken in this life; elſe, it is too late. Now, this way is to be a iuſt & righteous man. With this, neuer man failed: and without this, neuer man attained to ſaluation; for, *No vncleane thing can come into the kingdome of heauen.* Apoc. 21. 27. Neuer was man iuſtified there, which was not iuſt before: & that muſt here be begũ, which in heauen is to be perfected. In this life therefore wee muſt ſeeke to be iuſt. Now, our good works will not ſerue to make vs iuſt: for they are all vnable to indure the triall of Gods iuſtice. And if we ſtand to them, and they prooue not able to ſatisfie Gods iuſtice; then, in ſtead of ſauing vs, they will condemne vs. Therefore with *Abell*, let vs goe out of our ſelues, denie our ſelues, and cleaue onely to Chriſts righteouſneſſe, in life and death: this is the way that neuer will deceiue vs.

But ſome will ſay, We walke in this way. I anſwer; He, that walketh in a way, may be traced by his ſteps: ſo then, ſhew your ſteps of holineſſe, of deuotion, of charitie, &c. theſe muſt ſhew your faith: leaue theſe ſteps behinde you, and then your faith is good. Thus did holy *Abell*: beleeue thou it, acknowledge it, and follow thou after him: & renounce all by-paths which the Papiſts, or thy owne braine imagineth. Let this one doctrine ſinke into thy heart in ſtead of many, and let not the deuill ſtrake it out. For, if thou walke in this way, my ſoule for thine it will bring thee to heauen: if not, at the laſt day this doctrine will condemne thee, becauſe it ſhewed thee this way, and thou wouldeſt not walke in it.

Secondly, obſerue: He ſaith, *Abell* was *approoued* and accepted of God. How prooues he that? Becauſe his works pleaſed God: as who ſay, his works cannot pleaſe God, vnleſſe his perſon doe: therefore in that his workes doe, thence he concludeth that his perſon did: it is the reaſon of the holy Ghoſt, and therefore infallible.

In the framing of this reaſon, the holy Ghoſt teacheth vs a great point of our religion: namely, that firſt a mans perſon muſt pleaſe God afore his actions can. And after the perſon, then the actions. This is plaine in theſe words: for it is ſaid, he *firſt obtained witneſſe that hee was righteous* himſelfe, and then *God teſtified of his gifts:* So likewiſe more plainely, Gen.4.4. God had reſpect *firſt to Abell, and then to his offring:* So that the truth is manifeſt, No work pleaſeth God afore the worker doe. This beeing ſo, hath excellent vſes.

Firſt, it ouerthroweth a maine pillar of Romiſh religion: *Iuſtification by works:* For how can a man be iuſtified by his workes, when hee himſelfe muſt be iuſt afore the works can be? Vnleſſe he be iuſt, his works be wicked: if they be wicked afore his perſon be iuſt, how can they then iuſtifie him. And if the perſon be once iuſt, what needes it then to be againe iuſtified by workes? Good works make not a man good: but a good man makes a worke good? and ſhall that worke that a man made good, returne againe and make the man good? 1. That is abſurd in reaſon: And 2. It is needeleſſe. For, the man is good alreadie: elſe the worke could not haue beene good. We may therefore ſay, workes are rather iuſtified by the perſon of a man, then his perſon by the workes: and it is a moſt vaine thing to looke for Iuſtification from that which thou thy ſelfe muſt firſt iuſtifie afore it be iuſt: if we had no other reaſons againſt iuſtification by workes but this, this were ſufficient.

Secondly, hence wee learne, that till a man bee called, and his perſon iuſtified and ſanctified, all that euer he doth is ſinne. 1. His *common actions*, his eating, drinking, ſleeping, walking, talking, are all ſinnes. Yea 2. the *workes of his calling*, and his labour in the ſame, though neuer ſo iuſt, equall, and vpright. 3. Further, his *ciuill actions*, namely, the practiſe of ciuill vertues: his outward grauitie, meekeneſſe, ſobrietie, temperance, quietneſſe, vprightneſſe, and all outward conformitie, are all ſinnes. Yea more then all this, his *beſt actions*, namely, his practiſing of the parts of Gods worſhip, or his deedes of charitie, his praier, his hearing the word, his receiuing of the ſacraments, his giuing of almes; they are all ſinnes vnto him, if he haue not a beleeuing and penitent heart: yea ſuch ſinnes as ſhall condemne him, if hee had no other. *Obiect.* This ſhould ſeeme ſtrange diuinitie, that the moſt holy actions, as praier, &c. ſhould be damnable ſinnes. I anſwer, they are in themſelues holy and good, and as farre forth as God hath commanded them; yet in the doer they are ſinnes, becauſe he doth them from a ſoule and vnholy heart: for the ſame action may bee holy in it ſelfe, and in regard of God the author of it, and yet a ſinne in him that is the doer of it. As cleere water, pure in the fountaine, is corrupted or poiſoned by running thorough a filthie and polluted channell; ſo are euen the beſt actions, ſinnes: as euen the preaching of the word to a miniſter, whoſe heart is not cleanſed by faith, and his perſon accepted of God; it is a ſinne vnto him, and (if he repent not) ſhall be his condemnation. *Cain* ſinned not onely in hating and murthering his brother, in lying and diſſembling with God; but *Caine* ſinned alſo euen in offring ſacrifice. And *Abels* ſacrifice had bene a damnable ſinne, but that his perſon was iuſtified before God. And the reaſon of all this is good; for nothing in the worke is able to make an action acceptable to God, but onely the acceptation of the perſon by Chriſt. This beeing ſo, it ſtands vs euery one in hand to looke to our ſelues; and to labour aboue all things for faith and repentãce: that ſo our perſons may be accepted righteous before God, and thereby our actions accepted alſo. If it be a miſerable thing, that all thy actions, euen holy actions ſhould be ſinnes, then labour to bee iuſtified; for that onely can make thy workes accepted: if not, then though thou labour neuer ſo much to be approoued in the world, and ſet neuer ſo glorious a ſhew vpon thy workes to the eyes of men, they are all abhominable ſinnes in the ſight of God: and at the day of iudgement they ſhal goe for no better. Preach, and teach all thy life long; nay, giue thy life to die for religion: giue all thy goods to the poore, depriue thy fleſh of all delights: build Churches, Colledges, bridges, highwaies, &c. and there may come a poore ſhepheard, and for his keeping of his ſheepe be accepted, when thou with all this pompe of outward holineſſe, maiſt bee reiected. And why this? only becauſe hee had faith, and thou haſt none; his perſon was iuſtified before God, and thine is not. Therefore let this be my counſell, from *Abel:* Labour not ſo much to worke glorious workes; as that which thou doeſt, doe it in faith. Faith makes the meaneſt worke accepted; and want of faith makes the moſt glorious worke reiected: for ſo ſaith the Text, *Abel muſt be accepted, elſe his ſacrifice is not.* Thus wee ſee *Abel* was iuſt, and God ſo accounted him. The ſecond point is, That God gaue teſtimonie hee was ſo: In theſe words,

### *God giuing teſtimonie.*

What *teſtimonie* it was that God gaue of *Abel* and his gift, it is not expreſſed in the word; and ſo it is not certaine: but it is very likely, that when hee and *Cain* offred, God in ſpeciall mercy ſent *fire from heauen*, and burnt vp *Abels* ſacrifice, but not *Cains:* for ſo it pleaſed the Lord often afterward when he would ſhewe that he accepted any man, or his worke, he anſwered them by fire from heauen. So hee burnt vp the ſacrifice that *Aaron* offred, Leuit. 9.24. So he anſwered *Salomon*, 2. Chron. 7.1. And ſo *Elias*. 2. Kings, 18. 28. And ſo it is likely that he gaue this teſtimonie that he accepted *Abel* and his offring. This was a great prerogatiue that *Abel* and the Fathers in the old teſtament had. We haue not this, but wee haue a greater; for we haue that that is the ſubſtãce, and truth, and bodie of this; For we haue alſo the fire of God, that is, his ſpirit comes downe into our hearts euery day, not viſibly, but ſpiritually, and burnes vp in the heart of a beleeuer his ſinnes and corruptions, and lights the light of true faith, that ſhall neuer be put out.

× Runnes vp

The vſe hereof is this; As no ſacrifice in the old law pleaſed God, but ſuch as was burnt by fire from heauen, ſent downe either then or afore: ſo our ſacrifices of the new Teſtament (that is, our inuocation of Gods name, our ſacrifice of praiſe, our duties of religion, our workes of mercie and loue,) neuer pleaſe God, vnleſſe they proceede from a heart purged by the fire of Gods ſpirit, that is, from a beleeuing and repentant heart: both which are kindled and lighted, and daily continued by that fire of Gods ſpirit. Therefore it is, that *Paul* ſaith, 1. Tim. 1. 4. *that loue muſt come out of a pure heart, and good conſcience, and faith vnfained.* The duties of religion, and works of loue comming from this purged heart, aſcend into the preſence of God, as a ſmoake of moſt acceptable ſacrifices, and are as a ſweet perfume in the noſethrils of the Lord.

Now, of what did God thus teſtifie? *Of his gift.*

It may here be asked at the firſt: how can *Abel* giue *a gift* to God: hath the Lord neede of any thing; and are not al things his? I anſwer, God is ſoueraigne Lord of heauen and earth, and all creatures: yet hath he ſo giuen his creatures vnto man to vſe, as that they becom mans owne, and ſo he may eſteeme and vſe them: and beeing mans, a man may in token of his thankfulneſſe returne them againe to God; eſpecially ſeeing God accepts them beeing ſo offred, as moſt free gifts.

This ſheweth vs, firſt, the wonderfull mercie of God, that whereas wee can offer him nothing but his owne, he vouchſafeth to accept a gift offered of his own, euen as though we had of our owne to offer.

2. See here a difference betwixt the ſacrifices of the old, and Sacraments of the newe Teſtament. In their ſacrifices they gaue ſomething to God, and therefore they are called *gifts:* in our Sacraments wee receiue daily grace from God.

3. In that the ſacrifices of the old Law are called *gifts*, wee muſt knowe that it is typicall, and hath excellent ſignifications vnto vs.

1. It ſignifieth, that the Meſſias ſhould bee giuen of God freely, for the ſaluation of his elect: and that Chriſt the Meſſias ſhould willingly giue himſelfe to be a redeemer.

2. It ſignifieth, that euery man that lookes for ſaluation by Chriſt, muſt giue himſelfe to God, and all that is in him. So *Paul* exhorteth, Rom. 6. 13. *Giue your ſelues vnto God, and your members weapons of righteouſneſſe.* When we giue any thing to a man, we make him Lord of it. If we then giue our ſoules and bodies to the Lord, we muſt giue them ſo, as that they may obey and ſerue him, and be ruled by him, and ſerue for his glory, howſoeuer he ſhall vſe them. We profeſſe religion, and make great ſhewes; but to giue our ſelues in obedience to God, is the life of religion: But contrary is the courſe of the world. For, moſt profeſſors are giuen vp to ſinne and Satan: *their bodies* giuen to drinking, gaming, vncleaneſſe, iniuſtice; *their ſoules* to enuying, hatred, malice, reuenge, luſt, pride, ſelfe-loue: God hath nothing except it be *a face:* but that will not ſerue the turne: hee will haue all, *bodie and ſoule*; for he made all, and he redeemed all. We goe againſt equitie; Chriſt gaue his bodie and ſoule for vs: why ſhould we not giue ours againe to him? Againe, this gift is not as other gifts; for here all the profit redounds to the giuer: the glorie indeed is his; but the gaine & profit is our owne. Why then ſhould we withhold our ſelues from God? it argueth, we knowe nor feele not, what Chriſt hath giuen vs: for if wee did, if we had 10000. liues, wee would thinke them all too little for him.

And thus much of the firſt and ſecond effect of *Abels* faith; the third followeth.

### *By which* Abel *beeing dead, yet ſpeaketh.*

The 3. *effect*, whereby *Abels faith* is commended, is laide downe in theſe words. Concerning the meaning whereof there is ſome difference, which is briefly to be examined. Some thinke the words ſhould be thus tranſlated, *By which alſo Abel beeing dead, is yet ſpoke of*; making

A the meaning to be, that by his faith he obtained a good name to all poſterities: but it ſeemes this cannot ſtand, for two cauſes: Firſt, becauſe that is alreadie affirmed of *Abel* and all the reſt, in the ſecond verſe, that *through faith they had obtained a good report*: which therefore might ſeeme needeles ſo ſoone to be repeated againe. Secondly, for that afterward Chriſts blood and *Abels* beeing compared together, it is not ſaid that Chriſts blood is *better ſpoken of* thē *Abels*, but that it *ſpeaketh better things* thē *Abels did*. Therefore the words are rightly tranſlated.

Chap.12.24.

Now for the true ſenſe of them, it is likely the holy Ghoſt here hath relation to the ſtorie whence it is taken; where, vpon *Cains* murther God ſaith to him, *The voice of thy brothers blood crieth to me from the earth*: and why crieth it? B Namely, for vengance againſt ſo monſtrous a murder; and crieth to all men to behold it, & to abhor the like: and ſo after a ſort he continueth to ſpeake, to this day. So that the words, in the true and full ſenſe of them, doe import theſe two points;

Gen.4.10.

1. That *Abel ſpake* when he was *dead*.
2. That in a ſort *Abel ſtill ſpeaketh*.

For the firſt: *Abel ſpake* and cried *when hee was dead*: but how? not with a vocall ſpeach: but the phraſe is figuratiue, and imports thus much, as if the Lord had ſaid to *Caine*: thou haſt killed thy brother cloſely, and it may bee haſt hid him in the ſand, or buried him, and thinkeſt no man knoweth of it: but thou muſt C know *Cain*, this thy fact is euident to me, as if *Abel* had told me; I know thou killedſt him: and if thou wonder how I knowe, I tell thee his blood told me; for it cried in my eares, and yet it crieth out againſt thee: for though *Abel* bee dead, his blood yet ſpeaketh. As this is true of *Abels*, ſo of all mens *blood*: and as of *blood*, ſo of all other *oppreſſions*, though done by neuer ſo great men. Murders, oppreſſions, and all wrongs done to Gods children, they crie to God againſt the oppreſſors; though the poore oppreſſed men dare ſcarce name them; they neede not, for their blood doth; yea euen their very *teares* cannot be ſhed, but *God takes them vp, and puts them in his bottle*, and will knowe D who ſhed them. Thus blood crieth againſt them that ſhed it, yea teares crie againſt them that cauſe them. This affordeth vs a double inſtruction. Firſt, here it is apparant that God ſeeth & knoweth the ſinnes of men, though the men be neuer ſo mighty, or their ſinnes neuer ſo ſecret. For though men conuay them neuer ſo cloſely, and labour to hide them with all the meanes that the wit of man cā deuiſe: yet the very dead creatures crie out, and doe proclaime the ſinnes and ſinners in the eares of God, as fully as the voices of liuing men, can diſcouer any thing vnto men. Priuy oppreſſions, and goods gotten by deepe deceipt, lie hidde to the world: But *the ſtone out of the wall ſhall crie, and the beame out of the timber ſhall anſwer it; Woe be to him that buildeth his houſe with blood, and erects a Citie by iniquitie*: as though he had ſaide, God knoweth euery ſtone and euery piece of timber in their ſtately houſes, which they haue gotten by deceite or oppreſſing of the poore. Priuy conſpiracies, and plots of treaſon are laid againſt Princes and Magiſtrates; and often in ſo ſecret manner, as in mans reaſon is not poſſible to be diſcouered. But God hath many wayes to finde them out, and they neuer ſcape his priuie ſearch: and therefore the holy Ghoſt aduiſeth; *Curſe not the King, no not in thy thought, nor the great ones in thy bedchamber: for the fowle of the heauen ſhall carie thy voyce, and that which hath wings ſhall declare the matter.* So that whatſoeuer is plotted neuer ſo priuily, or conſpired in the ſecret cloſets of vngodly men, God knowes it, and hath meanes enow to diſcloſe it to the world. And in our daily experience God magnifieth himſelfe mightily in reuealing murders. For, bring the murtherer before the dead corps, and vſually it *bleedeth*, or giueth ſome other teſtimonie, whereby it *ſpeaketh* euen as *Abels* blood did, *This is the murtherer.* Nay more: for, *Abels* blood *ſpake* to God, but here euen to *men* alſo.

Pſal.56.8.

Hab.2.11.

Eccl.10.20.

And of this it is hard to giue any reaſon at all, but the ſecret and immediate hand of God, thereby ſhewing himſelfe to know all ſecret ſinnes, and to be able to diſcloſe them by ſtrang meanes.

The vſe of this doctrine is, to feare all men from ſinning, though they thinke it poſſible to conceale their ſinnes from the world: for this is one of the ſtrongeſt & commoneſt encouragements that men take, to liue in a ſinne, If they thinke it likely to be concealed. But here they ſee how falſe a ground that is. For if they can conceale it from men, yet can they not from God: and if God know it, then can he reueale it to the world when it pleaſeth him.

Againe, whereas *Abels blood cried when hee was dead*; It teacheth vs, that God had a care of *Abel* both liuing and dead: for it were nothing to ſay his *blood cried*, if God heard not that cry. But it is apparant he heard it, for he reuenged it, and puniſhed *Cain* when *Abel* was dead, and could not reuenge it himſelfe. And this care God had not ouer *Abel* alone, but ouer all his children: and as the Pſalmiſt ſaith, *Pretious in the ſight of the Lord is the death of his Saints*: that which is vile, & of no regard in the world, is pretious with God. Tyrants make hauocke of the Church, and kill them vp by heapes; but God records vp euery one, and will not faile to reuenge it, when they are dead: For if God haue bottles for the teares of his ſeruants, ſurely much more hath hee bottles for their blood.

Pſal.116.15

The vſe whereof is to teach vs in all extremities of danger or diſtreſſe, to learne patience: yea, though we be ſure to die, yet (as Chriſt ſaith) *To poſſeſſe our ſoules with patience*: For we haue one, will heare the cauſe, and reuenge our quarrell when we are gone: So that if wee

Luk.21.19.

be patient we looſe nothing; but if we be impatient we get nothing. Let vs therefore hold our tongues: for, the *wrong* done to vs *crieth* loud enough to God for reuẽge, who wil heare it as aſſuredly as he did *Abels*. And thus we ſee how *Abel* ſpake then, euen after he was dead.

The ſecond point is, *He ſpeakes alſo yet:* and that three wayes.

Firſt, his faith yet ſpeaketh, becauſe it admoniſheth all men euery where, who either heare or reade this ſtorie, to become ſuch as *Abel* was, namely, true worſhippers of the true God: for, in *Abels* example, it prouokes all men to be like him, becauſe it aſſureth them of the ſame regard and reward with God that *Abell* had: and ſo *Abels* faith is a neuer dying Preacher to all ages of the Church.

Here we learne, that the holy Examples of Gods children are reall teaching, and loude preaching to other men.

For there is a double teaching, namely, in { word, or deede.

It belongs to the *Miniſter* to teach in word; and to *all men* to teach by their deedes, and good exãples. And if the miniſter teach not thus alſo, it is the worſe both for him & his hearers.

It ſufficeth not for him to teach by *vocall Sermons*, that is, by good doctrine; but withall by *reall Sermons*, that is, by good life: His faith, his zeale, his patience, his mercy, and all other his vertues muſt ſpeake, and cry, and call to other men to be like vnto him: which if he practiſe carefully in his life as *Abel* did, then ſhall his vertues ſpeak for him to all poſterities when he is dead.

Againe, *Abel* though *dead*, may be ſaid *to ſpeake*, becauſe howſoeuer his bodie be dead, yet in ſoule and ſpirit hee liueth with God in heauen. And thus the word *ſpeaketh* may bee vnderſtood, becauſe it is here oppoſed to *death*: by *which he beeing dead, yet ſpeaketh*: that is, being dead in bodie, yet liueth in ſoule: which life with God, was obtained vnto by his true and ſauing faith.

Thirdly, he may be ſaid *to ſpeake yet*, as all other Gods Martyrs are ſaid *to crie* in the Reuelation, *from vnder the altar, How long Lord holy and true doeſt thou not auenge our blood on them that dwell on the earth*; As this is true of all Martyrs, ſo ſpecially of *Abel* the *firſt Martyr* of all: which words are not ſpoken neither by him nor them *vocally* with vtterance of voice: but it is ſo ſaid, to ſignifie what feruent deſire the ſeruants of God haue in heauen, of the full manifeſtation of Gods *glorie in their bodies*, and of an vtter aboliſhment of ſinne in *the whole world*. Which their deſire, they doubtleſſe vtter to God in a more excellent manner, then in this world we can vtter any thing with our voice: and thus *Abel ſpeaks yet*, & ſhal ſpeak till the worlds end. Reuel.6.10.

Hitherto of the *firſt* Example, the Example of *Abel*.

The ſecond is of Henoch in theſe words; 2. Example, Henoch.

*By faith* Henoch *was tranſlated, that he ſhould not ſee death, neither was he found, for God tooke him away: for, before he was tranſlated, hee was reported of that he had pleaſed God, &c.* verſ.5.

THe *ſecond example of faith*, is taken alſo out of the old world, before the flood; and it is of *Henoch* the ſeauenth from *Adam*: to whom, ſtrange and miraculous things befell, by reaſon of his faith. Let the meaning of the words be firſt examined.

*By faith,*

That is, by his confidence in the Meſſias, or his ſauing faith, he was taken away.

*Taken away,*

That is, from earth to heauen, not by an ordinarie worke, but miraculouſly; as is euident by the next words.

*That he ſhould not ſee death,*

That is, that he ſhould not feele death, nor any diſſolution of ſoule and bodie: and therefore his taking away was *miraculous*. For to be taken away by death is an ordinarie worke; but to be taken away, and yet not die, that is miraculous and extraordinary: & ſuch was *Henochs*.

So then the ſubſtance of theſe words is thus much; *Henoch* hauing this grace from God, *to beleeue* ſtedfaſtly in the *Meſſias* to come, was likewiſe honoured with this high prerogatiue, To be taken into heauen, without taſting of death; and to the ende that he might not die. Thus we haue the meaning.

Now concerning this *tranſlation of Henoch*: there are two opinions;

Some thinke hee was tranſlated *in ſoule onely*, and not in bodie: and they ſay he died in the tranſlation, for as his ſoule onely was taken vp into heauen, and his bodie ſlept in the earth. Though this appeares falſe at the firſt ſight, yet let vs ſee their reaſons, and what they can ſay for themſelues.

Their firſt reaſon is this; No mortall bodie *vnglorified* can enter into heauen; but there is no mention of his glorification: therefore his bodie could not come in heauen.

*Anſwer*. It is certaine it was glorified ere it came in heauen. If they reply, it is not mentioned: I anſwer, it followeth not, that therefore it was not: for euery circumſtance of euery action is not mentioned: for many circũſtances of actions muſt neceſſarily be ſuppoſed, & ſuch a one was this. Againe, the glorification of his bodie is here plainely enough implied where it is ſaid, he was tranſlated, that he ſhould not ſee

death.

Henochs faith.

death. Now, if his bodie ſaw not death, it was made immortall, which is a ſpeciall part of glorification.

Their ſecond reaſon. Chriſt was the the firſt that euer entred into heauen both in bodie and ſoule; and for proofe thereof, they bring S. *Paul* where he ſaith, *Chriſt is the firſt fruits of them that ſleepe.* 1.Cor.15.20.

*Anſwer.* True indeede *of them that ſleepe,* that is, *of all that die:* for Chriſt entred into heauen both in body and ſoule firſt of all them: but *Henoch* neuer died; as the Text here auoucheth: therefore that place hinders not, but *Henoch* might be in heauen in his bodie, before Chriſts humane fleſh aſcended thither.

Thirdly, they argue out of Saint Iohn: *No man hath aſcended into heauen, but he that deſcended; the ſonne of man, which is in heauen.* But ſay they, this ſon of man is not *Henoch*, but *Chriſt:* therefore none but Chriſt aſcended bodily into heauen.

*Anſwer.* That place is not meant of *corporall aſcending*, but of *vnderſtanding myſticall and heauenly things:* no man aſcendeth to the full knowledge of heauēly miniſteries, but Chriſt alone, who deſcēded frō the boſom of his father.

And thus we ſee, this opinion hath no ſtrength of Argument to reſt vpon: but we may ſafely hold (notwithſtanding any thing that can be ſaid againſt it) that *Henoch* was tranſlated both in bodie and ſoule. And if any man yet doubt, how he could be taken vp in bodie before he was glorified; Wee are to knowe, though he he died not, yet his bodie was changed, as thoſe men ſhall be, *which ſhall be found aliue at the laſt day.* 1.Cor.15.51.

The ſecond opinion is, that *Henoch* was taken vp in ſoule and bodie *into Paradiſe* (ſome ſay, the heauenly, but the moſt the earthly Paradiſe) and there liues in his mortall and corruptible bodie, and muſt afore the laſt day come againe in his bodie with *Elias*, and fight againſt Antichriſt: and when by their doctrine they haue ouercome him, he ſhall by violence kill them, and ſo they ſhall die Martyrs: And this is the generall receiued opinion of the moſt Papiſts. But it is a meere conceit, and a dreame, and there is no ground for it: but good argument againſt it.

For firſt, as for the *Earthly Paradiſe*, it was defaced by the flood; nor doe we read that euer man was in it but *Adam*. And ſome of their owne fables tell vs that *Seth* went to the gates of Paradiſe, when his father *Adam* was ſicke, to get ſome Phyſicke out of Paradiſe for his father, but he could not get in. Nor doe we finde any mention of it afterwards. So that it is likely in all reaſon, that it was defaced by the vniuerſall flood.

And if they mean, he was tranſlated into the *heauenly Paradiſe*; I anſwer, *thither can no vnclean thing come*: but a mortal bodie is vnclean: and themſelues ſay, he was taken away in his mortall bodie, and in it ſhall come againe and die. Therefore *Henoch* hauing a mortall and vnglorified bodie, cannot be in the higheſt heauens; into which nothing can enter which is not glorified and made immortall.

If they alleadge Eccleſiaſt. 44. 16. *Enoch pleaſed God, & was tranſlated into Paradiſe, &c.* I anſwer: we neede not call in queſtion the authoritie of the booke, nor anſwer that it is not in the Canon of faith. For the text is corrupted wilfully by ſome that ſhewed themſelues in the *latine* too bold with the text, both there and elſewhere: for in the *Greeke* originall, there is no ſuch matter as *Paradiſe*; but the words are theſe: *Enoch pleaſed God, and was tranſlated for an example of repentance to the generations.* And thus we ſee, this opinion is euery way erroneous, and hath no ſhadow of reaſon in it, nor for it.

Seeing therefore both theſe opinions are to be refuſed, let vs in few words ſet downe the true & Orthodoxall iudgement of the Church, out of the Scriptures in the olde and new teſtament. And it is this: That this holy man, by Gods ſpeciall fauour to him, was aſſumed into heauen both bodie and ſoule; his ſoule beeing perfectly ſanctified, and his bodie glorified in the inſtant of his tranſlation: and there he remaineth in glorie, expecting the generall reſurrection, and the full glorification of all Gods elect.

Out of this tranſlation of *Henoch*, we may learne;

Firſt, that there is *a life euerlaſting* prepared of God for his children, wherein they ſhall liue for euer both in ſoule and bodie; for hereof hath God giuen vs moſt euident teſtimonies, both here in *Enoch*, and afterward in *Elias*: *Elias* a Iew, *Enoch* none: *Enoch* in the firſt 2. King.
world, *Elias* in the ſecond: *Enoch* before the flood, *Elias* after: *Enoch* vncircumciſed, *Elias* circumciſed: *Enoch* married, *Elias* vnmarried, and both were aſſumed into heauen in ſoule and bodie, and are there to this day, and tarry for vs till the ende of the world; aſſuring vs that our *ſoules* liue for euer: and that our *bodies*, though they die, ſhall riſe againe to life. Here therefore we haue a notable ground for that laſt (but not the leaſt) article of our faith, where we profeſſe *to beleeue life euerlaſting.*

Secondly, in this example we learne, that *God is not tied to the order of Nature.* The order which God eſtabliſhed and ſet downe concerning all men after *Adams* fall is this: *Duſt* Gen.3.19.
*thou art, and to duſt ſhalt thou returne.* By vertue of this decree, all men are to die, as ſure as they once liued; and when that time appointed by God is come, all the world cannot ſaue one man, but accordingly die he muſt. But here notwithſtanding we ſee, God that tied man to this order, is not tied himſelfe. *Enoch* and *Elias* are exempted, they die not, their bodies neuer turned to duſt; ſuch is the power of God ouer the order of Nature, in all naturall actions.

Thirdly, whereas the Papiſts holde, that all

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the Fathers who died before Chriſt, were in *Limbus* (a place out of heauen) and came not in heauen till Chriſt fetcht them thence, & carried them with him at his aſcenſion; Here wee learne it is moſt falſe and forged. For here wee ſee, *Henoch*, and afterwards *Elias* were in heauen both in bodie and ſoule, many hundred yeares before Chriſts Incarnation: whereby (as alſo by many other euidences that might bee brought) it is apparant, that *Limbus Patrum* is nothing but a deuiſe of that heretical Church of Rome.

Hitherto hath the holy Ghoſt *auouched* the tranſlation of *Henoch*. Now he *prooueth* ſubſtantially, that he was taken away.

*Neither was he found, for God had taken him away.*

And for his proofe, he firſt laieth downe *his ground:* then hee thereupon frameth *his argument*, conſiſting of diuers degrees of demonſtration.

Gen.5.14. The *ground* is, the plaine and euident teſtimonie of the old Teſtament in Geneſis; where the words are theſe: *Henoch was not found, or not ſeene, for God tooke him away*. Againſt this ground, beeing the very words of the olde Teſtament, no man can take exception. And here in a word, let vs all marke the high and soueraigne authoritie of Gods word, which euen the *holy Ghoſt* himſelfe vouchſafeth to alledge for the confirmation of his owne words. It had beene ſufficient that the holy Ghoſt here affirmed *Enoch* to be taken away: but we ſee hee prooues it out of the old Teſtament, ſo alſo did the *Apoſtles*, and *Chriſt* himſelfe all their doctrine.

Let this teach all men to giue due reuerence to the holy ſcriptures: let teachers *alledge* them, let hearers *receiue* them farre aboue all humane teſtimonies, ſeeing the holy Ghoſt himſelfe vouchſafeth to confirme his owne words by the authoritie thereof.

Secondly, hauing laide this *ground*, the holy Ghoſt frames his *argument*, to prooue that *Henoch* was taken away by faith: and it conſiſteth of many degrees of euidence.

*For before he was taken away, he was reported of that he had pleaſed God.*

Verſ.6. *But without faith, it is impoſſible to pleaſe God.*

The degrees of the argument are theſe;

1. *God himſelfe tooke* Henoch *away*.
2. *Before he was taken away, he pleaſed God.*
3. *But without faith no man can pleaſe God.*

*Therefore* Henoch *by faith was taken away*.

The firſt degree, *That* Henoch *was taken away*, and was not found any more in this world, hath beene ſufficiently ſpoken of alreadie.

The ſecond degree is, that *afore he was taken away, hee pleaſed God:* which is not barely affirmed, but it is further added, that *he was reported of*, or he *receiued teſtimonie*, that he pleaſed God.

Now, this report or teſtimonie is taken out of the ſtorie of *Geneſis*, where it is affirmed of *Enoch*, that *he walked with God:* which *walking with God*; is an aſſured teſtimonie that *he pleaſed God*; for (as the Prophet *Amos* ſaith) *Can two walke together vnleſſe they be agreed:* therefore in as much as *Henoch walked with God*, it is proofe ſufficient, that *he pleaſed God:* and becauſe he *pleaſed God*, therefore God *tooke him away*. So that here are two diſtinct points in the ſecond degree; Firſt, that *Henoch* pleaſed God: Secondly, that there is a report or a teſtimonie giuen of him, that he did pleaſe God.

In the firſt let vs obſerue three ſpeciall points of inſtruction.

Firſt, in that *Henoch*, before he was taken away, pleaſed God: let vs learne, that whoſoeuer lookes to haue his ſoule tranſlated into heauen at his death, and both bodie and ſoule at the reſurrection; muſt before hand in this life learne *to pleaſe God:* they muſt ſeeke to pleaſe God, not when the time of tranſlation is come; but *before*, as here it is ſaide *Henoch* did.

If any man demaund, *How ſhall I pleaſe God?* My anſwer is this: *Adam* pleaſed God by keeping *the Law:* but now that is paſt, that power is loſt: we muſt now *pleaſe God* by direction from *the Goſpel*; namely, by faith in Chriſt & true repentãce, together with a holy life (which muſt neceſſarily accompanie true faith and repentance) thus God is pleaſed. And this muſt we not deferre till our death; but doe it in our liues; nor can we looke to be inheritours of the kingdome of glorie as now *Henoch* is, vnleſſe before hand we be in the kingdome of grace, *by pleaſing God* as *Henoch* did. It is lamentable, to ſee men not care for ſaluation till death, and then they *begin to pleaſe God:* but alas, *God* will not be *ſo pleaſed*. They begin to learne how to *pleaſe* God, whẽ they haue ſo long *diſpleaſed* him, as there is then feare they can *neuer pleaſe* him: but that man liueth and dieth with comfort, of whom it may be ſaid as here of *Henoch, before he was taken away he pleaſed God*.

Againe, whereas he came not in *heauen* till he pleaſed *God*; this diſcouers the madneſſe of ſinnefull men, who will looke for heauen, and yet will leaue no ſinne, but flatter themſelues therein. But, let all impenitent men here take knowledge that they come not in heauen till they pleaſe God: let them therefore ceaſe *pleaſing themſelues* and their corruptions, by liuing in ſinne, and learne to *pleaſe God* by a holy life.

And further: In this point mark how nothing brought *Henoch* to heauen, but his *pleaſing of* God. He was *rich*, for he was one of the greateſt on the earth: he was *royallie deſcended*, for hee was the ſeauenth from *Adam* in the bleſſed line: he was *learned*, for he had the ſixe firſt Patriarkes to teach him, ſixe ſuch *Tutors* as neuer man had: and it is likely he had a comely, ſtrong, and actiue bodie. But ſee, all theſe brought him not to heauen: no, he pleaſed God, and was *therefore taken away*.

Let this teach vs not to reſt in wealth, beauty, ſtrength, honour, humane learning, nor all theſe put together without the feare of God: for ſome of them may pleaſe *thy ſelfe*, and ſome may pleaſe *other men*; but God muſt be pleaſed afore thou come in heauen, if thou wert as good as *Henoch*. Therefore vnto all thy outward bleſſings adde this, To *pleaſe God* by faith and repentance. Then as thy pleaſing of *men* may make thee happy in this world: ſo thy *pleaſing of God*, ſhall tranſlate thee from earth to heauen.

Thus we ſee, *Henoch before he was tranſlated pleaſed God.*

Secondly, as he *pleaſed God*, and elſe could could not haue beene *tranſlated*; ſo it is added, he *was ſo reported of, or there was ſuch a teſtimonie of him.* That proofe or *teſtimonie* is here concealed; but it is recorded in the ſtorie of Geneſis, where it is ſaid *Henoch walked with God:* which, as we heard before, was an aſſured teſtimonie, that God was well pleaſed with him.

But what is this, *he walked with God*: how can a man bee ſaide to walke with God? The meaning is, That *Henoch* liued a godly, righteous, and innocent life in this world: for to liue in holineſſe and righteouſneſſe, is to *walke with God*. And further, his heart was poſſeſſed of two perſwaſions or reſolutions, which were the inducements drawing him to this holy life.

*Firſt*, that he was alwayes *in Gods preſence*, and that God is alwayes readie to diſpoſe of all things to his good.

*Againe*, that God did *ſee*, trie, and diſcerne all his *wordes* and *deedes*, yea his cogitations and thoughts, and the whole courſe of his life. Theſe were the holy *reſolutions* of *Henoch*, and theſe made him lead a holy life.

This leſſon is worth learning, and this example worthy to be followed of vs all: our dutie is with *Henoch*, to *walke with God* in this life, if we purpoſe to liue with God in heauen; and *we walke with God* by leading holy and vnblameable liues, in *holineſſe* towards God, and *righteouſneſſe* towards man. But if wee thinke this hard to doe, we muſt labour to be reſolued on theſe grounds: *Firſt*, that God and his prouidence is euer preſent with vs, to diſpoſe of vs alwaies to his glorie, & of all other things to our good.

*Secondly*, that as we are in Gods preſence; ſo God ſeeth vs, and all our thoughts, words and workes, bargaines and dealings, and will iudge them all.

When theſe two perſwaſions poſſeſſe our hearts, it cannot be, but wee ſhall liue godly, and feare to offend God: for, as a childe is dutifull and obedient in his Fathers preſence; ſo when a man is perſwaded, he is in Gods preſence, it cannot but make him dutifull. When a man is perſwaded that God ſeeth him, he will take heed what he doth; and that God heareth him, he will temper his tongue; and that God beholdeth all his dealings in the world, he will take heede how he borroweth, lendeth, buieth, or ſelleth, and what he doth in all his actions: and the very cauſe of all careleſneſſe in theſe and all other duties in the world, is, becauſe men are perſwaded *God ſeeth them not*.

To vrge vs therefore to this excellent dutie; we haue, Firſt, *Gods commandement: Walke before me and be vpright* (ſaith God) to *Abraham*, and in him to all the children of his faith.

Gen.17.1.

Againe, we haue *the examples* of Gods children, who are renowned for the obedience of this *Commaundement*; *Henoch* here, after him *Abraham*, and after him *Dauid*, who teſtifieth of himſelfe, *I will walke before God in the land of the liuing*.

Pſal.116.9.

Thirdly, as it is both *commaunded* by precept, and *practiſed* by example: ſo the *proofe* of it is moſt comfortable to all that practiſe it; for it will make them *proſper* in all they goe about. For, as he that is alwaies in the *Kings preſence* and companie, cannot but be in his fauour, and therefore cannot but ſucceede well in all his affaires: ſo he that walkes with God, cannot but proſper in whatſoeuer he ſets his heart and hand vnto. Bleſſed *Abraham* found this moſt true, when he aſſured his ſeruant whom he ſent to prouide *Iſaac* wife, in a long, and doubtfull, and dangerous iourney; *The Lord, before whom I walke, will ſend his Angell with thee, and proſper thy iourney:* and euen ſo may euery child of God ſay with confidence: *The Lord, before whom I walke, will ſend his Angell with mee, and proſper mee in my proceedings.*

Gen.25.40.

Fourthly, this *walking with god* is a good meanes to make a man *beare the croſſe with patience:* For if he be perſwaded that God ſeeth how wrongfully he is perſecuted or oppreſſed, and that Gods prouidence is alwaies preſent, ſo as no affliction can come vnto him, but by his appointment: and againe, that his prouidence diſpoſeth of all things to his good, how can he but receiue with patience that portion of afflictions which God ſhall lay vpon him? For as he that walks with the King, who dare offer him wrong? ſo he that walks with God, what euill can touch him? This is *Ioſephs* argument to his brethren, when they were diſcomforted, and feared he would puniſh them after their Fathers death: *Feare not* (ſaith he) for *am not I vnder God?* as though he had ſaide, Doe not I walke in Gods preſence? and acknowledge my ſelfe vnder his power? and that God, when you thoght euil againſt me, dipoſed it to good: where the ground of *Ioſephs* reaſon is, that hee *walking with God, his affliction turned to his good.*

Laſtly, this is a meanes to bring a man to *make conſcience of all ſinne*, in thought, word, and deede, and in all his dealings, when he perſwades himſelfe to walk in the preſence of god. When *Ioſeph* was allured to ſin by his miſtreſſe, his anſwer was, *How ſhall I commit this great*

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Henochs faith.

Gen.39.9.

*wickedneſſe, and ſo ſinne againſt God?* The bridle that reſtrained him, was the feare of that God in *whoſe preſence he walked*: And becauſe hee *walked with God*, he would not *walke with her* in her wicked way: and becauſe hee kept a holy company *with God*, therefore hee would not keepe *her company*, nor be allured by her temptations.

So then ſeeing this way of *walking with God*, is euery way ſo excellent and ſo profitable, let vs learne it not in iudgement and knowledge onely, to be able to talke of it (which is ſoone learned): but in conſcience and practiſe (as dutifull children doe before their parents, ſo) let vs in a heauenly awe and a child-like reuerence walke before God, labouring for a true perſwaſion of his preſence and prouidence, to bee alwayes ouer vs and our whole liues. The want hereof is the cauſe of all ſinne: And if we doe *thus walke with God*, and ſo pleaſe him, as *Henoch* here did, then ſhall we be ſure (though not after the ſame manner that *Henoch* was, yet) in ſoule firſt, and afterwards in ſoule and bodie both, to be tranſlated into eternall life. But if we will not *walke* this way with *Henoch* in this life, let vs neuer looke to liue in heauen with him; but aſſure our ſelues, that as the way of holineſſe is the way to glorie, ſo the way of wickedneſſe is the way to eternall perdition. And thus much of the ſecond degree.

*But without faith it is impoſſible to pleaſe God.*

Theſe words containe the third degree, or the third part of the reaſon. And this degree conſiſts of a generall Maxime or Canon of *Diuinitie*: and the holy Ghoſt *firſt* layeth it down; and *then*, becauſe it is one of the wayghtieſt principles in religion, he proueth it ſubſtantially, in the words following. In the Canon it ſelfe let vs firſt examine the meaning, and then vnfold the manifold vſe of it.

*Without faith.*

By *faith*, is meant here the ſame *faith* as afore: namely, true *ſauing faith* in the Meſſias. And without this ſauing faith,

*It is impoſſible to pleaſe God.*

Impoſſible how? not in regard of the abſolute, infinite, and indeterminable *power* of God, which hath no limits, but his owne *will*: but in regard of that order of the cauſes and meanes of ſaluation ſet downe by God in his word: which is this;

1. Man by ſinne hath diſpleaſed God.
2. God muſt be pleaſed againe, els a man cannot be ſaued.
3. He that will pleaſe God, muſt pleaſe him in Chriſt the Mediator, els he cannot: therefore he that will pleaſe God, and be ſaued, muſt needes beleeue *in Chriſt*. And thus by this order it is impoſſible. We denie not, but in regard of Gods abſolute power, he could ſaue a man without faith; as he can lighten the world without the Sunne. But as (if he keepe that order of *nature*, which his owne *wiſdome* hath appointed) it is impoſſible to giue light to the world without the Sunne: ſo (if he keepe that order for *ſaluation*, which his owne *Iuſtice* hath appointed) it is *impoſſible to pleaſe god without faith in Chriſt*. So then the meaning is laid downe: and now appeares the ſtrength and force of the holy Ghoſts argument;

*He that will be ſaued and come to heauen, muſt firſt pleaſe god: But without faith it is impoſſible to pleaſe god: Therefore without faith no man can be ſaued nor come in heauen: and by conſequent, therefore* Henoch *beeing taken into heauen, muſt needes be taken away by faith.*

Now the vſe of this Canon, rightly vnderſtood, is manifold and of great profit.

Firſt, here we learne that *faith* is ſimply and abſolutely *neceſſarie* to ſaluation, and moſt neceſſarie of all other gifts and graces of God whatſoeuer. And though many be required, yet amongſt all holy graces this is the principall, and more neceſſarie in ſome reſpects, then any other. For howſoeuer *hope, and loue, and zeale*, and many other graces of God are required, to make the ſtate of a Chriſtian complete; and though they all haue their ſeuerall commendations in the world: yet, of none of them all is it ſaid in the whole Scripture, as it is here ſaid of faith, that *without it, it is impoſſible to pleaſe god*. And no meruaile, for it is the roote and ground of all other graces, and giues them their life and beeing: for therefore doth a man *feare* God, therefore doth he *loue* God, therefore is he *zealous* for Gods glorie, becauſe he beleeueth that God loueth him in Chriſt the redeemer.

Now then if *faith* be thus neceſſarie, then it followeth that thoſe that liue in *ignorance*, and ſo haue no ſound faith, but a fooliſh *preſumption*, are in a miſerable caſe: for how euer they may flatter themſelues with conceits of their *deuotions*, and good *meanings*, & good *intents*; it is *faith*, with which they muſt pleaſe God, and nothing can without it. It ſtands them therefore in hand to lay off ignorance and preſumption, and labour for a ſound and ſauing faith, and that will bring them to the fauour of God.

And againe, as for ſuch as haue receiued *grace to beleeue*, ſeeing *faith* is of ſuch neceſſitie, and that they hauing *faith* muſt needs haue *knowledge*, they therefore muſt looke and examine by their knowledge, whether their faith be a ſound faith or no: for herein many that haue knowledge deceiue themſelues, & thinke they haue true faith when they haue not. Now if any man would know, whether his faith be ſound, and ſauing, or no, it is knowne by this: If it purifie the heart? for ſo ſaith *S. Peter, That god by faith did purifie the heart of the profane and filthie Gentiles*. If then thy faith doe not *purifie thy heart*, and cleanſe thy life, and cauſe thee to abound in good workes, it is no ſound nor ſauing faith, it is but a generall faith, it is but an hiſtoricall knowledge, & cannot ſaue the ſoule:

Act.15.9.

Henochs faith.

ſoule: he therefore that vpon examination of his heart and life, findeth his *faith* to bee ſuch, let him not content himſelfe, but turne his generall *faith* into a ſauing *faith*, which in this world will *purifie his heart*, and at the laſt day will *ſaue his ſoule*. And this muſt euery man the rather doe, becauſe what knowledge, or what other gifts of God ſoeuer any man hath, without *faith* in Chriſt all are nothing: for it is faith that ſeaſoneth them all, and makes both them and the perſon himſelfe to pleaſe God.

Secondly, if it be *impoſſible without faith to pleaſe God*, then here wee ſee the fond and fooliſh hypocriſie of the world, who will pleaſe God by other meanes: ſome thinke if they bee glorious in the world, either for their wealth, or their wit, or their honour, or their authority, or their learning, they preſently bring themſelues into a fooles Paradiſe; and becauſe the world makes account of them, and they pleaſe themſelues, therefore they thinke it certaine, they *muſt needes pleaſe God*. But alas, though all the world admire them, and they be neuer ſo farre in loue with themſelues, *He that ſits in heauen, laugheth them to ſcorne*. For, not all the pompe and glorie, nor all the millions and mountaines of gold in the world, can *pleaſe the Lord* for one of the leaſt of their many thouſand ſinnes, wherewith they haue prouoked him. Let theſe men aske *Nabuchadnezzer* if his pompous *pride*: or *Achitophel* if his actiue head, and crafty *wit*: or *Abſalom* if his *golden lockes*: or *Iezabell* if her *painted face* and courtly attire: or *Naball* if his *flockes of ſheepe*: or the *Philoſophers*, if their naturall *learning*: if all of theſe, or any of theſe did *euer pleaſe God*: Nay alas, they all haue found and felt, that *without faith it is impoſſible to pleaſe God*.

Pſal.2.4.

Thirdly, it is the opinion not of the *Turke* alone in his Alcaron, but of many other as ill, that euery man ſhall be ſaued by his owne religion, if he be deuout therein; be he *Turke, Iewe, or Chriſtian, Papiſt or Proteſtant*. But this is a ground and rule of *Atheiſme*, and appeares here to be moſt falſe; for, no ſaluation without pleaſing of God, and *without faith it is impoſſible to pleaſe God*: therefore no religion can ſaue a man, but that which teacheth a man rightly to *beleeue in Chriſt*, & conſequently to *pleaſe god*. But euery religion teacheth not to beleeue in Chriſt, ſome not at all; and ſome not aright; and therefore it is *impoſſible* for ſuch a religion to ſaue a man. Againe, be a man what he can be, vnleſſe he be within the *couenant* of grace, he cannot be ſaued: But he cannot bee within the couenant, but *by faith*: therefore no man can be ſaued by any meanes, but *by true faith*: nor in any religion, but that which teacheth true faith.

Here therefore not onely *Turkes and Iewes* are excluded: but this alſo ſheweth many *Papiſts*, and many *carnall goſpellers* in our Church, how ſhort they come of that religion which muſt ſaue their ſoules. For this is the conceite of the moſt men, that if they doe ſome good workes, which carie a faire ſhew to the world, as *liberalitie* to learning, or *charity* to the poore; ſtraight they thinke they haue leaue to liue as they liſt, and God is bound to forgiue their ſinnes, and to giue them heauen: and this they imagine, though they knowe not what it is *to beleeue* in Chriſt, or to *repent* of their ſinnes. One of this religion came to the Prophet *Micha* in his dayes, and asked him this queſtion (vttering that plainely which all ſuch men thinke in their hearts) *Wherewithall ſhall I come before the Lord, and bowe my ſelfe before the high God? ſhall I come before him with thouſands of Rams, and tenne thouſand riuers of oile?* He makes the queſtion, and would faine make anſwer himſelfe: nay, he goeth further, and offers more,) *Shal I giue my firſt borne for my tranſgreſſions, and the fruite of my bodie for the ſinne of my ſoule?* But the Prophet anſwers him, ſhewing him his follie, and how little God regards ſuch workes without a contrite heart; *He hath ſhewed thee O man what is good, and what the Lord requireth of thee: Surely to doe iuſtly, to loue mercie, to humble thy ſelfe, and walke with thy God*. Marke how that anſwer fits this example of *Henoch*. He *pleaſed* God, *he walked with God*, and was taken away: So, anſwereth the Prophet, if thou wouldeſt *pleaſe thy* God, and come to heauen by his fauour; neuer ſtand vpon *thouſands of Rams, and Riuers of oile*, vpon thy gay and glorious workes: *but humble thy ſelfe, and walke with thy God*. No walking with God (ſaith *Micha*) no pleaſing of God: what is it but all one, as if he had ſaid, *Without faith it is impoſſible to pleaſe God?* Here then is no diſallowance of *good* workes, but of *workes without faith* and true repentance: which though they bee neuer ſo faire and flouriſhing; yet it is impoſſible, that without faith they ſhould pleaſe God.

Micha.6.7,8.

Hereby it is alſo manifeſt, that all the *vertues* of the *heathen*, and the workes of ſuch men as either know not Chriſt: or, knowing him, acknowledge him not their onely Sauiour: or, acknowledging him, doe not truely *beleeue* in him with ſuch a faith as *purifieth their hearts*; are nothing elſe, but as the Fathers called them *ſplendida peccata*, gilded and glittering droſſe, and beautifull deformities. And how-euer this ſeemes harſh, yet it muſt needes be true; ſeeing *without faith it is impoſſible to pleaſe God*.

And here alſo the vanity of ſome *Popiſh* Writers appeares, who preſumptuouſly make ſome *Philoſophers* Saints: whereas they ſhould firſt haue ſhewed that they *beleeued* in Chriſt; and then we would beleeue and teach it as willingly as they: but elſe, if they had had all the learning, and all the morall vertues in the world; this muſt ſtand for a truth, *Without faith it is impoſſible to pleaſe God*.

Laſtly, here wee learne, that the *word of God* regiſtred in the *holy Scriptures*, doth containe in it *ſufficient direction* for all the actions

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A and duties of a mans life: for *without faith no man can pleaſe God*. And if no man, then no mans *actions* can pleaſe God which are not *of faith*: for whatſoeuer is not of faith, is ſinne, Rom.14.23.

If therefore mens actions muſt proceede from faith, then conſequently muſt they haue their ground and warrant from *the word*: for *faith* and the *word* are relatiues, and the one dependes vpon the other; No *faith*, no *word* to binde: no *worde*, no *faith* to beleeue. But all actions that *pleaſe God*, muſt be done in *faith*; therefore all actions that pleaſe God, haue ſome ground and direction in the *word of God*, without which word of God there can be no faith. And this is true, not onely in *holy actions*, but euen in the *common* actions of mens liues and B lawfull *callings*. This is a *principle*, which wee muſt firmely beleeue and receiue. And beſide this *argument* here, it is alſo prooued by the euident teſtimonies of the holy Ghoſt. *S.Paul* 2.Tim.3.16, 17. to Timothie; *All Scripture is giuen by inſpiration of God, and is profitable to teach, improoue, correct, and inſtruct in righteouſneſſe, that the man of God may be abſolute, and made perfect vnto all good workes*. How can the ſufficiencie of Scripture be more ſufficiently in words 1.Tim.4.4,5. expreſſed? Againe, *Euery creature and ordinance of God, is good,&c. For it is ſanctiſied by the word of God and praier*. Now if the Scripture make a Chriſtian *perfect in all good works*, how can it be, but it giues him ſufficient *direction for* C *all his workes*? And if euery action be *ſanctiſied by the word*; how can that be but the word hath warranty and direction for euery action and dutie, which may fall out in the courſe of a Chriſtian life? And vpon theſe grounds we haue good reaſon to be reſolued of this truth.

But now if any man aske how this can be, for the *Scriptures* were written long agoe, and the ſtories are of *particular men, nations, and times*, and the *Commandements* are knowne to be but tenne; how then can the Scriptures yeild ſufficient directions for euery mans particular actions? I anſwer, the Scripture giues directions for all actions two wayes. Either by *Rules*, or by *Examples*: Rules are of two ſorts, *Generall, or particular*. *Particular* rules for particu- D Deut.17.17, 18,19. lar callings are many: *for Kings*, they muſt *read Gods booke, and not haue many wiues*, nor *ga-* Pſal.2. *ther too much ſiluer and gold*: They muſt be *wiſe and learned*; and *kiſſe the ſonne of God Chriſt Ieſus*, and many other: for *Miniſters*, they muſt 1.Tim.3.2, &c. be *apt to teach, watchnig, ſober*, not *young ſchollers*, & many other: & ſo conſequently the moſt of the callings that are in the common wealth, haue their particular directions in plaine rules.

Exod.20. *Generall* rules, are firſt *the tenne Commandements*, which are directions for all ſorts of men in all times, what to be done, what not to be done in all actions towards God and men; and beſides, in the new Teſtament there are ſome fewe rules, which are generall directions for all Math.7.12. men all in ages: As, *Whatſoeuer you would that men ſhould doe to you, doe you the ſame vnto* 1.Cor.10.31. *them*. Againe, *Whether you eate or drinke, or whatſoeuer you doe, doe all to the glorie of God*. Againe, *Let all things be done to edification, and* 1.Cor.14.26. *without offence of thy brother*. Againe; *Let all* 1.Cor.10.24. *your workes be done in loue*. Laſtly, *Let no man ſeeke his owne* (alone) *but euery man anothers wealth*. Now there is no action in the world, nor any dutie to be done of a Chriſtian man, be he publike or priuate *perſon*, be it a publike or priuate *action*, be it towards God or man; but if he haue not a particular direction, yet it falls within the compaſſe of ſome of theſe rules: and by the tenour of ſome of theſe, he may frame his worke in ſuch manner, as ſhall be pleaſing to God, and comfortable to himſelfe.

*Secondly*, beſides rules there are *Examples*, which are ſpeciall directions: and they are either of *God*, or good men. *Extraordinarie examples* of God, namely ſuch as he did in extraordinarie times, or vpon extraordinarie occaſions, they concerne vs not: for theſe he did by the power and prerogatiue of *the Godhead*: as, Gen.22. bidding of *Abraham ſacrifice his ſonne*, bid- Exod.11.2. ding *the Iſraelites ſpoile the Egyptians*, and ſuch like. But the ordinarie workes of Gods *wiſedome* in his creatures, of his *inſtice* towards ſinners, of his *mercie* towards his children, of his care and *prouidence* towardes all, are excellent rules of direction for vs. Hence wee haue theſe rules: *Be ye holy, for I am holy: Be ye mercifull, as your Father in heauen is mercifull*, Luk. 6.36.

So for the actions of *Chriſt*: who was *God and man*: the miraculous actions of his power, which argued his *Godhead*, as his *walking vpon the water*, and ſuch like, are no directions for vs. Nor againe, his actions and workes done as he was Mediator, as his *faſting fourtie dayes, his paſſion and his merits*, theſe are no directions for vs to doe the like: But, as the firſt giue vs *inſtruction*; So theſe procure vs *inſtification*.

But the third ſort of his actions done by him as *a man*, or as a Iew borne, they are both our inſtruction and imitation, and they are good directions for our actions: as, his *obedience*, his *zeale*, his *patience*, his *humilitie*, and all other *vertues*. Concerning all which he ſaith himſelſe Matth.11.29. to vs, *Learne of me, for I am humble and lowely*. And againe, when he had waſhed his Apoſtles feete, he bad them *learne of him to loue one* Ioh.13.13, 14,15. *another*: For (ſaith he) *I haue giuen you example that you ſhould do euen as I haue done to you*. Theſe his examples are rules of direction to all men in the like caſe.

Now as for the *examples* of *men*, as the examples of wicked men are euery way to be eſchewed, ſo *good mens* are to be followed: for *whatſoeuer is written, is writtten for our learning*, Rom. 15.4. And ſo for them we are to know, that their examples or actions, contrary to the word, are therefore to be auoided, becauſe they be contrary: as, *Noahs drunkennes, Lots inceſt, Dauids adulterie*, & many other his

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infirmities,and ſuch like. Such as are directly agreeable with the word of God, are to be embraced and receiued as directions for our liues,not for their owne ſake, but becauſe they are agreeable to the word. But as for ſuch as are neither commaunded nor forbidden; and beeing done, were neither allowed nor diſallowed: theſe beeing done by godly men, and ſuch who for their faith were approoued of God, againſt which no exception can be taken in the word, they be as rules and directions for vs in the like caſes. Now there is no action that can fall out in the life of a Chriſtian man, for which he hath not out of the Scripture either a *rule generall* or *particular*, or elſe ſome *example* to follow, which is as good as a rule vnto him. And thus wee ſee how the Scripture affoords directions for all our actions. In the demonſtration whereof, wee haue ſtoode the longer, becauſe it is a principle of great moment. The vſe hereof is double. Firſt, wee muſt therefore in all the actions of our liues and callings, take conſultation with the *word of God*: and for our direction therein, wee muſt ſearch for either generall or particular rules, or at leaſt for examples of godly men in like caſes. And without the warrant and direction of ſome of theſe, wee are by no meanes to enter into any thing, or to doe any worke. If we doe, then wee cannot cleare our ſelues from ſinne in ſo doing: for we ſinne, becauſe we *pleaſe not God* in doing that action: we pleaſe not God, becauſe we haue *no faith* for the doing of it: we haue *no faith*, becauſe we haue *no warrant nor ground in the word* for it. Therefore what-euer a mã preſumeth to do without ſome warrant in the word for his directiõ, *he ſinnes* in ſo doing.

Secondly, here *Miniſters* muſt learne their duty: for if no action can poſſibly *pleaſe God* that is done *without faith*, nor can be done *in faith* without warrant from *the word*, then muſt they be *Gods mouth* vnto the people, to be able to tell them what is lawfull, what is vnlawfull by the word; that ſo their people may performe their actions in faith, and conſequently pleaſe God.

Now hauing laid downe this Rule; becauſe it is a principle of ſo great moment, the holy Ghoſt in the next words proceedes to the proofe of it.

*For he, that commeth to God, muſt beleeue that God is, and that he is a rewarder of them that ſeeke him.* Theſe words are a proofe of the former rule, and the reaſon ſtands thus;

*Hee that commeth to God, muſt needet beleeue*: But *He that pleaſeth God, commeth to God.* Therefore *Hee that pleaſeth God, muſt needes beleeue: and ſo, without faith it is impoſſible to pleaſe God.*

*He that commeth to God,*

To come to God in the ſcriptures, but eſpecially in this Example, is to labour to haue fellowſhip with God in Chriſt: as is manifeſt in three places more. In the fourth Chapter, we A are bid *to goe boldly to the throne of grace:* and in the ſeauenth, *Chriſt* is ſaid *to be able perfectly to ſaue them that come vnto God by him.* And in the tenth, we are called *to drawe neere with a true heart in aſſurance of faith.* Out of al which places it appeares, that to come to God, is to haue fellowſhip with God by Chriſt. And the reaſon why that phraſe is ſo often vſed to the Hebrewes, is, for that many of them hauing receiued the profeſſion of Chriſt, afterward forſooke him againe, and fell from his religion, and by renouncing Chriſt, fell away from God. Therefore he exhorteth them to *take heed leaſt there be in any of them an euill heart, and vnfaithfull to depart from the liuing God*, Chap. 3. B 12. Now, by the contrary, If to renounce Chriſt be to fall or goe away from God: then we may gather, that to come to God, is to cleaue to Chriſt, and to God by Chriſt. So then the meaning is, He that will haue any fellowſhip with God in Chriſt, He muſt beleeue.

Heb.4.16. & 7.25. & 10.22.

What muſt He beleeue? Two things.

1. *That God is.* 2. *That he is a rewarder of them that ſeeke him.*

He muſt firſt *beleeue that God is,*

That is, not ſo much that *there is a God*, for that we are taught by the very light of Nature: But that this God, whom in Chriſt he labours to know, & come nere, *is the true and only God.*

C This is a notable point in Chriſtian religon to beleeue, *that God is God indeede:* not a fiction, a ſhadowe, or imaginarie God, but *God indeede.* For it is the ſcope of the *firſt commandement*, that God gaue mankind. If any man obiect, There is no man that knowes God, but confeſſeth *God to be God*, no man was ſo mad as euer to thinke otherwiſe:

I anſwer, to beleeue the true God to be God indeede, is a matter of great difficultie. For though a man by nature thinke there is a God, yet doe we not by nature thinke the true God to be God. Nay, by nature euery man is an Atheiſt, and denieth in his heart *the true God to be God*, and doth impugne the *firſt commandement* D aboue all other. And this may truely & ſafly be affirmed of all men that euer came of *Adam* (Chriſt alone excepted) that by nature they are Atheiſts, and it may be prooued thus.

By nature, though we know and beleeue *there is a God*, yet the corruption of our nature is ſuch, as we frame and faine him to our ſelues to be ſuch a one as we pleaſe; for we denie in our hearts his *power*, his *preſence*, and his *iuſtice*, But to take away theſe three from him, is to denie the true God *to be God indeede.*

Firſt, men by nature denie Gods *preſence:* For men would be aſhamed to do many things in the preſence of any man, euen the baſeſt in the world; which when they are out of mens ſights, and yet in Gods preſence, they commit careleſly and boldly. I ſpeake not of naturall actions, which are lawfull; & yet in many whereof there is none ſo great ſhame, as men naturally refuſe to doe them before others: But I meane *ſinnefull actions*, which not for any natural vnſeemelineſſe, but euen for their fouleneſſe and vglineſſe, becauſe they are haynous ſinnes, men would feare to doe, if any man were preſent. Seeing then men feare not, nor ſhame not to doe them, though they be in Gods preſence; it followeth, that therefore they naturally imagine, *that God is not preſent:* for, if they were ſo perſwaded, they would not commit them, though they eſteemed God no better then a man.

Secondly, men by nature denie *Gods power*, thus; When a man offendes a Magiſtrate by breaking any law which may deſerue death, or ſome great puniſhment, he is ſore afraid; and all his care is, how he may eſcape his puniſhing hand. But, let a man offend God neuer ſo much, by breaking careleſly all his holy commandements, he neuer feares at all, nor trembles at the puniſhment belonging vnto them. How can this be? but that howſoeuer he grants *there is a God*, yet he is not perſwaded that God hath *power* to reuenge the contempt of his laws, and therefore he neuer feares nor ſhrinks at the remembrance of him, nor flieth at all from his reuenging hand, but ploddeth on in ſinn without feare.

Thirdly, man by nature denieth Gods *iuſtice:* for the iuſtice of God is to winke at ſinne in no man, but to condemne and puniſh it whereſoeuer he findes it, by inflicting the curſes of the law vpon it. But man denieth this *iuſtice:* for though he ſinne againſt Gods law, and his conſcience tell him of it; yet he perſwades himſelfe, there is no curſe nor puniſhment due for it, at leaſt that he ſhall eſcape it: nay though he ſee neuer ſo many before him puniſhed for the ſame ſinne, yet (our nature is ſo blinde and ſo corrupt) he thinks for all that, it ſhall not light on him. And it is lamentable, yet moſt true, that the *God* of the ignorant men is a meere *Idoll*, a God made all of mercie, and which hath no iuſtice in him at all, and their ſinnes they careleſly lay all on Chriſt, and ſay God is mercifull: and in this conceite they care not how ignorantly, how looſely, how profanely they liue; and their hearts neuer haue a reuerent and awefull thought of the iuſtice of God.

These are the pitifull imaginations that all men by Nature haue of God. All theſe may be prooued by euident Scripture: The firſt in the Pſalme, where *Dauid* brings in the wicked ſaying to themſelues, *God hath forgotten, he hides his face, he will not ſee, he will not regard.* The ſecond, by the blaſphemie of *Rabſaketh*, who vttered with his tongue that which all mens hearts thinke by nature, *What God can deliuer you out of my hand?* The third *Eſay* prooues apparently, where he tells vs that the wicked ſay; *We haue made a couenant with death, and with hell are we at agreement, though a ſcourge runne ouer and paſſe through, it ſhall not come at vs.*

Pſal.10.11, 12,13.

Eſa.36.18, 19,&c.

Eſa.28.15.

Thus both *Scripture* and plaine *demonſtrations* prooue this to be true, That euery man by nature denieth Gods *preſence, power, and iuſtice*; and therefore is by nature a plaine Atheiſt, not beleeuing *that God is God indeede*. Now furthermore, there are 4. ſorts of people that put in practiſe this *Atheiſme*.

Firſt, ſuch as are not aſhamed to ſay openly, *Is there a God or no?* and dare diſpute the queſtion, and at laſt auouch *there is none*; but that all matters concerning *God* and his *worſhip*, are nothing but deuiſes of politique men, to keepe ſimple men in awe, and to make fooles faine; but theſe themſelues are fooles of all fooles, and the deuill deuiſed that impious conceite, to keepe them in miſerable blindneſſe. There haue been ſuch fooles in all ages, yet in old time *Dauid* ſaith, *Theſe fooles did but ſay in their hearts*; But now the fooles of theſe laſt and rotten ages, are ripe in their follie, and they dare *ſay with their mouthes: There is no God*. Theſe are Monſters in nature, and *deuils* incarnate, wroſe then the *deuill* himſelfe; for he in iudgement neuer was an *Atheiſt*. Theſe are to be marked and hated worſe then Toads and Adders: and if ſuch a one can be conuicted by any lawfull euidence, if euer Heretike or Traytor deſerued death, ſuch a one deſerues tenne deaths; as beeing a Traytor to God, to mankind, and to Nature herſelfe. And though theſe wretches ſay there is *no God*, yet make they *a God of themſelues*, ſacrificing all their affections to their pleaſure, and their profit.

Pſal.14.1.

The ſecond ſort are ſuch, as acknowledge & worſhip *a God*, but *a falſe God*. Theſe haue beene in all Countries, and in moſt ages, as Hiſtories doe ſhew: ſome worſhipping the Sunne ſome the Moone, ſome ſtarres, ſome beaſts, birds, fiſhes; ſome dead Idols, of wood, or ſtone, or mettall. And of this ſort, and no better, are ſome in theſe Churches, where the true God is worſhipped: the Apoſtle ſaith, *Couetouſneſſe is idolatrie*; for if a mans heart be ſet wholly on riches, then the *wedge of gold is his God*. And to other, whoſe affections are all on pleaſure, *their bellie is their God*. Let theſe men hold in iudgement as they can, their practiſe I am ſure proclaimes Atheiſme.

The third ſort are ſuch as acknowledge and worſhip the *true God*, but in a *falſe manner:* & of theſe there are 5. principall ſorts; Firſt, *Turks:* Secondly, *Iewes*; who hold the true God, but denie the Trinitie of perſons, and the deity of Chriſt. Thirdly, the true *Papiſt* holds in word one God, & the Trinity of perſons as wee doe; but looke at their doctrine, and (if their words haue any naturall meaning) they denie it: for, if the ſecond perſon be *true Chriſt*, then hath hee two natures, Godhead and Manhood: but by their fained *Tranſubſtantiation*, they quite take away the truth of the Manhood. And againe, *Chriſt* hath three offices; he is the True *King, Prieſt*, and *Prophet* of his Church: and if he be not ſo, he is not Chriſt: But the Papiſts doctrine in plaine words, and neceſſarie conſequence denieth them all, as hath beene often prooued vnto their ſhame, and publiſhed to the world: and they neuer yet to this day could or durſt anſwer it: for if they doe, they ſhall ſoone either heare vs againe, or elſe we will recant it. But till then, it appeares, that their God is by their doctrine not the *true God*, but an Idol: for, *he that denieth the Sonne, denieth the Father alſo*, as ſaith *S. Iohn*.

1.Ioh.2.23.

The fourth ſort of *Atheiſts*, are ſuch, as acknowledge and worſhip the true God, and worſhip him in true manner, for the outward worſhip; but in their liues and deeds denie him. And theſe are not to be ſought for in *Turkie*, or *Iurie*, or *Italy*: for all Churches are full of ſuch Proteſtant Atheiſts. *Italy* may haue more Atheiſts in iudgement then we: but theſe hypocrites and Atheiſts in life, are here alſo; thoſe tares we haue amongſt our corne. Of theſe ſpeakes the Apoſtle, that *they profeſſe to know God, but denie him in their works.* Let this ſeeme no wonder, that ſuch men be called Atheiſts: for, the Apoſtle ſaith plainely; *He that careth not for his family, is worſe then an Infidell.* Whereby it appeares, a man may be a profeſſour of the Goſpel, or a Chriſtian in profeſſion; and an Infidell or Atheiſt in his practiſe: and it is certaine; let any man profeſſe what he will, if his life be nought, his religion is a falſe religion in him.

Tit.1.16.

1.Tim.5.8.

Now then, to ſhut vp this point with the vſe thereof: If this be true, that there are ſo many ſorts of Atheiſts, that almoſt the world is full, and that we are all ſo by nature: then, *firſt* let vs ſee how hard a matter it is *to beleeue in God* aright, and if no man *come to God*, but he that *beleeueth God* aright, then we ſee it is no maruell, though ſo fewe come to God. Let vs therefore goe to God by earneſt prayer, to giue vs his ſpirit to worke true faith in our hearts, and to make vs of a true beliefe. And *ſecondly*, ſeeing men may be Chriſtians in profeſſion, and Atheiſts in practiſe; let vs all look narrowly to our ſelues, and ioyne with our profeſſion, *Conſcience and obedience:* for elſe the more we know God, the worſe we are. It may pleaſe God after to giue vs better mindes; but as yet we are no better then deniers of God: and though we come neere God in profeſſion and in his outward ſeruice, yet indeed we are farre from him, becauſe wee want that true *faith*, which muſt profeſſe God, not in iudgement alone, but in practiſe; and that will bring vs neere vnto God: *for he that commeth to God, muſt beleeue that God is*. And thus much for the firſt thing to be beleeued, by him that will come to God and pleaſe him.

The ſecond is,

*And that He is a rewarder of them that ſeeke him.*

It is a notable ſentence, and one of the moſt comfortable in the booke of God: and containes the ſecond thing to be beleeued. The parts are naturally two:

1. How a man doth *ſeeke God*.

2. How God *rewards them* that ſeeke him.

For the firſt: A man truely *ſeeketh God*, by doing foure actions.

Firſt, a man muſt forſake himſelfe, goe out of himſelfe, and as it were looſe himſelfe in his owne iudgement, when hee intends to *ſeeke God*. If any aske how that may be? I anſwer; Thus: A man muſt labour to ſee his ſinnes fully and diſtinctly, and in ſight thereof be caſt down in himſelfe, as a man is, when he ſeeth his debts: then let him looke into himſelfe, and ſee if he can finde in himſelfe any ability to pay thoſe debts, or any meanes in the world to ſatisfie Gods iuſtice, and purchaſe pardon. And if vpon due examination he finde none at all, no not the leaſt, nor any thing in himſelfe, but an accuſing, and raging conſcience: Let him then fall out of all loue with himſelfe, nay hate and abhorre himſelfe and his owne baſeneſſe: and laſtly, let him *deſpaire* of his owne ſaluation in or from himſelfe: and thus doing, he forſakes himſelfe, denieth himſelfe, and euen looſeth himſelfe. And thus neceſſarily muſt he doe to himſelfe, that will ſet his heart to ſeeke the Lord. For, God will be found of none that hope to finde helpe at any hand but his: they therefore that ſeeke God, but will ſeeke themſelues too, do iuſtly looſe both God and themſelues.

Secondly, he that will ſeeke God aright (when hee hath loſt himſelfe) muſt hunger in his heart and ſoule, not after wealth and honours, eaſe, or pleaſures; but after the fauour and mercie of God in Chriſt, for the forgiueneſſe of his ſinnes: and one drop of Chriſts blood, to waſh away the guilt and ſtaine of his defiled and ſinnfull ſoule, muſt be dearer to him then all the pomp and glorie of tenne worlds. Looke how a hungry ſoule hungers after meat, and a faintie ſoule thirſteth after drinke; ſo muſt his ſoule *hunger* after Gods mercie, and *thirſt* for Chriſts blood: and theſe are neceſſary: For, as a man that vndertakes a long iourney, muſt be prouided of meate and drinke; ſo hee that vndertakes the iourney to goe *ſeeke the Lord*, muſt haue this prouiſion for the diet of his poore ſoule, *Gods mercies, and Chriſts merits:* and he that ſeekes, without a ſoule hungring after theſe, may ſeeke long and finde nothing.

Thirdly, if he will truly ſeeke God, he muſt not goe in euery path: but take the *true and liuing way*, which Chriſt hath conſecrated *by his blood:* nor take any guide, but truſt to Chriſts ſpirit alone to be his guide: nor make many mediators or meſſengers to God, but make Chriſt alone to God the Father. Wee muſt therefore goe to him, and yeeld vp our ſelues to bee taught and guided by him, and leaue our ſute to be preferred by him: we muſt not looke to come to God, by running on pilgrimages to this or that Saints picture, or bones: or to our Lady of *Loreto*. Many haue ſought God in theſe, but who euer found him?

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Nay, alas thou maiſt lodge in her forged tabernacle at *Loreto* all thy life, and lie in hell for all that when thou art dead; and maiſt kiſſe all the Saints pictures, and bones, and haire, and all their reliques in Spaine and Italie, and all cannot get thee one ſight of Gods fauourable countenance. Nor againe, muſt we looke to come to God by our good works, though we are to doe them: they are good *markes* in the way, and good *euidences* of a right way; but they cannot open heauen, and let thee in. And therefore when thou haſt done all thou canſt, thou muſt forſake them all in matter of iuſtification and comming to God. Onely thou muſt goe to God by Chriſt, and cleaue to him alone; he is the *doore*, the *way*, the *truth*, the *life*: and certenly neuer man found God, that ſought him not in Chriſt alone. And when Popiſh deuiſes and diſtinctions haue done all they can, men will be found liers, and Chriſt to ſpeake truth, ſaying, *No man commeth to the Father but by me.*

Laſtly, when all theſe are done, then muſt thou *beleeue* that God is become thy mercifull Father in *Chriſt*, and is reconciled vnto thee in him: for there is no feare, but if thou *ſeeke God in Chriſt*, thou ſhalt finde him: and when thou haſt done the three former things, thou maieſt ſafely and aſſuredly beleeue, that thou haſt truly *ſought God*. And after all theſe, if thou haue not firme and *liuely faith*, thou doeſt not *ſeeke God*. For, as it is *impoſſible without faith to pleaſe God*; ſo is it *impoſſible without faith to finde God*. Thus if a man loſe himſelfe, long after Gods mercie, take Chriſt alone for his guide and mediator, and ſteadfaſtly beleeue his reconciliation with God by Chriſt, then he ſeekes God aright: and to this ſeeking, belongs a reward and bleſſing. Now then *if this be to ſeeke God*, here is ſome light giuen to a great queſtion, *Whether the Church of Rome be a true Church*, and their doctrine truly Catholique, or erroneous & failing in fundamentall points? For anſwer; Can that be a true Church, which doth not bring her children to ſeeke God? or that, Catholique doctrine, which teacheth not her children to ſeeke God, the right way? but ſends them into 1000. by-waies? Surely if this be to ſeeke God, then ſearch all the Popiſh doctors, and almoſt all their writers, and ſee whether a man be not taught to ſeeke God quite in another walke. Which way of theirs, whether it ordinarily bring the ſeekers to God or no, we leaue to Gods mercifull iudgement. But for our ſelues, as we ſee we haue the true and liuing way, the ſure and infallible way, *by Chriſt to God, by the Sonne to the Father*; let vs reioyce in the comfort of ſo rich a mercie, and be thankefull to the Lord for reuealing himſelfe vnto vs, and opening vnto vs the true way to him, and to his glorie. And thus much for the firſt point, How we muſt *ſeeke God*.

The ſecond is, *How he is a rewarder of them that ſeeke him*: I anſwer, God *rewards them that ſeeke him*,

*Firſt*, by offering himſelfe graciouſly to be found of them that *ſeeke him*: for he neuer hides himſelfe, nor turnes away from the ſoule that *ſeeketh him*; but rather turnes to him, and meetes him that comes to him: he is that good Father, which ſaw the prodigall ſonne a farre off, and met him, and receiued him, Luk. 16. Yea, rather is it true, that *he is found of them that ſought him not*, then euer *ſought* by any that *found* him not. And hereby God much magnifieth his grace and mercie to mankinde, in beeing ſo aſſuredly found when men ſeeke him. For in this world it is not ſo. *All men ſeeke the face of the Prince*, ſaith *Salomon*: true, but all men finde it not. No, Acceſſe to great men is not ſo eaſie: they and their fauour are ſo incloſed, that men may long ſeeke afore they finde either them or it: but God here is not ſo incloſed, as he will not be ſeene nor ſpoke to, he is found of them that ſeeke him. And as hereby he honoureth himſelfe, ſo he highly rewardeth his ſeruants: for there is no greater contentment to a ſubiect, then to perceiue his ſeruice pleaſeth his Prince; nor greater ioy then to finde his gratious fauour when they ſeeke it.

Let then this practiſe of the *great God* of heauen, Firſt of all, teach the *great ones* of this world to be willing to be *found* when they are *ſought* vnto: thereby ſhall they honour themſelues, and cheere vp the hearts of their people, who ſeeke vnto them. And againe, it may be a rich comfort to the *poore ones* of this earth: who, when they ſee they muſt long looke, and waite, and pray, and pay, and ſeeke the face and fauour of great men, and cannot finde; may then remember, yet they haue a God, who will not ſhut the doore vpon them, will not turne away, will not keepe ſecret, will not feare them away with a rough anſwer, or a ſower looke, but hath this honourable and princely grace, *He will be found of them that ſeeke him*.

Secondly, *he rewardeth them that ſeeke him*, by beſtowing his loue and fauour on them: not onely he, but his fauour ſhall be found of all that ſeeke him. It is Gods fauour that Gods children ſeeke, and his fauour they ſhall be ſure *to finde*. This is no ſmall reward vnto them: for in this world a man thinks he hath enough if he haue the Princes fauour: and therefore it was the common phraſe in old time, *Let me finde grace or fauour in the eyes of my Lord the King*. So ſpeake Gods children vnto the Lord. It is not wealth, nor honours we ſeeke for at Gods hand; but *let vs finde fauour in the eyes of the Lord our God*: and ſo they doe, what euer they finde in this world.

Thirdly, *he rewardeth* them not with his *naked fauour*, but with the moſt gracious teſtimonies thereof that can be: which are two: *Forgiueneſſe of their ſinnes*, and *eternall life and glorie with himſelfe*. This is all a Prince can doe to his ſubiect, who hath offended him; To forgiue

A him the fault, and remit the puniſhment: and to aduance him to honour. This doth the Lord to all that ſeeke him: he forgiues them the debt they owe him, whereby life, and ſoule, and all was forfaited to him, and giues them alſo life euerlaſting: So plentifull a reward is giuen them from that God, *vnder whoſe wings they are come to truſt*.

Fourthly, he rewardeth them with the beginnings of heauen and happineſſe euen in this world, *A good conſcience, and ioy in the holy Ghoſt:* the comfort whereof is more, euen in the bittereſt affliction, then all the pleaſures and contentments in the world.

Laſtly, with the *appurtenances of heauen*, and of eternall life: namely, the good bleſſings of this life, a competent portion whereof God B giueth his children in this world, as tokens of his fauour, and as rewards of their ſeruice, and ſeeking him.

Now as this place doth ayme at all theſe rewards; ſo principally and directly the holy Ghoſt meaneth *eternall life:* as though he had ſaid: *Hee that commeth to God*, muſt ſtedfaſtly *beleeue* that God is able, and moſt willing *to reward* all that come to him with a better reward then this world can yeeld, euen with eternall life and glorie for his ſonnes ſake.

But then will ſome *obiect*; God rewardeth vs, therefore we merit; therefore good workes deſerue.

C I anſwer, this place indeede is groſly abuſed by the Papiſts for that purpoſe: but wee are to know, the truth is farre otherwiſe; for God *rewardeth* men for two cauſes: Firſt, for his *promiſe* ſake, and that is for his owne ſake, for it was his owne goodneſſe that made him promiſe, and no former debt hee owed to man. Againe, he rewardeth our good workes, not for our merits (for they are nothing, but of death and curſes) but for *Chriſt* and his *merits:* for their worthineſſe, are our good workes rewarded. So then here are two cauſes of Gods rewarding, and yet mans merits are neither of both: and ſo the argument is nought, That *God rewardeth*, therefore *wee merit:* for God D doth it for other cauſes. Thus theſe ſpiders gather *poiſon* out of this flower, but let vs ſucke the *honey:* for this notable ſentence hath excellent vſe.

Firſt, if *God be a rewarder of them that ſeeke him*, then not of them that ſeeke him not. Who *ſeeke not God?* wicked and vngodly men, ſeeke him not, but rather ſeeke to auoide him, and his ſeruice: this ſentence therefore is heauie againſt them. For, when they heare it, their conſcience anſwereth, But we *ſeeke not God*; Therefore we can look for *no reward* from him. Doſt thou ſeeke the world? then muſt the world bee thy rewarder: Doeſt thou ſeeke to pleaſe thy ſelfe? then muſt thou reward thy ſelfe. And if thou will pleaſe the deuill by liuing in ſinne, then muſt he be thy paimaſter: alas! pitifull and fearefull will theſe rewards be.

Againe, if God *reward none but them that ſeeke him*: here appeares the reaſon why ſo many *Papiſts* die in our religion, and (with vs) cleaue to *Chriſts merits alone*, when they come to die; becauſe their conſcience then tells them, that by their pilgrimages, reliques, will-worſhips, and many more of their courſes (ordinarie in Poperie) they did neuer ſeeke God, but themſelues and their owne honour, gaine, and credit; and full well know they that there is no reward due for ſuch ſeruice: and therefore by their practiſe they make it a true ſaying, that *It is good liuing a Papiſt, but dying a Proteſtant*.

Secondly, if God be a rewarder of them that ſeeke him; then we ſee it is moſt true which the Apoſtle ſaith; *It is not in vaine to ſerue God*, 1. Cor. 15. 58. *for God is a rewarder of them that ſeeke and ſerue him.* Therefore the Atheiſt and profane men of this world (who ſay: *It is in vain to ſerue God; and what profit is there that we haue kept his Commandements?*) are Malach.3.14. here conuinced to be liers againſt the truth.

Then ſeeing it is ſo, let this admoniſh vs all to ſeeke and ſerue God, in all truth and ſinceritie, knowing we ſerue him who *will reward it*. Nothing more encourageth a man to ſerue his *Lord and King*; then to ſee that his paines are regarded, and his ſeruice rewarded; nor more diſcourageth a mã then the cõtrary. If therfore *God* did euer forget any that ſerued him, let vs beſtowe ſeruice elſewhere, and thinke him vnworthie to be *ſought to:* but if, contrariwiſe, he neuer forgot, nor deceiued, nor diſappointed any that ſerued him; then is he moſt worthie to haue the ſeruice both of our ſoules and bodies. *Dauid* indeede once ſaid; *In vain haue I cleanſed my heart, and waſhed my hands in innocencie.* Pſal 73.13, &c. But he was then in a ſtrong *temptation*, as himſelfe there confeſſeth: but afterwards when he *went into the ſanctuary of God*, verſ.17. and ſearched the truth of the matter, he confeſſeth he was deceiued. And therefore as in the firſt verſe he had acknowledged, that *God was good to Iſrael:* verſ.1. ſo in the laſt he concludeth, that *it is good for him to draw neere vnto God:* verſ.28. and ſo though the temptation was very vehement, yet as faith appeared in the beginning, ſo it had victory in the ende, and teſtified, that *God is good to all that ſeeke him.* Another time alſo (for he was a man of many ſorrowes and temptations) beeing in ſome great diſtreſſe, his corruption ſo preuailed, that he ſaid *All men are liers:* Pſal.116.11. Whatſoeuer *Samuel, or God, or Nathan*, and other Prophets haue told me of Gods loue, and mercie, and of his promiſes, and prouidence, and fatherly care; I ſee it is all falſe, and nothing ſo. Now ſurely if *Dauid*, or all the Kings in the world can prooue this, then God is not worthie to be ſought after: but great men thinke they may ſay any thing, eſpecially when they are mooued, as *Dauid* here was. But when *Dauid* entred into himſeſe, and conſidered the words he had ſo preſumptuouſly vttred; vpon

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better aduiſe he confeſſeth, and writes it vp for all poſterities to Gods glorie and his owne verſ 11. ſhame, that it was in paſſion, *I ſaide in my feare all men are liers:* This he ſaid in his haſt, or in his feare: but vpon aduiſe, in the next verſe, he verſ.12. confeſſeth *Gods benefits* were ſo many, and ſo great to him, as he cannot tell *what to render to the Lord for them:* And in another place he crieth out in admiration; *O how great is thy goodneſſe which thou haſt laid vp for them that feare* Pſal.31.19. *thee, and put their truſt in thee, euen before the ſonnes of men!*

We ſee then, that merciful promiſe of Chriſt is euer made good, *Seeke and yee ſhall finde*, Matth.7.7. None euer ſought God, but found: We may ſeeke our owne pleaſures & liue looſely, and be deceiued, and heare that fearefull queſtion, *What profit haue ye of theſe things?* Rom.6.21. What reward but ſhame & ſorrow? but if we ſeeke God aright, we neuer looſe our labour. Let vs therefore ſeeke God, let the hand of our hearts *knocke* at Gods mercie gate in Chriſt, and we ſhall not goe away without a *reward.* The prodigall child fled from his Father, ſpent all, and loſt his fauour: but he no Luk.15. ſooner ſaid, *I will returne and humble my ſelfe to my Father;* but he found him, and wan his Fathers fauour againe. So, let vs but offer our ſelues to Pſal.139.2. God (*God vnderſtandeth our thoughts long before*) he will meete vs, and receiue vs, and giue vs a reward.

Thirdly, as God *rewardeth them that ſeeke him*, ſo *all that ſeeke him:* None miſſe him, all finde that ſeeke. Great ones haue not acceſſe, & the poore kept out; but all receiued as they come: no difference; but the more carefully any ſeeke, the more welcome are they. Here let *Princes & great men* learne their duties at *god*, by whoſe grace and permiſſion they are what they are.

Firſt, let them thinke it vnbeſeeming their *greatneſſe*, to let any *ſerue* them *without a reward:* and a ſtaine to their honour, not to let well deſeruing ſubiects finde their fauour. Let them not *daunt* their hearts by not regarding them and their paines: but let them *encourage* them to ſerue them, by looking at them, by good countenances, and good ſpeeches, and by rewarding euery one acording to his worth. All great men ſhould eſteem this, as one of the pearles of their Crownes, to haue it ſaid of them, *Such a one is a rewarder of them that ſerue him.*

Againe, let them learne to diſpenſe their fauour, according to reaſon, and not affection onely. *God* is indifferent and equall *to all that ſeeke him*, ſo let Princes be: for that is true honour and iuſtice to reward each one as he deſerues. And that he may finde the beſt, who doth beſt, this will make euery one ſtriue, who ſhould be firſt, and forwardeſt, in all ſeruiceable duties.

Further, this muſt teach them *not to deſpiſe them* that are vnder them in this world: for, A howſoeuer the ſtate of this world requires that difference of perſons, elſe it cannot ſtand; it is nothing ſo with God, nor in the world to come. For there the ſubiect, the ſeruant, the poore man, may chalenge his part in Gods fauour as well as the beſt: nay, whoſoeuer *ſeeketh* the moſt *carefully, ſhall finde the beſt reward.*

Moreouer, here is a comfort to the poore, and the meaner ſort of men; who are appointed by God to be vnderlings in this world: Seeke they fauour here and finde it not? worke they here and doe their duties, and are not rewarded? Let them learne to ſeek God, who will aſſuredly both *regard* what they doe, and abundantly *reward it.*

B Fourthly, ſeeing *God is a rewarder of them that ſeeke him:* here is a comfortable incouragement againſt two great impediments, which hinder many a man from ſeruing God.

Firſt, *to ſeeke God* is but a matter of mockerie to profane men; for, let a man *ſet his face to Ieruſalem*, there are preſently *Samaritanes*, which for that cauſe will hate and mocke him; Let a man ſet his heart to ſeeke God, by hearing the word more carefully, praying to God, inſtructing his familie, or keeping the Sabbath more carefully then afore, and forthwith he is the laughing ſtocke, and the by-word to profane men: but loe, here is comfort; The God whom thou ſeekeſt will reward thee, and that ſo richly, that thou wilt thinke thy ſelfe well re- C cōpenſed, both for thy ſeruice, & their mockes. In this world men care not who think or ſpeak euill of them, ſo the Prince like them: and ſhall it not encourage vs to ſeeke God, though the world mock vs? ſeeing ſo doing we pleaſe God, and ſo farre doe pleaſe him, as he will highly reward vs? Thoſe therefore, that fall from religion for thoſe mockers, it appeares *they ſeeke not to pleaſe God, but men.*

Secondly, for a man that is a *Magiſtrate* or a *Miniſter*, to doe his dutie carefully, is the high way to vndergoe a burthen of contempt and hatred. Inſomuch as many good men are afraid to be either *Magiſtrates or Miniſters:* for firſt, *wicked men* muſt needes hate them, becauſe the one is to rebuke, and the other to pu- D niſh their faults. And againe, euen *good men* are too reſpectles of them that are in theſe places, and for the moſt part neither yeeld them that reuerence, nor reward, that is due vnto them; but often times a man for all his paines and care taken for Church or common wealth, is recompenced with hatred, enuy, grudges, euill words, and ſlanderous reports. In this caſe, the comfort is this, that though a man be in the world neither regarded, nor rewarded, as his deſert is, yet the Lord ſeeth what he doth, and is a plentifull rewarder of all *that ſeeke and ſerue him:* and therefore eſpecially of them, who not onely themſelues ſerue him in his chiefe places of ſeruice, but alſo doe winne many other to ſeeke and ſerue God.

Fiftly, *if God be a rewarder of them that ſeeke*

*him,*

*him*, then doubtleſſe he is a *reuenger of them that hate him:* for he, that can mightily *reward his* followers, can alſo mightily be *reuenged* of his enemies. Theſe two are the two parts of *a Kings power*, To be able highly to aduance his friends, and mightily to puniſh his enemies. therefore principally this belongs to the *King of Kings*. This ſentence therefore is a thunderbolt of a moſt fearefull threatning againſt all impenitent ſinners; aſſuring them, that if they perſiſt to profane gods holy name by their careleſſe ſinning againſt him, they ſhall be ſure to finde and feele him a powerfull reuenger of them that hate him. Thus he promiſeth himſelfe, Deut. 32. 40. 41. 42. *I lift vp my hand to heauen, and I ſay, I liue for euer. If I whet my glittering ſword, and my hand take hold on iudgement, I will execute vengeance on my enemies, & reward them that hate me.* Where alſo note how the ſame phraſe is vſed: for here the Apoſtle ſaith, God is *a rewarder of them that ſeeke him:* So in Deuter. *A rewarder of them that hate him.* If any obiect how theſe two can ſtand together; for, a man had as good hate him, as ſeeke him, if the *ſame reward* belong to both: I anſwer; A reward, but not the ſame belongs vnto them. Theeues and murderers are iuſtly *rewarded*, when they die for their facts: and the King rewards a good ſeruant, when he aduanceth him to honour. They that ſeeke God, are rewarded with mercies and fauours aboue their deſert: they that hate God, are rewarded with vengeance and torments, according to their deſert: and this ſhall all wicked men, and enemies of God, be as ſure to finde, as euer any that *ſought God*, obtained mercie.

But worldly men will ſay, we hate not God, we are no *Iewes* nor *Turkes*, we are chriſtened, and come to the Church, according to the law, as good ſubiects ſhould doe. I anſwer; neither doe *Turkes* nor *Iewes* hate God, if this be all: for, they denie not the Godhead, but accknowledge it, and are circumciſed, and liue more ſtrictly in their deuotions then moſt Christians. Here is therefore more required, or elſe we ſhall make them alſo good friends with God: But a man may hate God, and be neither *Turke* nor *Iew*; he may *acknowledge* Chriſt and the Trinitie, and yet hate God. For, as Chriſt ſaith, *He that is not with me, is againſt me, and he that gathereth not with me, ſcattereth:* So is it here; He that ſeeketh not, ſerueth not, and loueth not God, *hateth* God: for there is no man can knowe God, but muſt needes either for his mercies loue him, or elſe hate him for his iuſtice againſt ſinne and ſinners. Againe, Chriſt bids vs, *If you loue me keepe my Commãdements.* If then to keepe Gods commandements bee a ſigne of one that loues God, it is a ſigne that one loues not God, when he hath no care to keepe them. By which two places, it appeares, that whoſoeuer makes not conſcience of ſinne, is Gods enemie, and that God ſo reputes him: therefore let this feare euery man from liuing careleſly in his ſinne, and driue him to true repentance: for elſe let him aſſure himſelfe, God is not ſo *plentifull a rewarder* of them that ſeeke him, but he is as *powerfull a reuenger* vpon thoſe that hate him.

Laſtly, *if God bee a rewarder of them that ſeeke him*, wee learne the great difference betwext *Gods* ſeruice and the *deuills*. The deuills ſeruants are fed with faire words, but get nothing, the deuill is able to giue them nothing: but Gods ſeruants (as we ſee here) are plentifully *rewarded*. God is *a rewarder* of them that ſeeke him; but the deuill is a *deceiuer* of them that ſerue him. But will ſome ſay, There is none ſo made to be the deuills ſeruants. I anſwer: He that doth any mans worke, is either his ſeruant or his ſlaue: but euery ſinfull wicked man doth the deuills worke: for ſinne is the deuills worke; therefore all impenitent ſinners are the deuills ſeruants. It is Chriſts argument to the Iewes: *You are of your Father the deuill, for the workes of your Father you will doe: murthers and lies are his workes, you liue in theſe ſinnes, and doe theſe workes; therefore you are his ſeruants.* Ioh. 8. 41. 44.

Again, the holy Ghoſt teacheth vs, that *whoſoeuer committeth ſinne* (and liueth therein without repentance) *the ſame is the ſeruant of ſinne.* Rom. 6. 20. Now ſinne is but the *bawde* or broker to the *deuill*: they that are the ſeruants of ſinne, ſinne preferres them to the deuill, and ſo they become his ſeruants: therefore whoſoeuer is the ſeruant of *ſinne*, is by that meanes the ſlaue and ſeruant of the *deuill* alſo. Which if it bee true, it will fall out vpon the reckoning, that the deuill hath more ſeruants in the world then God hath: which is ſo much the more lamentable, in as much as he deludeth all his ſeruants, & is not able *to reward them*, nor to giue them any good thing.

But will ſome ſay, this is nothing ſo: for contrariwiſe, who haue the honours, pleaſures, and wealth of this life, who haue hearts eaſe and the world at will, but ſuch men? I anſwer: True, it is commonly ſo; but haue they thoſe from Sathan? No, not the leaſt of them all, but all from God: for euery man is Gods child by creation, and ſome by grace, to euery one of his children he ordaines and giues *a portion:* but to his children by grace *a double portion*; both here, and in heauen. The wicked men, they will not feare nor ſerue him; therefore they haue no part nor portion in heauen, but here they haue it: So ſaith *Dauid*; there are ſome men, which are *men of this world, and haue their portion in this life: theſe mens bellies god filleth with his hidden treaſures, they and their children haue enough, and leaue the reſt for their children after them:* Pſal. 17. 14. Where it is manifeſt, that wicked men haue their parts and portions of Gods bleſſings in this world, and that all their wealth and pleaſures are graunted them by and *from god*, as their portion; reſeruing the principall part of the portion of his children

Henochs faith.

Luke 16.25.
Luke 4.6.7.
Iohn 8.44.
Gen.3.4.5.

for a better life. Therefore all the *good things* of this life, which *Diues receiued*, and all wicked men doe receiue in this life, are not any rewards of *Satan*, but gifts, *of God*; ſo vnworthie a maſter is the deuill to ſerue. Indeede he will promiſe his poore ſlaues any thing, but can performe nothing, but will lie vnto them and deceiue them. He told *Chriſt* confidently, when he let him ſee the glorie and greatneſſe of this world, *All this is mine, and I giue it to whom I will:* but he was a *lier from the beginning*, and ſo he is here. He lied to the firſt *Adam*, and no maruell, that he dare auouch ſo fond and loude a lie in the preſence of the *ſecond Adam*, Ieſus Chriſt. He promiſed the *firſt Adam*, to make him God, and here the *ſecond Adam* to make him King and Lord of all the world, and the glorie of it: but he performed both alike, he deceiued the firſt, and ſo had the ſecond alſo, if he had truſted him. Nor did euer any truſt him, but he deceiued him (I meane euen for the baſe things of this life); witneſſe elſe all his witches (his moſt deuoted and profeſſed ſeruants of all other) if euer he made any one of them wealthie: all ages are not able to ſhew one. Whereas, on the other ſide, there was neuer man that ſerued God, but had a competent meaſure of comforts for this life (and ſome, abundance) & yet al that is but the firſt fruits and beginnings of that *reward*, which is laid vp for them in another world. Which beeing true, is it not a ſtrange and lamentable caſe, to ſee men (for all this) debaſe themſelues to this baſe and ſlauiſh ſeruice of Satan, and to refuſe this high and honourable ſeruice of *almighty God*? A common ſeruant in this world hath more wit: he, if he can heare of a better ſeruice, a Maſter who giues better wages, and who better preferres his ſeruants, will leaue his old Maſter, and make meanes to get the other. And ſhall not we be as wiſe for both ſoule and bodie, as they for the bodie alone? Shall they leaue a man for a man, and ſhall not wee leaue the deuill for God.

Let vs therefore abandon the baſe ſeruice of Satan, who neither can, nor will reward them that ſerue him; put away ſo ill a Maſter, who hath not ſo much as meate and drinke to giue vs (for we haue euen that from God: but of his owne, he hath nothing to giue vs, ſaue in this world ſorrow, and ſhame, and an *ill conſcience*; and in the world to come, the torments of *hell* with himſelfe): And let vs all ſeeke the bleſſed ſeruice of God. If we know not how to attaine it, goe to *Chriſt* by hearty confeſſion of thy ſinnes, and earneſt prayer, and he will preferre thee to God his Father: for neuer was any denied, that with a good and true heart, offered himſelfe to Gods ſeruice. Then ſhall we feele and finde what a bleſſed thing it is to be Gods ſeruant: of whom, it was euer true, which the holy Ghoſt here ſaith, and is and euer ſhall be, that *He is an honourable rewarder of them that ſeeke him.*

And thus we haue (in ſome part) the meaning and vſe of this notable ſentence: wherein we haue ſtood the longer, becauſe it is one of the moſt excellent principles of all *Practicall Diuinitie*.

Now put all together, and we ſhall ſee how it prooues *Henoch to be taken away by faith*; which is the firſt ground, and the maine matter of all this example, and of theſe two verſes.

*God is a rewarder of all his children that ſeeke him* by faith: therefore it is *faith by which Gods children pleaſe God:* and therefore holy *Henoch* who was *taken vp by God* from earth to heauē, both *pleaſed* God *by faith*, and *by faith was taken away*.

And thus much for the commendation of *Henochs faith*, and conſequently the examples of ſuch, as liued in the firſt world *before the flood*.

Now followeth the example of *Noah*, who liued in both worlds, both before and after the flood.

## Noahs faith.

### VERSE 7.

*By Faith, Noah beeing warned of God of the things which were as yet not ſeene, mooued with reuerence, prepared the Arke to the ſauing of his houſhold: through the which Arke he condemned the world, and was made heire of the righteouſneſſe which is by faith.*

3. Example of Noah.

IN this verſe, is contained the *third example*, and the laſt in order of thoſe who liued afore the flood, in the firſt and old world; namely, of the renowned Patriarke *Noah*, the tenth from *Adam*.

Of whom and whoſe faith, great and glorious things are ſpoken in this verſe, and that in a high and excellent ſtile, full of maieſtie, and diuine eloquence.

Concerning *Noahs* faith, two points are laid down; firſt, the *ground of his faith:* ſecondly, *the commendation* of it.

The *ground* of his *faith* was a ſpeciall reuelation

Noahs faith.

A lation from God, in theſe words; *Noah beeing warned of God*. The things reuealed, whereof God warned him, are laid downe two wayes: firſt, generally, to be *things as yet not ſeene*; then particularly three in number.

1. Gods *Iudgement* vpon the ſinfull world, that hee was purpoſed to deſtroy it by water.

2. Gods *mercie* on *Noah*, that he would ſaue him, and his family.

3. That he would ſaue him by an *Arke*, and therefore he muſt make one: and theſe be the things whereof *Noah* was warned of God.

His faith is *commended* by three worthy effects or operations in him. 1. It *mooued in him a reuerence*, or a reuerent regard of the warning ſent him from God. 2. It made him *prepare the Arke*: of which Arke there are ſet
B downe two ends. 1. It *ſaued his houſhold*. 2. It *condemned the world*. 3. It *made him heire of the righteouſneſſe which is by faith*.

This, I take it, is the true reſolution of theſe wordes: and they containe manie excellent things concerning his faith.

*By faith* Noah *beeing warned of God, of the things which were as yet not ſeene*;

*By faith*, that is, by a generall and hiſtoricall *Faith*, and alſo by a true and ſauing *faith* in the *Meſſias* to come, *Noah* beeing warned of God of the iuſt *Iudgement* hee purpoſed to bring vpon the world, by an vniuerſall floud; and of his *mercifull prouidence*, to him and his family, that he would ſaue them by an *Arke* (all
C which things were then to come, and therefore vnſeene) he *beleeued* theſe forewarnings of God: and therefore, in reuerence to this meſſage from God, hee prepared the Arke, and thereby ſaued his houſhold, and condemned the wicked world. And ſo his *faith*, by all theſe appearing to bee a true and liuely *faith*, did make him a iuſt and *righteous* man in Gods ſight. This is the ſumme and ſubſtance of *Noahs* example: let vs ſpeake of the ſeuerall parts in order.

The firſt point is, the Ground of his faith, *A warning or an anſwer from God*. For, he beeing a righteous man in that wicked age, wherein all the world weltred in wickedneſſe, and
D walking before God in great holineſſe, when no man cared for religion, hee had this ſpeciall fauour from God, that when he purpoſed to deſtroy the world for their ſinne, hee firſt of all reuealed to *righteous Noah* that purpoſe of his. So that theſe words haue reference to the reuelation which *Noah* had from God, in the 6. of Geneſis. For, this meſſage came not from God by any Prophet (for we know none in thoſe euill dayes, except *Noah* himſelfe) but either by the Miniſterie of an *Angell*, or elſe by immediate reuelation from God himſelfe: and this fauour he receiued from God, not for any cauſe in the world, but becauſe he was a holy and righteous man.

From hence, we may learne diuers excellent inſtructions.

Firſt, whereas God maketh choiſe of *Noah*, to reueale vnto him his counſell, and his iudgements to come; wee learne that this is a prerogatiue which God beſtowed on ſuch as feare him, he reuealeth his counſels to them in a ſpeciall manner, whether they be purpoſes of Iudgements vpon his enemies, or of mercies vnto his Church. Thus dealt he with *Abraham*, Gen. 18. 19. *Shall I* (ſaith God) *hide from Abraham the thing that I will doe?* which thing was, the deſtruction of Sodome, and her ſiſters. And ſo when the *Sodomites* liued in wanton careleſeneſſe, and put farre from them the euill day, then *Abraham* knew from God their deſtruction was at hand. And as in that, ſo it is generally true in all his great workes: that *the Lord God will doe nothing, but he reueales his ſecrets to his ſeruants the Prophets*. Amos 3. 7. Now this is not a prerogatiue of Prophets alone, or of ſuch as were extraordinarie men as *Abraham* was: but *the ſecrets of the Lord are amongſt ſuch as feare him*, Pſalme 25. 14. All that feare the holy name of God, are Gods friends, and of his Counſaile: and therefore not *Abraham* onely is called *the friend of God*, Iames 2. 23: But of all true beleeuers, ſaith Chriſt, Iohn 15. 14. 15; *You are my friends, If you doe what I commaund you: henceforth I call you not ſeruants, but friends, for the ſeruant knoweth not what his Maſter doth; but all things that I haue heard of my Father, haue I made knowne vnto you:* As if he had ſaid, I will communicate and impart my ſecrets vnto you, as one friend doth vnto another, as farre as ſhall be fit for you to know. And the Apoſtle ſaith, 1. Cor. 2. 15. *A faithfull and a holy man diſcerneth into the deepe counſailes of God*; which are reuealed vnto them, as much as concerneth their ſaluations, and ſometimes more; as here, vnto *Noah*, who was fore-warned of God, *of things then not ſeene*.

This prerogatiue of Gods children, is to be vnderſtood with ſome cautions.

Firſt, that this is more proper to Prophets, and holy Miniſters of God, then to ordinarie Chriſtians.

Secondly, that it was more ordinarie in the *old teſtament*: then now in the dayes of the *Goſpell*. If any obiect, Then the ſtate of the Church afore Chriſt, was better then it is now vnder Chriſt; I anſwer: not ſo; for firſt, we are recompenſed by hauing the Scriptures perfect, and compleate, which they had not: and by hauing the ſubſtance of their ſhadowes, and the performance of their promiſes: in which reſpects our ſtate is farre more excellent then theirs. And ſecondly, for this particular, I anſwer, they indeed had more ordinarie reuelation of matters *perſonall and priuate*, and not directly touching ſaluation: but of ſuch things as are generall, and time of the new Teſtament, haue more euident demonſtration, and more full reuelation, doe neceſſarily concerne ſaluation: we in the then they had afore Chriſt. For example: parti-

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A cular mercies to ſome faithfull men, or particular iudgements on Gods enemies, whether particular men or whole kingdomes, were after reuealed to godly men, in thoſe daies (as here to Noah:) but ſaluation by the Meſſias, and the manner how the Meſſias ſhould ſaue his Church, is more fully and plainly reuealed now, then in thoſe daies.

Out of which conſideration ariſeth the third caution; which is, that reuelations of Gods wil, to be expected now vnder the Goſpel, are ordinarily nothing elſe, but theſe; the true meaning of Scripture, & a diſcerning of true Scripture from forged, of true Sacraments from ſuppoſed, of true doctrine from falſe, of true Paſtors from falſe prophets. Theſe and ſuch like, B as farre forth as they are neceſſarie to ſaluation, all true and faithfull beleeuers (which out of an humbled heart, by deuout prayer doe ſeeke it at Gods hand) are ſure to haue reuealed vnto them from God. But as for other purpoſes of God, of perſonall and particular matters, or what ſhall be his bleſſings, or what his iudgements to theſe and theſe men, families, cities, or kingdomes; or when, or how he will change States, or tranſlate kingdomes; or by what extraordinarie meanes he will haue his Goſpel propagated, or a declining Church or State vpholden; theſe we are not to expect, nor eaſily to beleeue any that ſhall ſay, ſuch things are reuealed vnto them. And yet we tie not the Lord in ſuch ſtrait bonds, but that he C may ſometime extraordinarily reueale his purpoſe therein, to ſome his ſelected ſeruants: yet prouided, that that reuelation be examined and allowed of the Church. But as for ſuch things as concerne immediately the ſaluation of our ſoules, gods ſpirit doth moſt cōfortably reueale them vnto vs, in our *praiers*, in his *word*, and in his *Sacraments*: of all which, it is moſt true, that *the ſecrets of God are amongſt them that feare him*.

The vſe of this doctrine is double; for inſtruction, and for exhortation. For our inſtruction, here we learne how to anſwer the church of Rome: they aske vs, how doe we know true religion from erroneous; or true Scripture, or Sacraments from forged? We anſwer, firſt, by D it ſelfe, by ſight and ſenſe of the excellencie thereof; as we know gold from braſſe, or ſiluer from lead. But what if the braſſe or tinne be gilded ouer? I then anſwer ſecondly, we can know gold from braſſe, and ſiluer from tinne by the ſound and ſmell, and hardneſſe to endure, and by the operation: ſo there is a ſpirituall ſound of the Scriptures in the eares of a Chriſtian, a ſpirituall comfort and taſte in true religion, a ſpirituall operation (in holy mens hearts) of the true Sacraments. But what if falſe Prophets come in ſheepes cloathing, and by lying wonders, ſeeme to giue the ſame ſound, taſte, ſmell, vertue, and operation vnto their forgeries, or at leaſt chalenge it, and ſay, that theirs is true? I anſwer laſtly; then we know true Religion, true Scripture, true Sacraments, true Prophets, true Doctrines from falſe, by a holy and ſupernaturall reuelation from Gods ſpirit; which, by euident and powerfull demonſtration, aſſureth vs what is true and what is falſe, for the ſubſtance of ſaluation. And this ſpirit is giuen to all, that in true humilitie doe ſeeke it, in holy praier, and in a holy & frequent vſe of Gods word and Sacraments; and to none els. And ſurely if the Papiſts were as well acquainted with the ſpirit of God, as they are with their own forged reuelations, they would neuer denie it. By force of this teſtimonie a Chriſtian man knoweth, as aſſuredly as that God is God, that the Pope, as now he is, and as he exerciſeth his place and power, cannot be the true *Vicar of Chriſt*; and that Poperie, as it is now eſtabliſhed by the Councell of Trent, and taught by the moſt learned of their ſide, cannot be the true religion, nor the ſafeſt way to heauen. And when queſtion is, what is the meaning of this place, *there is one God and one Mediatour betwixt God and man, the man Chriſt Ieſus*; if all the world ſhould ſay the contrarie, a Chriſtian man will know and beleeue there are *no more mediatours to God but Chriſt*: or of that place, that *Chriſt was offered for our ſinnes once for all*; that there is no ſacrifice can purchaſe vs pardon, but his; let Papiſts colour the matter by vnſound diſtinctions as much as they can: and the ſame might be ſhewed in diuers other points and places. And if any aske how this can be: I anſwer; Noah was *warned of God of things not ſeene*: So Gods children are warned and aſſured of God, of ſuch things as concerne their ſaluation, though they be things beyond ſenſe and reaſon, *Gods ſecrets doe belong vnto them*.

The vſe of exhortation is, that if God *warne* his children of his will, and reueale his ſecrets to them, this ſhould mooue & excite vs to become truly and indeede Gods ſeruants: for we ſerue not a Lord that is ſtrange and auſtere vnto vs; that will not giue vs a good looke, or a faire word: nay, he is ſo farre from that, that he calls vs to his holy *Counſell*, and makes vs know his *ſecrets*, and communicates his owne ſelfe vnto vs by his bleſſed Spirit; and by that Spirit reuealeth vnto vs many excellent myſteries of ſaluation, which the carnall and profane men of the world neuer dreame of.

In the ſecond place: let vs obſerue, that Noah *beeing thus warned of God* in this particular matter (as he had beene formerly warned and taught of ſaluation by a Meſſias to come) beleeueth not onely the generall promiſe of ſaluation, but alſo this particular promiſe of his preſeruation and deliuerance. Out of which his practiſe, we may learne two things;

Firſt, that *faith* is a ſupernaturall worke of God in thoſe mens hearts that haue it. That it is a *worke of God*, it appeareth in that it alwaies acknowledgeth and beleeueth Gods word: that it is *ſupernaturall*, it appeareth in that it

Noahs faith.

A apprehendeth and beleeueth whatſoeuer Gods word deliuereth, be it neuer ſo incredible to reaſon or ſenſe. But how doth God worke this faith?By his word: for as God is the author and worker of faith, ſo God hath appointed a meanes whereby he workes it, and that is his *Word*; which word of God is the onely ordinarie outward meanes to worke faith. And that word of God is two wayes to be conſidered: either as *reuealed* by God himſelfe (as to Noah here); or elſe, beeing *written* by God, is either preached by his Miniſters, or read by a mans ſelfe in want of preaching: and theſe are all one, and are all meanes ordained of God to worke faith; and that not onely to begin it B where it is wanting, but to augment it where it is begun.

Which beeing ſo, it muſt teach vs all, not onely with ſpeciall care and reuerence to *heare* the word, by whomſoeuer it is preached; but alſo to heare it read: yea, *to reade* it our ſelues with all diligence. So doing, it will worke out, and make perfect in vs that holy faith, which will make vs bleſſed in our ſelues, and accepted of God, as it did Noah in this place.

Secondly, here we learne what is the whole *Obiect of faith*, or what is all that that faith beleeueth; namely, nothing but Gods word, and all and euery word of God. So that faith hath two obiects, differing not in nature, but in de- C gree,principal, and inferiour. The *principall* obiect of true faith, is the promiſe of ſaluation by *Chriſt*. The *inferiour* obiect thereof, are all other particular promiſes, of ſafety, deliuerance, prouidence; helpe, aſſiſtance, comfort,or what other benefit ſoeuer is made either to the whol Church, and ſo incluſiuely to any particular man; or which are perſonally made vnto him. For,ſauing faith beleeueth not only the graund promiſe of ſaluation, but all other promiſes either of ſpirituall or corporall bleſſings, which are ſubordinate to the great Promiſe, and doe depend of it, and are therefore apprehended by the ſame faith. So, Noah here had alreadie apprehended the maine Promiſe of ſaluation by the Meſſiah, and had *hid it in his heart*: and af- D terward when this particular promiſe of his deliuerance was made,by the ſame faith he laid hold on it alſo. And it is good reaſon that faith ſhould doe ſo: for if it apprehend the *greater* promiſe, then no maruell though it take hold of all other *inferiour* promiſes, which are but dependances vpon the principall.

By this that hath beene ſaide, it appeareth, that we are wrongfully charged by them, who ſay, we teach that ſauing faith beleeueth onely ſaluation by Chriſt,or apprehendeth onely the promiſe of ſaluation in Chriſt: for, we ſay and teach, It apprehendeth alſo other particular promiſes, & euen the promiſes of outward and temporall bleſſings; as appeareth in this example of Noah.

Laſtly, in that Noah a faithfull man, is heere warned of God of the dangers enſuing, that ſo he may auoid them; wee may learne the louing care that God hath ouer them,who haue a care to feare and ſerue him. Thus dealt hee with his children in all ages, for their comfort and preſeruation, to encourage all men to ſerue God in truth and vprightneſſe, as here Noah did: for,ſo doing, they may aſſure themſelues of Gods care and prouidence ouer them, euen then, when his wrath ſmokes againſt the ſinners of the world: and that furthemore in all exigents and extremities, hee will teach them, either from his word, or by the counſell of ſome others of his children,or elſe hy his owne ſecret inſpiration, what they are to doe, and what courſe to take, for their ſafetie and deliuerance.

How often ſhall a Chriſtian man finde in the courſe of his life, that God put into his minde, to anſwer thus or thus, or to foreſee this or that; by which his ſo doing, he eſcaped ſome great danger: ſo that ( though not in the ſame manner as Noah was) all faithfull men doe daiely finde, that they are warned by God of ſuch things as doe concerne them.

But what were thoſe things whereof Noah was warned from God? The text ſaith: *Of the things which were as yet not ſeene.*

This hath not relation to the time, when the holy Ghoſt wrote theſe words, but when God gaue the warning to Noah; for then *they were not ſeene*, but were to come: for they were not performed for many yeares after, as ſhall appeare in the particulars.

Particularly they were theſe three: Firſt, the great and iuſt *wrath*, which God had conceiued againſt the *ſinfull world*, for the vniuerſall corruption and generall ſinfulneſſe thereof. Noah was a *Preacher of righteouſneſſe* to that wicked age; and as *S. Peter* ſaith ( 1. Epiſtle 3. 11) The very *ſpirit of Chriſt preached in him*: but they contemned both him, and the ſpirit by which hee ſpake, and made a mocke of him, and all his holy admonitions, and ſolaced themſelues in all their ſinfull pleaſures, without feare or reſpect of God or man, pleaſing themſelues in their own defiled wayes,and promiſing to themſelues, ſafety and ſecurity. But behold, This Noah, whom they eſteemed a baſe and contemptible man, vnworthy of their company; to him is reuealed, how ſhort their time is,and that they muſt be cut of in the midſt of their iollity. Gods children, whome wicked men doe thinke and ſpeake of with great contempt,doe know full well the miſerable ſtate of ſuch men, and the fearefull dangers hanging ouer thẽ; when the wicked mẽ themſelues are farre frõ thinking of any ſuch matter.

The ſecond thing, which God *reuealed to* Noah,was,that he would *ſaue him* & his family frõ periſhing by the waters, which he would bring vpõ the world.His *faith was not in vaine:* God rewarded it with a ſingular preſeruation. Thus dealt he alwaies with his children; deliuering *Lot* out of Sodome,Gen. 19. *Rahab* out of

Hierico: Ioſhua *6. 22.* The *Kenits* from the Amalekits, 1. Sam. 15. and here *Noah* out of that generall deſtruction. And this God aforehand reueales vnto him, for his greater comfort and ſecurity: that when ſignes and ſtrange tokens did foretell and ſhew, that ſtill the deſtruction was neerer and neerer; ſtill *Noah* might comfort himſelfe in the aſſurance of that mercifull promiſe which God had made him of his deliuerance, and of his family alſo for his ſake.

The third thing *reuealed* to him, was the meanes whereby he ſhould be ſaued from the vniuerſall floud; namely, by *an Arke*, which for his more aſſurance he is bid to make himſelfe; that ſo at euery ſtroke he gaue, he might remember this mercifull promiſe of his God vnto him. For as euery ſtroke in the making of the Arke, was a loude ſounding Sermon vnto that ſinfull generation, to call them to repentance: ſo was it alſo an aſſurance vnto *Noah* of his deliuerance. Of which Ark, and of *Noahs* obedience in making it, wee ſhall hereafter ſpeake at large. And thus much concerning the ground of *Noahs* faith, which was a *warning* or reuelation *from God.*

Now followeth a ſecond point: namely, the *commendation* of his faith, or a deſcription of the *excellencie* thereof, by diuers and ſingular effects.

*Mooued with reuerence,*

The firſt effect of his faith is, It *mooued in him a reuerence*, or a reuerent feare of that *God* that ſpake to him, and of his *iuſtice* towards ſinne & ſinners, and of his *mercie* towards him.

In this effect we are to conſider two points: 1. The *ground* of this reuerence. 2. The *occaſions or motiues* of it.

The *ground* whence this *reuerence* ſprang, was his true & ſauing *faith*: for the holy Ghoſt firſt telles vs of N*oahs* faith, and afterwards of this *reuerent* feare he had of God, and his great workes.

Where we learne, that whoſoeuer is endued with ſauing *faith*, is alſo touched with feare and reuerence at the conſideration of God, and his glorious workes; whether they be works of his *power*, his *wiſedome*, his *mercy*, or his *iuſtice*, or of all together.

For the firſt: *David* could not ſee the works of Gods *power* in the creation, Pſalm. 8. *But when he looked vp and beheld the heauens, the workes of Gods hands, the moone and the ſtarres which he had ordained*; he forthwith fell into a *reuerence* and admiration of Gods mercy to man, for whom & whoſe vſe he made them all.

For the ſecond, the ſame *Dauid* could not enter into conſideration of Gods *wiſedome*, in the admirable frame of mans bodie, Pſal. 139. 13. &c. but he preſently falls into a *reuerence* & admiration thereof in moſt excellent and paſſionate words: *Thou poſſeſſeſt my reines, thou coueredſt me in my mothers wombe: I will praiſe thee, for I am fearefully and wonderfully made. Meruailous are thy workes, and that my ſoule knoweth right well: My bones are not hid from thee, though I was made in a ſecret place, yet thy eyes did ſee my ſubſtance when I was without forme, and in thy booke were all my members written, which in continuance were faſhioned, though there were none of them before. How deere therefore are thy counſels to mee, O God!* Thus we ſee how this holy King, cannot content himſelfe with any tearmes, to expreſſe his religious & reuerent conceite of Gods maieſtie.

For the third, Gods *mercifull* workes to his Church and children, haue alwayes beene conſidered of by good men with great *reuerence*: And, *What ſhall I giue vnto the Lord*, ſaith Dauid, *for all his benefites poured on mee?* (Pſalm. 116. 12.)

But eſpecially, the *Iudgements* of God haue beene alwaies entertained of Gods children with much *reuerence* and admiration. Bleſſed *Dauid* ſaith, *My fleſh trembleth for feare of thee, and I am afraid of thy Iudgements*, Pſal. 119. 120. How would this noble *King* haue trembled and beene afraid, if he had beene a priuate man? And how glorious is *God*, and his workes of Iudgements, whereat euen *Kings* themſelues doe tremble? And the Prophet *Habbacuk* ſaith, that when hee but heard of Gods iudgements to come, *his belly trembled, his lips ſhooke, rottenneſſe entred into his bones*, Habba. 3. 16. And thus Noah here, hearing of Gods iuſt wrath againſt the ſinfull world, & of his purpoſe to ouerthrowe all liuing fleſh by water, was mooued with great feare and reuerence at this mighty worke of God: and from the view of this his great and iuſt iudgement, his *faith* made him ariſe to a more earneſt conſideration of the Maieſtie of God. By all which, it is more then apparant, that true faith (whereſoeuer it is) worketh a holy feare and reuerent eſtimation of God, and of his workes, and of God in and by his workes: whereby on the contrarie ſide, it followeth, that therefore to thinke baſely or ordinarily of *God*, to thinke ſcornefully of his workes, or to denie his power and his hand, in the great works, either of mercy or iudgement done in the world, is an argumēt of a profane heart, & wāting true faith.

The vſe of this doctrine diſcouers the profaneneſſe, and the great want of *faith* that ordinarily is in the world. And that appeares by two euidences: the firſt, is to mens owne *conſciences*; the other, is to the viewe and ſight of all the *world.*

Firſt, men may ſee in themſelues a profane heart, and voide of *faith*, by this euidence. For, doth a man in his heart thinke baſely of God, his power, his iuſtice, or his mercies? Doth he either doubt of them? or, granting them, doth he thinke of them without feare and amazement? Then aſſuredly his heart is void of true faith, and farre from the life and power of religion. For aſſuredly, where God is *knowne and beleeued*, there that mans heart (though he be a King) cannot once thinke of God, without, a reuerence of his Maieſtie, and an admiration at *his greatneſſe*, and his *owne baſeneſſe*: therefore the want of this, argueth a want of true religion and true *faith* in mens hearts.

Secondly, this profaneneſſe diſcouers it ſelfe to the *world*, by want of reuerence to Gods *workes*. Let the Lord ſend vnſeaſonable *weather*, or *famines*, or *plagues*, or any ſtrange ſignes in heauen or in earth; forthwith they are but fooles that cry out, Behold *the finger of God, the hand of God:* No, this is nature, and is produced by naturall cauſes. Ill weather comes from the *ſtarres:* famines from ill weather, and mens couetouſneſſe; Plagues from famines, or from ill aires, or elſe by apparant infection from another place. But cannot Nature and naturall means haue their place, vnleſſe they haue Gods place; God ouerthroweth not them: why ſhould they ouerthrow God? Yet thus it is in the world, and thus God is robbed of his glory: and he is but a ſimple fellow, which is *mooued with reuerence* at ſight of ſuch things, or begins to magnifie Gods power and iuſtice in thē. This is too apparant to be denied, for, haue wee not now as great cauſes of feare as can be? *Noah* heard of *water*; and we heare that *fire* is to deſtroy the world: and yet where is he that is *mooued with reuerence*, as *Noah* was; and yet *Noah* could ſay, The floud ſhall not be, theſe 120. yeares: but who can ſay and prooue that this world ſhall not be deſtroyed by fire within theſe 120. yeares? And till the floud came, they had doubtleſſe many orher plagues, which were fore-runners of the generall deſtruction; all which as they came, *Mooued Noah vnto reuerence:* and ſo we, in this age, doe ſee the great workes of Gods Iudgements, vpon men, vpon families, vpon townes, vpon countries, and whole kingdomes, and we feele his heauie hand in many ſharpe ſtrokes; but who and where are they whoſe hearts feare God the more, and doe tremble in the conſideration of his Iudgements. Nay, alas, amongſt many it is but a matter of mockerie ſo to doe. This is not the *fault* of our religion, but the *want* of it: for if men truly knew and beleeued in God, they could not thinke nor ſpeake of God, nor looke at his workes, but with feare and reuerence. For as our feare of God is, ſo is our ſaith: little feare of God, little faith: and no feare at all, no faith at all. Let therefore all men ſhewe their religion by their feare of God, and let euery Chriſtian acknowledge God in his workes. England hath beene faulty herein in one point eſpecially. We haue had *great plagues*, which haue taken away many thouſands in ſhort time, wherein God hath ſhewed himſelfe mighty againſt our ſinnes: But Gods hand would not be ſeene nor acknowledged, but onely nature and naturall cauſes. But let *England* take heed, that God ſend not a plague ſo generall and ſo grieuous, that euen the moſt profane men, (euen the ſorcerers of Egypt if they were here) doe acknowledge that it it *the finger of God*; and ſo giue God that *due reuerence*, which in his ordinarie viſitation he hath not. Thus we ſee the ground whence this reuerence in *Noah* ſprang; namely, his faith.

Now let vs ſee the *occaſions* or conſiderations in *Noahs* heart, that made him feare. The *ground* whereupon he feared, was true faith; for elſe he had not beene capable of any feare or reuerence of God: but the occaſions which ſtirred vp this feare in him, were ſom things els.

Now if we looke to humane reaſons, *Noah* had no cauſe at all *to feare* as he did. For firſt, the Iudgement was *farre off*; 120. yeares after: and common reaſon ſaith, it is folly to feare any thing ſo farre of; but it is time enough to feare, when it is neere at hand. Againe, hee was *one ſingle man*, and the world was full of wiſe and mighty men: they all heard of it, yet none of them feared; therefore their example might preuaile with him, to keepe him from feare, and to make him ſecure and careleſſe with the reſt: for examples are ſtrong, eſpecially when they are ſo generall.

Thirdly, the *ſtrangeneſſe* of the Iudgement threatned, was ſuch, as might driue any man (in reaſon) from fearing it at all. For firſt, who would euer beleeue, that God would drowne *all the world* with water? ſuch a thing neuer had beene, and therefore, how could it be? And againe, If all ſhould bee drowned, who would think that *Noah ſhould eſcape*, and none but he?

Theſe three conſiderations, beeing wayed in the ballance of mans reaſon, would haue kept *Noah* from fearing, or beleeuing this word of God. But, behold the *power of faith:* it goeth beyond all humane reach, fixeth it ſelfe faſt on Gods word: and therefore he not onely beeleeueth it, but hath furthermore his heart poſſeſſed with a great *reuerence* of Gods Maieſtie vpon this meſſage. And there were three *motiues* ſtirring him vp vnto this *Reuerence*.

Firſt, the conſideration of Gods ſtrange Iudgement vpon the ſinfull world; to ſee that his wrath was ſo prouoked, that hee ſhould bring ſo vnwonted a plague: ſo *ſtrange* both for the *nature* of it; a floud of water to drowne men: whereas generally all men can auoide the violence of that element: and for the *meaſure* of it, ſo great, as it ſhould drowne al the world, and deſtroy all men.

Now, that which this *Iudgement* of God wrought in *Noah*, the ſame effect ſhould Gods Iudgements worke in vs: namely, they ſhould mooue vs with reuerence. For, as Chriſt ſaith, *Our dayes are like Noahs: As it was in the dayes of Noah*; ſo ſhall the *dayes be before the comming of Christ* (Matthew 24. 37.) Theſe dayes are as wicked, men are as couetous, as cruell, as malitious, as voluptuous, and yet as ſecure, as they then were; as full of ſinne, and yet as dead in ſinne as they were then. Therfore *Noah* looked for a floud 120. years after: & who can tell whether our world ſhall laſt ſo long a

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time or no? at leſt we may ſafly ſay (whatſoeuer the world doth) there is no man liueth, but within far leſſe time thē 120. years, is aſſured to be throwen to hell by *a flood* of Gods wrath at his death, vnleſſe in the meane time he repent: and yet alas where is hee that is mooued with reuerence at conſideration hereof? The wicked man may ſcape the *water* of a flood: but he can not ſcape the *fire* of hell, he cānot eſcape death, he cannot eſcape the laſt Iudgement. Theſe are to come, yet they are ſure: why then doe not men feare as *Noah* did? he feared 120. yeares afore it came. We can indeede tremble a little at a preſent Iudgement: as, when fire breakes out, when waters ouerflowe, when the plague deſtroyeth, or when famine conſumes: but to tremble at a *Iudgement* threatned, though it be afarre off, this is the worke of *true faith*. This was in *Noah*, and wrought in him a reuerence: and ſo would in vs, If it were in vs. When men crie *fire, fire:* we ſtirre, we runne, we tremble: but God crieth in his word, the *fire of hell, the fire of his wrath*; and we care not, we ſtirre not, we leaue not our ſinnes, we are not mooued with reuerence, as *Noah* was: therefore it is more then manifeſt, that holy faith is wanting in the world, which *Noah* had.

The ſecond motiue, ſtirring vp this reuerence in him, was the conſideration of Gods wonderfull mercie to him and his familie, in ſauing them. This mercy ſeemed ſo wonderful to him, both for that he knew it was vndeſerued (knowing himſelfe a ſinnefull man, and therefore not able to merit Gods fauour, and beeing priuie to himſelfe of his owne manifold imperfections) & alſo *vnexpected*, for he neuer thought to haue beene ſpared alone in an vniuerſall deſtruction: therefore he wondred with reuerence at ſo great a mercie. Thus Gods mercies doe not onely winne a mans heart to *loue* God, but euen to *feare* him with much reuerence: this *Dauid* prooueth (Pſalm. 130. 4.) *There is mercie with thee, O Lord, that thou maiſt be feared:* as though he had ſaid; thy great mercies to thy children, O Lord, doe make them conceiue a reuerent eſtimation of thee. This made *Dauid* crie out in a holy paſſion: *How excellent are thy mercies, O Lord!*

And as Gods children wonder at the excellencies of Gods *mercies* vnto them, ſo alſo at their *owne baſeneſſe* and vnworthieneſſe. Thus doth holy *Dauid*, 2. Sam. 7. 18. (who as hee was a man of much faith, ſo was he full of excellent meditations, and reuerent ſpeeches of God, which are the true effects of faith) when God had ſet him in his kingdom, he ſaith, *Who am I, O Lord, and what is my houſe, that thou haſt brought me hither?* And 1. Chron. 29. 14. *But who am I, ſaith he, and what is my people, that we ſhould offer thus vnto the Lord?* And doubtleſſe euen ſo ſaid *Noahs* bleſſed ſoule often vnto the Lord, and to it ſelfe, *Who am I, O Lord, and what is my family*, that we ſhould be choſen out of ſo many thouſands, and be ſaued when all the world periſheth?

Let vs apply this to our Church and State. If any Nation haue cauſe to ſay thus, it is *England* God hath deliuered vs out of the thraldome of *ſpirituall Egypt*, and led vs out: not by *a Moſes*, but firſt by a childe, then by a woman, and giuen vs his Goſpel, more fully, and freely, and quietly, then any kingdome ſo great in the world; and ſtill deliuereth vs from the curſed *plots of the Pope*, and tiranous *inuaſions* of the *Spaniard*, who thought to haue marked vs in the foreheads with the brand of infamie, and to haue done to vs as they haue done to other nations whom they haue conquered: but God from heauen fought for vs, & ouerthrew them in their owne deuiſes: yea, the Lord *put his hooke in his noſethrils, and his bridle in his lips, and caried him backe againe with ſhame and reproach*. We are vnworthie of ſuch a mercie, if our ſoules doe not often ſay vnto God: *O Lord what are we*, and *what is our people*, that thou ſhouldeſt be ſo wonderfull in thy mercies vnto vs.

And particularly this muſt teach euery Chriſtian to be a careful obſeruer of the fauours and *mercies* that God vouchſafeth to his ſoule and bodie, to him or his: and the conſideration of them, muſt make him daily be *mooued with reuerence*, and reuerent thoughts of Gods Maieſtie; and ſtill as the Lord is more & more mercifull vnto him, to beare ſtill the more *feare and reuerence* vnto him for the ſame.

The laſt motiue of this *Reuerence* in *Noah*, was the conſideration of Gods *power and wiſedome*, both in the *Iudgement*, vpon the world, and in the *mercie* vpon him: for firſt, in the *Iudgement* it was wonderfull, that God would chuſe ſo weake an element as water to deſtroy and vanquiſh the huge *Giants* of thoſe dayes: but therein appeared firſt Gods *power*, that by ſo weake meanes can caſt downe his enemies: And againe, his *wiſedome*; that as an vniuerſall wickedneſſe had *polluted* the whole world, ſo a flood of *water* ſhould *waſh* the whole world. Secondly, the *mercie* was alſo wonderfull, that God ſhould chuſe to ſaue *Noah* by ſo ſtrange a meanes as an *Arke*, which ſhould ſwimme on the waters. For *Noah* thought, if the Lord will ſaue me, he will either take me vp into heauen (as he did *Henoch* a little before) or elſe make me build a houſe vpon the top of the higeſt mountaine. But, the Lord will ſaue him by no ſuch meanes, but by an *Arke*: wherein appeared, firſt Gods power that would ſaue him by ſo weake a meanes, as might ſeeme rather to deſtroy him. For *Noah* muſt lie and ſwim *in the midſt* of the waters, and yet be ſaued from the *waters:* and the *Arke* muſt ſaue him; which, in all reaſon, if the tempeſts had caſt it againſt the hard rocks and mountaines, or vpon the ſtrong Caſtles and houſes of the mighty giants, would haue beene broken in pieces: and ſo it had, but that God himſelfe was the Maſter and Pilot in that voyage.

And ſecondly, Gods *wiſedome* ſhone cleerely in this meanes; becauſe God would haue him ſaued not in ſuch ſort, as the world might not ſee it (as it would haue beene, if he had bin taken vp into heauen, or into the aire): but would haue him ſaued in an *Arke*; that ſo all the wicked men, as they were a dying in the water, or expecting death vpon the tops of the hills, might ſee him liue and be ſaued, to their more torment, and to their greater ſhame, who would not beleeue Gods word, as he did. For, as the wicked in hell are more tormented to ſee the godly in the ioyes of heauen: ſo doubtleſſe were the wicked of *that age*, to ſee *Noah* ſaued before their eyes. The view of this power and wiſdome of God herein, made *Noah* giue great reuerence to Gods Maieſtie.

And no leſſe ought it to worke in the hearts of all true hearted Engliſh men, and faithfull Chriſtians. For, did not the Lord reſtore and eſtabliſh the Goſpel to our nation, *by a child*, and by a *woman*; and in her time when all other Princes were againſt her (contrary to the rules of policie)? and did not God in our late deliuerance, ouerthrowe our enemies, not ſo much by the power of man, as by his owne hand? Did not he fight from heauen? *Did not the ſtarres and the winds in their courſes fight againſt that Siſera of Spaine?* Let vs therefore with bleſſed *Noah* ſtand amazed to ſee Gods mercies, and with reuerence and feare magnifie his great and glorious name.

And thus we haue the three motiues that mooued in *Noah* this Reuerence of God: the conſideration firſt of his great *Iudgement* on the ſinnefull world: 2. Of his great *mercie* in ſauing him: 3. Of his admirable *power and wiſedome*, ſhewed both in the Iudgement and in the mercie.

Hitherto of the firſt effect. It followeth;

*Prepared the Arke,*

The 2. *effect* of *Noahs faith*, whereby it is commended, is, that he vpon a commandement receiued from God (as we heard before) doth *make and build an Arke*, wherein to ſaue himſelfe and his familie. Concerning this *Ark*, much might be ſpoken out of the booke of Gen: but it is not to our purpoſe: which is no more in this Chapter, but to ſhew the *obedience and practiſe of faith*, and therein the excellencie of it. Now the point here to be ſpoken of, is not the *matter*, nor the *meaſure*, nor the *proportion*, nor the *faſhion*, nor the *vſes* of the Ark; all which in the 6. Chapter of Geneſis, are fully deſcribed: but the action & *obedience* of *Noah in preparing it*, as God bad him: whereof the holy Ghoſt (in Gen. 6. 22.) ſaith, *Noah did according to all that God had commanded him, euen ſo did he.*

Now, in this action of *Noahs* faith, diuerſe points of great moment are to bee conſidered.

Firſt, why did God bid *Noah make an Arke* 120. yeeres before the flood, when he might haue built it in three or foure yeares?

The anſwer is, God did ſo for diuers cauſes: ſome reſpecting the *ſinnefull world*, as that they might haue longer time, and more warnings to repent; euery *ſtroke* of the Arke, during theſe 120. yeares, beeing a loud *Sermon* of repentance vnto them. Againe, that they might bee without excuſe, if they amended not: and laſtly, that their iniquities might be full, and their ſinnes ripe for vengeance. But of all theſe, we wil not ſpeake, becauſe they cōcerne not *Noah*, of whoſe faith we are onely to ſpeake: let vs therefore touch onely thoſe cauſes which concerne *Noah*. And in regard of him, the Lord did thus, that he might trie his faith and patience, and exerciſe other graces of holineſſe in him. Thus God dealeth with his ſeruants alwaies: he exerciſeth them many and ſtrange waies in this world. He led the Iſraelits in the deſerts of Arabia *fourtie yeares*; whereas a man may trauell from Rameſes in Egypt, to any part of Canaan, in *fourtie dayes*: and this God did *to humble them, and try them, & to know what was in their heart* (Deut. 8. 2.)

God promiſed *Abraham* a ſonne, *in whom al the nations of the earth ſhould be bleſſed* (Gen. 12. 3.) But he performed it not of 30. yeares after (Gen. 21. 2.) He gaue *Dauid* the kingdome of Iſrael, and anointed him by *Samuel*, 1. Sam. 16. 13. But he attained it not of many yeares after; and in the meane time, was perſecuted and hunted by *Saul*, *as a flea in a mans boſome: or as a Partridge in the mountaines*, 1. Sam. 24. 15. and 26. 20. And thus God exerciſed him both in that and other his promiſes: as he ſaith, Pſal. 40. 1. In waiting I waited on the Lord: and Pſal. 119. 82. Mine eyes faile for waiting for thy promiſe! O when wilt thou comfort me? Thus God dealt with them, and thus in ſome meaſure he deales with all his children, *to humble and to try them, and to know what is in their hearts*; for that, in theſe caſes, men doe alwaies ſhew themſelues, and their diſpoſitions. When men enioye all things at their will and wiſh; who cannot make a faire profeſſion? but where men are long deferred, & kept from that is promiſed, and they expect, and are ſo long croſſed in their expectations, then they appeare in their owne colours.

And as God dealt with thē, ſo wil he one way or other doe with vs: if we be his ſeruants, he will at ſome time of our life or other, lay ſome ſuch affliction vpon vs, as may trie vs, and our faith, and our patience, and our humilitie. For if we be hypocrites, and haue no true graces, but onely a ſhew; this will diſcouer it: and if we haue true and ſound faith, and patience; this will make them ſhine like orient pearles in their true and perfect beauty.

Secondly, as God bad *Noah build an Arke* ſo long time before any neede of it; ſo he did, without denying or gaineſaying. So ſaith the ſtorie (in Geneſis): *He did according to all that God commanded him.* And thus the holy Ghoſt ſaith here, Hee beeing warned of God, by faith *prepared the Arke*: Where wee learne, That where true *faith* is, there followeth true *obedience* to euery commaundement of God: inſomuch as a godly beleeuing man no ſooner heareth any dutie to be commanded of God, but he thinkes his ſoule and conſcience is tied to obedience: and this is the nature of true faith. And it is as impoſſible to be otherwiſe, as it is for fire hauing fewell not to burne. Acts. 15.9. *Faith purifieth the heart*; namely, from careleſſe diſobedience to Gods word: for if from any corruption at all, then from it eſpecially, becauſe it is moſt contrarie to the pureneſſe of true faith.

This beeing ſo, ſheweth vs, not any fault in our religion (as the Papiſts ſlander vs) but the want of our religion, and the want of true faith in the world: for there is almoſt no obedience to Gods commandement. For firſt, Turkes and Iewes acknowledge not the Scriptures: and the Papiſts haue ſet aſide Gods commaundements to ſet vp their owne. And few Proteſtants haue the feeling of the power of true religion, and nothing indeed but a bare profeſſion: but it muſt be a feeling of the power of it, which produceth due obedience. And alas, wee ſee men obey not Gods commandements. God ſaith, *Sweare not by my name vainely: keepe my Sabbath.* Where is there a man of many that feareth to breake theſe; Alas there are more mockers of ſuch as would keepe them, then carefull and conſcionable keepers of them. How truly ſaid Chriſt, *When the ſonne of man commeth, ſhall he finde faith on the earth?* It is likely, therefore, theſe be the dayes wherein we may wait for the comming of Chriſt; for the general want of obedience, ſheweth the generall want of faith.

Commandements 3,4.

But this *obedience* of *Noah* it better to bee conſidered of: for it was very excellent and extraordinarie; there beeing many hinderances that might haue ſtopped him in the courſe of his obedience, and haue perſwaded him neuer to haue gone about the *making of the Arke*.

As firſt, the great *quantity* of the Arke, amounting to many thouſand Cubits; a worke of huge labour, and great charge.

Againe, the *length* of his labour, to laſt 120. yeares. It is a tedious thing, and troubleſome to mans nature, to be euer in doing, and neuer to haue done.

Thirdly, the building of it was a matter of much *mockery* to the world: for, it ſignified; 1. the deſtroying of the whole world; 2. the ſauing of him and his. Theſe things were taunted at by the worldly wiſe men of that ſinfull age, and he was loudly laught at by many a man, to thinke all the world ſhould periſh; but much more, if all periſhed, to imagine, that he and his ſhould be deliuered.

Laſtly, the building of the Arke was a harſh thing to *nature*, and naturall reaſon, in many reſpects; for,

Firſt, that all the world ſhould be deſtroyed, ſeemed not *poſſible* to be, becauſe it neuer had beene.

Secondly, it ſeemed not *likely* that Gods mercy ſhould be ſo wholly ſwallowed vp of his iuſtice.

Thirdly, they muſt liue in the Arke, as in a cloſe priſon, without comfort of light or freſh aire, and amongſt beaſts of all ſorts, and that for a long time, he knew not how long. Now reaſon would tell him, he had better die with men, then liue with beaſts; and better die a free man and at liberty, then liue a priſoner; and better die with company, then liue alone: And that if God had purpoſed to ſaue him, he could haue vſed other meanes, and more eaſie, more direct, and more ſafe then this; that therefore his deliuerance was to be doubted of. And laſtly, reaſon would ſay: I may make my ſelfe a gazing and mocking ſtocke to the world for 120. yeares; and it may be then Gods purpoſe will be altred, and no floud will come; or if it come, I goe into *the Arke*, and it chance to breake againſt the mountaines, ſo that I periſh with the reſt, then am I worſt of all, who periſh notwithſtanding all my labour; therefore I had better let it alone, and take my venture with the reſt of the world.

Theſe doubtleſſe, and many ſuch naturall conſiderations came into his minde, and ſtood vp as ſo many impediments of his *faith*. But, behold the power of true *faith*, in the heart of a holy man: It ouergoeth all doubts, it breaketh through all difficulties, to obey the will and word of God. Yea, it giues a man *wings*, with which to flie ouer all carnall obiections. Thus wee ſee it here in *Noah*, and afterward ſhall as cleerely ſee it in *Abraham*, and other holy men.

The vſe of this doctrine diſcouereth the weakneſſe of many mens faith: for if the doctrine of the *Goſpel* go currant with our natural affections, or ſeeme plauſible to our natures, we doe formally obey it: But if it croſſe our affections, or goe beyond our reaſon, or controll our naturall diſpoſitions, then we ſpurne againſt it, we call it into queſtion, we are offended at it, and denie our obedience. Here wants the faith of *Noah*, which carried him beyond the compaſſe of nature, and reach of reaſon, and made him beleeue and doe that which neither nature could allowe, nor reaſon like of, and which would be diſpleaſing to his naturall affections. Let vs therefore learne to practiſe true faith, by beleeuing forthwith what God ſhall ſay vnto vs, without asking aduiſe, or hearing the obiections of fleſh and blood. God threatned in times paſt the ouerthrow of the great *Monarchies* of the *Aſſyrians*, *Chaldeans*, *Perſians*, *Grecians*, *Romanes*: reaſon did make doubts how it could be, but *faith* beleeued it, and it is done. God in latter times threatned the fall of *Abbies*, and diſperſing of *Monkes*, for their wickedneſſe. It ſeemed impoſſible to

Noahs faith.

reaſon: yet faith in ſome beleeued it, and it came to paſſe.

God now threatneth the ruine of *Babylon*, and the full reuelation of *Antichriſt*, and the ouerthrowe of the newe found Hierarchie of the *Ieſuites*, which glitter ſo in worldly glory, and in outward ſtrength: this ſeemes hard to bring to paſſe; but let *faith* beleeue it, for it is Gods word, and ſhall be fulfilled in his ſeaſon. God hath ſaid, that our *bodies* ſhall riſe againe, euen theſe bodies which are burned to aſhes, or eaten of beaſtes, or fiſhes, or turned to duſt in the earth. This is a wonder to nature, an amazement to reaſon: but faith will beleeue it, and ſhall finde it true, for God hath ſaid it.

God ſaith, Chriſt is in the Sacrament *truly* and *really preſent* to the ſoule of a Chriſtian. Carnall ſenſes denie this, and naturall reaſon knoweth not how, but aske with the *Capernaits*, *How can he giue vs his fleſh to eate?* But faith beleeueth it, and knoweth how; though to outward ſenſe it cannot be expreſſed. And it was a holy & diuine ſpeech vſed by holy *Martyrs*, who beeing asked how Chriſt could bee eaten in the Sacrament, and not with the teeth, anſwered; *My ſoule knoweth how.* God ſaith, *Wicked* men though they flouriſh neuer ſo, are *miſerable*; and good *men* are *bleſſed* aboue all other. Reaſon and worldly experience ſay this is falſe: but *true faith beleeues it*, and findes it true; for neuer did any child of God deſire to change his eſtate with the mightieſt or wealthieſt wicked man in the world. God ſaith, *He that will follow Chriſt, muſt denie himſelfe*, and his owne deſires, and follow Chriſt, in bitterneſſe and affliction. Nature ſaith, *This is a hard leſſon: who can beare it?* But faith beleeues it, yeeldes to it, and endeauours the practiſe of it, becauſe God hath ſo commaunded. Such is the power and excellencie of *true faith*.

Fourthly and laſtly, out of this action and obedience of *Noah*, marke a ſpeciall leſſon. God had reuealed to him, that he would ſaue him and his family, and aſſured him hee ſhould not periſh. Yet for all this, he *makes an Arke*: whereupon it followeth, that *Noah*, though he knew God would ſaue him, yet was perſwaded he muſt vſe the meanes, or elſe ſhould not be ſaued. He might haue ſaid to himſelfe, God hath ſaid, and bound himſelfe by couenant, he will ſaue me; now if I make not the Arke, yet his word is his word, and he will ſtand to it. His will cannot be altred: though I be falſe, he will be true; though I doe not that I ſhould doe, yet he will doe what belongs to him: therefore I will ſpare my labour and coſt of *making the Arke*; eſpecially ſeeing it is a matter of ſo much mockery, & ſo ridiculous to reaſon. But *Noah* is of another minde: he will not ſeuer Gods word from his meanes, he dependeth on Gods *word* for his ſafetie, but not on his *bare word* without the *meanes*.

Whence we learne, that though a man bee *certaine* of his ſaluation, yet he is to vſe the A *meanes* of ſaluation: and that not onely, though he bee certaine in the *certaintie of faith*, but though he could be aſſured from God himſelfe by immediate reuelation. For if God ſhould ſay to a man by his name, thou ſhalt be ſaued; It is no more, then here was ſaid to *Noah* for his deliuerance. For to him ſaid God, *I will deſtroy all fleſh: but with thee I will make my couenant*, and thou ſhalt be deliuered: yet, for all that, *Noah* iudgeth, that if he vſe not the meanes, if he *make not an Arke*, he is to looke for no deliuerance: this was *Noahs* diuinitie;

Contrary both to the diuinitie and practiſe of ſome in this age: who ſay, *If I ſhall be ſaued, I may liue as I liſt*: and though I liue as I liſt, B yet if in the ende I can ſay, *Lord haue mercie on me*, I am ſafe enough. But *Noah* would not truſt *his bodie* on ſuch conditions, though they be ſo preſumptious as to truſt their *ſoules*. Let ſuch men be aſſured, God in his decree hath tied the ende and the meanes together. *Let not therefore man ſeparate what God hath ioyned together*: he that doth, let him look for no more ſaluation if he vſe not the meanes, then Noah would haue done for ſafetie, if he had made *no Arke*, And thus we ſee the ſecond effect of his faith. It followeth;

*To the ſauing of his houſhold.*

Now this ſecond effect of preparing, is further enlarged by a particular enumeration of the *Endes* or purpoſes, why the *Arke* was C made; namely, both of Gods commandement, and his obedience in making it.

1. By it *he ſaued his houſhold.*
2. Hereby *he condemned the world.*

The firſt ende which both God had in commaunding, and *Noah* in *making the Arke*, was *the ſauing of his houſhold*: that is, himſelfe, and all that belonged to him; which were his wife, his three ſonnes, and their wiues, Gen. 7. 7.

But firſt of all, it may ſeeme wonderfull, how this *Arke* ſhould *ſaue him and his houſhold* in this generall deſtruction. For it was a great and huge veſſell reſembling a ſhip: yet ſo farre vnlike, as it is rather called an *Arke*. It muſt flote aboue the water, It muſt be *laden* with a heauie burthen; and yet without *Anchor* to ſtay D her, without *maſt* to poiſe her, without *ſterne* to guide and mooue her, without *Maſter* to gouerne her. For Noah was partly a husbandman, and partly a Preacher: and though he had much learning, yet the vſe of ſayling was not then found out: and therefore in all reaſon this Arke would be caried on hills and rockes, by the violence of the Tempeſts, and ſo ſlit in pieces. Yet, for all this, *it ſaued him*, euen when heauen and earth ſeemed to runne together (ſo vehement was the raine) euen then it ſaued him and his. How came this to paſſe? Euen becauſe Gods prouidence and his hand was with it: *He was the Maſter*, & the Steres-man. For as God himſelfe *ſhut the doore of the Arke vpon him*, when he was in, and made it faſt after him, that no water might enter (which was impoſſible

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for Noah himſelfe to haue done.) Gen. 7. 16. So doubtleſſe the ſame God that had vouchſafed to be his *Porter*, was alſo his *keeper and preſeruer*, and the *Maſter* of the Arke during that voyage. And from hence came it to paſſe, that the Arke ſaued him, which otherwiſe in reaſon it could neuer haue done.

Here we learne, firſt, the ſpeciall and extraordinary preſence and prouidence of God ouer his children in great diſtreſſes and extremities. His prouidence is ouer all his workes, for *hee forgets nothing that he hath made:* but the ſpeciall eye of his prouidence watcheth ouer his children; as a Maſter of a family hath an eie ouer his meaneſt ſeruants, yea ouer his very cattell: but his care night and day is for his children. And as God ouerlooketh all his children alwaies: ſo principally his prouidence ſheweth it ſelfe, when they are in the deepeſt dangers, or in the greateſt want of naturall helps. When *Daniel was caſt into the Lyons denne*, God was there with him, and *ſhut their mouthes*, Dan. 6. 22. When the *three children were caſt into the fierie fornace*, God was with them, and tooke away the naturall force from the fire: Dan. 3. 27. When the *Iſraelites* were to paſſe through the ſea or elſe die (a hard ſhift) God was with them and made the ſea giue place to his children, *and ſtand like two wals on either ſide them*, Exod. 14. 22. When they were to wander through the the wide wilderneſſe, through ſo many dangers and diſcomforts as Deſerts doe afford, *Chriſt was with them*, and waited vpon them with his continuall comfort and aſſiſtance, 1. Corin. 10. 4. And ſo when Noah was to goe into the *Ark*, and (beeing in) muſt haue the *dore ſhut*, and cloſed vpon him; his caſe was pitifull. For, doe it himſelfe he could not; it both beeing *ſo bigge*, that Elephants and Camels muſt enter in at it: and though he could haue pulled it to: yet beeing within, he could neuer haue ſufficiently *cloſed* it from the water: Nor would any other of that wicked world doe it for him: they did not owe him ſo much loue or ſeruice, but rather mockt him, and laught at him: as *firſt*, for making the Arke; ſo now for entring in, when he knew not how to haue it cloſed. How ſhould he doe? himſelfe *could not*, others would not. *God himſelfe with his owne hand ſhut it for him.* And after, when he was in, and was in danger to be throwen vpon the rocks, and to be ſplit in pieces on the hills, and had no Anchor, no ſterne, no Pilot, no Maſter; God himſelfe was with him, and was *all in all vnto him.* The eye of his loue, and the hand of his power was ouer him, and ſo the Arke *ſaued him & his houſhold.* Such is the prouidence of God ouer his, when they are in the deepeſt diſtreſſes, and moſt deſtitute of all worldy comforts.

The vſe of this doctrine miniſtreth *comfort* vnto Gods children: who as they are ſure of *ſtrange calamities* to fall vpon them; ſo are they ſure alſo of a ſpeciall care of God ouer them, euen in their greateſt extremities. And this may Gods children (who ſerue him in the true *obediēce of faith*) euer aſſure themſelues of, that the Lord doth neuer forget, nor forſake them in any of their troubles: but will be euer readie with his mercifull hand, to *defend* them from dangers, to *prouide* for them in neceſſities, and to *comfort* them in diſtreſſes, when they know not in the world how to doe. *Eliſha* had an armie of men ſent againſt him, to take him: How ſhould one man eſcape from a whole armie? His man cried, *Alas Maſter, what ſhall we doe?* He anſwered his man, and bad him, *feare not, there were more for him then againſt him*; that is, more *Angels* (though they were vnſeene) for him, then there were men in the Armie againſt him. And ſo when *no man* would ſhut the doore for *Noah*, there were *Angels* enow readie ſent from God to doe it for him: and when all wicked men wiſhed he might periſh with the *Ark he had made*, and aſſured themſelues he would periſh, hauing no ſuch helps as *ſhips* require; then the holy Angels, or rather God himſelfe, ſupplied all ſuch wants vnto him: and ſo when themſelues periſhed, they ſawe *him and his houſhold ſaued by that Arke.* And no leſſe care hath God ouer his Church and children to this day. And though he worketh not viſible miracles for them, yet they feele and finde that he is oftentimes mighty & wonderfull in *preſeruing* them, in *prouiding* for them, in *aſſiſting* them, and in *comforting* them, when elſe without that prouidence of his, they knowe they had miſcaried.

2.King.6. 15,16.

Againe, whereas *God himſelfe* vouchſafeth in *Noahs* danger to be the *Maſter and Pilot* of this Arke, that ſo it may *ſaue him and his houſhold*; we learne the auntientie and dignitie of the trade of Mariners, Saylers, and Maſters of ſhips. *The auntientie*: For we ſee it is as old as Noah, as old as this ſecond world, euen 4000 yeares olde. The *dignitie* is great; for God himſelfe was both the firſt *author*, and the firſt *practiſer* of it. The *author and firſt deuiſer*: For Noah made not this *Arke* of his owne head, but (as we heard before) he was *warned of God* to doe it. And he was the firſt *practiſer*; for God himſelfe performed all thoſe ſeruices vnto Noah in the Arke: elſe it had neuer ſaued him.

This beeing ſo, It is the more griefe to ſee that worthie calling ſo abuſed, and debaſed as it is; the moſt of them that practiſe it beeing profane, vngodly and diſſolute men. Such men ſhould remember, God made the firſt ſhip, and God was the firſt Maſter, and the firſt *Mariner*, the firſt *Pilot*, the firſt gouernour of a ſhip: and they ſhould labour to be like him. This is one of thoſe fewe callings, which may ſay, God himſelfe was the firſt deuiſer and practiſer of it. Al callings cannot ſay ſo; why then ſhould they ſo farre forget whom they ſucceede? Indeede vpon the ſeas and in diſtreſſes, they will make ſome profeſſion of religion: but let them come a-ſhore; what *ſwearing*, what *whoring*, what *drunkenneſſe* amongſt them? But let them bee

A afraid to be ſo profane, which hold the place, which once God himſelfe held: or els let them know they are vnworthy of ſo good a calling.

And thus we ſee the reaſon, and the meanes how the Arke could *ſaue him and his houſhold*; namely, becauſe God did gouerne it.

In the next place, obſerue the *end and vſe* of the Arke. It was to *ſaue this holy man and his houſhold*. Learne here that Gods ſeruants in common calamities haue ſafety: For, God himſelfe giueth them ſecurity, and prouideth deliuerance. Thus was it euer. When God proceedeth in iudgement againſt *Hieruſalem*, for the ſinnes thereof: He *marketh the godly in their foreheads*; namely, ſuch as mourne and cry for the abhominatiōs which are done againſt God, Ezech. 9. 4. B

When *Sodome* muſt be deſtroyed, *righteous Lot* and his family, muſt be drawen out; nay, the *Angell can doe nothing till he be ſafe*, Gen. 19. 16. 22. When the *deſtroying Angell* went ouer the land of Egypt, and deſtroyed the firſt borne in euery houſe of the Egyptians (the Iſraelites dwelling amongſt them) he *paſt ouer* all the *Iſraelites*, whoſe doores were ſprinkled with the blood of the Paſchall Lambe, Exodus, 12. 13: And euen ſo hee whoſe heart and ſoule is ſprinkled with the blood of Ieſus Chriſt the lambe of God, no calamity can doe him hurt; nay, when others are ſmitten he ſhall be deliuered.

The vſe of this doctrine is to *our Church and State:* C Wee haue by Gods mercy long enioyed Peace and the Goſpell; and both, vnder a gracious gouerment: and with theſe, manie other bleſſings. Yet ſpeake truth, and the ſinnes of our times call for a *floud*, as in *Noahs* time: and ſure a floud of tribulation muſt come one way or other. For this was alwayes the ſtate of Gods Church; now peace, now perſecution. *Peace* abuſed, cauſeth *trouble*, and calamities. Therefore as we haue ſo long had peace and eaſe; ſo aſſuredly looke for a floud: what it will be or when, knoweth no man; onely hee who will ſend it, the *righteous and almighty God*. How then ſhall wee doe, when the floud of tribulation is vpon vs; There is no way but one. *Beleeue* D in Chriſt Ieſus; ſettle thy heart in true faith: *repent* of thy ſinnes: get Gods *fauour* and forgiueneſſe: and then when the floud comes, Gods prouidence ſhall affoord thee (one way or other) an *Arke of ſafetie* and deliuerance. Sprinkle thy ſoule now with *Chriſts blood* by faith and true repentance: and the deſtroying Angell of Gods wrath, ſhall *paſſe ouer thee and thy houſhold*.

Thirdly, obſerue the *largeneſſe* of Gods bounty. Not onely *Noah* ſhall be ſaued, but with him *his houſhold alſo*. Why the Lord did ſo, there bee diuers reaſons.

Firſt, for the Propagation and *multiplication of the world* after the floud. If any obiect, *Noah and his wife* might haue ſerued for that end: I anſwere, they were olde; for hee was 600. yeares olde, when the flood came: and though he liued 300. yeares after the flood (Gen. 9. 28.); Yet reade we not of any children that he had. If any further obiect; The firſt world was begun, and multiplied by two alone, *Adam and Eue*, and no more: why then ſhould there be ſo many for the beginning of the ſecond world? I anſwere: God did ſo in the beginning, to ſhewe that *all mankind came of one blood* (Acts. 17. 26.) and that in regard of bodie or birth, there is no difference originally betwixt man and man: which alſo was obſerued euen in the ſecond beginning. For, though the world was multiplied by three brethren, *Shem, Cham, and Iapheth*; Yet thoſe three were not ſtrangers, but all ſonnes to one man *Noah*, ſo that as at firſt by *Adam & Eue*; ſo after from *Noah and his wife* came all men in the world. But in the beginning of the *ſecond world*, there muſt needes be more lines then one: becauſe now the *bleſſed ſeede* was promiſed, whoſe line and kindred muſt needes be keept diſtinct from all other, vntill his incarnation. Againe, there was more cauſe now why the world ſhould be ſpeedily repleniſhed then at the beginning. For, firſt the earth had ſome glory and beauty left it after the *firſt curſe*; ſo that it was ſtill a moſt pleaſant and delightfull habitation to *Adam and Eue*. But now by the *ſecond curſe* in the flood, all her beauty was gone, ſhe and all her glory was ouerrunne, ſpoyled, and defaced: ſo that it had beene a miſerable habitation for Noah and his wife, if they had beene without company. Secondly, the earth beeing much defaced, and the vertue of it almoſt quite periſhed by the flood, had now more neede to be recouered, by the hands and helps of many mens labours. And to this purpoſe the Scripture ſaith, Gen. 9. 19. and 10. 32. that the earth was *deuided amongſt the three ſonnes of Noah*. And they liued not all together, but *ouerſpread the earth* And leaſt the beaſts, which then were many, ſhould ouergrowe the world, therefore God would haue the world ſpeedily repleniſhed; and to that ende *Noah* and his *wife* had neuer a ſeruant in the Arke, but onely ſuch as ſhould haue children: *their* 3. *ſonnes and their wiues*. And thus the multiplication of mankind is the firſt cauſe, why God ſaued *Noahs* children.

The ſecond cauſe: It is likely that as himſelſe was a *righteous man*, ſo they of his family were more orderly and religious, then others of that wicked Age; for good men make conſcience of teaching their families: as *Abraham* Gen. 18. 18. And ſeeing Noah is commended for a iuſt and good man, doubtles, he did carefully inſtruct *his houſhold*, and therefore it is to be ſuppoſed, that all, or the moſt of them were holy and righteous perſons fearing God.

Thirdly, though al of them were not righteous, yet they were all of the family of *righteous Noah:* and therefore for his ſake they were ſaued;

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ſaued; all beeing his *children*, or his childrens *wiues*. For, the righteous man procureth bleſſings not on himſelfe alone, but on all that belong vnto him, dwel with him, or are in his company. At *Abrahams* requeſt, had there bin but *tenne righteous men in Sodom*, all had beene ſpared *for their ſakes*, (Gen. 18.32.) When *Ioſeph* dwelt in *Egypt*, all *Putiphars houſe*, and all in it (though he were a heathen man) were bleſſed for *Ioſephs* ſake; (Gen. 39. 5.) When *Lot* was deliuered out of *Sodomes* deſtruction, the *Angels* asked him, *Haſt thou any ſonnes in law?* that they might haue beene ſaued for his ſake, (Gen. 19.12.) When *Paul and 276. ſoules* with him ſuffered ſhipwracke, and were all in preſent danger of drowning, God ſaued *Paul*, and for his ſake all the reſt: *God gaue him the liues of all that were with him in the ſhip*, Act. 27.24. And ſo here *Noahs* children, and their wiues, are ſpared for *Noahs* ſake.

Let this encourage all men to ſerue God in truth and vprightneſſe; ſeeing thereby they ſhall not make *themſelues* alone bleſſed, but bring downe Gods bleſſing euen on *their houſes*, children, and poſterities: yea, the very *places* where, & the *people* with whom they dwell, ſhall fare the better for them. And thus we ſee the cauſes and reaſons, why not *Noah* alone, but euen his houſhold were alſo ſaued.

In the fourth place, let vs obſerue how the holy Ghoſt ſaith, that *Noah* built the Arke; not for the ſauing of himſelfe, but *of his houſhold*: and it is ſo ſaid for two cauſes.

First, to ſhew that Noah, though he were the *head* and gouernour, yet was *one of the houſhold*; for in the word *houſhold*, himſelfe is comprehended. Maſters and Fathers, though they be gouernours, yet muſt thinke themſelues *members* of the houſhold; ſo will they haue more care thereof, when they eſteeme themſelues members of the bodie, and parts of the whole.

Secondly, to teach vs what care *Noah* had for his family; euen ſo great, as he *prepared the Ark to ſaue them withall*. Here is an example of a worthie Maſter of a houſhold; and yet all this was but for a temporall deliuerance. Now if he was ſo carefull for their *bodily* ſafetie, how much more was he to ſaue them from *hell and damnation*, which he knew to be an eternall deſtruction of both ſoule and body. Therefore doubtles as he was a diligent *Preacher of righteouſneſſe* to that ſinnefull world: ſo principally a diligent *Preacher*, and *Prayer*, and *Chatechiſer* of his owne family; that ſo he might make them Gods ſeruants, and deliuer them from the eternall fire of hell.

*Noahs* example is to be a patterne to all *Parents* and Fathers of families, to teach them care not onely for the *bodies*, and bodily welfare of their families, but eſpecially for their *ſoules* and ſpirituall welfare. And if they be bound by all bonds of nature and religion, to prouide for the *bodies* of their children; let reaſon iudge, A how much more ſtraightly they are tied to looke to their ſoules. But *S. Paul* ſaith, *He that prouideth not temporall things neceſſary for his family, is worſe then an Infidel*, 1. Tim. 5.8. Then what is he who prouideth nothing for their ſoules? Surely, his caſe is extremely fearefull. Therefore when thou haſt prouided meat, apparell, a calling, and mariage, houſe and liuing for thy child; thinke not thou haſt done, and ſo maiſt turne them off. The *world* may take them thus: But *God* will not take them ſo at thy hands. No, the greater dutie remaines behind; thou muſt prouide for their ſoules, that they may know God, and feare his name. Thou muſt with *Abraham* (Gen. 18. 19.) *Teach thy* B *family, that they may walke in the waies of God: I knowe Abraham*, ſaith God, that he *will doe it*. And ſurely God will knowe all ſuch as do ſo. By doing thus, men ſhall make their houſes *Churches* of God, as here *Noahs* was: and it would be farre better with our Church and State, if men did ſo: *Miniſters* in the Church, and *Iuſtices* in the Country ſhould haue much leſſe to doe, if *Maſters* of families would doe their duties.

But to go further; let vs ſee more *particularly* what this *houſhold* was, that was thus ſaued *by the Arke*.

First, it was a familie of *foure men* and *foure women*: not men or women alone; but both, and conſiſting of as many *women as men*. Thus God C would haue one ſexe to loue another, and one to thinke themſelues beholden to the other: the beginning of the firſt world was by *one man* and *one woman*. Of the ſecond, by *foure men*, and *foure women*; but alwaies equall. And here alſo God would teach men not to contemne the other, though the weaker ſexe: for God ſaued as many of them from the vniuerſall flood, as he did men.

Secondly, how many were they in all? *but eight perſons*. Of the whole world no more were ſaued. A miſerable ſpectacle. See what ſinne can doe. It can bring many *Millions* to *eight perſons* in a ſhort time. See what it is to offend God. Let vs not then glory in our *multitudes*, but glory in this that we *knowe and ſerue God*: D for otherwiſe, if our ſinnes *cry* out to him againſt vs, he can eaſily make vs fewe enow.

Thirdly, what were theſe *eight perſons?* not one *ſeruant* amongſt them all; there were none but *Noah* and his wife, his three ſonnes and their wiues. It is meruailous, that here were none of *Noahs ſeruāts*. Som think he had none, and that the *ſimplicitie* of thoſe dayes required no attendance, but that each one was ſeruant to himſelfe. And they ſeeme to gather it out of Gen. 7.1. where God biddeth *Noah*, *Enter thou and all thine houſe into the Ark*: And when they entred, they are recounted in the ſeauenth verſe, to be none but *himſelfe, his wife, and his children*, therefore ſay they, in Noahs houſe, there were no ſeruāts. But why might not *Noah* haue ſeruants, as well as *Abraham and Lot* had? doubtleſſe he had. But, behold a wonderfull matter: *Noahs* owne ſeruants would not beleeue his preaching, but choſe rather to liue looſely with the *world*, and periſh with it, then to liue *godly* with their *Maſter*, and be ſaued with him. This was and will be true in all Ages that in a wicked age, or in a wicked towne, a *Maſter* ſhall not be able to gouerne his owne *ſeruants*; but the ſtreame of common wickedneſſe, and ill examples of other men doth draw them from the obedience of their *Maſters*. They can readily alleadge for themſelues, we will not be vſed more hardly then other mens are; wee will not be tied to our houres, and bound to ſo many exerciſes, we will doe as others doe. Thus would *Noahs* ſeruants doe, and periſhed with the world. So hard a thing is it for a good man to haue good ſeruants in ſuch times or places where wickednes raigneth.

And thus we haue ſeene in ſome ſort, How the *Arke ſaued* Noah *and his houſhold*, and what this *houſhold* of his was.

Now beſides this *end and vſe of the Arke*, we are further to know; that whereas this *ſauing* of them was but a *corporall deliuerance* from a temporall death, this *Arke* hath alſo a *ſpirituall* vſe, which we may not omit: for as many of *Noahs* family as were *true beleeuers*, it was a means to ſaue thē another way, euen to ſaue their *ſoules*: for it taught thē many things.

Firſt, it was an aſſurance of Gods *loue* vnto their ſoules: for if hee was ſo carefull to ſaue their *bodies* from the flood, they thereby aſſured themſelues, he would be as good vnto their *ſoules*; which they knew to be farre more pretious and excellent.

Secondly, it ſhewed them how to be ſaued. For, as they ſaw no ſafety, nothing but preſent death out of the *Arke*: So it taught them, that out of *Gods Church*, and out of Gods fauour, no ſaluation could be expected; & ſo it taught them to labour to be in Gods fauour, and members of his true *Church*.

Thirdly, they ſaw they were ſaued from the flood, by *faith and obedience*. For firſt, *Noah beleeued* Gods word, that the flood ſhould come; then he *obayed* Gods commandement, and *made the Arke*, as he was commanded. And thus hee and his, by beleeuing and obaying, were *ſaued* through the Arke: and without theſe, the Arke could not haue ſaued them. This taught them more particularly how to be ſaued; namely, by *beleeuing God, and obaying God*, and elſe no ſaluation. For, when they ſaw their bodies could not be ſaued without them; it aſſured them much leſſe could their ſoules be ſaued without faith and obedience.

Laſtly, this *deliuerance by the Arke* was a pawne vnto them from God, aſſuring them of *ſaluation*, if they beleeued in the Meſſias. For, ſeeing God ſo fully performed his promiſe vnto them for their bodily deliuerance vpon their beleeuing: they thereby might aſſure thēſelues, he would performe his promiſe of ſaluatiō vnto them, vpon their *faith and true obedience*. Moreouer, it ſtrengthned their faith. For, when euer after any promiſe of God was made vnto them, or any word of God came vnto them, they then remembred Gods mercie and faithfulneſſe vnto them in their *deliuerance by the Arke*: and therefore beleeued.

Vnto theſe and many other *ſpirituall* vſes, did the Arke ſerue vnto *Noah, and to his houſhold*, as many of them as were *beleeuers*.

But what is this to vs? Indeede, the *Arke* ſerued them for a *temporall* deliuerance, it ſaued their liues; therefore they alſo had reaſon to make *ſpirituall* vſe of it: But it ſaued not vs, it ſerued vs to no vſe corporall; therefore how can we make any ſpirituall vſe of it.

I anſwer; though we had no *corporall* vſe of the Arke, yet there ariſeth an excellent *ſpirituall* vſe out of the conſideration of it.

The *Arke of Noah and our baptiſme*, are figures correſpondent one to the other: that, that *Noahs Arke* was to them, *Baptiſme* is to vs. Thus teacheth S. *Peter*, 1.3, 20. 21. *To the Arke of Noah the figure which now ſaueth vs, euen Baptiſme agreeth.* The ſame that S. *Paul* here aſcribeth to the Arke, S. *Peter* aſcribeth to *Baptiſme*. The Arke ſaued them, Baptiſme ſaueth vs. Now the reſemblance betwixt theſe two figures, hath two branches.

Firſt, as it was neceſſary for them that *ſhould be ſaued* in the flood, to be in the *Arke*; and out of the *Arke* no poſſibilitie to eſcape: So is it for them that will haue their *ſoules* ſaued, to be in *Chriſt*, and of his Church; they muſt bee *myſticall* members of *Chriſt*, and viſible members of his *Church*: and out of *Chriſt and his Church*, no poſſibilitie of ſaluation. That this is true (for *Chriſt*) S. *Peter* prooueth apparantly, Acts 4. 12. *Among men there is no name giuen vnder heauen, whereby to be ſaued, but the name of Ieſus Chriſt; neither is there ſaluation in any other.*

And that this is true, for the *Church*, hee prooueth, Acts, 2. 47. *The Lord added to the Church daily ſuch as ſhould be ſaued.* See how ſuch as are to be ſaued muſt ioyn themſelues to the *Church*, when they ſee where it is: and all this is ſignified and taught in *Baptiſme*. For the *outward* vſe of *Baptiſme* makes vs members of the *viſible* Church, and the *inward* and powerfull vſe of *Baptiſme* makes vs members of *Chriſt himſelfe*.

The vſe and conſideration hereof, ſhould make vs all more carefull to be true members *of Chriſt*, and of his *Church*, by making not onely a bare profeſſion of religion; but by ſeeking to be incorporate into Chriſt by *faith* and true *repentance*: for this muſt ſaue vs when nothing can. As they that were out of *the Arke*, no gold nor ſiluer could buy out their ſafetie, no lands nor liuings, no houſes nor buildings, no hilles nor mountaines, nothing in the world, nor the whole world it ſelfe could ſaue them; but beeing out of the *Arke* they all peri-

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ſhed: So if a man be out of *Chriſt*, and out of his *Church*, no gold nor ſiluer, no honour nor glory, no wit nor policy, no eſtimation nor authoritie, no friends nor fauour, no wiſdome nor learning, no hills of happineſſe, nor mountaines of gold can ſaue his ſoule; but he muſt periſh in the *flood* of gods eternal wrath. For as it proued folly in them that truſted to their high houſes, or catchthold on the hils, if they were *out of the Arke*: ſo will it prooue much greater folly to them that ſhall truſt to any means of ſaluation, if they be *out of Chriſt*. And contrariwiſe, as they that were *in the Arke* were ſure to be ſaued, doe the waters, windes and weathers, ſtormes and tempeſts all they could; and ſo that ſtill, the more the waters roſe, the *Arke* roſe alſo, and was euer higher then they; and the higher it was caried by the violence of the waters, the ſafer it was from the danger of hills & rockes: and ſo in the *midſt* of danger they were out of danger, & were ſaued in the midſt of the water: So, he that is once truely in Chriſt, is ſure of ſaluation, nothing can hinder it; *floods* of calamities may aſſault him and humble him, but they hurt not his ſaluation: he is in the *Arke*, he is in *Chriſt*: nay the *gates of hell ſhall not ouerthrowe him*: but through all the waues of the deuills malice, & through all tempeſts of temptations, the bleſſed *Arke* of Chriſts loue and merits ſhall carie him vp, and at laſt ſhall conuay him to ſaluation; this is the bleſſed aſſurance of all them that are truely *baptized into Chriſt*. But as for ſuch, as out of their prophaneſſe, either care not to be in *Chriſt*, or contemne *Baptiſme*: let them aſſure themſelues, they be out of the *Arke*, and they periſh certainely. This is the 1. part of the reſemblance.

The ſecond is this: *Noahs* bodie going *into the Arke*, he ſeemed therein a *dead* man, going into a graue or tombe to be buried; for he was buried in the *Arke*, and the *Arke* in the waters, and he depriued of the freſh aire and gladſome light; yet by Gods appointment, it was the meanes to ſaue *Noah*, which in all reaſon, ſeemed to be his graue; and if Noah will be ſaued he muſt goe into this graue. So they that will eſcape hell and damnation by *Chriſt*, the true *Arke* of holineſſe, muſt be buried and mortified in their *fleſh*, and fleſhly luſts; and there is no way to come to life euerlaſting but this. For thy *ſoule* cannot liue, whilſt thy *ſinnes*, the olde man, that is, thy corruptions doe liue; but they muſt die, and be buried, and then thy *ſoule liueth*: and whilſt they liue, thy ſoule is dead, & farre from the *life of grace*, which is in Chriſt Ieſus. All this is affirmed at large, in Rom. 6. 3. 4. where we may ſee apparantly, that we muſt by baptiſme *die with Chriſt and be buried with him*, elſe we cannot be ſaued by him: our corruptions, our ſinnes, which are the old man muſt die and be buried: that the newe man, that is, the grace and holineſſe of Chriſt, may liue in vs, and our ſoules by it: and he that thus *dieth* not, neuer *liues*; and hee that thus is not *buried*, neuer *riſeth* to true life. Thus *mortification* of ſinne is the way to heauen, and *death* the way of *life* eternall: and he that is not thus *mortified* in his *corruption*, let him neuer looke to be *quickned to grace or glorie*.

If this be ſo, we may then ſee what a miſerable world we now liue in, wherein mortification of ſinne is a thing vnknowne: not a man of many that can tell what it is: nay *grace* is dead, and *holineſſe* is mortified, and I feare *buried* alſo: but the *old man* raignes, *Corruption* liues, and *ſinne* flouriſheth. Mortifying of *Chriſt* by our ſinnes is common: but mortifying of *ſinne* is ſildome ſeene. For, Chriſt is betrayed, crucified, and killed in a ſort by the ſinnes of men. What a fearefull change is this? Chriſt ſhould *liue* in vs, and wee endeuour to *crucifie* him againe: ſinne ſhould be *crucified*, but it *liueth* in vs. But if we will haue Chriſt to ſaue vs, then muſt we *mortifie* the bodie of our ſinne. *For, he that will liue when he is dead, muſt die while he is aliue.* And he that will be ſaued by his *baptiſme*, muſt looke that baptiſme worke this effect in him, To make him *die*, and be *buried* with Chriſt, that afterwards he may *riſe* and *raigne* with Chriſt. And then ſhall *Baptiſme* ſaue vs, as the *Arke ſaued faithfull Noah, and his houſhold.* And thus much for the firſt end and vſe of the Arke: the ſecond followeth.

*By the which he condemned the world.*

Here is the ſecond end, why *Noah* prepared the Arke; To the *condemnation of the world* that then was. For, *by it* (not by his *faith*, as ſome would reade it) *he condemned* that wicked generation, both to a *temporall* deſtruction of their bodies, and to an *eternall* Iudgement in hell.

In the words, there are two points to bee conſidered. 1. Who are condemned; *The world*. 2. Whereby? *By Noahs Arke*.

For the firſt, it may be asked, what is meant by the *world*? S. *Peter* anſwereth (2. Ep. 2. 5.) *The world of the vngodly*: that is, that generation of ſinfull men, who liued in the dayes of *Noah*, whom alſo in the 1. Epiſt. 3. 20. he calleth *diſobedient*: and their more particular ſinns are diſcloſed and recorded by *Moſes*, Gen. 6. 4. 5. to be, monſtrous abuſe of holy *mariage*, vnnaturall *luſts*, *cruelties*, and *oppreſſions*: an vtter neglect of Gods *ſeruice*, and *Sabbath*: and an extreame *prophaneneſſe*, and diſſoluteneſſe in euery kinde. And this corruption was not priuate, or perſonall: but vniuerſall, thorough all eſtates, ſexes, and ages. This world of the vngodly, this whole race of wicked & diſobedient men were condẽned: but how was that world condemned by *Noah*? Thus: God vouchſafed them 120. yeares to repent in, & appointed *Noah* to preach vnto thẽ, during that time, to call them to repentance. But they beleeued not God, nor *Noah*, but continued in their *diſobedience*, and grew in their *vngodlines*: therfore when that time was expired, God performed his word ſpoken by Noah, brought the flood vpon them, deſtroied them all, and condemned in hell as many of them as died in impenitencie and vnbeliefe. And thus that wicked world was condemned, according as *Noah* in his Miniſterie had foretold them.

Here we may learne;

Firſt, what the world of this age is to looke for, vnleſſe there be repentance. For, to ſpeake but of our ſelues in this Nation; Haue not wee had the *Goſpell* 30. yeares and more? and with peace, and much proſperity? Haue not we had a gooly time giuen vs to repent? What is our duty, but with reuerence to ſee and acknowledge this goodneſſe of God, to take hold of this mercifull opportunity, this time of grace, and this day of ſaluation? If we doe not, and make no account of the Goſpel, what can we looke for, but to be condemned, as that world was? Looke at the *meanes* and opportunities, which theſe dayes affoord, & they be as *golden dayes*, as euer were ſince *Chriſt*, or as euer can be expected, till his comming againe. But looke at the *profaneneſſe*, and carnality, and ſecurity of this age (euen ouer all *Chriſtendõme*) and this is the *Iron age*, theſe be the euill dayes; and ſo euill, as nothing can be expected, but a *riuer* of brimſtone, and a *flood* of fire to purge it.

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The dayes of the *comming of the ſonne of Man* (which I take to be theſe dayes) *ſhall bee like* (ſaith Chriſt, Matth. 24. 37.) *vnto the daies of Noah:* And ſurely in *ſecurity* and profaneneſſe, they are like; and therefore in all reaſon they muſt bee like in puniſhment. Wee muſt therefore take warning by them, and ſhake off this ſecurity, which poſſeſſeth all mens hearts, and waite for the Lord in *watching and prayer*, and thinke euery day may be the *laſt day* of this world; at leaſt, the laſt day *of our liues*: and let vs prepare for it, and liue in the expectation of it. Otherwiſe, if our ſinfulneſſe growe on a little further; nothing can we looke for, but to be condemned in an vniuerſall iudgement, as that world was. Let vs therefore betake our ſelues to a more ſerious ſeruing of God; that the Lord when he commeth, may finde vs ſo doing.

Secondly, in that the whole *world* that then was, was thus deſtroyed and *condemned*, and (as we heard afore) onely *Noah and his houſhold ſaued*; we learne, that it is not good, nor ſafe to follow the multitude. *Noah* was here a man alone, he held and beleeued againſt *all the world*, and yet his iudgement, and his beliefe was true, and all the worlds falſe: and (accordingly) *he ſaued, when they were all condemned.*

It is meruaile therefore the Church of *Rome* ſhould ſo much ſtand vpon *numbers and multitude*, for the gracing of their religion: For, it euer was, and euer will be a weake argument. If multitudes might euer haue beene alledged; then vnto *Noah* eſpecially, to whome it might haue beene ſaid, Who art thou that pretendeſt to be wiſer then all men? & to know more thẽ al the world? Thou that haſt a faith by thy ſelfe, and haſt no man to beare thee company; thinke not that all *Adams* poſteritie, all the children of holy *Henoch*, and *Methuſulem* are all deceiued, but thy ſelfe alone? Would not theſe and ſuch like obections, haue diſcouraged any man? Yet behold the *force of faith*. Noah had Gods word for it, and therefore beleeueth againſt all the world, and is commended to all ages for this *faith*. It is therefore but a vaine flouriſh of the Papiſts, to preſſe vs ſo much with their *multitudes*, and *vniuerſality*, and *conſent*, and *vnity*, and *ſucceſſion*, and *continuance*. For, all this is worth nothing, as long as they firſt prooue not, that that doctrine or opinion which theſe multitudes hold, hath his ground from Gods word; till then, all the other is vanitie. For, it is better with Noah, to haue Gods plaine word of his ſide, then to beleeue otherwiſe with *all the world*, which was here deceiued and *condemned*, when Noah alone beleeued Gods word, and was *ſaued*.

And thus we ſee who were condemned: the world. To ende this point, one *queſtion* may not vnprofitably be here mooued:

Whether was all the world, that is, *all the men in that world cõdemned or no?* The words ſeeme to imply that all but Noah were: and yet it may ſeeme ſtrange, that of ſo many Millions none ſhould repent but he: and if they repented, why were they not ſaued? I anſwer, The world of that wicked age was condemned two wayes.

Firſt, with a corporall deſtruction, and ſo they were all condemned without exception. No high houſes, no hills, no deuiſes of man could ſaue them. For, the *waters roſe 15. cubits aboue the tops of the higheſt mountaines vnder heauen*, Gen. 7. 20. And ſo, though till then diuerſe of them liued by flying to the *hilles:* yet that beeing their laſt refuge, and beeing thus taken from them, *then all fleſh periſhed that mooued vpon the earth: and euery man, and euery thing that drewe the breath of life.* For ſo ſaith the Story, Gen. 7. 21. 22. And it is but vaine to imagine, that any of them could be ſaued vpon that *Arke:* for, firſt it was ſo made with a ridge in the top (as is moſt probably thought) that no man could ſtand vpon it, much leſſe make any ſtay, in that violent toſſing by tempeſts. Againe, if they could, yet could they not haue liued ſo long for want of foode; the waters beeing (almoſt) a yeere vpon the earth. And thus it is moſt certaine, they all without exception, were deſtroyed with bodily deſtruction.

But ſecondly, they were condemned to an eternall deſtruction in hell: and therefore S. *Peter*, 1. 3. 18. ſaith, *Their ſpirits are now in priſon, who were diſobedient in the dayes of Noah.* Now all the *queſtion* is, whether were they all condemned, or no? I anſwer: For ought that we certainely know out of the Scripture, they were all condemned. Yet in the iudgement of *charitie*, we are not ſo to thinke: and the rather, becauſe there are many probable cõiectures, that ſome of them repẽted. For, howſoeuer many of

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them beleeued not Noah, iudging that he ſpake of his owne head: yet it is more then likely, that when they ſaw it begin to raine extraordinarily, at leſt, when they ſaw themſelues driuen to the tops of the hilles, & there looked hourely for death; that then diuers of the poſterity of *Henoch, and Methuſalem, and Lamech*, were aſhamed of their former vnbeliefe, and then turned to God in faith and in repentance. And doubtles, that is the onely or the principall cauſe, why God brought the flood *in fourty dayes*, which hee could haue done in foure houres; that ſo men might haue time to repent. Gen. 7.

But it will be ſaide: If any repented; why then were they not ſaued? I anſwer; becauſe they *repented not in time*, when they were called, by *Noahs* preaching. Repentance is neuer too late, to ſaue the *ſoule* from hell: but it may be to late to ſaue the bodie from a temporall iudgement. And this, I take it, is that that wee may ſafely hold: for it ſeemes too hard to condemne al the poſterity of *Methuſalem, Henoch, Lamech*, and other holy Patriarks (who, as the Text ſaith, *begat ſonnes and daughters*) and to thinke, that none of them repented, when they ſaw the flood come indeed, as *Noah* had ſaid. It cannot be, but they heard their Fathers preach: and why might not *that preaching* worke vpon their hearts, when the Iudgement came, though afore it did not? But why then did not God record in the Scripture, neither their repentance, nor ſaluation, but hath left it ſo doubtfull?

I anſwer; for the very ſame, for which hee would not record *Adams* nor *Salomons*: All for this cauſe, that he might teach all men to the worlds ende, what a fearefull thing it is to diſobay his commandement, as *Adam* did: or to defer repentance when they are called by Gods word, as *theſe men* did. Therefore to feare vs from the like, though afterwards they repented; it pleaſed God not to record it, but to leaue it doubtfull.

This *queſtion* being thus diſcuſſed, yeelds vs two ſtrong motiues to *repentance*.

Firſt, for if we *repent* not betime, our ſtate then is fearefull and *doubtfull*, though not *deſperate*; as we ſee here the ſaluation euen of *Methuſhelahs children* is doubtfull: for they repented not when they were called, but deferred it, till the iudgement came. So, if we deferre our repentance til our *deaths*, there is great queſtion of our ſaluation: but let vs repent, when we are called by Gods word, and then it is out of queſtion, then there is no doubt of our ſaluation.

Secondly, if wee *repent betime*, we ſhall eſcape the temporall Iudgement which God ſends vpon the world for ſinne. If not, but deferre repentance till the Iudgement come, wee may then by it ſaue our *ſoules*, but our *bodies* ſhall periſh in the vniuerſall Iudgement. If the children of *Henoch* and *Methuſhelah*, which were neere a-kinne vnto *Noah*, had repented at *Noahs* preaching, they had beene ſaued with Noah: they did not. But when the flood came indeed, then doubtleſſe they beleeued with Noah, and wiſhed themſelues in the Arke with him: but it was too late, they ſaued their ſoules, but were drowned with the reſt. So aſſuredly, when God threateneth any Iudgement on our Church or Nation, they that beleeue and repent betime, ſhall eſcape it. But they that will liue in wantonnes with the world, and not repent till God begin to ſtrike: If then they doe, when the flood is come (though *ſaluation* cannot bee denied to *repentance* whenſoeuer) yet let them aſſure themſelues, they ſhall beare their part with the world in the *puniſhmẽt*, as they did partake with them in their ſinnes. Let then theſe two conſideratiõs mooue vs all to turne to God by timely repentance: then ſhall we be ſure to eſcape both the *eternall & temporall* Iudgement; & not be *condemned*, as here this *world of the vngodly* was. And thus we ſee who were *condemned*.

### *The world.*

The ſecond point is, whereby were they condemned? the Text ſaith onely, *by which he condemned*, &c. Whereupon ſome would vnderſtand *faith*, and reade it thus, by which *faith he condemned the world*. Which though it be true (for the *faith* of holy men *condemnes* the vnbeleeuing and misbeleeuing world) yet is it not proper in this place, where the Arke is deſcribed by the vſes of it: which are two, whereof this is one; And (beſides the Greeke conſtruction doth well beare it) the Iudgement of almoſt all interpreters referres it to the Arke. And further in all reaſon; that that *ſaued him and his houſhold, condemned the world* alſo: but the Arke is ſaid to haue *ſaued them*; therefore *by it he condemned the world*. Neither is this any derogation, but a commẽdation of faith: for by faith he made that *Arke*, which *Arke condemned the world*. Now, by the Arke Noah condemned the world two wayes.

1. By his *obedience* in building it.
2. By his *preaching* in building it.

For the firſt, God bad Noah build an *Arke*, ſo great, and to ſuch an vſe, as in all reaſon no man would haue don it. Yet Noah by the power of his *faith* beleeued Gods word, and obeyed, and therefore *builded the Arke*. This faith and obedience of Noah to this Commandement of God, condemned the vnbeleeuing & diſobedient world, and made them without excuſe. So ſaith Chriſt: The *Nineuites*, who beleeued at the preaching of *Ionas*, ſhall riſe in Iudgement againſt the *Iewes*, and condemne them, becauſe they repẽted not at *Chriſts* preaching. And the *Queene of Sheba*, who came ſo farre to heare *Salomon*, ſhall *condemne them*, who then would not heare Chriſt, Matth. 12. 42.43.

Euen ſo, Noahs obedience ſhall condemne thẽ. For Noah being told of a *miraculous* thing, and beleeuing it, and beeing commanded ſo vnreaſonable a thing, as the making of the Arke, and obaying, ſhall condemne that wicked world, who would not beleeue Gods ordinarie promiſes; nor obey his ordinarie and moſt holy commandements. And as the *Saints* are ſaid to *condemne the world*, 1. Cor. 6. 2. by beeing witneſſes againſt them, and approouers of Gods iuſt ſentence: So Noahs fact and faith condemned that world. And thus we ſee it is apparant, that the obedience, and godly examples of good men, doe *condemne the vngodly*.

The vſe whereof, is to encourage vs all to imbrace Chriſtian religion, and not be daunted by the ſcornes, or other euil behauiours of prophane men, which cannot abide the Goſpel. For he that walketh in the way of holineſſe, and keepeth good conſcience *in the midſt of a wicked generation*; if his godlineſſe doe not *ouercome their euill*, and conuert them, it ſhall more demonſtrate their wickednes, and *condemne them*. Our Church is full of mockers, and they diſcourage many from Chriſt and religion: but let them know, this will be the ende of it, their obedience whome they contemne and laugh at, will be their condemnation. And thus Noah by his *obedience* in building the Arke, *condemned the world*.

Secondly, ſo did he alſo by his *preaching*, as he builded it. For, the building of the Arke, was a part of his propheticall miniſterie.

The Prophets preached two waies; in word, and in action. For beſide their *verball* preaching, and deliuering of Gods word, they preached in their *liues and actions*; eſpecially in ſuch actions as were extraordinarie. And ſuch was Noahs building of the Arke: it was an *actuall preaching*; yea, euery ſtroke vpon the Arke, was a loud Sermon to the eyes and eares of that wicked world. For, by making it, he ſignified ſome ſhould be ſaued, and the reſt drowned: namely, all that would beleeue and repent, ſhould be ſaued in it; and all that would not, ſhould (out of it) be drowned: and becauſe they beleeued not this, therefore *by it he condemned them*. From this ground we may learne;

Firſt, that a man may be a true and ſincere Miniſter, lawfully called by God & his church, and yet not turne many vnto God, nor by his Miniſterie bring many to repentance. For here Noah a Prophet called immediatly, yet in 120. yeares preaching both in word and action, he cannot turne one to *faith and repentance*. A moſt fearefull thing, if we well conſider it, that both by preaching and making the Arke, he ſhould not turne one of the ſonnes of Lamech, Methuſhelah, or Henoch, to beleeue him: but that they ſhould all rather chuſe to be miſled in the generall vanitie of that wicked world, then to ſerue God with Noah. This was a moſt diſcomfortable thing vnto him as could be, yet this hath beene the caſe and lot of many holy Prophets. Eſai muſt *goe and preach vnto them*, and yet his doctrine muſt *harden their hearts, that they may not be ſaued*, Eſa. 6. 10. And Ezekiel muſt *goe and ſpeake*, and yet is told aforehand, *they will not heare him, nor repent*, Ezek. 3. 4. 7. And when Saint *Paul* himſelfe preached vnto the Iewes at Rome, *ſome beleeued not*, Act. 28. 24. There is nothing will more diſcourage a man, and caſt downe his heart, then to ſee that his labours are not onely in vaine, but doe take a contrarie effect; that whereas they were beſtowed to haue ſaued them, they are meanes of their deeper condemnation. Therefore as when their labours bring men to God, they may greatly reioyce, and account thoſe people, as Saint *Paul* did the Theſſalonians, *his crowne, his ioy and glorie*: So when they doe no good (as Noah here) but that men are worſe and worſe; this muſt humble and abaſe them in themſelues, and let them know the power and vertue is not in them, but God. So ſaith S. *Paul* to the vngodly and impenitent amongſt the Corinthians; *I feare*, ſaith he, *when I come, my God abaſe me amongſt you, and I ſhall bewaile many of them which haue ſinned, and not repented*. And ſurely, this or nothing will abaſe a Miniſter, and miniſter matter of great bewailing: yet not ſo, but as ſtill there is matter of true comfort and contentment, vnto all godly and faithfull teachers. For whether thy labour be the *ſauour of life vnto life*, or of *death vnto death*, to thy hearers; it is *to God a ſweete ſauour in Chriſt*.

1. Theſſ. 2. 20, 21.

2. Cor. 12. 21.

2. Cor. 2. 15, 16.

Againe, we may here learne, that thoſe who are condemned before God, haue their condemnation by the preaching of the word. *The ſecrets of all the world*, ſaith the Apoſtle, *ſhall be iudged by Ieſus Chriſt, according to the Goſpell*: and here the preaching of *Noah*, and his *actuall preaching* by preparing the Arke, *condemnes the world*. Such is the power and might of the Miniſterie of Gods word, vpon all them that reſiſt it.

Which beeing ſo, ſhould teach all men, when they come to heare Gods word, to ſubmit themſelues to the power of it, to obey it, and become penitent: for otherwiſe ſo many Sermons as a man heareth, ſo many *inditements* are preſented to God againſt him. And if at the laſt day there were no Deuills to accuſe; thoſe bills of inditements, would both accuſe *and condemne him*. And this Iudgement is begunne in this life, as their conſciences doe often tell them, and is accompliſht at the laſt day: for there is no dallying with Gods word: if it cannot ſaue, it kills. It is the fire, which if it cannot ſoften, it hardens. Let then all impenitent men, make conſcience to obey gods word: for if now they abuſe it, it will be euen with them, both here and in another world. For, as the very ſame Arke, which ſaued Noah and his houſhold, *condemned* the world; ſo the ſame word of God, which beleeued and obeied by godly men, is their ſaluation; diſobeied, and refuſed by vngodly men, ſhall be their condemnation.

And thus much for the two ends, why *Noah* prepared the Ark: & conſequently of the ſecond

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A effect of *Noahs* faith, It followeth:

*And was made heire of the righteouſneſſe, which is by faith.*

Here is the third and laſt effect, whereby the excellencie of *Noahs* faith is commended. It made him an heire, and that not of the world: (for ſo he was beſids) but of that that the world could not yeeld; *of righteouſneſſe*, and that of the beſt of all, euen of that righteouſnes, which is by faith. Theſe words haue relation to that teſtimonie, which God gaue of *Noah* in Geneſis, 6. 9. *Noah was a iuſt and vpright man, and walked with God.* Now that which is ſpoken there more *generally*, is here *particularly* opened and vnfolded; he was iuſt or *righteous*: how? hee was righteous by the *righteouſneſſe of faith*: B ſo that theſe words are a commentarie vnto the other.

But becauſe that, that is here affirmed of *Noah*, is a moſt glorious thing; his *faith made him an heire*, (that is, made him that was heire of all the earth, a better heire) therefore theſe words are to be well waighed. For their full opening, three points are to be conſidered.

1. What is the *righteouſneſſe* here ſpoken of.
2. Why it is called *the righteouſneſſe of faith*, or by faith.
3. How Noah was made *Heire of it by his faith*.

For the firſt, That *righteouſneſſe* by which Noah and all holy men, are to ſtand righteous before God, is not a *righteouſnes* of any nature, C but ſuch a one as is appointed of *God* for that purpoſe. That we may knowe it the more diſtinctly, wee muſt examine the ſeuerall kindes thereof.

*Righteouſneſſe* is of two ſorts: *Created, Vncreated.*

*Vncreated*; is that which is *in God*, and hath no beginning nor ending, no meanes, nor meaſure. Of this ſpeaketh the Prophet, Pſalm. 119. 137. *Righteous art thou, O Lord.* This cannot make any man righteous; for two reaſons.

Firſt; for the Godhead and it are all one, It is in God eſſentially. A man is one thing, and his righteouſneſſe is another. But God and his *righteouſneſſe* are all one: And therefore it D is as impoſſible for any man to haue this *righteouſneſſe*, as it is *to be God*.

Secondly, it is *infinitie*, and mans ſoule a *finite* creature, and therefore not capable of any thing that is infinite; and conſequently, not of the vnmeaſurable righteouſnes which is in the godhead. Therefore this we muſt leaue vnto God, as proper to the Deitie.

*Created righteouſneſſe*, is that, which God frameth in the reſonable creature, *Men and angels*. Of *Angels* we are not to ſpeake, though theirs and mans differed not much in nature at their creations.

*Created* righteouſneſſe of *man*, is of 2. ſorts, *Legall*, or *Euangelicall*.

*Legall* righteouſneſſe, is that which the Morall *Law* preſcribeth. *Euangelicall*, that which the *Goſpell* hath reuealed.

Of legall righteouſneſſe, I finde there are three ſorts ſpoken of;

1. One that is a *perfect*
2. One that is a *ciuill* } *righteouſneſſe.*
3. One that is an *inward*

*Perfect righteouſneſſe Legall*, is the perfect fulfilling of the law in a mans owne ſelfe. And by this ſhall no man liuing be iuſtified before God; for, no man, ſince the fall of *Adam*, is able perfectly to fulfill the Law. If any can, then ſhall hee be righteous by it: but none did, nor euer can; therefore, no man ſhall ſtand righteous by perfect legall righteouſneſſe in himſelfe. Some will obiect; But a *regenerate* man may: for he is reſtored by grace; therefore though by *Adams* fall a man is diſabled, yet by *regeneration* he is inabled to fulfill the law perfectly.

I anſwer; It were ſo, if they were *perfectly* ſanctified in their regeneration: but they are ſanctified but in part, and it is not perfect vntill death. Obiect. 1. Theſſ. 5. 23. We are *ſanctified throughout, ſpirit, ſoule, and bodie.* If all thoſe, what then remaines vnſanctified? therefore our ſanctification is *perfect*. I anſwer: It is perfect in *parts*, but not in *meaſure* nor degree. As a *childe* is a *perfect man* in all the *parts* of a man, but not in the *quantitie* of any part: So a *childe of God* is perfectly ſanctified in all *parts*, but not in the meaſure of any part, vntill fleſh, and mortality, and corruption haue an end.

Secondly, ſome may obiect: The virgin *Mary* ſinned not. I anſwer: ſo teacheth the Church of *Rome*, that ſhe neuer ſinned, that her life was free from ſinne *actuall*, and her conception from ſinne *originall*. But ſo taught neither the Scripture, nor Gods Church: but contrariwiſe, it is more then manifeſt, ſhe was a ſinner. For firſt, ſhe confeſſeth *her ſoule reioyced in God her Sauiour*: but if ſhe were no ſinner, ſhe ſtoode in neede of no Sauiour. Againe, ſhe died: but if ſhe had not ſinned, ſhe ſhould in Iuſtice not haue died. For *death entred by ſinne*: and where no ſinne is, there death is not due. Thus no man can be righteous by the *perfect* righteouſneſſe of the law, in himſelfe.

Secondly, when there is a *ciuill* righteouſneſſe: and that is, when a man in his *outward actions*, is conformable to the law, eſpecially to the Commaundements of the ſecond Table. For example; he is free from the outward actions of murther, adulterie, or theeuery, and ſuch like: or he can *refraine* his anger, & *overcome* his paſſions, that they ſhal not breake out into open violẽce to the view of the world: and for the firſt Table; he comes to the *Church*, and profeſſeth religion. All this is a *ciuill righteouſneſſe*, and by this can no man be iuſtified, nor *made righteous*. For firſt, it is not a *perfect*, but a moſt imperfect righteouſneſſe, and therefore cannot iuſtifie. It is ſo *imperfect*, that it is as good as none at all in Gods ſight: for it is but an outward, and *con-*

A *ſtrained*, and diſſembled obedience, & wants the inward and true obedience of the heart and ſoule.

Secondly, it cannot make a man *righteous*: for wicked men haue it, which are vnrighteous, and cannot be ſaued. *Haman* hated *Mordecay* in his heart: yea, his heart boyled in malice againſt him: yet the Story ſaith; *That neuertheleſſe he refrained himſelfe till he came home*, Eſt. 5.10. And therefore Chriſt ſaith, that *except our righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſees, we cannot enter into the kingdome of heauen*. Matth. 5.20. Now what was theirs but an outward *ciuill* righteouſneſſe, whereby they kept the law, onely in
B outward actions? as appeareth, in that Chriſt, afterward in the ſame Chapter, expounding the law, doth reduce it to the *inward*, which is to his *full* and proper ſenſe: So then, yet wee haue not found that *righteouſneſſe*, which may make a man *righteous*.

Thirdly, there is a righteouſneſſe, called the *inward righteouſneſſe*, of a Chriſtian man, which is this; A man hauing repented, and his ſinnes beeing forgiuen, he is by the holy Ghoſt *ſanctified inwardly*, in his ſoule, and all the parts and powers of it. This ſanctification is called inward righteouſneſſe. Now the Church of *Rome* ſaith, A man may be *iuſtified by this*. But it is not ſo, as appeares by theſe reaſons; Firſt, this righteouſneſſe is in this life imperfect; and that is prooued by the Apoſtle, where he ſaith, *We doe here know but in part*, 1. Corinth. 13.12.
C Therefore our *vnderſtanding* is but in part regenerate: and as it, ſo conſequently all other parts or powers of our ſoule, are but in part regenerate; and in them all, we are partly *ſpirit*, and partly *fleſh*, Galath. 5.17. Therefore if our ſanctification be imperfect, it cannot iuſtifie vs. Againe, this righteouſneſſe is mingled with ſinne and vnrighteouſneſſe: and from this mixture, comes the combat betwixt the fleſh and the Spirit (ſpoken of, Galath. 5.17). *For theſe two are contrary one to the other.*

If it be mingled with ſinne, then it cannot make vs *righteous*: no, nor the works of grace that come from it, though God in mercie reward them. And though as S. *Iames* ſaith, *They
D iuſtifie our faith, and make vs iuſt before men*, Iames. 2.21. Yet can they not iuſtifie vs *before Gods iuſtice*; nor at the barre of the laſt Iudgement, will they paſſe for payment. S. *Paul* ſaith 1. Corinth. 4.4. *I knowe nothing by my ſelfe, yet am I not thereby iuſtified*; that is, I haue ſo walked in my calling, ſince I was an *Apoſtle*, and Miniſter of the Goſpel; as I am not priuie, nor guilty to my ſelfe of any negligence therein. If he dare not ſtand to that, to be iuſtified by it, who dare take hold, when he refuſeth. Againe, no man can doe any *perfect* good works, vnleſſe he be *perfectly* iuſt: For, how can perfection come out of imperfection? But no man can be perfectly iuſt in this ſinnefull body: as is prooued in the firſt reaſon; therefore his works here in this life cannot be ſuch, as may make him righteous.

But it may be obiected: Though our works haue ſome *defects* in them, yet Gods *mercy* accepts them for *righteous* and iuſt; and therefore they may iuſtifie vs. I anſwer: As Gods *mercy* accepts them, ſo muſt his *Iuſtice* be ſatisfied alſo; but they beeing imperfect, cannot ſatiſfie his *Iuſtice*, for Gods infinite Iuſtice requires perfect ſatisfaction. But as for our beſt workes, as they are done by vs, weigh them in the balance of Gods Iuſtice, and they are ſo light, as they deſerue damnation: yet *in* Gods *mercy* in *Chriſt*, their defects are couered, and they are reputed good workes, and are rewarded; but we incroach vpon Gods *mercie*, and abuſe his *Iuſtice*, if therefore we imagine they ſhould deſerue Gods mercie, or be able to iuſtifie vs in his ſight. Thus then ſeeing Legall righteouſneſſe faileth vs, let vs come to Euangelicall.

*Euangelicall righteouſneſſe*, is that that is reuealed in the *Goſpel*, and ſhould neuer haue beene reuealed, if that of the *Law* could haue ſaued vs. But whē it (not by defect in it, but default in *our ſelues*) could not, then God in mercie affordeth vs another in the *Goſpel*.

*Euangelicall righteouſneſſe* is that, that is in *Chriſt* Ieſus; his it is, that muſt make a man righteous before God: But this *Chriſt* was an extraordinary perſon, conſiſting of two natures, *Godhead and Manhood*.

And accordingly, he hath a double *righteouſneſſe* in his holy perſon.

Firſt, as he is *God*, he hath in his nature the *righteouſneſſe of God*, and that is vncreated, and infinite; and therefore *incommunicable*: and ſo none is, nor can be *righteous* by it.

Secondly, there is in *Chriſt* a *righteouſneſſe* of his *humanitie*: and this, though it be finite and created, yet is it beyond meaſure, in compariſon of the righteouſneſſe of man or Angel: So ſaith S. Ioh. 3.34. *God giueth not him the Spirit by meaſure*.

This *righteouſneſſe* of *Chriſt*, as man or Mediator, conſiſteth in two things;

1. In the *purity* of his *nature*.
2. In the *perfection* of his *obedience*.

The firſt branch of our Mediators righteouſneſſe, is the *holineſſe* of his *humanity*; which was perfectly ſanctified in his conception, by the powerfull operation of the *Godhead*: and this was done at the firſt inſtant of his conception in the virgins wombe. From this purity of nature, proceeded his *obedience*, which was as *perfect*, as his nature was *pure* and ſo pure a nature made a plaine way to *perfect obedience*. And therefore as his conception was free from ſinne originall: ſo was his whole life from the leaſt ſinne actuall.

Now the Mediators obedience was double; *Actiue*, and *Paſſiue*.

And both theſe he performed in his owne perſon.

His *Paſſiue obedience* was his paſſion, or ſuf-

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fering of whatſoeuer the Iuſtice of God had inflicted on man for ſinne, whether for ſoule or bodie.

The *Actiue obedience* of the Mediators perſon, was his perfect fulfilling of the moall *Law*, in all duties to God or man, in thought, word, or deede; and all this for vs, in our ſteade and on our behalfe. And here is *true righteouſneſſe:* for where the *nature* of any perſon is perfectly pure, and the *obedience* perfect, the *righteouſneſſe* of that perſon is perfect. And I ſay, all this was done by him for vs: he *ſuffered* all that we ſhould haue ſuffered, and ſuffered not: hee *did* that which wee ſhould haue done, and did not. And this is that *righteouſneſſe*, by which, a ſinner is made *righteous* before God. For, ſeeing *legall* cannot, it is this that muſt. And now we haue found that *righteouſneſſe*, by which *Noah* and all holy men were made and counted righteous; namely, that that is reſident in the holy perſon of *Ieſus Chriſt* the Mediator.

And yet this is aboue and beyond all reaſon, that one ſhould be *iuſtified* by anothers *righteouſneſſe:* and the doctrine, though it be of God, and grounded neuer ſo ſtrongly on Gods word, yet hath it enemies, and is mightily oppugned by the Church of *Rome*. Therefore let vs firſt *prooue* it: and then *anſwer* the obiections to the contrarie. Wee prooue it thus;

2 Cor. 5: 21.

Firſt, from plaine Scripture, 1. Corinth. 3. 24. *Hee that knew no ſinne, was made ſinne for vs; that we might be made the righteouſneſſe of God in him.* What can be ſaid plainer? he was made *ſinne* for vs, and we *righteouſneſſe* by him. Therefore as Chriſt was no ſinner in his owne perſon, hut *our ſinnes* were laid vpon him, and ſo he was made a ſinner by *our ſinnes*; ſo though we be not *righteous* in our owne perſons, yet hauing *Chriſts righteouſneſſe* imputed to vs, wee are made righteous by his righteouſneſſe.

Againe, the *righteouſneſſe* that muſt ſaue vs, muſt be the righteouſneſſe of man and God: as in the aforenamed place it is ſaid, that *we might be made the righteouſneſſe of God in Chriſt*. But no mans owne righteouſneſſe can make him the *righteouſnes* of God, nor can Gods righteouſneſſe be the *righteouſneſſe of man:* therefore it remaineth, that onely Chriſt, beeing both God and man, hath in him that righteouſneſſe, which may make a man the righteouſneſſe of God.

Thirdly, the Scripture ſaith, *Chriſt is the end of the Law to all that beleeue*, Rom. 10. 3. The end of the Law: that is, not the taker away, or *abrogater* of the law, but the *fulfiller* of it: as the abrogater of the *Ceremoniall*, ſo the fulfiller of the *Morall law*. If he fulfilled the Law, for whom was it? not for himſelfe. For as the *Meſſiah was not ſlain for himſelfe*, Dan. 9. 26. ſo he obeyed not the Law *for himſelfe*. For whom then? for all that beleeue. Therefore Chriſt doing it for them, they fulfill the Law in Chriſt: and ſo Chriſt *by doing*, and they by *beleeuing* in him that doth it, do fulfill the Law. Now if it be not amiſſe to ſay, *We doe in Chriſt fulfill the law:* No more is it to ſay, *We are made righteous by Chriſts righteouſneſſe:* though it be his, and not ours, but onely by faith.

Let vs then ſee (in the ſecond place) what the Church of Rome obiect againſt it. They firſt obiect thus:

As a man cannot be *wiſe* by another mans wiſedome, nor *rich* by a nother mans riches, nor *ſtrong* by another mans ſtrength: So can he not be *righteous* by an other mans righteouſneſſe.

I anſwer: The compariſon is not a like. For one man hath no proprietie in *another mans wiſedome*, ſtrength, or riches: but we haue a right and proprietie in *Chriſts righteouſneſſe*. Againe, the wiſedome of one man, cannot be the wiſedome of another; becauſe they are two perſons, fully and equally diſtinct: but it is not ſo betwixt *Chriſt* and a *ſinner:* for, euerie beleeuer is ſpiritually, and yet truly and really conioyned to Chriſt, and they make one myſticall bodie; Chriſt beeing the head, and euery true beleeuer beeing a member of that bodie: and therefore, that which is his righteouſneſſe, may be alſo truly ours. *His*, becauſe it is in him; and *ours*, becauſe we are knit to him. For, by reaſon of this myſticall vnion betwixt him and vs, all bleſſings of ſaluation in him, as in *the head*, are diffuſed into vs, as his *members* or branches; & yet are as properly ſtill in him, as is the *braine* in the *head* of a man. And thus, though in ſenſe and reaſon this cannot be, yet by faith & Gods ſpirit, the righteouſneſſe of Chriſt is made ours.

Secondly, they obiect. If this be ſo, then *God iuſtifieth wicked men*; but God will not doe ſo: it is againſt the nature of his holineſſe and Iuſtice. And againe, he that *iuſtifies the wicked is abominable to God*, Prou. 17. 15. therefore God will not doe ſo himſelfe.

We anſwer: The *ground* is good, but the *collection* is vntrue. *God will not iuſtifie a wicked man*, that is true: but that therefore a man cannot be iuſtified by *Chriſts righteouſneſſe*, is falſe. For, God doth not iuſtifie him that lieth rotting in his former ſinnes, and weltring in his olde corruptions; but him that beleeueth in Chriſt, and repenteth of his ſinnes. And that man in his faith is *iuſtified*, and in his repentance *ſanctified*, and ſo he is made a newe man: yea, as S. *Paul* ſaith, *He that is in Chriſt is a newe creature:* 2. Corinth. 5. 17. For, as it is in the firſt *conuerſion*, God turneth nor ſaueth no man againſt his will; but firſt makes him *willing* by his owne worke alone, and then conuerteth and ſaueth him with his owne free will, working together with Gods grace. So is it in the worke of *Iuſtification*; God *iuſtifieth* no wicked man: but makes him firſt iuſt and righteous in and by Chriſt, and then accounts him ſo. But then (will ſome ſay) the ſinner hath no righteouſnes, but that *of Chriſts*; and that is *in Chriſt*, and

A not in himſelfe: therefore he hath none in his owne perſon; how then can he be any thing, but a wicked man ſtill?. I anſwer: that is not true that is firſt affirmed. The beleeuing ſinner hath more righteouſneſſe then that that is *in Chriſt*. That which *iuſtifieth* him, is in Chriſts perſon: But the ſinner, when he is iuſtified, is alſo *ſanctified*, by the mighty worke of Gods grace; and ſo he is made a holy man, and doth good and holy workes, becauſe he is in Chriſt, though his ſanctification be imperfect. To this end, ſaith S. *Peter*, Acts, 15.19. *Faith purifieth a mans heart*; for it is impoſſible a man ſhould beleeue, and ſo be *iuſtified*, but he muſt alſo be *ſanctified* in his heart and life. Thus a ſinner is *iuſtified* by Chriſts righteouſneſſe, *inherent* in B Chriſt himſelfe; & *ſanctified* by Chriſts righteouſneſſe, *diffuſed* from Chriſt into the ſinner. And therefore his *Iuſtification* is perfect; becauſe, that that *iuſtifieth* him, is ſtill in *Chriſt*: but his *ſanctification* imperfect, becauſe that that ſanctifieth vs, is in our ſelues; the one *imputed* to vs, the other *infuſed* and inherent.

Againe, I anſwer, that if wee take it in the ſenſe of Scripture, It is true, that *God iuſtifieth a wicked man*. For S. *Paul* ſaith, Rom. 4.5. *To him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted to him for righteouſneſſe*. See, God iuſtifieth the vngodly: but how? euen as we heard before; not him that is vngodly *after*, but *afore* he be iuſtified: him that by nature, and in himſelfe is vngodly, God C iuſtifieth by working in him faith and repentance; by which, of an vngodly man, he is made a man iuſtified and ſanctified.

Their laſt obiection is, If a ſinner be *righteous* by Chriſts righteouſneſſe, then Chriſt is a *ſinner* by his ſinnes: for there is the ſame reaſon of both. But Chriſt is no ſinner, but the holy of holieſt: and S. *Paul* ſaith, *He knew no ſinne*, 2. Cor. 5.21. and himſelfe for himſelfe chalengeth his enemies, *Which of you can reproove me of ſinne*? If then our ſinnes cannot make him a ſinner, no more can his righteouſneſſe make vs righteous.

Iohn 8. 46

I anſwer: Here we graunt all, if they ſpeake D the words of the Scripture, in the *ſenſe* of the Scripture; for Chriſt was a true and reputed ſinner, in the ſight of Gods Iuſtice: as hee that becomes *ſurety* for another, is a *debter* in his roome: or as he that vndertakes for a man, body for bodie, muſt anſwer for him, his owne bodie for his: ſo in all reaſon and iuſtice, Chriſt, though hee *had no ſinnes* of his owne, yet beeing our *ſurety*, and vndertaking for vs, and ſtanding in our ſteade, our ſinnes are iuſtly accounted his. And as for theſe places, and many more like, they are all vnderſtood of *perſonall* ſinnes: from all which, and the leaſt contagion thereof, hee was perfectly free. And therefore the ſame place that ſaith, *He knew no ſinnes* (that is, in and for his owne perſon, knew not what ſinne was,) ſaith alſo, that for *vs* and in *our ſtead*, he was made euen *ſinne it ſelfe*, that *wee might bee made the righteouſnes of God in him*. Thus Chriſt, in *himſelfe* more righteous then all men and Angells; *in our ſteade* is a reputed ſinner: & by the ſame reaſon we (moſt vnrighteous in our ſelues) are clothed with Chriſts righteouſnes, & thereby are reputed righteous. And as Chriſt, (though no ſinner in himſelfe) by beeing *a ſinner in our ſtead*, & hauing our ſinnes imputed vnto him, became ſubiect to the wrath of God, and bare it, euen to *death* it ſelfe: So we, though not *righteous* of our ſelues, yet hauing *Chriſts righteouſneſſe* imputed vnto vs, are made thereby partakers of Gods loue: and for the worthineſſe of *that righteouſneſſe* of his, ſo made ours, ſhall be *glorified* in heauen. And thus, now at laſt we haue found that true, and that onely righteouſneſſe, which can make a man as it did *Noah*, righteous in Gods ſight. Now it remaines to make vſe of it.

Firſt, here we learne how foulely our nature is defiled with ſinne, and *ſtained* with corruption: the *ſtaine* whereof cannot be waſhed away with all the *water* in the world; no, nor with the blood of all creatures: no, nor couered with the righteouſneſſe of all men and Angels, but onely with the *righteouſneſſe of God*. And that ſonne of God alſo, if he will apply that righteouſneſſe vnto vs, and make it effectuall, muſt become man, and *liue*, and *die*, and *riſe againe* for vs. A meruailous thing is it, and worthie of our often conſideration, that all the Angels & men in the world, cannot make *one ſinner righteous*; but that Gods ſonne muſt needes doe it: And that our ſinnes are ſo hideous, as nothing can hide the filthineſſe thereof, from the eyes of Gods Iuſtice, but onely the glorious *mercie ſeate* of Chriſts righteouſneſſe. This may therefore teach vs, how to eſteeme of our ſelues, and our owne natures.

Furthermore: See here the great goodneſſe of God to man. God put perfect *legall* righteouſneſſe in *Adams* heart in his creation; he receiued it for himſelfe and vs; and loſt it for himſelfe and vs. God in mercie purpoſing to reſtore man, thus by himſelfe loſt and caſt away, giues him another, and a better righteouſneſſe then before. But becauſe he ſaw man was ſo ill *a keeper* of his owne Iewels; he truſts not him with it, but ſets that righteouſneſſe in the perſon of Chriſt Ieſus, and commits it to him to keepe. Who, as he truly knowes the full *value* and excellencie thereof, and as he deerely loues vs: ſo he will moſt ſafely *keepe it* for vs, and clothe vs with it in his Fathers preſence at the laſt day. A point of vnſpeakeable comfort to Gods children, to conſider that their ſaluation is not in their owne *keeping*, where it might againe be *loſt*; but in a ſafe hand, where they ſhall be ſure to finde and haue it, when they haue moſt neede of it: and to remember that their *righteouſneſſe* beeing in *Chriſt*, they cannot looſe it. For, though they ſinne, and ſo looſe often the comfort of a good conſcience for a time; yet they then looſe not *their righteouſnes*,

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which is then in Chriſt; and to conſider, that, when in this world they ſuſtaine loſſes or iniuries, or loſe all they haue vpon the earth; that yet *their righteouſnes* (the riches of their ſoule) is then in heauen full ſafe in Chriſts keeping, and ſhall neuer be loſt. This ſhould make vs learne to know Chriſt more and more, and to giue him the loue and affections of our very hearts, that ſo we may be able to ſay with bleſſed *Paul*, 2. Tim. 1. 12. *I know whome I haue beleeued, and I am perſwaded, that he is able to keepe that which I haue committed vnto him againſt that day.*

Laſtly, if there be ſuch a *communion* betwixt Chriſt and a beleeuer, that our ſinnes are made his, and his righteouſnes made ours; this may teach vs *patience*, and miniſter vs comfort in all *outward* afflictions, or *inward* temptations; becauſe it is certen all our ſufferings are *his*, and he is touched with all the wrongs done to vs. When he was in heauen, he calls to *Saul*, Act. 9.4. *Saul, Saul, why perſecuteſt thou me?* and at the laſt day, Matth. 25. 45. whatſoeuer either good or euill was done to any of his children, he ſaith, *was done to himſelfe:* and accordingly it ſhall be rewarded as done to him.

And thus we haue taught that true *righteouſnes*, which iuſtifies a ſinner, and made *Noah righteous*; and we ſee the vſe of that worthie doctrine. And in this firſt point we haue the longer inſiſted, becauſe it is one of the fundamentall points of Chriſtian religion.

Hitherto of the firſt point; namely, what that righteouſneſſe is, which is here ſpoken of.

The ſecond point to be conſidered in theſe words, is, that this righteouſnes is that righteouſneſſe, *Which is by Faith.*

It is ſo called, becauſe *faith* is the proper inſtrument created in the ſoule of man by the holy Ghoſt, to apprehend that righteouſneſſe, which is in the perſon of Chriſt; nor can it be any waies elſe either apprehended or applied: and therefore it is worthily called *that righteouſnes which is by faith:* that is, which by faith is made a mans own, or whereunto a man hath title *by his faith*. Here therefore two points offer themſelues to our obſeruation:

1. That true *faith apprehends* properly this true righteouſnes.

2. That *onely faith* can doe it.

For the firſt, it is prooued by apparant euidences of Scripture. S. *Paul* tells the Galatians (3.14.) *They receiued the promiſe of the Spirit, by faith.* And S. *Iohn* ſaith, that *as many as receiued Chriſt, to them he gaue power to be called the ſonnes of God.* And leaſt any man ſhould thinke, that to receiue Chriſt, is not to beleeue in Chriſt; he addeth, *Euen to as many as beleeue in his name*, Ioh. 1. 12. And therefore faith is fitly compared to a *hand* that takes hold on a garment, and *applieth* it to the bodie, beeing naked: or to a beggars hand that takes or receiues a Kings almes: ſo faith in a mans ſoule takes hold on Chriſts righteouſnes (which is A the mercifull and liberall almes of the King of heauen) and applieth it to the poore and naked ſoule of the beleeuer.

If any man aske, how can *faith* applie Chriſt to the beleeuer? I anſwer: as a man, beeing in his corrupt nature, hath nothing to doe with Chriſt: ſo contrariwiſe, when the holy Ghoſt hath wrought *faith* in his heart by a ſupernaturall operation; then we are to know, that as faith is the proper inſtrument to *apprehend* Chriſt; ſo is Chriſt and his righteouſneſſe the proper *obiect* for faith to worke vpon. For though it apprehend and applie all other promiſes which God makes to our ſoules or bodies; yet moſt *properly* and *principally*, and in the firſt place, it apprehends the promiſe of ſal- B uation, and the righteouſneſſe of Chriſt. Now for the *particular* manner, how faith doth thus; we are to know, that though it be ſpirituall and inuiſible, and ſo not eaſily expreſſed to ſenſe, yet is it done as *properly* by faith, as a *garment* is by the hand taken and applied to the bodie, or a plaiſter to a ſoare.

If any aske further; But when may a man know, whether his faith haue apprehended and applied Chriſts righteouſneſſe to his ſoule, or no?

I anſwer; when he beleeueth *particularly*, that Chriſts righteouſnes *is his* righteouſnes, and hath reconciled him to God, and ſhall *iuſtifie* him in Gods preſence, then doth faith worke his true and proper worke: for this can- C not be done but by faith: and where faith is, this muſt needes be done.

The ſecond point is, that *faith alone*, and no other vertue, nor ſpirituall power in mans ſoule, is able to doe this. And this may be prooued by comparing it with all the principall vertues of the ſoule: for amongſt all, there are none that may come into compariſon with faith, but *hope* and *loue:* both which, eſpecially loue, haue their ſeuerall and ſpeciall excellencies: yet haue neither of them, nor both of them this vertue to *apprehend and apply Chriſts righteouſneſſe*. The propertie of *loue*, is to extend it ſelfe, and with it ſelfe to carie many paſſions or affections of the heart, and to place them vpon D the thing that is *loued:* yet cannot loue be ſaid properly to apprehend Chriſt; for he muſt needes be *apprehended*, before he can be *loued*. And the proper action of *Hope*, is to waite and expect for a bleſſing to come: ſo, hope *waites* for ſaluation, but properly *apprehends* it not. For ſaluation muſt firſt be *beleeued*, and then *hoped* or expected: ſo ſaith *Ieremie*, Lament. 3. 26. *It is good both to truſt and to waite for the ſaluation of the Lord:* to *truſt*, that is, to beleeue aſſuredly it will come (there is the action of *faith)* and to *waite* till it doe come (that is the action of *hope*.) Thus we ſee the ſeuerall natures, and actions, of theſe two worthie vertues. But the proper action of faith, is to *apprehend and lay hold* on Chriſt, and his righteouſneſſe, and to apply them to a mans owne ſoule:

and that beeing done, then come *Loue* and *Hope*, and doe their duties: And ſo, though *loue* laſt longer then faith doth, yet *faith* is afore *loue*, and makes the way for it.

To conclude this ſecond point; *Faith* is a hand to take hold on Chriſt and his benefits. *Loue* is a hand to giue out tokens of faith both to God and man, For (1. Cor. 13.5.) *Loue ſeeketh not her owne, but others good:* namely, the good of them that are loued. *Hope* is an *eye* looking out, and *wayting* for the good things promiſed. So that, as *faith* is the *hand* of the ſoule; ſo *loue* is the *hand*, and *hope* is the *eye* of faith; Loue the *hand* whereby it worketh, and Hope the *eye* whereby it waiteth and looketh for the performance of ſuch things, as *faith* hath apprehended and beleeued. If the Church of Rome thinke this any wrong to this holy vertue of loue, to be the *hand* of faith; let them know it is not ours, it is the doctrine of the Apoſtle, where he ſaith, *Faith worketh by loue.* If faith worke by it, then ſurely loue is the *hand* of faith. Thus faith *worketh* by loue, *waiteth* by hope, but *beleeueth* by it ſelfe.

And for this cauſe, the righteouſneſſe, that makes vs righteous before God, is rather called the righteouſneſſe of faith, then of any other Chriſtian vertue, or grace of the ſpirit. And for the ſame cauſe is it, that ſo often in S. *Pauls* Epiſtles, it is called by the ſame name; as, Philip. 3. 9.

The third and laſt point concerning *Noahs* faith; is that, *Noah was made heire* of this righteouſneſſe.

A ſpeciall commendation of his *faith*, It made him *heire* of true and ſauing righteouſneſſe: that is, it gaue him a true title vnto it, and made him *heire apparant* of that glorie, which it aſſureth euery one that apprehends it by this true *faith*: and ſo he was made as certainly, and as truly partaker of it, as the young *Prince* is aſſured of his Crowne and Kingdome at his time, or the *heire* of his Fathers lands.

Here two moſt worthy doctrines doe offer themſelues to our view.

1. The excellencie of *faith*.
2. The excellencie of a *Chriſtian mans eſtate*.

The excellencie of *faith* appeares thus: It makes a holy man aſſured and *certaine* of his ſaluation by Chriſt Ieſus. The Church of Rome ſaith, it is *preſumption* in any man to thinke ſo, vnleſſe he haue an extraordinary *reuelation:* but we learne from the Scripture, that if a man haue true faith; that is able to aſſure him of ſaluation. For, *faith* makes him an *heire of true righteouſneſſe*, and of ſaluation thereby. Now we know, the *heire* is moſt ſure and certaine of his *inheritance:* what euer he gets or loſeth, he is ſure of that. But this righteouſnes and ſaluation by it, is his *inheritance*; therefore hee may be, and is by faith aſſured of it. The *Papiſts* therefore doe wrong vnto this doctrine, and derogate from the dignitie of true *faith:* But this is their cuſtome, they will extoll any thing, rather then that which the holy *Scripture* ſo much extolleth; namely, true *faith*. For, if they knew what it is truly to know *Chriſt*, and to *beleeue in him by that faith*, which worketh by loue, they would then know, that faith makes a man *heire of happineſſe*, and therefore moſt aſſured of it.

Secondly, here we may ſee the *excellencie of a Chriſtian mans eſtate:* he is not naked, nor deſtitute of comfort; but *is heire of a glorious inheritance*, by meanes of his faith: and a Chriſtian mans inheritance, is Chriſts *righteouſneſſe*. Out of which, we learne,

Firſt, that no man by any good workes done by or in himſelfe, can merit true and iuſtifying *righteouſneſſe:* the Phariſaicall *Papiſts* teach ſo; but their conceite is here ouerthrowen, by the doctrine of the holy Ghoſt. For, ſauing righteouſneſſe is his inheritance: which we know, is alwayes gotten by the Father, and *deſcendes* from the Father to the Sonne, as a free token of his loue. And it were ſcornefull and abſurd, to ſee a Sonne offer to buy his inheritance of his Father; it beeing againſt the nature of an inheritance, to come any other wayes, but by *free gift* from the Father to the Sonne: therefore our righteouſneſſe that muſt ſaue vs, beeing as we ſee here our inheritance; let vs reſolue of it, we cannot buie nor merit it.

Againe, here is ſure and ſolide *comfort* aganſt all the griefes, and croſſes, and loſſes of this world: Gods children muſt needes haue their *portion* of afflictions in this life. But here is their comfort, they may looſe their goods, liuings, poſſeſſions, their good names, their healths, their liues; but their *inheritance* ſtandeth ſure and firme, and cannot be loſt. Let them therefore here learne, not to griue out of meaſure: for a holy man may ſay thus to himſelfe, and that moſt truly; My Father may *frown* on me for my faults, and *chaſtiſe* me for my ſinnes: but I am ſure he will not *diſinherite* me: for I am *heire, by faith, of Chriſts righteouſnes*; and I may looſe many things, but I ſhall not looſe that.

Thirdly and laſtly, here muſt Gods children learne their duties. They are *heires* to a godly and glorious *inheritance:* and Chriſtes righteouſnes is *their inheritance*; therefore they muſt learne to ſet & ſettle all their affections on this inheritance. For, there is nothing in the world more worthie to bee affected, then a *faire inheritance*.

We muſt therefore firſt labour aboue all worldly things for this inheritance; namely, to be made partakers of this *righteouſneſſe*. This is that pearle, which we hauing found, muſt *ſell all we haue to buy it*. And when we haue gotten it, we muſt care to *keepe* it, and therefore muſt lay it vp in our verie hearts and ſoules: and keeping it, we muſt reioyce and delight in it aboue the world, and all the pleaſures of it.

This is the glorious *portion* which our God and Father leaueth vs as his children: what ſhould all the care of our hearts be, but to preſerue it? *Naboth* had a Vineyard, that came to him from his Father by *inheritance: Ahab* the King would giue him money, or a *better vineyard* for it: but *Naboth* would not: Nay (ſaith he) *God forbid I ſhould ſell my Fathers inheritance*, 1.king.21.3.&c. If he made ſuch account of an earthly *inheritance*, what ſhould we of the heauenly? if he of a poore *vineyard*, what ſhould we of the glorie of heauen? If he denied the *King*, to ſell it for a better, ſhould not we denie the *Deuill*, to leaue our part in *Chriſt* and his *righteouſneſſe*, for the world, or any thing that he can promiſe vs? In all ſuch temptations our anſwer ſhould be; *God forbid I ſhould ſell away my inheritance*, which my God and Father gaue me. Thus did bleſſed *Paul*, who eſteemed *the world*, and all in it *doung and droſſe, that he might winne Chriſt*, and be made partaker of this *righteouſnes*. So muſt we (if we will be worthie of this *inheritance*) prize and value it aboue this world, and thinke baſely of all the pompe and pleaſures of this world, in compariſon of it: and rather be content to loſe the world, then to leaue it.

And laſtly, when we haue it, and are thus carefull to preſerue it; where ſhould our content, ioy, and delight be, but in this *our inheritance*? So doth the heire: nothing ſo reioyceth him, as to thinke of his *inheritance*. Here therefore the madneſſe of carnall men is diſcouered, who reioyce exceedingly in the honours, profits, and pleaſures of this life (as ſwine in their bellies) and neuer goe further; But alas, this is not their *inheritance*, if they looke to haue their ſoules ſaued. Therefore herein they ſhew themſelues voide of grace, and of all hope of a better world. For if they had, they would reioyce in it, and not in the vaine and tranſitorie delights of this world, *which periſh in the vſing*, and are *loſt* with more torment and vexation, then they were *kept* with delight. We muſt learne then *to vſe this world, as though we vſed it not*, 1. Cor. 7.31. And if the Lord vouchſafe vs any portion of pleaſures in this world, we muſt take it thankefully, as aboue our *inheritance* (and muſt therefore vſe it lawfully and ſoberly;) but haue our hearts, and the ioy of them vpon our *inheritance*, which is in heauen, whereof we are made *heires* by faith; and wherein we are *fellow heires* with this *bleſſed Noah*, who was *made heire of that righteouſnes, which is of faith*.

And thus haue we heard the moſt glorious commendation of *Noahs faith*: and of *Noah* by his faith, and of all the examples before the flood.

Now follow the ſecond ſort of *Examples*; namely, ſuch as liued in the ſecond world, after the flood.

They are all of two ſorts: either ſuch as liued afore the giuing of the *Law*, or after.

Afore the giuing of the Law, here are many: whereof, as of all the other kinds, ſome are *men*, ſome *women*.

The firſt of thoſe bleſſed men after the flood, whoſe *faith* is here renowned, is *Abraham* that great Father: of whome, and whoſe faith, becauſe he was a Father of ſo many faithfull, more is ſpoken then of any one.

Abrahams faith

## Abrahams faith.

### VERSE 8.

*By Faith, Abraham, when he was called, obeied God, to goe out into a place, which he ſhould afterward receiue for inheritance: and he went out, not knowing whether he ſhould goe.*

Concerning holy *Abraham*, here are more examples then one recorded, and his faith is renowned many waies: more verſes are ſpent of him, then of ſome fiue others. And the reaſon is; becauſe his faith was more excellent then any others that followed him. In which regard, he is called the *Father of the faithfull*, oftentimes in the new Teſtament, eſpecially in the Epiſtles to the *Romanes* and *Galatians*.

The *firſt* example of his faith (and the *fourth* in order of the whole) is of his leauing his own natiue countrey, and how at Gods commandement he went he knew not whether; onely he knew God called him, and therefore he would goe: wherein appeared a moſt worthie faith.

Now concerning this his faith and obedience, the Text laieth downe two points:

1. The *cauſe* or ground thereof; which was Gods calling: he was *called of God*.

2. The fruit or *effect* of his faith; he *hearkned and obeied*. And this his obedience is amplified by diuers particulars:

1. The *matter* of it; he *went out* of his countrey.

2. The *ende*, to take poſſeſſion of a countrey, which he ſhould not enioy of a long time.

3. The *manner*; *he went out, not knowing whither he ſhould goe.*

The firſt point, is the cauſe or ground of *Abrahams* faith in this action, and is laid downe in the firſt words, *By faith, Abraham when he was called,*

This ſtorie is taken out of Gen. 12. The cauſe of *Abrahams* faith, is *Gods calling.* Gods *calling* is an action of God, whereby he appointeth a man to ſome certaine condition, or ſtate of life, in this world, or after this life. And in this regard, God is compared to a *Generall* in the field, which aſſigneth euery *Souldier* his ſtanding and dutie: ſo doth God appoint euery man his place and dutie in the Church.

Concerning theſe *callings*, let vs ſee the *meanes* how he calleth, and the ſeuerall *ſtates* whereto he calleth men. For the meanes or manner, God calleth men two waies: immediately, or by meanes.

Sometime *immediately* by himſelfe and his owne voice: as, the extraordinarie *Prophets* in the old Teſtament, & the *Apoſtles* in the new. So ſaith S. *Paul* of himſelfe, he was *called to be an Apoſtle, not of men, nor by men, but by Ieſus Chriſt, and God the Father*, Gal. 1. 1.

Sometime mediatly by men directed by himſelfe, and furniſhed, or inabled for that dutie: and ſo were called the ordinarie Prophets and Prieſts of the old; and the Euangeliſts, Paſtors, and Doctors of the new Teſtament. The firſt was extraordinarie; this is ordinarie: the firſt is for an vnbeleeuing, or a misbeleeuing people; the ſecond, is for an ordinarie and eſtabliſhed Church. Now, of theſe two waies, God called *Abraham immediatly* by himſelfe from heauen.

Gen. 12. 1.

Secondly, for the eſtates of life whereunto God calleth men, they are three: *Generall, Particular, Perſonall.*

Gods *Generall* calling is, whereby he calleth all men to repentance by the Goſpel, and ſo to life eternall. Of this ſpeakes the Apoſtle, Rom. 8. 30. *Whom God predeſtinated, them alſo he called:* and Rom. 11. 29. *The calling of God, is without repentance.* Hereby he calls men in this life to the ſtate of grace, and to the ſtate of glorie in heauen; and this is to all.

His *particular calling* is, when he calleth and aſſigneth men to ſome particular eſtate and dutie, in Family, Church, or Commonwealth: as, when a man is called to be a Magiſtrate, Miniſter, maſter of a family, lawyer, phyſitian, &c.

Thirdly, God calleth ſome men to ſome priuate *perſonall* dutie, which he deſigneth not to others, but to be done by them alone. Such a *calling* had he aſſigned him, that would needes be *perfect; Goe ſell all that thou haſt, &c.*

Matth. 19. 21.

Now the calling of *Abraham* in this place, is to be referred to this third kind. For it was a *priuate* and *perſonall* calling *to leaue his countrey*, his kindred, his lands, his poſſeſſions, and to goe ſeeke another: and to be the *father of the faithfull*, and to receiue the couenant: and this dutie belongs to none, but who ſhall perſonally, and by name be *called* vnto it.

Yet all theſe three callings may concurre in one, as here in him. For he was called to be a Chriſtian (for *the generall*) and a gouernour of a great family (for the *particular* calling;) but that, that is in this place vnderſtood, is this extraordinarie and *perſonall* calling to leaue his countrey. And in it we are to conſider three circumſtances: 1. Who was called: 2. When: 3. How he was called.

For the firſt: *Abraham* was called, the ſonne of *Terah:* but neither his father *Terah*, nor his brother *Nahor* were called, but *Abrahã* alone.

But it may worthily be demanded, why God ſhould not call his *father and his kinred:* there can be no anſwer but this that the Apoſtle giueth, Rom. 9. 18. *God hath mercie on whome he will, and withholdeth it from whome he will.* He calleth *Iſaak*, and refuſeth *Iſmael:* loueth *Iacob*, and hateth *Eſau:* taketh *Abel*, and leaueth *Cain: euen becauſe he will*, and for no cauſe that we know. But why then calls he *Abraham*, and not his kinred? Is not that partialitie? I anſwer, he is tied to none, he might refuſe all: therefore the meruaile is, that he calls any. But why ſome and not other, why *Abraham* and not his kinred, no reaſon can be giuen: for Gods iudgements are wonderfull. But as that *that is impoſſible with mã, is poſſible with God:* ſo that that is *iniuſtice* or *partiality* with man, is *iuſtice* with God. And it is extreame folly, and intolerable preſumption for vs to weigh Gods actions in the balance of our ſhallow reaſon.

Matth. 19. 26.

For the ſecond: But when was *Abraham* called? for the time, there are two circumſtances worth the obſeruation: Firſt, *Abraham* was called to this dignitie, when he liued in idolatrie with his fathers. So ſaith Ioſhua, 24. 2. *Thus ſaith the Lord, Your fathers dwelt beyond the flood in old time, euen Terah the father of Abraham, and ſerued other gods.* If *Abraham* was called by God, when he was an idolater, then it is apparant he had not purchaſed Gods fauour by his workes. Where we learne, that the whole worke of a mans ſaluation, is to be aſcribed to Gods meere mercie: who (as the Prophet ſaith) *was found of them that ſought him not*, Eſai. 65. 1. *Abraham* neuer dreamed of the true God, nor of any new couenant of grace and ſaluation, when *God called him.* And ſo, when *Paul* was going armed with bloodie furie, and his furie armed with commiſſions and authoritie againſt the Saints, then God from heauen called him; and of a perſecuter, made him the principall inſtrument of his glorie, Act. 9. 2. &c. Therefore (to applie this to our ſelues) if God haue vouchſafed vs the ſame grace, and taken vs *to be his people*, and made a couenant of ſaluation with vs, which in former times haue been *ſinners of the Gentiles*; we muſt learne here to ſee whence this fauour is, and therefore to aſcribe nothing to our ſelues, but giue all the glorie vnto God.

And *particularly*, for euery one of vs: if God haue been ſo mercifull to any of vs, as when we were *popiſh* or *ſuperſtitious* with our parents, or kindred, to open our eyes, and bring vs home to his holy truth: or, when we weltred in wickedneſſe and ſenſuality with the *profane world*,

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to touch our hearts: and to call vs to grace and ſanctification:let vs often remember,and freely acknowledge this his vndeſerued mercie, and ſay with the holy Prophet: *Vnto thee belongeth mercy, but vnto vs open ſhame.*

Secondly, for the *time* when *Abraham* was called: It was when he *was 75. yeares of age*, or there-abouts, as is manifeſt in the Storie, Gen. 12.4. therefore we ſee that God for a long time let him lie in his blindneſſe, and idolatrie ere he called him. It is more then likely, that *Abraham* in that meane time liued ciuilly, and followed learning and other ciuill courſes: and in that time, it is likely he attayned to that meaſure of knowledge in Aſtronomie, and other learning, for which, he is renowned in old Writers: But this was the firſt time that he was called to know and ſerue the true God in his true ſeruice.

Here we learne, that though a man perſeuere in his ſinnes, for a long time, and paſſe his beſt yeares in vanitie without repentance, and thereby bee in a grieuous and fearefull eſtate: yet true beleeuers, and men penitent, muſt not therefore iudge them *caſt-awayes*. For, Gods mercie calls a man in his old age, and toucheth the heart when it pleaſeth him. Chriſt in the Parable *calls ſome at the 11. houre*, Mat.20. 6. and ſo God calleth men to grace in their olde age. We muſt therefore ſpare theſe ſharpe and vnſauourie cenſures, which ſome vnaduiſedly caſt vpon ſuch men; for *charity thinketh not euill*, 1.Corinth. 13.5. where it may thinke or ſuppoſe any poſſibility of good: But contrariwiſe, pray for them, and hope of their conuerſions, becauſe we know, that *at what time ſoeuer a ſinner repents of his ſinne, God wil forgiue him.* Ezek.18. 27,28.

And yet for all this, men muſt not preſume to liue careleſly in their ſinnes, for that is deſperately to tempt God: but muſt follow the holy Counſell of *Salomom*, Eccleſ. 12.1. *To remember their Creator in the dayes of their youth*: and to turne vnto God when they haue meanes, leaſt God take away the *meanes*, and with the meanes, his *fauour* from them. *Abraham* was not *called*, till he was olde; but when he was *called*, he harkened and *obeyed*: So muſt thou, when God calls thee by afflictions, or by his word, then anſwer and obey as *Abraham* did; or elſe *Abrahams calling in his old age*, will be little comfort to thee. Thus much for the time.

Thirdly, for the *manner of his calling*, it is laied down in the Storie of Geneſis, to be in an earneſt kinde of Counſell. *Goe out*, ſaith God, *from thy kindred, & from thy Fathers houſe, vnto the land that I will ſhew thee:* Where it is to be obſerued, hee ſaith not barely *Goe*, or come forth; but hee amplifieth, and vrgeth it with many wordes and circumſtances.

If any aske why God did ſo, when he might haue giuen the commandement in one word? I anſwer; the reaſon is, that *Abraham* might haue cauſe more ſeriouſly to conſider of Gods *calling*, and to imprint it more deepely in his A heart; leaſt at the firſt brunt he ſhould haue *obeyed*, and afterward haue ſhrunke backe. For, it is doubtleſſe, that this calling was harſh to reaſon, and that *Abraham* found many hinderances, and therefore it were dangerous hee would haue ſtarted backe after ſome triall of theſe difficulties he muſt paſſe through, if he had had but a bare call, & comandement *to goe*. But when God ſaith to him, *Goe out of thy natiue Country, let it not ſtay thee*, that thou waſt borne there; nor hinder thee, that *thy kindred* dwels there: but leaue all, and come with me: *forſake all, and truſt me*, follow me into the land that *I will ſhew thee:* I take thee from one, but I will giue thee another: When God, I ſay, vſeth all theſe, and it may be, many more like words B to *Abraham*, its apparant he would haue him furniſhed with ſtrength and reſolution, to goe through with his *calling* after he had once made entrance into it.

Out of which practiſe of God, we learne this *Inſtruction*; that God would haue no man enter vpon any calling or dutie, with a fearefull and faint heart, nor with a doubtfull minde; but with a ſtrong and ſettled *reſolution* to goe thorough ſtitch with it, and not to relent and repent in the midſt. And for this end, God would haue all men afore they enter, ſeriouſly to conſider the *place or duty* they are to vndertake; for the Lord had rather a man ſhould refuſe at the firſt; then hauing entred, to looke backe againe; and it is great follie for men, haſtily and ſud- C dainely, or humorouſly to caſt themſelues vpon any *calling*, and then vpon triall and experience of the dangers and difficulties thereof, to bee wearie, and wiſh they had neuer done it. Men in this world are generally *wiſer* in matters of the world; If a man bee to *build* a houſe, hee will not forth-with ſet vpon building ſuch a houſe as his humor deſireth, but will firſt of all ſit downe and count the *coſt*, and then his own *abilitie*, to ſee if the one will counteruaile the other, elſe he neuer begins it. So ſaith Chriſt (the wiſedome of God) *of the wiſedome of this world*: and the like alſo he ſaith for warre, that no *Prince* wil fight with his enemy on vnequal tearmes, but will knowe himſelfe able to ſu- D ſtaine the encounter, Luk.14.28.31.

So the calling of a Chriſtian, is to profeſſe the Goſpell of Chriſt. As the Magiſtrates is to *defend* it, the Miniſters to *teach* it, ſo all mens to *profeſſe* it: now it is as impoſſible to *build* without *coſt*, or to *fight* without *power* of men, as to *profeſſe* Chriſt in any *calling*, either generall or particular, without *croſſes*. Wee muſt therefore conſider firſt what our calling and profeſſion will *coſt vs*: it is ſure to coſt vs a dangering of our credits and eſtimation in the world; it may be our goods, our liberties, it may bee our *liues* themſelues. Againe, what enemies we haue to encounter in this ſpirituall warrefare, the deuill, death, hell, ſinne, corruption, and the craftie malice of wicked men; all theſe we are ſure to meete withall.

Abrahams faith.

Were it not then folly for a man to vndertake this profeſſion, and not to conſider thus much aforehand? The want of this is cauſe, why ſome put their hands to the plough, and after ſhrinke away, and make themſelues ridiculous to their enemies corporall and ſpirituall.

And for particular callings, the caſe euen ſtandeth ſo alſo. Some men thinke the calling of a *Magiſtrate*, a place of *honour*: and therefore ambitiouſly plot and deſire to raiſe themſelues into authority; neuer remembring the *burden*, and trouble they are ſure to finde. Which when they feele to be too heauie for their lazie ſhoulders to beare with eaſe, they foully fall to plaine careleſneſſe, and neglect all doing good in their places, and wiſh they had neuer bought honour ſo deare.

So others thinke the Miniſterie nothing, but a place of *eaſe, exemption, and preferment*. And in theſe conceits ruſh preſumptuouſly & raſhly into that holy ſtate, neuer thinking aforehād of that great *charge of ſoules* they are to take, nor of that heauie *account* they are to make for them; nor of the hatred, and contempt, and extreame diſgraces they are ſure to finde, if they doe their duties with conſcience. And therefore (when vpon experience they finde it ſo to be) they either fall to carnall courſes with the world, and *neglect their duties* (that by theſe two meanes they may pleaſe the world) or elſe they continue in their duties, with much griefe and vexation, wiſhing they had choſen rather any calling, then the *Miniſterie*: and by either of both, doe expoſe themſelues to ſhame and much rebuke. Whereas contrariwiſe, hee that aforehand caſts his *account* what it will coſt him to be a *Miniſter*, what he muſt vndertake, what he muſt loſe, what he is ſure to find, is ſo ſettled and reſolued afore-hand, as he goeth through all dangers and contempts, with comfort, courage, and contentment. Let vs therefore all learne by this practiſe of God, when we thinke to enter vpon any ſuch dutie, to reaſon with our ſelues, as God did with *Abraham*, what we are *to forſake*, and what wee are to *meete withall*. So ſhall we not afterward repent vs, but goe on with much aſſurance, as *Abraham* did.

This point I haue the more inlarged, becauſe it is of ſpeciall vſe in Chriſtian life.

Thus much of the *cauſe* of *Abrahams* faith, *Gods calling*, and all the circumſtances therein.

The ſecond point, is the excellencie and commendation thereof, commended by the *fruite and effect*: It made him *yeeld* to this calling of God. And this obedience of his faith, is ſpoken of two wayes:

1. It is laid downe *generally*; *He obeyed God*.
2. It is further commended by diuers *particulars*, which we ſhall ſee in their places.

*Obeyed God.*

Here is the obedience of *Abrahams* faith, laid down in one generall word: *He obeyed*; that is when God called him to leaue his Country,

A kindred, and friends, he yeelded againſt reaſon, becauſe God bad him. When God told him he would carie him into another land, he *beleeued* it, and left a certaine for an vncertaine, a poſſeſſion for an expectation; here was the power & excellencie of his faith appearing in this obedience. From hence we learne two inſtructions.

First, ſeeing *Abraham is the Father of the faithfull*, Rom. 4. 11. and our glorie is to be *children of fathfull Abraham*;

Therefore we muſt all learne, as *good children to followe our Father*, in framing our liues according to Gods calling: when *GOD calleth* vs to any ſtate of life, then to obey; and when *not God*, but the world or our owne corrupt B humors call vs, then not to obey. For, to obey the firſt, is the *obedience of faith*, but to obey the ſecond, is *the obedience of our corruption*. Therefore againſt this practiſe of holy *Abraham*, two ſorts of men doe offend, and thereby ſhew themſelues *children vnlike their Father Abraham*.

Firſt, ſuch men as beeing *called by God* to ſome functions or duties, *will not obey*: for examples, wee haue too many. To ſome, God ſaith, *Leaue thy priuate care*, which is, for none but thy ſelfe: *be a Magiſtrate*, and vndertake the *publike care* of the common-wealth: but they, as though they were born for themſelues, will not imploy themſelues in publike ſeruice.

To ſome, God ſaith, *Leaue thy eaſe*, and thy C care of worldly credit, and vndertake the teaching of my people, and care not for the contempt of that calling, ſo thou maiſt *ſaue ſoules*: but their carnall credit is more deere vnto them then *Abrahams kindred is to him*; they will not forſake them.

Theſe, and all that doe ſo, may make what ſhew they will: but they are not *children of Abraham*, ſeeing they want his *faith*: and they want his *faith*, becauſe they faile in his *obedience*: they muſt therefore learne to yeeld when God calleth, and not to ſtand vpon ſuch baſe allegations of worldly matters; when *Abraham left Country and kindred to obey God*.

Secondly, ſuch men as reſpect not Gods calling, but looke what the ſwinge of their natures, or the courſe of the wicked *world* carie D them vnto, they preſently yeeld and obey, not regarding whether it be Gods calling or no. Three ſorts of men are moſt faulty in this kind.

Firſt, ſuch as are content to grow in wealth, either by opreſſion, as vſurie or extortion; or by craft and diſſembling, or by any other ſuch indirect courſe, whereby their brother is hurt, looking only at gain, but not regarding whence it comes.

Secondly, ſuch as liue by *dicing, carding*, or by *playes and Enterludes*, thinking any trade lawfull that brings in wealth, or that gets money; neuer caring whether God *allow the calling* or no.

Thirdly, ſuch as liue *in no calling*, but ſpēd their time in eating, drinking, ſleeping, and ſporting,

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becauſe they haue liuings of their owne, and lands left by their parents.

All theſe and all ſuch like, doe obey indeed: but whereunto? not vnto Gods calling: for alas, he neuer *called them* to theſe courſes, but hath often *recalled* them from it; therefore this is the obedience not of *faith*, but of *corruption*, and of the world, which is a plaine diſobedience vnto God. For, as the wiſedome of the fleſh or the world is fooliſhneſſe with God, Rom. 8: ſo obedience to the fleſh or the world, is diſobedience & rebelliō againſt God.

All ſuch men, muſt know that they are not *the children of Abraham*, becauſe they are not children of *his faith*. Nor can they be heires of his faith, becauſe they practiſe not his *obedience*: for, Gods *calling*, and no other rule for our liues muſt Chriſtian men admit. When *hee calleth* they muſt obey: and when *he calls not*, or allowes not a courſe of gayning, or a trade of life (though all the world allowed it) wee muſt not follow it: this will honour them, and their profeſſion, before God. *Abrahams* faith *iuſtified him* before God, but his obedience *iuſtified his faith*: *obedience*, ſaith *Samuel*, 1. Sam. 25. 22. 23. *is better then ſacrifice: but diſobedience is as the ſinne of witchcraft*. Therefore let all Chriſtians approoue their faith by their obedience, hanging on Gods mouth, and attending on Gods calling, for, directions of their whole life: and reſolue with *Dauid*, Pſal. 119. 105. *Thy word is a lanterne to my feete, and a light to my pathes*. When *Kings* may not liue, but by this light of Gods calling and Gods word; it is ſhamefull preſumption, for ordinary men to frame their liues by lights of their owne making.

In the ſecond place out of *Abrahams* obedience, let vs marke, By what meanes *obeyed* he? *by faith*. Learne here the true nature of true faith: it brings forth true obedience where euer it is: and therefore Chriſtian obedience is called *the obedience of faith*, Rom. 1. 5. And theſe two cannot be ſeperated, no more then light from the *ſunne*, or heate from *fire*. For as the *ſunne* naturally, and neceſſarily giues *light*, and the *fire heate*; no leſſe doth true *faith* yeeld true *obedience* to Gods commaundements. Which being ſo, it teacheth vs, for the vſe,

Firſt, how our *Church and doctrine* are ſlaundered by the *Papiſts*, who pleaſe themſelues in ſaying, We looke to be ſaued by ſole faith, and without workes. For, we teach, that though a man be *iuſtified* without reſpect to his workes, yet no man was euer *iuſtified*, whoſe *faith* did not bring forth *good and holy workes*: and we teach, that none is heire of *Abrahams faith*, which is not alſo of his *obedience*. Therefore God will reward their lying tongue.

Secondly, this teacheth vs, that *Abrahams* faith is rare in theſe dayes. Many make profeſſion of *Abrahams* religion, but it ſeemes they are as far deceiued as the Iewes were, Ioh. 8. 39. *The Iewes would be Abrahams children, becauſe*
A *they were of his fleſh*: and men now will be ſo, becauſe they are of his *profeſſion*; but both are farre wide, for we muſt be children of *faithfull Abraham*. But if we will be like him in *faith*, we muſt be like him in *obedience* alſo: when God calles vs to any dutie, we muſt forſake our owne *natures*, and denie our owne *affections*, and croſſe our owne *corruptions*, to follow Gods *calling*, and to doe our duties. So ſhall we be true children of *Abraham*, when wee are like our Father in his beſt vertues. Thus we ſee his obedience laied downe generally.

Abrahams faith.

*Particularly*, In his *Obedience* there are laid downe three points:

1. The *matter* ⎫ all which are laide
B 2. The *ende* ⎬ down directly in the
3. The *manner* ⎭ Text.

For the matter of his obedience, it followeth in theſe words: *To goe out into a place, &c.*

The particular matter wherein *Abrahams* obedience conſiſted, was this: At Gods commaundement he went out of his owne country into another: for one which he ſhould inherite, he left that which he did inherite.

Here many points of good inſtruction may be learned.

Firſt, ſee here the power and ſtrength *of true faith*; It was a wonderfull hard thing for *Abraham* to doe.

For firſt, he was well ſtriken in yeares, 75.
C *yeares olde*. Yong men delight to be ſtirring; but men growen into yeares, doe loue to ſettle themſelues as birds in their neſts: and it is grieuous vnto them to thinke of remoouing, or taking long iournies.

Secondly, he muſt leaue his *owne Countrie*, where he was bred, borne, and brought vp; which all men generally doe loue by nature.

Thirdly, he muſt leaue *his goods, and landes: and liuings*, which no doubt were great: for, hauing liued ſo long in his natiue Country, and beeing borne as he was, his eſtate doubtleſſe was very great.

Fourthly, he muſt leaue *his acquaintance*, with which he had liued all his life; yea, his *own kindred*, and muſt goe liue amongſt ſtrangers.
D Theſe foure conſiderations were ſo many hindrances to his obedience; and ſtrong temptations, to make him haue looked backward: but ſuch is the power of his faith, he is *commanded of God*, therefore he *obeyeth and goeth out*.

The vſe is, to teach vs what a faith we haue. For, if we meaſure all Gods commaundements by our naturall affections, our faith is but a ſhadow, and hypocriſie: But if we conſult not with fleſh & blood, but reſt, and rely on Gods word, and giue abſolute obedience to his commandements, then our faith is ſuch as *Abrahams was*.

In the next place; Some may meruaile, why the Lord ſhould commaund him ſo hard a matter, and lay ſo ſtraite a commaundement vpon him, as to leaue his *Country and liuing*, which ſeemed vnreaſonable; and his *kindred*, which was vnnaturall.

A I anſwer: the reaſon is, not that God delighteth in *vnreaſonable* or *vnnaturall* courſes, or in laying heauy burdens vpon his children. But he did it for good and holy endes: as,

Firſt, to prooue *Abraham*, and to ſee what was in him. As a friend is not tried in ordinary, but *in great matters*; ſo it is knowne, who is Gods friend in matters of *difficultie*. Hereby, therefore God made the faith and obedience of his ſeruant, to ſhine more glorioully.

Againe, to breake the corruption of his heart: for our wicked *natures* loue peace, and eaſe, and welfare, and hearts deſire: but God will croſſe thoſe courſes, and ſend vs troubles many wayes, that ſo he may pull downe the height of our corruptions, and humble vs to his owne hand. B

The vſe, is, to teach vs to make true vſe of our afflictions, and of thoſe many hard croſſes that muſt fall vpon vs in our courſe of ſeruing God; namely, to know that they are ſent from God, not as a hard-hearted, or cruell *Iudge*; but as a wiſe and mercifull *Father*, who wiſheth our good, and who will ſo bleſſe vnto vs the hardeſt and heauieſt croſſes, that befall vs in our liues (if we receiue them in patience and faith) that we ſhall ſay with *Dauid*, Pſal. 119. 71. *It is good for vs that we haue beene in trouble, for thereby wee haue learned to know God, and our ſelues better.*

Thirdly, whereas *Abraham at Gods commandement goeth out of his Countrie* into another; we learne, that it is not vnlawfull for a C Chriſtian man, to *goe out* of his owne Country, and *trauaile* into another, & there to abide for ſome, or for a long time: Prouided, his cauſes be good & iuſt, as namely, theſe which follow;

Firſt, if he haue a particular commandement *of God*, as here *Abraham* had.

Secondly, if he haue a lawfull calling of the *Church or State*, whereof he is a member: as if he be ſent to a generall Councell: or, be ſent as *Ambaſſadour*, either to ſtay for a time, or to ſtay there as Lieger.

Thirdly, if it be for the ſafetie of his life in a good cauſe. So *Moſes* Exod 2. 14. 15. *fled into the land of Midian, and there ſtayed when Pharaoh ſought his life:* And Chriſt himſelfe fledde with his Father and Mother *into Egypt*; from the furie of *Herod*, Matth. 1. The like may be ſaid for them, that to preſerue *their libertie*, flie from the cruelrie of their Creditors, who will not take honeſt and reaſonable ſatisfaction; of a *ſurety* for another man; or of a child for the Fathers debts: But in no caſe for them, who *trauaile* in purpoſe to defeate their Creditors, or thereby to deliuer themſelues from payment of their due debts, *beeing able to pay*. Of both theſe, we haue example in *Dauid*, & his followers. *Dauid* himſelfe was faine to flie for his life from *Sauls* vniuſt crueltie, and therefore went and dwelt *amongſt the Philiſtims*, 1. Sam. 27. 1. 2. And 1. Sam. 22. 2. there came to *Dauid ſuch as were in trouble, and in debt, and theſe were with him in his trauaile*, and perſecutions. Now doubtleſſe had they beene vngodly men (who had not cared how they came into debt, nor how they paid it,) *Dauid* would neuer haue beene *their Prince*; as that Text ſaith he was.

Fourthly, if it be for the maintenance of *pure religion*, and keeping a good *conſcience*. This hath Chriſts warranty, Matth. 10. 23. *When they perſecute you in one Citie, flie vnto another.* For this cauſe many of our fore-fathers in the former age, were faine to fly into *Germane, Switzerland: and to Geneua.* And for theſe cauſes diuers of other Nations doe repaire to this Nation, and are here entertained.

Fiftly, if it be for the getting, or encreaſing of any good *learning*, and lawfull *knowledge*, eſpecially diuine knowledge for matter of religion. Thus the Queene of *Saba* went out of the inmoſt parts of *Africa*, to *Ieruſalem* in *Aſia*, to ſee and heare *Salomon*: 2. Kings 10. and for that cauſe, ſhe is highly commended by Chriſt himſelfe, Math. 12. 42. Thus may yong men trauell for learning or the tongues, eſpecially ſuch as intend thereby to fit themſelues for publike ſeruice, ſo it be with ſafetie of religion, and ſecurity of conſcience.

Sixtly, if it be for the practiſe of a mans lawfull *calling*, as for trafficke: and thus *Merchants* may, and doe lawfully trauaile in all Nations, and haue their *Factors* there reſident: prouided they looſe not their ſoules, to gaine for their bodies: their trauailing is allowed by Chriſt in the Parable, where he ſaith, *The kingdome of heauen is like a Merchant man that ſeekes good pearles*, Matth. 13. 45.

Seauenthly, if it be to receiue and take poſſeſſion of any goods or lands, lawfully deſcended or fallen vnto a man, in another Nation, as ſometime it doth; This ſeemes to be allowed by Chriſt in the Parable, where he ſaith, *A certaine noble man went into a far Country, to receiue for himſelfe a kingdome, and ſo to come againe*, Luke 19. 12.

In a word; if it be vpon any good and ſufficient cauſe, allowable in good reaſon, & not contrary any part of Gods word. But as for ſuch as leaue their Countries, and trauell into other;

D Either, vpon *leuitie*, to ſee ſtrange ſights and faſhions: Or, being *malefactors*, flie from their due puniſhment: Or, being in *debt*, goe away to deceiue their Creditors: Or, being *vaine-glorious*, to make themſelues knowne: Or, being at *enmitie*, to fight *combats*, or to kill their enemie;

All theſe, and all ſuch like, can haue no comfort in their *trauailes*: for they ſend themſelues, God ſent them not: they are out of Gods *protection*, becauſe they goe without his warrant. And as many of them as goe away to eſcape the hand of the *Magiſtrate*; let them be aſſured they ſhall not eſcape the hand *of God*.

In the fourth place, here is a comfort for all ſuch as are *baniſhed* from their owne natiue Countries, for God and his Goſpels ſake. For,

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here *Abraham* the *Prince of Patriarkes*, A was a baniſhed man, and liued in a *ſtrange Country*, the greater part of all his life. Let ſuch men therefore take patiently what God laieth vpon them: for it is not their miſery or miſhap alone, but hath beene common to Gods children in all ages. Againe, Chriſt himſelfe pronounceth them bleſſed, *who ſuffer perſecution for righteouſneſſe ſake*: for, though they bee exiles from their owne kingdome, or toſſed vp and downe the *kingdomes of the earth*, yet *theirs is the kingdome of heauen*, Matth. 5. 10.

Laſtly, though this commandement was *perſonally* directed to *Abraham*, and concernes not vs as it did him: yet it hath his force and B vſe euen to vs. For, though we are not to *goe out of our Countrie*, and leaue our liuings and habitations: yet we muſt doe that that is proportionable hereunto. That which is commanded to *Salomons wife*, is to all Chriſtians; *Harken O daughter, and conſider, incline thine eare, forget thine own kindred, and thy fathers houſe: ſo ſhall the King take pleaſure in thy beauty.* Pſal.45.10, 11. This wife of *Salomon*, is the *ſoule* of euery Chriſtian, the ſpouſe of *Chriſt the true Salomon* who by nature is daughter to *heathen Pharaoh*, that is, to ſinne, corruption, and wrath: but, beeing maried to Chriſt, muſt *forget her owne kindred and Fathers houſe*, that is, their owne nature and naturall affections, and carnall deſires: and then ſhall Chriſt our King, and ſpirituall husband, *take pleaſure in vs, and reioyce to doe vs good.* And this is the chieſe trauaſing of all, C and moſt acceptable to God, when a man *goeth out* of himſelſe, and denieth his owne deſires to *obey God*, and to ſerue *Chriſt Ieſus*.

Thus we ſee the matter of his obedience; Now followeth the ende:

*Which he ſhould after receiue for inheritance.*

The ſecond particular in his obedience, is the *Ende*, why he went out of his owne Country; to inherit another, that is, the *land of Canaan*, called elſe-where the *land of Promiſe*, becauſe God promiſed it vnto him, and to his ſeede. Now *Abraham* at Gods commandement, went out of his owne Country into this place, *to inherite it*, and to take poſſeſſion of it.

D But it may be obiected, He inherited it not; yea furthermore, *Stephen* ſaith, Act. 7. 4. *God brought him in, but gaue him no inheritance in it, no not the bredth of a foote.*

I anſwer, though *Abraham* did not inherite it *perſonally* himſelſe, yet he may be ſaid to inherite it two wayes:

1. *Sacramentally*, or Myſtically:
2. In his *poſterity*.

Firſt, *Sacramentally* thus; The land of *Canaan*, is to be vnderſtood, not onely as a Country of *Aſia*, fruiteſull and fertile, and plentifull of all good things, wherein the onely *viſible Church* was confirmed till Chriſts comming. But further, as a Type of the *heauenly Canaan*, where the *triumphant Church* raignes in glory with God. And thus *Abraham* did in his owne *perſon inherite it*: for he was tranſlated from this world, after his death, into the glory of heauen. And in that reſpect, the glorie of heauen is rather called *the boſome of Abraham*, Luke 16. then of any other the Patriarkes, both for the excellencie of *his faith*, as alſo for that the promiſe of inheriting the land of *Canaan*, was firſt of all (*perſonally*) made to him; which becauſe he enioyed not, he was recompenced with the fruition of the *true Canaan*.

From hence, we learne a notable doctrine: That God in performing of his promiſes, giueth not oftentimes the verie particular thing promiſed, but *ſomething equiualent*, or proportionable to it, or elſe better. Thus in the fift commandement, obedient children are promiſed by God *long life*, as a reward for *honouring their Parents*. Now when hee takes them away in their beſt age, as hee did *Ioſias*, 2. Kings 22. 10. he giueth them *eternall life*, which is not onely proportionable, but farre exceeding the thing promiſed. So here, he promiſeth *Abraham* the *land of Canaan*; but when it comes to the performance, he giues him a better, euen the true *Canaan*, the kingdome of *heauen*.

The vſe hereof, is to teach vs wiſedome for the true diſcerning of Gods mercifull performance of his promiſes: for he performeth them not alwayes one way vnto his children: ſometime he giueth the particular thing promiſed, as vnto the children of *Iſrael*, their deliuerance out of Egypt: vnto *Hezekiah*, the reſtoring of his *health*, and ſuch like. Sometime he giueth not it, but ſomething which ſhall be as good or better vnto his children: as, when they are in ſome great *danger*, and craue *deliuerance*, or in ſome *neceſſitie*, and haue promiſe of *ſupplie*; God oftentimes deliuereth thē not, but giueth them *patience*, and feeling of his fauour in ſuch ſort, as is many degrees more comfortable vnto them. And herein God heareth their prayers, and performeth his promiſe to them, to their full contentation.

Secondly, *Abraham inherited Canaan in his poſteritie*. For though God promiſed it to himſelfe, when he was 75. *yeares old*, Gen. 12. 4. *and to him and to his ſeede*, Gen. 15. 7. yet neither he nor his immediate *ſeede* enioyed it, but his *poſteritie* the Iſraelites, 430. yeares after the promiſe, as S. *Paul* prooueth, Galat. 3. 17. And ſo *Abraham* inherited it in his *poſteritie*, which is a part of him; and they inherited it many hundreth yeares, euen vntill the comming of *Chriſt*.

As afore we learned, that God in the performance of his promiſes, giueth not alwaies the *thing promiſed*: ſo here let vs learne that he doth not alwaies performe them to the *ſame parties*, and yet moſt truly performeth them. If therefore God doth not to *our ſelues*, nor in our times accompliſh his promiſes, or prophecies, we muſt not be impatient, but wait in patience. For as the Prophet ſaith, *The viſion is yet* *for an appointed time, but at the laſt it ſhall ſpeak and not lie: though it tary, waite for it; it ſhall ſurely come and ſhall not ſtay*, Habba. 2. 3. To this ende *Dauid* alſo moſt diuinely ſaith, Pſal. 97. 11. *Light is ſowen for the righteous, and ioy for the vpright in heart.* See light and ioy belongs vnto them: but how? *It is ſowen*, that is, it is in hope and *expectation*, and not alwaies in *fruition*. Therefore as the Husbandman caſts his ſeede into the earth, and is content to ſtay almoſt a ful yeere without it, or any profit of it, and yet is patient all that while, becauſe hee is ſure *it will come*, and bring encreaſe with it. So muſt we waite patiently on the Lord, & know that whatſoeuer he hath promiſed, we or ours after vs, ſhall be ſure to enioy it. And though *we doe not*, what great matter is it, *if our children doe?* For, We know, that oftentimes the Father *ſoweth*, and dieth ere the harueſt, and ſo the ſonne *reapeth*. So for Gods great and gracious promiſes, which are ſowen vnto the Fathers; if themſelues do not, their children are ſure to reape the cōfortable harueſt of performance. And thus we ſee how *Abraham inherited the land of Canaan*; which is called the *land of Promiſe*, becauſe it was ſo long, and ſo often promiſed to ſo many great *Patriarkes*.

In the ſecond place, it is to be obſerued, when God promiſed this vnto *Abraham*; euen then when the land of *Canaan* was poſſeſſed by many mightie Kings: So that it may be here further doubted, how *Abraham* could take any comfort in this promiſe, ſeeing it was at that day held by almoſt 40. Kings greater and leſſe: as we may ſee in Ioſhua, Chap. 10. 11. 12. and further, *The people were many, and ſtrong: the Cities were well walled, and full of huge Giants*, Num. 13. 28. 29. Yet for all this, he not onely *beleeues and obeyeth*; but as God promiſed, ſo he *went to it*, and *tooke poſſeſſion*, and died in this faith, that God would performe his promiſe, and that his poſterity ſhould inherit it all, as afterward indeede they did, euen from *Moſes* to *Chriſt*. If it be asked how this could be: the anſwer is, that *Abraham* knewe that *God* was *King of Kings*, and had the world, and Kingdomes of the world *in his hand* and diſpoſition: and therefore aſſured himſelfe, that he could bring to paſſe what he had promiſed, and make good his word, notwithſtanding all ſuch impediments to the contrary. And as hee beleeued, it came to paſſe; his poſteritie came to it, entred *as conquerers*, vpon this gift of God: and, by the power of God, ſo amazed all theſe Kings and their people, as ſome ſubmitted, as the *Gibeonits*; and they that did not, were all ſlaine, and their Countries conquered, as we may reade at large in the booke of *Ioſhua*: all the Stories whereof are briefly comprehended by *Dauid* in fewe words, where he ſaith, *Wee haue heard with our eares, our Fathers haue told vs, how thou O Lord droue out the heathen with thy hand, & planted them in: how thou deſtroyed the people, and made them grow*, Pſal. 44. 1. 2.

Out of which, we learne two inſtructions.

Firſt, that the *change of States*, and alteration of Kingdoms or common-wealths, are in Gods hand: and that hee can turne them one way or other, as it pleaſeth him. To this purpoſe, ſaith *Dauid*, in the fore-named Pſalme, *They inherited not the land by their owne ſword, neither did their owne arme ſaue them: but thy right hand, and thy arme, and the light of thy countenance becauſe thou didſt fauour them.*

This muſt teach vs to pray earneſtly, in our daiely prayers, for the good eſtate of this Kingdome, wherein wee liue; and of that worthy Prince and Queene, vnder whoſe gouerment, we haue beene ſo long, and ſo liberally bleſſed. For, the welfare and proſperity, the certainty and ſecurity of it and her, is not in our policie, might, munition, ſhips: not in the ſtrength of our nauie, nor in the power of our armour, nor in the chiualrie of our people, nor in the wiſedome of our Counſell (though for all theſe we are a people *honoured* of our friends, and *feared* of our enemies): But in the mighty hand of our God, who (as *Dauid* ſaith) *beareth rule ouer the Kingdomes of the earth, and giueth them to whomſoeuer he will*, Dan. 4. 22.

Seeing therefore the King of heauen is the *giuer* and eſtabliſher, the *remoouer* and changer of Kingdomes of the earth; let vs aſſure our ſelues, that the prayers of *Eliſha*, are *the Horſes and Chariots of Iſraell:* 2. Kinges, 13. 14.

And ſurely, if *Eliſha* for his prayer was acknowledged by the King himſelfe, to be his Father; then doubtleſſe, the godly *Miniſters*, and ſuch other in our Church, as *pray daily for the peace of our Ieruſalem*, are worthy to be accounted good *children* of our Church, and worthy members of our State.

Secondly, here we learne what is the *ruine of Kingdomes*, and ouerthrow of eſtates: namely, *ſinne* and vngodlineſſe. This is moſt apparant in the preſent example. For, why did God take this land from the *Cananites*, and giue it to *Abraham* and his ſeede? the Stories of the olde Teſtament anſwer, *nothing but ſinne*. In Deuteronomie, *Moſes* chargeth the Iſraelites, that they *doe not after the abhominations of the heathen Cananites:* For, ſaith he, *becauſe of their abhominable ſinnes God did caſt them out before you*, Deut. 18. 9. 12. And why did not God inſtantly giue it to *Abraham* (to *inherite*) after the promiſe? euen becauſe *the wickedneſſe of theſe Amorites was not then full*, Gen. 15. 16. that is, their ſinnes were not then ripe. For, we muſt know, that though God be the abſolute and *ſoueraigne Lord* of all Kingdomes, and may diſpoſe them as hee will: yet he rather exerciſeth his *Iuſtice* then his *power*; and neuer ouerturneth any State, but vpon cauſe of their apparant ſinfulneſſe. Nor can the Amorites or Cananites pleade herein any hard meaſure. For, the *ſame God*, dealt afterward in the *ſame Iuſtice* with his owne people, giuing the Kingdome of Iudah to the *Chaldeans*, and Iſrael to

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the *Aſſyrians*: and the cauſe is laide downe moſt memorably in the Storie; *When the Iſraelites ſinned againſt the Lord their God, and walked after the faſhions of the heathen, whome the Lord had caſt out before them, and did ſecretly things that were wicked, & made Images, and ſerued Idols: and though God warned them by his Prophets, yet would they not obey, but hardned their neckes, and ſo finally, left all the commandements of God; then the Lord was exceeding wroth with Iſrael, and caſt them alſo out of his ſight*, 2. Kings, 17. from the ſeauenth verſe to the 19. Thus ſinne is able to ouerturne Kingdomes, be they *Cananites*, *Iſraelites*, or whoſoeuer.

Let this teach vs all to looke to our *liues*, and make conſcience of all *ſinnes*, eſpecially great & capitall, and *crying ſinnes*: for the ſinnes of a people are *wormes and Cankers*, eating out the life and ſtrength of a common-wealth. And let our *State and gouernment* learne here to looke to the reformation of our people, eſpecially *for great ſinnes*. For, open *profaneneſſe*, or *vncleanneſſe*, or *oppreſſions*, or *iniuſtice*, or *extortions*, or *cruelties*, & exactions; all theſe, or any of theſe ſinnes, raigning in a State, are able to ouerturne the beſt eſtabliſhed Kingdome on the earth, and will at laſt (doe power and policie what they can) *make the land ſpewe out her inhabitants*: and in that meane time (let the wily wits of men, iudge as they liſt) it will prooue true, that the ſinfull and profane man is the *worſt*, and the godly and conſcionable man, the *beſt friend* to a State, and *beſt ſubiect* in a Kingdome.

Thus much for the ſecond point in *Abrahams* obedience; namely, the ende of it.

The third and laſt point, is the manner of his obedience: which followeth in theſe words:

*And hee went out, not knowing whither he went.*

The manner of this his leauing his Country, in mans reaſon would ſeeme *ſtrange*; nay, the world will condemne it for plaine *fooliſhneſſe*, for a man to leaue a *certainty*, for an *vncertainty*. But it may here be doubted, how the *Apoſtle* can here ſay, that he knew not whether hee went; ſeeing theſe words are not in the Storie of the old Teſtament: doth not that practiſe allow *traditions* beſide Scripture?

I anſwer firſt; We refuſe no traditions, which are agreeable to the Scripture, and analogie of faith: but ſuch as are agreeable to one of theſe, wee receiue them, though not as *Scripture*.

Secondly, if the Apoſtles in the new Teſtament doe adde any thing in any Storie, which is not in the olde (as S. *Paul* doth the names of the Sorcerers of Egypt, *Iannes and Iambres*, 2. Timo. 3. 8) that circumſtance by them ſo added, is to be holden *as Scripture and no tradition*; becauſe they hauing the ſame ſpirit of God, which the Writters of the olde Teſtament had, haue inſerted it into the bodie of A Scripture: euen as the three ſentences of the *heathen Poets*, alledged by Saint *Paul* (Acts 17. 28. 1. Corinthians, 15. 33. Titus, 1. 12.) haue now a *diuine truth* in them, which they had not before.

But yet will ſome ſay, the *Apoſtles* had theſe things from the olde Teſtament *by tradition*; ſeeing they were not written.

I anſwer: We may ſafely graunt it, and yet our cauſe loſeth nothing, though it may be they had them *by inſpiration*, and not by *tradition*; that beeing as likely, or much more then the other.

Thirdly, but for *this particular*, I anſwer, that the Apoſtle had the words, or at leaſt the matter out of the Storie *in Geneſis*. For thus go the B words: *God ſaid to Abraham, Goe out of thy Country, &c. into the land that I will ſhew thee*: He named none to him, but told him he would ſhew him *one*. So then *Abraham* went out at Gods appointment; and God knew, but *hee knew not whether he went*: hee knew well the land he left, but hee knew not the land hee ſhould haue.

But it may be againe obiected, that this is not true: for it appeares, Gen. 12. 5. that *Abraham* with *Sarah* his wife, and all their ſubſtance, *departed to goe into the land of Canaan, and to the land of Canaan they came*: therefore he knew whither hee went; namely to that land.

I anſwer: It is true, *he went out*, with purpoſe C and aſſurance, to *inherit a land promiſed* him by God, but not named to him. And whereas it is there ſaid, *He went out to goe into the land of Canaan*, that is ſpoken in reſpect of the *performance* when he was come thither, not of the firſt *promiſe made* him at his departure: or, of the time when *Moſes* wrote it, not of the time when God ſpake it to *Abraham*. And, that *he knew not* what land God did meane, vntill he came thither, is plaine in the 7. verſe, where it is ſaid, *That when Abraham had paſſed through all the countrey, and was come into Canaan; then God appeared to him, and ſaide, This land will I giue vnto thy ſeede*: But till then God neuer named it vnto him; and there- D fore we read afore, that *he beleeued and obeyed* vpon the generall promiſe: but now when God did *particularly* ſpecifie and ſhew what land, he then ſhewed his thankefulnes to God, *and did there build an Altar vnto the God that had appeared vnto him*.

Thus it is cleare, that *Abraham went out, not knowing whither he went*. Which beeing ſo, it appeares that *Abraham* did that which the world would call, plaine *fooliſhnes*. To leaue knowne friends for vnknowne, *certen* liuing for *vncerten*, is a ſimple courſe in mans reaſon: at leaſt (the world will ſay) he might firſt haue demanded of God, *what land* that was, which he ſhould haue, before he left that which *he had*: but *Abraham* makes no ſuch *queſtions*, mooues no ſuch *doubts*, but beleeueth and o-

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beieth, and gooth out of his certen dwelling (at A Gods calling) *though he knew not where to lodge at night.*

This practiſe of faithfull *Abraham*, hath profitable vſe:

Firſt, here we learne, that though Gods *commandements* ſeeme fooliſh, and vnreaſonable, yet we muſt obey them. Chriſt ſaith, *If a man will euer come in the kingdome of heauen, he muſt be borne againe*, Ioh. 3. 3. S. *Paul* ſaith, *If any man among you ſeeme to be wiſe, let him be a foole that he may be wiſe*, 1. Cor. 3. 18. Chriſt ſaith, *If any man will be my Diſciple, he muſt denie himſelfe and follow me*, Luk. 9. 23.

But how can theſe commandements be beleeued or done? how can reaſon *beleeue* them? how can nature *doe* them? So diſputed the woman of Samaria with Chriſt, Ioh. 4. 11. when B Chriſt told her he would giue her *of the waters of life*; ſhee replied, *Sir, thou haſt nothing to draw with, and the well is deepe: whence then haſt thou that water of life?* Thus we obiect and reaſon againſt God with carnall obiections, and waigh Gods commandements in the balance of reaſon: thus God and his commandements are much abuſed by vs. And this is the cauſe we heare and read Gods word, and profit not by it, becauſe we ponder it in our reaſon, and allow nor follow it no further, then it agreeth with our naturall affections. As a man that will needes ſtand vnder a *penthouſe*, hath no *water* falling on him, though it ſhould C raine neuer ſo pretious water from heauen: ſo, when the *water of life*, out of the word of God, ſhould droppe vpon our ſoules, to comfort our conſciences, and to waſh away our ſinnes; we haue our *deuices* out of wit, and *diſtinctions* out of reaſon, as penthouſes to keepe it from vs, that it ſlides away, and neuer hath any worke in vs. But contrariwiſe, we muſt remember *Abraham the father of our faith*; and when we heare Gods word, we muſt with him captiuate our reaſon, and ſubdue our affections to it: meaſure them by Gods word, and not it by them; and what we cannot yeeld to in the obedience of reaſon, we muſt obey with *the obedience of faith*: and ſo ſhall Gods word haue a gracious and powerfull worke in vs. D

Secondly, here we muſt learne, that though we ſee *no profit* come by obeying Gods commandements, yet we muſt obey them. For what profit could *Abraham* ſee in leauing a *certen* liuing, for an *vncertentie*? yet he obeyed and went, vpon the bare word of God, building vpon it, that *God beeing his guide*, he could not go aſtray. So muſt we follow God ſincerely, and doe his commandements, though no profit ſeeme can come thereby. But ſome will ſay, Shall godly men be led like blindfold fooles? ſhall they refuſe all meanes of helpe, by wit and policie? this is the way to make them ridiculous, and *aſſes* for the wicked world to ride vpon.

I anſwer: let godly men vſe all their *wit*, and looke with all their *eyes*, in their actions *with men of this world*. But in the obedience of Gods commandements, let them doe as *Abraham* did, *Follow Gods calling though it ſeeme to be to no ende*.

In obedience to God, we muſt doe as *blind men* doe, who followe their *guides*, though it be through woods and rockes, hills, or dales, or dangerous places, regarding nothing, fearing nothing; onely following and truſting to *their guides*, who haue eyes for them, though they haue none for themſelues. So muſt wee follow Gods calling, and yeeld abſolute obedience to his Commandements, fearing nothing but truſting to the faithfullneſſe of his power, and aſſuredly beleeuing, that he beeing our *bleſſed guide*, we ſhall not be miſ-led: thus to doe is true faith.

But alas, how contrary is the practiſe of the world! Men deale with God, as wee doe with *looſe Chapmen*, whom we will not truſt without a good pawne. So we will no obey Gods *Commandements*, longer then his religion ſerus our turne; nor will we truſt and follow God without the pawnes of prophet and pleaſure. Nay, wee doe worſe: moſt men eſteeme of God no better, nor vſe him any better then they doe *theeues* in their houſes. If a man come into our houſe, that is giuen to ſtealing, wee truſt him as long as he is in our ſight: but if he be out of our ſight, wee thinke euer he is ſtealing: So, if men ſee the meanes of Gods prouidence, they will take his word, and truſt it; but elſe God muſt excuſe them, they may not truſt him further then they ſee him. And if the *Commaundements* of God ſound to their content, and tend to their profit, they will *obey them*: but if not, they will caſt them behinde their backe; at leaſt, they will make a pauſe at the matter and take their owne time. And if Gods wayes ſeeme pleaſant and profitable, they will *walke in them*: or elſe they will leaue them, and walke in their *owne*.

And hence is it, that men in deſtreſſes, runne to Wizards, and Wiſe-men: others deale fraudulently, and deceitfully: others worke on the *Sabath day*: and thus by indirect and vnlawful dealing, they labour to inrich themſelues, and to bring their purpoſes to paſſe. And why all this? but becauſe Gods commandements doe not ſound to their purpoſe, nor tend to their profit, and therefore they will not obey them.

If theſe men had beene in Abrahams caſe, they would neuer haue gone out, *not knowing whither to goe*: but they would haue argued the matter with God, and haue thought it good wiſdome to pauſe well afore they leaue a *certentie* for an *vncertentie*. But contrariwiſe, *Abraham* thought it fooliſhneſſe to reaſon with God, and therefore performed *abſolute obedience*: and for this cauſe he and his faith are renowned to this day; namely, 3000. yeares after him, and ſhall be till the worlds ende.

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This was the obedience of faith: and this to doe, is to be true ſubiects to Gods kingdome. If the *King* call a man from his owne liuing, to come to himſelfe and to the Court; who will not leaue what he hath of his owne, and *truſt his word?* So, who will not leaue his owne wiſdome, and relie on the *promiſe & word of God*; and obey his commandements, though there ſeeme at the firſt, no profit can come thereby. Thus ſhall we be ſure, both to haue ſufficient for this world, and ſhall alſo be true children of faithfull *Abraham*.

Hitherto of the firſt example of *Abrahams Faith*.

## VERSE 9.

***By faith, he abode in the land of promiſe, as in a ſtrange countrey, as one that dwelt in tents with Iſaak and Iacob, heires with him of the ſame promiſe.***

HEre is the ſecond example of *Abrahams faith*, and the fift in order; and is concerning *Abrahams* abiding, or dwelling in that land whereinto God had called him: and this he alſo did by *faith*. As he *went out* of his owne countrey, and came into *Canaan*, by the power and leading of his *faith*; ſo by the ſame *faith* he *abode* and dwelt *in the ſame land.*

The parts are two:

1. The *Action* of *Abrahams faith*, in the 9. verſe.
2. The *Reaſon* of that his ſo doing, in the 10.

The *action* in the 9. verſ. is ſpoken of two waies.

1. It is *laid downe* to *be his abiding in the land of promiſe.*
2. It is *amplified* by two circumſtances:
    1. The *manner how* he dwelt there, in two points:
        1. As a ſtranger, or *in a ſtrange countrey.*
        2. *As one that dwelt in tents*, and not in houſes.
    2. The perſons with whome: *with Iſaac, and Iacob, Heires with him of the ſame promiſe.*

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The firſt point in order, is his dwelling in A the land of Canaan (called here the land of Promiſe.)

*By faith he aboad in the land of Promiſe.*

Canaan is now called *the land of Promiſe*, becauſe it was promiſed in the v. afore-going, as we then heard: ſo that the meaning is, He *abode in that land*, which was promiſed him, when he came out of his owne country. Which countrey *Abraham* knew not by name, when he left his owne, nor till he came thither: but then God told him, *This is the land I will giue thee and thy ſeede*, Gen. 12. 7. In this Land thus promiſed, *Abraham* dwelt and remained the reſt of his life, which was a hundreth yeares.

In this Action of *Abraham*, are three particular points. B

1. He *dwelt* in Canaan.
2. That Canaan was the *land of promiſe.*
3. He dwelt there *by faith.*

For the firſt: Concerning *Abrahams* dwelling in Canaan, diuers *queſtions* may be mooued;

Firſt, how it is true, that he abode or dwelt there? ſeeing it is apparant in the Storie, he *dwelt in Egypt*, Gen. 12. 10. *and in Gerar*, Gen. 20. 1.

I anſwer; The meaning is not, that he ſtaied there euery day of his life; but that he liued and died there, and made it the place of his reſidence and ordinarie habitation, whereunto he alwaies reſorted againe, if any occaſion drew him abroad. C

And further, he went not into *Egypt*, but vpon ſuch ſpeciall cauſe, as could not be otherwiſe helped, as vpon a famine or ſuch like, Gen. 12. 10. *Then there came a famine in the land, therefore Abraham went downe into Egypt to ſoiourne there.* Where it appeares: firſt, that the cauſe was extraordinarie: ſecondly, that he went not to make any dwelling, but to ſoiourn there for a time, and then to repaire home againe.

Where we learne, that as a man is not to depart out of that land, where God hath appointed him to dwell, but vpon good and ſufficient cauſes: ſo, when thoſe cauſes ceaſe, which drew him out, he is not to ſtay longer from home; but to repaire againe to the place of his ordinarie dwelling. D God would haue a man dwell at home: and it is leuitie, and a token of an vnconſtant minde, and a running head, for a man to deſire to be alwaies abroad.

Birds flie abroad, but ſo as they may come to their neaſts at night: ſo men ſhould endeauour, as much as may be, to take few occaſions of beeing from their dwellings: and when they needes muſt, to let it be for as ſhort a time as may be. For, as it is a ſigne of a light woman, Prou. 7. 11. *Her feete cannot abide in her houſe:* ſo is it of an vnſtaied man, vpon euery occaſion to be caried from home.

We muſt therefore follow holy *Abraham*, who is here commended for abiding, or dwelling in the countrey, which God had giuen him.

Againe, this practiſe of *Abrahams faith*, condemnes the *wandring beggers*, to be an vnfaithfull and vngracious generation. Our Land (by the abuſe of our peace and plenty) is full of ſuch. Aſke them where they *dwell*: their anſwer is, They haue *ſmall dwelling*; but, looke into the matter, and they haue the largeſt dwelling of all: for they dwell euery where, and all abroad; they count it bondage to be tied to one Town, or dwell in one Pariſh, and thinke it freedome and libertie to *dwell euery where*. Theſe are Caterpillers of a Common-wealth, and the greateſt robbers of the poore that are. Common Theeues ſteale from rich men: but theſe ſteale from the poore; they get that from men, which the true poore ſhould haue. No good comes to Church nor Common-wealth by theſe men, but much hurt to both. For, a finger cut off from his place, is of no vſe: ſo, a man liuing out of his calling, and out of his place, is of no vſe in the body politique.

Happy will it be with our *Church and State*, when wee haue ſuch lawes, and ſuch execution of them, as that this diſorder may be reformed, and euery man confined to his owne dwelling, and none ſuffred to liue in our Kingdome, who is not of ſome Pariſh: for let vs be aſſured, ſo many wandring beggers, ſo many blemiſhes in our gouernment.

Thirdly, *Abrahams dwelling in this Land* (beeing a fruite of his *faith*) teacheth vs it is no good token, but an ill ſigne for a man to be vncertaine in his dwelling. It is the faſhion of many men, if they trauaile, they neuer lodge at one place twiſe: and for their dwelling, it is not certaine; but now in the *North*, now in the *South*: now in this Pariſh, now in that: now in this iuriſdiction, now in another: Sometime in the Citie, ſometime in the Countrie. Who bee theſe? But either ſuch as be in debt, and purpoſe to deale ill with their Creditors; or that are malefactors, and hereby labour to auoide the cenſure of Authoritie: or elſe they bee Papiſts, which by this meanes labour to lurke vnſeene, and to eſcape the law; as many of them doe, either by skipping out of one Pariſh, Dioceſſe, Countie, or Prouince into another, and ſo auoiding the authoritie of all: or elſe, by lurking in great Cities, and ſo lying as *Soiourners*, and not as *Pariſhioners*, vnſeene or vnmarked in ſo great multitudes. Let our Authoritie take the more carefull notice of ſuch men, the more craftily they labour to creep from vnder it: and let ſuch men know, they diſcouer themſelues the more by this practiſe, to be *vnfaithfull* either to GOD, or Men, or both; ſeeing that GOD here commends *Abraham* for dwelling or ſtaying in that place, which GOD had appointed him. And ſo much for this queſtion.

Againe, it may here be demaunded: How *Abraham* might lawfully *dwell in Canaan*, ſeeing it was then Idolatrous. It may ſeeme, that therefore it is not vnlawfull for men to dwell in Popiſh or Idolatrous Countries.

I anſwer: *Abraham* did not ſo vpon any priuate motion, not for any worldly cauſe, but vpon ſpeciall warrant and calling from God: otherwiſe his ſo doing, had not beene iuſtifiable: therefore that practiſe of his cannot be a warrant for any to do the like, without the like cauſe and calling.

But how could *Abraham* be preſerued from the contagion of Idolaters, liuing amongſt them? I anſwer;

Firſt, God that called him thither, did there preſerue him. Againe, *Abraham* liued in the Country, but conuerſed not with the people at all, but in ſome neceſſary and ciuill affaires: and by this meanes eſcaped the danger of infection.

Where we may learne, that if any man would liue in ſuch places: without hurt to their conſcience, let them firſt be ſure that they haue a calling and warrant from God, to liue in thoſe Countries. Secondly, let them conuerſe with Idolaters warily and ſparingly; and ſo ſhall they preſerue themſelues from the occaſions of euil, as *Abraham* did, who abode in an Idolatrous Country; and ſo, though not without danger, yet without hurt to his religion. Thus we ſee *Abraham dwelt in the land of Canaan*.

Now ſecondly, this Land is called the *Land of Promiſe*: that is, the Land formerly promiſed him by God, when he called him out of his owne Country. And it is likely that the Apoſtle doth not here firſt of all call it ſo: but that it was knowne generally amongſt the Patriarks by that name: and that *Abraham* himſelfe did firſt of all ſo call it; who, when he looked vpon it, and conſidered the fruitfullneſſe and excellencie of it, did euermore remember and call to minde, *this land is promiſed to me*, this is mine by promiſe. And herein he reſted and ſatiſfied himſelfe, though he had not the poſſeſſion of it.

Here we may ſee the excellency of true faith: which depends vpon the *promiſes* of God, though they be vnperformed. A Land *of promiſe* contents *Abraham*, he leaues *the poſſeſſion* to his poſteritie. It is hard to finde ſuch faith in the world: It is land in poſſeſſion which we looke for: a Land of promiſe cannot content vs: but let vs labour to practiſe faith, and to take comfort in the promiſes of God, and leaue the performance to Gods appointed time.

Thirdly, he dwelt in this land *by faith*. And no meruaile. For had it not beene by faith, hee would neuer haue dwelt there, where he had not ſo much as a roome for his Tent to ſtand in, but he muſt *borrow* it; nor to burie his dead, but he muſt *buy it*. This was againſt reaſon, yet *by faith he dwelt there*, as afore *by faith he left his owne*, which was alſo againſt reaſon. Where ſtill the power of faith is magnified to be ſuch, as it will carie a man ouer all impediments of obedience, and will giue him victory not againſt

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one, but againſt all obiections; and power to performe not one, but many things contrary to carnall wiſedome.

We muſt here learne to examine, whether we haue a true and ſound *faith* or no. If wee haue, then we muſt not doe ſome one or fewe actions *in faith*, or *die in faith*, but we muſt liue by faith, the whole courſe of our liues. *We muſt walke by faith, and not by ſight,* ſaith the Apoſtle, 2. Corinth. 5. 7. So ſaith he of himſelfe, Galat. 2. 20. *I liue by the faith in the Sonne of God:* he ſaith not, *he hopes to die in that faith,* but *he liues by it.* And in the former place hee ſaith not, we muſt *ſet a ſtep* or two, but we muſt *walke by faith*, which argueth a continued action: and therefore it is that Saint *Peter* ſaith, Gods children *are kept by the power of God, through faith vnto ſaluation,* 1. Peter 1. 5. In which words two things are ſpoken of faith: the firſt is affirmed; namely, that *faith* preſerueth a man to ſaluation through all hindrances, either of inward temptations, or outward croſſes, which the deuill or the world can lay in his way. This *preſeruation* is one of the greateſt workes in the world, and therefore it is worthily aſcribed to God: the power of God preſerueth vs, but *through faith.* The ſecond is implyed; that therefore we muſt labour *to keepe that faith* euermore with vs, *which muſt keepe vs*, and to cheriſh and preſerue that that muſt *preſerue vs to ſaluation.* *Dauid* was an excellent practitioner hereof: no man was more tried and toſſed then he, *yet he euer drew neere vnto God,* Pſal. 73. 28. Indeede ſometime hee ſaid, *all men were liers, but that was in his feare,* Pſal. 116. 11. And againe, *I am caſt out of thy ſight, but that was in his haſte,* Pſal. 31. 22. that is, when the force of ſome paſſion, or the violence of ſome temptations did carie him headlong: but otherwiſe he euer *liued the life of faith.*

So muſt we, not thinke to liue in ſenſuality, and die in faith: but to liue by faith, in all our actions, from one day to another, meditating daily on Gods promiſes, and beleeuing them, and relying on them, and applying the generalls to our owne ſelues, and practiſing faith by making conſcience of ſinne, and inuring our ſelues to patience and long ſuffering. Thus doing, we ſhall be children of faithfull *Abraham*, who firſt *by faith* left his owne Country, and then *by faith* alſo dwelt ſtill in the Land of Canaan. And thus much for the *action of his faith: Hee abode in the Land of Promiſe.*

Now follow the circumſtances of the action, which are two: 1. The *manner* how: 2. The *Perſons* with whom.

The manner is laid downe in two points:

1. As a ſtranger:
2. As one that dwelt in tents.

The firſt point, for the manner, is laid downe in theſe words,

*As in a ſtrange Country.*

The meaning is: he eſteemed it a *ſtrange* Country to him, & accounted himſelfe a *ſtranger* in it. A Againſt which it may be obiected, that he was familiarly acquainted with *Mamre, Aner, and Eſcol*, three great and mightie men of that Country: that he and they were confederates together, Gen. 14. 13. therefore it ſeemes he liued not like a ſtranger in the Country.

Some anſwer, that theſe three were not *Canaanits*, but neere a-kinne to *Abraham*, and had other names: but the Text is plain in that place, *that Mamre was an Amorite*, and the other two were his brethren. Therefore the anſwer is, that in all likelyhood they three were *Proſelits*; and that by *Abrahams* godly perſwaſions they had renounced Idolatry, and were come to the B knowledge of the true God, and that they ioyned with *Abraham* in the worſhip of the true God, and ſo were his conuerts: whereupon *Abraham* (as he might lawfully) conuerſed with them as his familiar friends. And hereof there are two Inducements.

Firſt, it is ſaid, Gen. 14. 13. that *they were confederates with Abraham:* and it appeared ſo by their deedes; for they ioyned their powers, and aſſiſted him in the warre againſt the Kings, (Gen. 14. 24.)

Secondly, it is ſaid, Gen. 14. 13. *That Abraham dwelt on the Land of Mamre:* he was his Tenant or Fermour. Now, it is more then likely, *Abraham* would not haue ſo farre been C beholden to them, but that they were true chriſtians, and of his owne religion.

Therefore this hinders not, but he might bee a ſtranger notwithſtanding, vnto the body of the people, and that it is true that *Abraham* ſaith of himſelfe to ſome of them, Gen. 23. 4. *I am a ſtranger and a Soiourner amongſt you.*

But it may be then demaunded, Why did *Abraham* liue amongſt them *as a ſtranger*, and in that Land as a Soiourner.

I anſwer: the reaſons were diuers: Firſt, hee had title giuen to that Land, but no poſſeſſion; he therefore contented himſelfe with that that God gaue him, and chalenged not any poſſeſſion all the dayes of his life, but bought or borrowed of *Mamre* the place where he liued D and dwelt (Gen. 14. 13.) and of the Hittites a place of buriall, Gen. 23. 3. &c.

This may teach all men not to be too haſtie, in ſeeking for that, that it may be, is their right: let not men preſcribe their owne times, nor be their owne caruers, but leaue their affaires to Gods diſpoſing, and enter no further then they ſee God goeth afore them, *Abraham muſt be a ſtranger in his owne land*; and thou ſometime muſt be content for a time to be a *ſtranger* to that which is thine owne.

Secondly, they were all of them for the moſt part heathen *Idolaters*, amongſt whom *Abraham* would not conuerſe, but as ſparingly as might be. Now if *Abraham* would be a *ſtranger* in his owne Country, rather then liue familiarly with Idolaters; It ſheweth how litle faith, and leſſe conſcience they haue, who can be content to liue in the midſt of Idolaters, where they haue nothing to doe, and can conuerſe with them in all familiaritie, without any ſcruple of conſcience. *Abraham* made himſelfe a *ſtranger at home* to auoide Idolatry; but they wil make themſelues *at home in a ſtrange country*, to intangle themſelues in Idolatry: theſe men will hardly prooue the childrē of *Abrahā.*

Theſe reaſons *Abraham* himſelfe had in this his ſo doing.

There is a third, a more ſpirituall or myſticall reaſon; and that reaſon God had in making *Abraham* liue in Canaan *as a ſtranger*; Namely, to teach all Chriſtian men their dutie, to the worlds ende.

*Abraham is the Father of the faithfull*, Rom. 4. 11. And this is our honour to be the children of *Abraham*, we muſt therefore follow our Father *in his faith*, and in the practiſe of it: we muſt liue in this world as Pilgrimes and Strangers, euen in the midſt of all our peace and proſperitie, of all our libertie, riches, lands, and poſſeſſions; yea, of all our worldly friends and acquaintance. If it ſeeme ſtrange how this can be: I anſwer, the practiſe of it conſiſts in ſixe actions.

Firſt, we muſt not bath our ſelues in the pleaſures of this world. *Pilgrims* take but little delight in their iournies, becauſe they thinke themſelues not at home. This is S. *Peters* argument: *Dearely beloued, as ſtrangers and pilgrims abſtaine from fleſhly luſts which fight againſt the ſoule*, 1. Pet. 2. 11. For too much delight in fleſhly pleaſures, ſmothers the grace of God in vs, and lets looſe all ſinnes, and giues life vnto all corruptions.

Secondly, we muſt *vſe this world as though we vſed it not*; that is, euen the neceſſary comforts and delights thereof; they be the very words of the Apoſtle, 1. Cor. 7. 31. For, ſo the *Pilgrime*, when he paſſeth through a ſtrange Countrie, hath not his minde troubled with looking or thinking on the goods and commodities of that Country where he is; but vſing as much thereof, as is neceſſary for him, all his thoughts are on his owne Country. So ſhould we, when we are in our beſt eſtates, in our greateſt iollity, in the midſt of our wealth and abundance of pleaſures, caſt our mindes from them, and haue our thoughts euen then conuerſing in heauen, where is the place of our abode. This is likewiſe the Apoſtles exhortation, Philip. 3. 20. *Worldly men make their belly their God:* that is, drowne themſelues in carnall pleaſures, ſo farre; as they forget any other God, any other heauen. But we muſt not doe ſo: *our conuerſation muſt be in heauen*, from whence we looke for our Sauiour Ieſus Chriſt.

Thirdly, we muſt haue a ſerious care and endeauour to pleaſe god: for *all the earth is his*, & we are but ſoiourners in his ſight; therefore as the Pilgrime is careful to pleaſe the Lord of the Country, by whoſe leaue he trauailes through it: ſo muſt we be to pleaſe the Lord; ſeeing as God ſaith, Leuit. 25. 23. *The land is his, and we are but ſtrangers and ſoiourners with him.*

And hereunto adde a fourth, which is neere a-kinne vnto it: We muſt caſt all our care on God, ſeeing that he is the Lord of the earth, and we are but Pilgrimes and Soiourners. *Dauid* ſaith, Pſal. 24. 1. *The earth is the Lords, and all that therein is:* The ſame *Dauid* confeſſeth, Pſal. 39. 12. *He is a ſtranger before God, and a ſoiourner as all his Fathers were*, & thereupon deſireth God *to heare his prayer, hearken to his crie; and not to keepe ſilence at his teares*: as though he had ſaid, Inaſmuch as I ſoiourne with thee, thou art to heare my complaint. For, as a Soiourner cares, nor lookes for nothing, but depends on them for all things with whom he ſoiournes: ſo muſt we *caſt all our care on God; for he careth for vs*; he is our Landlord, we are his Farmours and Tenants, *we hold the earth from him*, by no leaſe of yeares, but at his will, and it is lent vs: let vs therefore but haue care to pleaſe this our Landlord, and care for nothing.

Fiftly, we muſt giue continuall thankes and praiſe to God for his good bleſſings we receiue in this world: for all are his, and we are but ſtrangers. Thus did all Gods Saints in old time; *Iaacob, He was leſſe then the leaſt of Gods mercies.* But eſpecially there is one memorable example of *Dauid*, and the Church in his dayes, 1. Chron. 29. 13, 14, 15, 16. When he had prepared abundantly for the building of the Temple, he proſtrated himſelfe before God, and in his owne name and the peoples ſaide thus; *Riches and honour come of thee, therefore our God we thanke thee, & praiſe thy glorious name. But who am I, and what is my people, that wee ſhould offer vnto thee? for all is thine, and of thine owne haue we giuen thee: for wee are ſtrangers before thee, and ſoiourners, as all our Fathers were.* Thankefulneſſe beſeemes all men, eſpecially *ſtrangers*. Therefore, as Pilgrimes doe thankefully accept the fauours ſhewed them in a ſtrange Country: So muſt we, all the bleſſings God giues vs in this world, where we are but ſtrangers.

Sixtly and laſtly, we muſt haſten to the kingdome, as a Pilgrime doth to his iourneyes end, or to his owne Countrey: and till he can, is alwaies thinking of it, and ſighing after it: So muſt we (who are *not dwellers, but ſoiourners* in theſe houſes of clay) long after heauen, and (as S. *Paul* ſaith he did) *couet to remooue from hence, and to dwell with the Lord.* Strangers are not to take ſuch pleaſure in forraine Countries as to forget their owne. So Chriſtians muſt not be ſo in loue with this world, as to forget or neglect the world to come. If they doe, they are vnworthie of it, and ſhew themſelues not ſtrangers, as *Abraham* here was; but *men of this world, who haue their portion in this life.* Pſal. 17. 14.

In performing theſe ſixe actions, men ſhew themſelues ſtrangers in this world. And thus muſt we doe, euen in the midſt of all worldly pro-

Abrahams faith.

proſperitie, if we looke euer to enioy the glorie of a better: And thus doing, wee ſhall be children of faithfull *Abraham*, who *dwelt in the land of Canaan, as in a ſtrange Country.*

*As one that dwelt in tents.*

The ſecond point for the manner, how *Abraham dwelt in Canaan*, is, that he built himſelfe no houſes, nor made Orchards or Gardens, *but dwelt in tents* or tabernacles; which were ſuch houſes, as now are vſed in warre, and are yet called by the ſame name, *Tents*, or Pauilions: whoſe matter is not wood, nor ſtone, but cloth, ſtuffe, or skinnes: and are eaſily reared, and ſoone taken downe: and when a man departeth, he may carie his houſe with him. That *Abraham* did thus, appeares in the Stories written of him. *He came to Bethell, and there pitched his tent*, Gen. 12. 8. and Gen. 13. 18. *he remooued his tent*: and 18. 1. God appeared vnto him, *as he ſate in his tent dore*: and 18. 9. being asked where *Sarah* was, he anſwered, *ſhee is within the tent*: and theſe tents are called *his place*, Gen. 18. 33. and *his houſe*, 24. 2. Out of all which places it is plaine, that *hee dwelt in tents*, and that not onely at his firſt comming, when hee had not time to build him an houſe: but euen all the dayes of his life, after his comming into the land of Canaan.

But why did *Abraham* dwell in tents, and not in houſes? was it becauſe then there were no houſes? Not ſo: For there were Cities built euen afore the flood, Gen. 4. 17. *Cain* built a Citie: no maruell therefore if there were many after, as *Sodome, and all her ſiſters*. And though it appeares not they digged into the earth for naturall ſtone, yet had they *Bricke*, which they made themſelues, Geneſis, 11. 3. and ſurely, the world which built the huge tower of Babell, Gen. 11. would not ſticke to build themſelues houſes. Nor can it be ſaid, that thoſe Cities, Sodome, Gomorrah, and the reſt, were nothing but a multitude of tents together. For, wee read Gen. 19. 3. that *Lot dwelling in Sodome, receiued 2. Angels into his houſe*: and in the 4. verſe, that the *Sodomits came and enuironed his houſe round about to take them*, thinking they had beene men: and when *Lot* refuſed to deliuer them, that *they preſſed ſore vpon the houſe to haue broken vp the doore*: but all this might haue beene ſpared, if it had bin nothing but a tent, which a childe may cut in peeces with a knife. It is manifeſt then, that there were houſes in thoſe daies. Why then did *Abraham* build none? was it becauſe he was poore and could not? Not ſo: for contrariwiſe, Gen. 12. 5. *Hee carried with him from his owne country, all the ſubſtance hee poſſeſſed*: And what that was, is particularized, Gen. 13. 2. *He was very rich in cattell, in ſiluer, and in gold.* His riches were both great, and of the beſt. So then hee could, but would not. But why *would* he not? Was it vpon a proud humour, or in a conceited ſingularitie, becuſe he would not be like other men, but haue a ſingular way of his own? No: A *Abraham* was none of thoſe, who allow nothing, but that is done of themſelues; and who thinke nothing good, if it be ordinarie: for he was a holy man, and famous for his faith. So then none of theſe were the reaſons of this his ſo doing.

The reaſons then why *Abraham*, and other holy Patriarches, vſed *to dwell in tents*, and not to build them houſes, were of two ſorts, *Ciuill*, and *Holy*.

The Ciuil or Politicke reſpect that they had was this:

They holding themſelues Gods ſeruants, did depend on his word; and therefore did ſubmit themſelues to goe vp and downe the world, whither ſo euer God did cal them. Beeing then B to remooue, euery day (they knew not when nor whither) it was therefore both the fitteſt and cheapeſt, to *dwell in tents*, which were ſoone pitched vp, and ſoone taken downe. Neither neede it ſeeme ſtrange that they could liue for cold, in thoſe poore thin tents, all the yeare long: for the country and climate there was alwaies temperate enough for colde: and rather inclining to too much heate.

The holy or religious reſpect was this: They held themſelues but *ſtrangers vpon earth*, and therefore would not build themſelues cities or houſes, as looking or caring to liue vpon earth: but *dwelled in tents*, as ſeeming deſirous, to remooue from the earth to heauen: the ſooner the C better. And this did the Fathers of the olde Teſtament: not that they thought it it vnlawfull to build cities, or dwel in houſes; but that they might teſtifie their religion, and expectation of another world, in the midſt of that profane age wherein they liued; wherein there were almoſt none, that either regarded, remembred, or acknowledged a world to come.

And this was not the particular, or ſingular deed of *Abraham* alone. All holy men in thoſe dayes, liued in tents. Gen. 9. 21. It is cleere that Noah dwelt in tents, though then he was king of all the world. And ſo did *Lot* alſo, as long as he liued with *Abraham*: Gen. 13. 5. *Lot had ſheepe, and cattell, and tents.* And thus they did, becauſe (as the Apoſtle ſaith) *they had here no* D *enduring city, but they ſought for one to come*, Heb. 13. 14. And they thought, they euer heard that voyce ſounding in their eares, (Mic. 2. 10.) *Ariſe and depart, for this is not your reſt.*

Contrariwiſe, the wicked of the world, becauſe they ſet vp their reſt in this world, and cared for no other: they began preſently to build them houſes, nay cities, (as *Cain* did euen in the beginning) Gen. 4. 17. And the Sodomites had a citie euen walled (as is likely) *for Lot was ſitting in the gate of Sodome, when the two Angels came to him*, Gen. 19. 1, 2. And the Canaanites *had cities walled* exceeding high: (Num. 13.) But we finde not, that euer Gods children built them cities, vntill they came to haue a ſetled Church of their owne. But contrariwiſe, it is worth obſeruing, that God promi-

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feth his people, that *they ſhall come and dwell in cities which they built not*: namely, which were built by worldly men to their hand. And thus wee ſee the reaſons why *Abraham* dwelt in tents. Now let vs ſee the vſe of it.

Firſt, here we learne *frugalitie*, out of the ciuill vſe of their tents: that is, to vſe the bleſſings and comforts of this life, and ſoberly and ſparingly as may be: as to beſtowe as little coſt as may be of our ſelues, in ſuch things *as periſh in the vſing*: namely, meate, drinke, appatell, and houſes. For what is ſpent herein, is ſpent onely on our ſelues: and beeing ſpent, is gone: therefore the leſſe, the better: alwaies prouided, there be a diſcreet care had of our healths, and of the credit of the places we hold: and of our inabling to the duties of our calling. Which beeing ſufficiently prouided for, it is a Chriſtian frugality to ſpare, what further may be ſpared: And he hath the leſſe to anſwer for, who ſpendeth the leaſt in ſuperfluities.

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Againe, here we are taught *contentation* in the ſtate which God hath appointed vs, and not to ſtriue too faſt to climb to wealth. Theſe holy men can be content *to dwell in tents*, and tabernacles, though they might haue compaſſed much more: for they were great and mightie men. *Abraham* had 318. men, able to beare a ſword, in his houſe daiely: and with them, and a little helpe more, hee ouerthrewe diuers kings, and reſcued *Lot*, (Gen. 14. 14). He that durſt encounter, and did ouercome ſuch an hoſte: How many inhabitants of the country, could he haue beat out of their houſes? And how many tenants could he haue put out of their Liuings? And how much of that countrey could he haue incloſed to himſelfe? Surely, euen as much, and as many as hee had pleaſed. Yet doeth he no ſuch thing: but contrariwiſe conſidering himſelfe to bee but a tenant vnder God, he is content to let euery man ſit quietly by him, and himſelfe *to dwell in tents*; rather then to incroach one foote further then God bad him, though he had beene able.

This checketh the pride, or couetouſneſſe, or ambition, or all, of ſuch as *ioyne houſe to houſe*, *Land to Land*, Lordſhip to Lordſhip, Towne to Towne; and care not how many mens houſes they pull downe, to build one of their owne: nor how many men want land and liuing; ſo they haue their parkes, and paſtures, gardens, and orchards, and all other delights they can deuiſe. Theſe are ſo farre from *Abrahams* minde, who deſired onely ſo much land, as his tent might ſtand on, and might feede his cattell; as they can incloſe and make ſeuerall to themſelues, that which in common ſhould bee the liuing of many ſoules. But what can befall ſuch men? but that that Eſay prophecieth to them, (Eſay 5. 8.) *Woe bee vnto them that ioyne houſe to houſe, and land to land, till there be no place for the poore to dwell in.*

Thirdly, in that *Abraham* liued thus, as ready euer to depart into any other countrey, when God would call him: It ſheweth that true *faith* doth neuer limit Gods hand, either in the greateneſſe, or length of trialls, but ſubmitteth it ſelfe wholly to his will, beeing reſolued and content to ſuffer all trialls, how great ſoeuer, and how many ſoeuer God pleaſeth to lay vpon a man. Reaſon would haue ſaid, I haue left one country at Gods word: if I muſt leaue another, then I ſhall neuer know an ende; nor haue any thing certaine to truſt to. But *faith* ſaith, As I haue left one country at gods calling, ſo vpon his word I will leaue twentie more: For God hath as good reaſon to bid me the ſecond time as the firſt; and his loue cannot faile me: he may ſtill try me, but can neuer leaue me. Thus ſpake *Abrahams* faith. And not he alone. For *Iob*, though he crie out of the violence of his temptation, *The arrowes of the Almightie are in me, and the venime thereof doth drinke vp my ſpirits, and the terrours of God doe fight againſt me* (Chap. 6. 4.) Yet when faith comes to play his part, he then proteſteth; that *though God kill him, yet he will truſt in him, and he ſhall be his ſaluation.* (Chap. 13. 15.) See *Abrahams* faith will lead him from country to country; and *Iobs* will carrie him through life and death. And noble *Dauid* is not behinde for his part, for he will loſe his kingdome, if God will haue it ſo: 2. Sam. 15. 26. *If* (ſaith *Dauid*) *God ſay I haue no delight in thee, loe here I am, let him doe to me* (not what I in my reaſon could wiſh, but) *what ſeemeth good in his eyes.* Behold now in theſe holy men, the practiſe and obedience of true faith. It preſcribes not God the meaſure how long, or how farre he ſhall afflict vs: but makes a man reſigne vp himſelfe wholly, his cauſes, his liuings, his countrie, his kingdome, his life and all, to be at Gods diſpoſing. He that can doe thus, may haue ioy in himſelfe, as beeing aſſuredly one of the children of faithfull *Abraham*.

Fourthly, in that *Abraham* in a ſtrange country will not build him an houſe, but dwell in tents which daiely are remooueable; Here may ſuch men learne, as are trauailers, or factors, or ſoiourners in forraine countries, not to thruſt themſelues too haſtily into ſocietie and familiaritie with the people of thoſe countries, where they ſoiourne. *Abraham* will not build him a houſe in a ſtrange country, but will dwell in tents, that ſo he may the eaſier remooue: euen ſo, let no man fixe and faſten himſelfe too haſtily in a ſtrange country, but liue ſo, as hee may eaſiely remooue, when he ſeeth good cauſe.

Fiftly, *Abraham* who in his owne country (it is likely) had his houſe, in a ſtrange country will haue none, but will *dwell in tents*. His practiſe much teach vs, euen ſo, not to build vs houſes in this world, where we are ſtrangers, but to ſet our *tent* here, and to looke for our *houſe in heauen*. *Literally* we are not bound to doe as *Abraham* did, but *myſtically* wee muſt doe it:

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the ſtate of our bodies here, is but a *tent* or tabernacle; the ſtate of our ſoules in heauen, is a *ſtrong* houſe. Wee muſt therefore ſay with the Apoſtle, (2. Cor. 5. 1, 2.) *We are willing that this earthly tabernacle were deſtroied, and deſire to be cloathed with our houſe which is from heauen.* Carnall and worldly men builde their houſe in this world; that is, haue all their care for their bodie: but if we follow our father *Abraham*, and eſteeme our life, and bodies, but as tabernacles preſently to be remooued, and build our houſes in heauen; then walke we here in the ſteps of his faith, and after this life, ſhall attaine his reward.

For the ending and knitting vp of this point, it may bee asked, How this can be any ſuch commendation to him, ſeeing that wicked men haue vſed to dwell in tents;

I anſwer, neuer any of them, but in two caſes: firſt in time of warre, where armies lying abroad in the fields, or in the ſiege of cities, muſt needes lie in tents; and ſo doe all men Chriſtian or Heathen to this day: or ſecondly, ſuch as kept ſheepe, did for their cattels ſake lie abroad in tents; as it is recorded of *Iabal*, one of *Cains* poſteritie (Gen. 4. 20.) that hee was the *father of all them that dwell in tents, and ſuch as haue cattell.* In which wordes, obſerue how their dwelling in tents, and hauing cattel are put together: And ſo the *Arabians*, great keepers of cattell, doe in *Arabia* (beeing a hot country) to this day. So that it is cleere, the wicked dwelt in tents, either for *neceſſitie* ſake in the warre, or els for *profit* ſake with their cattell; but that for no ſuch cauſe, but for their own ſakes: and becauſe they eſteemed themſelues *ſtrangers in the world*, it was neuer found that any vngodly man *dwelt in tents* all his life: but that it was alwaies a practiſe of holy and faithfull men, vntill they came to haue a ſettled Church and ſtate of their owne.

And thus much for the manner how *Abraham* dwelt in Canaan: 1. as a ſtranger: 2. dwelling in tents.

Now follow the Perſons with whom.

*With Izack and Iacob heires with him of the ſame promiſe.*

The ſecond Circumſtance is the Perſons with whom: they were *Izack and Iaacob*: his ſonne and his grandchild. But it may firſt of all be asked, to what clauſe is this referred, whether to *Abrahams* dwelling in Canaan, or to his beeing there a *ſtranger*, or to *his dwelling* there *in tents*. The anſwer is: to them all three: Hee *dwelt* there *with them*, hee was *a ſtranger with them*, he dwelt *in tents with them*, and they with him. Now the meaning is not, that they dwelt together with *Abraham* in the ſame tẽts, at the ſame time, (for *Iſaack* was not borne til *Abraham* was an hundred yeares old, & *Iaacob* was but yong when *Abraham* died): But that the ſame *promiſe*, made to *Abraham*, God *renewed* after to thẽ, firſt to *Iſaack*, & then to *Iaacob*: which they alſo *beleeued* as *Abraham did*, and by the power of that faith were content to dwel in tents, as ſtrangers, as he had done before them.

But why doth he name none but *Iſaack* and *Iaacob*? did no other dwell in tents, and thinke themſelues ſtrangers, but they? yes, many other; but theſe two are named aboue any other, both for that they were next to *Abraham* in *time*, and in *blood*, and in *faith* alſo; for their faith was ſo excellent, as God is called *the God of theſe three men*, more ſpecially then of any other in the world: But in and vnder theſe two, are all other vnderſtood, who imbracing the ſame promiſe, did therefore as ſtrangers dwell in tents.

From hence we learne diuerſe excellent inſtructions.

Firſt, ſee here a notable worke of faith; I meane of true faith in the promiſes of eternall life: namely, that it conformeth the beleeuers one to another, both in the inward diſpoſition of heart, and outward conuerſation of life. God hath made this promiſe, That *he ſo loued the world, that he gaue his onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue life euerlaſting.* Now, as this promiſe is one, ſo is the faith that apprehends it; and this faith beeing one, conformeth all that haue it, and makes them like one to another in the obedience of Gods commandements. This is that that the Holy Ghoſt ſaith, Act. 4, 32. *The beleeuers were all of one heart, and one ſoule*; and that not one of them, but *the whole multitude of them that beleeued.* And *Eſay* propheſieth, that in the kingdom of Chriſt ſhall be ſuch vniformity & peace, as that though mẽ in their natures be as contrary one to another, as *ſheepe and wolues, lyons and kids, young children and ſerpents:* yet by grace and faith in Chriſt, they are changed, and all conformed one to another, ſo as they ſhall liue and conſent together in the vnitie of one obedience: Eſay. 11. 6. 7.

The Booke of the Pſalmes was penned by *Dauid, Aſaph, Moſes*, and others, and in ſeuerall ages and ſtates of the Church, and were appointed to be ſung then, for the preſent ſtate of the Church in thoſe dayes. It may therefore be demanded. Why then do we ſing them now in our Churches? The anſwer is: The Church in all ages conſiſts of a number of beleeuers, and the *faith* is alwaies one, and makes all that apprehend Gods promiſes, to be alike to one another in grace, in meditations, in diſpoſitions, in affections, in deſires, in ſpirituall wants, in the feeling and vſe of afflictions, in courſe and conuerſation of life, and in performance of duties to God and man: and therefore the ſame *Pſalmes, Praiers, and Meditations*, are now as fit for the Church in theſe dayes, and are ſaid and ſung with the ſame vſe and profit, as to the Church in thoſe dayes when they were made.

This doctrine hath profitable vſe.

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Firſt, if this be ſo, here is confuted the opinion and practiſe of many; who when they are taught, they ought to doe this or this, after the examples of holy men in times paſt: They anſwer, they were great and glorious men, they may not thinke to be like them; and their examples are to high: they may admire them, but not followe them. For example, when they are exhorted to *walke with God*, as *Henoch* did (Gen. 5. 24.) to refuſe the world for Chriſt, as *Moſes* did, (Exod. 2. 10.) to ſpare our enemie beeing in our power, as *Dauid* did, (1. Sam. 24. 5, 6, 7.) In Magiſtracie to be able to ſay, *Whoſe oxe or aſſe haue I taken, or whom haue I done wrong to?* as *Samuel* ſaid, (1. Sam. 12.3.) In the Miniſterie, to followe the zeale, the patience, and the diligence of the holy Miniſters of God in old time; They then anſwer: That they dare not looke at them, and that they may not thinke to be like them. But let theſe men knowe, that if they haue the ſame *faith*, they haue the ſame *conſcience*; & that as *Izhak* and *Iacob*, though they had not the ſame meaſure of faith, that *Abraham* had, yet hauing the ſame faith, were therefore willing *to dwell in tents*, as hee had done: So if we haue the ſame *faith* that our fathers in times paſt had, then howſoeuer we cannot match them in holineſſe, and vertues; yet we muſt ſeriouſly labour to bee like them, and muſt practiſe the ſame vertues, which they did: for if wee bee *heires with them of the ſame promiſe*, then muſt wee be practiſers with them in the ſame obedience.

Secondly, this checketh a great and common profanneſſe, which now raigneth amongſt vs. We all profeſſe religion: yet come to the practiſe of religion, the hearing of the word, receiuing the holy Sacrament, or praier, or abſtaining from fowle and common ſinnes; let a man bee in any of theſe more forward then others, then ſome are ſo profane, as they ſticke not to deride and reproach them. But, is this to be *heires of one and the ſame promiſe?* Let ſuch men therefore know, that we in this age of the Church, are bound to conforme our ſelues to the holy liues of the Fathers of the old Church, or elſe we haue not the ſame *faith* that they had. Therefore our dutie is to ſtriue, and by all meanes we can to endeauour who ſhould come neereſt to their faith, to their zeale, and to their obedience. And if any doe it more then we, we ſhould rather honour, then reproach him.

In the next place, obſerue here the power of a great mans example, how forcible it is; eſpecially to them of the ſame kinred: *Abraham* a grand Patriarch, a man of honour, hee is content *to dwell in tents*, like a *ſtranger* in that land which was promiſed him to bee his owne. *Izhak* his ſonne followeth him, and doth ſo alſo. *Iaacob* his grand-childe comes after, and walkes in both their ſtepes. Let this teach all ſuperiors (be they Parents, Magiſtrates, or Miniſters) to looke to their wayes; for the higher they be, the more are they followed either in good or euil. We ſee in Courts, what Princes doe, they are imitated; and any faſhion they take vp, or put in practiſe (be it neuer ſo ſtrange) is followed of all men. And here we ſee, if *Abraham* will dwell in no houſe, but *in tents*, *Iſaack* and *Iaacob* will doe ſo after him.

Thirdly, obſerue how theſe three holy men are called *heires of the promiſe:* and they are ſo called in regard of God. Who as he made the promiſe to *Abraham*, ſo he renewed it to them both ſeuerally, and withall, gaue them grace to apprehend it, and to ſhew the obedience of their faith as *Abraham* did.

But it is very notable, that they are not called *heires of the Land, but of the Promiſe*; for they inioyed not the land, but the promiſe, and their ſeede did afterwardes inioy the land it ſelfe: Wherein appeares the excellencie of their faith. For they who thus bleſſedly beleeued, and thus patiently and conſtantly obeyed God in all duties of holy obediēce, hauing but *bare promiſes*, how excellent and eminent would their faith and obedience haue beene, had they beene partakers of the *bleſſings themſelues?* And here alſo muſt we learne our duties. For in greater matters than the land of Canaan, we enioy the things, whereas they had but the *promiſes:* as namely, the *Incarnation* of the Meſſias, and the calling of the *Gentiles*, theſe two great & grand mercies, were looked for by them, but enioyed by vs; they had the promiſes, but we the performance. Therfore if our obedience and patience, and other vertues, be behind theirs, our condemnation muſt needes be ſo much the deeper.

Much more is to be ſaid of *Iſaacks* and *Iaacobs* faith: but they haue ſeuerall examples for themſelues.

It followeth,

*For he looked for a Citie hauing a foundation,*
*whoſe maker and builder is God.*

Thus we ſee the *fact* of *Abrahams faith:* now followeth the *reaſon* that mooued him to liue in the land of Canaan, as a ſtranger, and in tents. And the reaſon is, becauſe *he looked for a City, &c.* that is, for euerlaſting life in heauen. This is the ſubſtance of the reaſon; and then that life euerlaſting is further deſcribed in diuers particulars: ſo that theſe two things are contained in this verſe;

1. Generally the ſtate of the reaſon, ſhewing the height and eminency of *Abrahams faith:* he *looked for euerlaſting life.*
2. A particular deſcription of that life eternall.

In the generall ſtate of the reaſon, many worthy points are to be conſidered:

Firſt, in the very contextion, and framing of the reaſon, obſerue how *Abraham* therefore liueth as a *ſtranger*, patiently in that country

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which was his owne, becauſe *he looked* for heauen after this life. Hence we learne, That hope to winne heauen, worketh patience and contentation in all eſtates and conditions of life. Thus reaſoneth the holy Ghoſt here; *Abraham* was content to liue in no citie, but in tents, as a ſtranger: for he looked for a better citie in heauen. So the Diſciples, grieued at Chriſts departure from them, he ſtrengtheneth them with this conſolation, *In my Fathers houſe are glorious manſions, I goe to prepare a place for you:* Ioh. 14. 2.

The vſe of this doctrine is neceſſarie for theſe our dayes; wherein are may that will ſay confidently they looke to be ſaued, and hope for heauen: but let any man iniurie them, or croſſe them in the leaſt meaſure, they breake out into anger and impatience, yea often into ſwearing and blaſpheming of Gods name. Or if God lay his heauie hand on them or theirs, then inſtantly they runne to wizards, and wiſe men, that is, euen to the bottome of hell for helpe. Theſe, and all ſuch, doe fowlely deceiue themſelues: for if they truly hoped for that citie which is in heauen, no ſmall croſſe in this world could much trouble them: nor any ſo great, to driue them into that diſquietnes, as by their oaths they ſhall rend heauen and earth; and as it were, confound God and all his creatures. Or, if they truely perſwaded themſelues that God would giue them *heauen* at their end; they would bee afraide, and aſhamed, to runne to the deuill to remooue Gods hand from them: for aſſuredly that man cares not what God laieth on him in this life, who is perſwaded, that after this life *God will giue him heauen.*

Secondly, this doctrine giues vs a worthy direction for comfort vnder the croſſe. For, if *Abraham* bore all this patiently, becauſe hee *looked for heauen*; then it muſt teach vs, that when God laieth any croſſe on vs, if we would haue the bitterneſſe thereof allayed, wee muſt not looke on it with both our eyes, but with one eie on the croſſe, and with the other on the *Citie* prepared for vs in *heauen*; where is no croſſe, no woe, no ſorrow, nor miſery; but where *God himſelfe will wipe away all teares from our eies.* There can bee no affliction ſo bitter, but this meditation will mitigate it, and yeeld comfort and contentment in the ſharpeſt pangs thereof.

In the ſecond place, *Abraham waiting* for heauen, when he ſoiourned on the earth, giues vs an excellent pattern of chriſtian life. Whileſt we are on earth, wee muſt *waite for heauen*, and looke, and long after it; there muſt our ioy and our affections be. So teacheth the Apoſtle (Coloſſ. 3. 1.) *If yee be riſen with Chriſt, ſeeke ye the things that are aboue.* And (Phil. 3. 20.) *We muſt haue our conuerſatiō in heauen*, though we liue on earth. How this may be, cannot be better expreſſed, then by a compariſon:

A Merchant that is a free-man in *London*, and there hath wife, children, and liuing; A trauaileth as a Merchant into Turkie, or Barbarie, or Spaine; there he liues, there is his body, but all his thoughts, and deſires of his heart, are at home: and all his care there, is to maintaine his good eſtate at home; and all the hazard of his life and goods, are to preſerue and helpe his eſtate there. So we in this world, are but *ſtrangers*; but we are *free-men in heauen:* therefore our thoughts muſt be there; and all our cares here ſhould be nothing, but how to procure vs ſure and good eſtates in heauen. This if we doe ſeriouſly intend, & carefully indeauour, then we are good children of *Abraham* our father; and thus doing, *wee haue our conuerſation in heauen*, though we liue on the earth. And this we ſhould doe the rather, becauſe generally the B world is full of ſuch men: who (as the ſame place ſaith) doe *minde nothing but earthly things.* Now it is a hard thing for a man to bee vnlike the world, and to reſiſt multitudes, and generall examples: but we muſt ſtill remember we are *Abrahams* children, and children muſt labour to be like their *father*, and not the common multitude: and it muſt more mooue a good child, what his *father alone* doth, then what is done by many other.

Thirdly, let vs obſerue, how God promiſing *Abraham* onely the Land of Canaan, that is, a temporall inheritance; he lookes further, *for a City in heauen.* This he did out of his faith; for he knowing that Canaan was but a type of heauen, therefore in conſideration of the earthly C Canaan, he aroſe to a conſideration of the heauenly: and in the promiſe of the earthly, apprehended the heauenly. This is the true and Chriſtian vſe of all Gods bleſſings, giuen in this life; in them to behold better things laid vp in heauen, and ſhadowed in the other. Men vſe for their vſe, ſpectacles in reading: but they take no pleaſure in looking vpon them, but at other things by and through them: So ſhould Chriſtians, through all temporall bleſſings looke *at ſpirituall* and eternall, which are promiſed and ſhadowed vnder the *temporal.* Thus doth Chriſt himſelfe teach vs, in the very order of the *Lords prayer:* directing vs to pray for *temporall* bleſſings firſt, in the fourth petition; and then for *eternall*, in the fift and ſixt: as though that the D one were introductiōs & paſſages to the other. And this made the Prophets ſo ordinarily couer ſpirituall bleſſings vnder temporall; and put temporall deliuerances, for ſpirituall, and confuſedly oftentimes one for another; becauſe that the holy men of the old Church, did neuer reſt in view of any tēporall promiſe, or bleſſing, but aſcended to contemplation of the higher things in them. How pitifull then is the practiſe of worldly men; who vſe Gods bleſſings ſo, as they daily abuſe and peruert them: vſing meate to gluttony, raiment to pride, learning to vainglorie, ſpeech to flatterie, wit to deceipt, authority to reuenge, callings to oppreſſiō: whereas they are all giuen to be helps in Gods ſeruice, and furtherances in religion, and meanes to helpe vs towards heauen. Theſe men looke at Gods gifts, with the eie of reaſon, and no further; but if they looked at them, with the eie of faith, as *Abraham* did; it would teach them to make a heauenly and ſpirituall vſe of them, as he did.

Laſtly, in the generall ſtate of the reaſon, & of *Abrahãs* practiſe; obſerue how he hauing promiſe of Canaan, *waited for heauẽ*. Now, no man waiteth for any thing, but that which he hath hope of; nor hopeth truely and properly, for any thing, but that which he hath aſſurance of: for *hope maketh not aſhamed*, Rom. 5. 5. Not worldly hope, for that hath deceiued no more than euer truſted it: But *Hope in God* neuer deceiued man; nor went any away diſappointed, that hoped in God. Therefore, here it is apparant, that hope of heauen goeth with aſſurance: and this aſſurance muſt be particular to the beleeuer, as the beleife and faith is.

But the *Papiſts* ſay, This is true indeede of *Abraham*, he had not onely *hope*, but full *aſſurance*; but that came by extraordinarie reuelation: So that this is a rare example, and his particular reuelation, is no generall warrant to vs.

We anſwer from S. *Paul*, (Rom. 4. 11.) *that Abraham is the father of the faithfull*; and that his faith is a patterne for all Chriſtians to follow: for elſe, why doth the Apoſtle ſo farre extoll, and ſet forth that faith of his, aboue 1300. yeares after his death; ſhall it be onely for his commendation, and not for our imitation alſo? Therefore euery man that will walke in the ſteps of holy *Abraham*, may come with him to that meaſure of *faith*, that he may waite for heauen, with aſſurance to enioy it.

Now let vs come to the particular deſcription of that heauen, which *Abraham* thus waited for.

*A City hauing a foundation, whoſe maker & builder is God.*

The deſcription hath three parts.

1. It is ſaid to be a *Citie*.
2. That hath a *foundation*.
3. That *God made and built it*.

For the firſt:

*Abraham* by his faith waited for *heauen*: But for which? For there are three heauens, or differences of heauen in the Scripture.

The firſt, that wherein we liue and breath, birds flie, and clouds mooue.

The ſecond, that wherein the ſtarres are.

The third is that, that is aboue them both, and is inuiſible; the ſeate of Gods glorie, where God reuealeth his Maieſtie in ſpeciall manner to men and angels. *This heauen Abraham waited for*. For as for the firſt, he liued in it: And for the ſecond, he knew it as wel as moſt men; for it is credibly thought, he was a notable Aſtronomer. So that it was the third heauen, *hee waited for*: which he knewe this world could not giue him: and therefore expected it in another.

Now, this heauen which was *Abrahams* hope, is called *a City*.

A City properly is a place for the habitation of men, compaſſed with walls, and diſtinguiſhed by ſtreets and houſes. Now, properly heauen (or the eſtate of holy men in heauen) is not a *City*; but as elſewhere in the ſcripture, it is called a *houſe*, a *tabernacle*, a *temple*, *an inheritance*, a *kingdome*: ſo is it here called a *city*; namely, for the reſemblance it hath thereunto, which conſiſteth ſpecially in foure points.

1. A *Citie* hath many houſes, greater, leſſe, and for all ſorts. So in heauen alſo, there are *many manſions*, Iohn, 14. 2. Places of glorie for all men; none neede to feare that hee ſhall not haue fulneſſe of ioy, and perfect happineſſe.

2. A *Citie* is built, and at firſt was ordained to this end; that many citizens might liue together in concord and amitie. So the kingdome of heauen, is a *heauenly citie*, where the Saints of God ſhall liue in perfect peace and loue, with fulneſſe of ioy euery one in himſelfe, and each one in another.

3. The goodneſſe or excellency of a *City* conſiſts in this; To haue good lawes, good Magiſtrates to execute them, and good people performing ſubiection and obedience. Therefore the kingdome of heauen is the moſt perfect *Citie*, wherein Gods lawes are the onely lawes, and they ſhall be written in mens hearts: where each one is a ſufficient gouernour of himſelfe, and yet all ſubiect to God; and their God vnto them all in all.

4. A *City* is a place, where generally are all neceſſaries and comforts for mans life: one part of the countrey hath this commoditie, another that; but in the citie are all, either brought into it, or of it ſelfe. So in heauen are all parts of perfection, and all complements of happineſſe, to make the ſtate of Gods children there infinitely bleſſed.

Such a glorious place is the Citie that was *Abrahams* hope.

Now for the vſe hereof.

Firſt, Is heauen ſuch a *City*? Here is a notable comfort to the poore and plaine countryman, who liues in the ſimplicity of the country life, tilling the ground, or keeping cattell; and it may be, neuer ſaw, or (at the leaſt) neuer taſted of the pleaſures and delights of *cities*: If he ſerue God, and keepe a good conſcience, here is his happineſſe; he ſhall be citizen in the high and heauenly Ieruſalem: *that Citie* which was the hope of the holy men of God in all ages.

Secondly, this may teach *Citizens*, in the great, populous, and pompous cities of this world, to labour alſo to be *Citizens in heauen*; for that is a *citie* alſo, and the beſt on earth are but ſhadowes of it. And it may ſhame them that are drowned in the pleaſures & delicacies of earthly *cities*, and care not, nor looke after *the citie of the liuing God, the heauenly Ieruſalem*:

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*lem:* as it is called, Heb.12. 22. But alas, it ſeemes they care not for this ſhame; for where is ſecuritie, wantonneſſe, profaneneſſe, oppreſſions, ſo common, as in theſe great cities? And as in the Apoſtles times, the countrey towne *Berea*, was more zealous and religions, than the rich and ſtately citie of *Theſſalonica*, Acts, 17. 11. So is it generally to this day, eſpecially at ſuch places in the country, where teaching and knowledge is. But let ſuch *cities* know, that as they haue better means and more comforts, and their very nature ſhould put them in mind and make them in loue with heauen; ſo they ſhall receiue greater damnation.

Laſtly, *Cities* are places of freedome, and all ſuch great places haue ſome notable priuiledges; therefore men deſire to be free in ſuch places: as is to be ſeene in *London, Rome, Venice*, &c. euen the greateſt perſons will be content to be free of them, and many ſeeke it, and pay deere for it; or at leaſt, worke a long time for it.

But heauen is the *Citie of cities*, the perfection of beautie and true happineſſe: therefore let euery one, that deſires either honour or happineſſe, labour and ſtriue to be a *freeman of heauen*, and neuer reſt till he know he be. And let thoſe that liue in *cities*, when they are admitted freemen (as daily ſome are,) remember what a bleſſedneſſe it will be, if they can be admitted freemen of the glorious *Citie* which is aboue; and how little that ſhall auaile them, if they want this, which was the hope and ioy of *Abraham*, and all holy men.

To goe further: This Citie which *Abrahams faith waited for*, is deſcribed by two points:

1. That *it hath a foundation.*
2. That the *maker and builder was God.*

For the firſt: Heauenly Ieruſalem hath a foundation, ſuch a one, as no city in this world hath: and by this phraſe, the holy Ghoſt inſinuates vnto vs, what be the properties of heauen; which be two:

1. The ſtate of heauen is *vnchangeable.*
2. *Euerlaſting* and eternall.

Firſt, the ſtate of the Elect in heauen, and their glorie there, is not ſubiect to corruption, or the leaſt alteration; as appeareth in that notable and loftie deſcription of the heauenly Ieruſalem, Apoc. 21: 14. and from the 10. v. to the 21. *It hath a great wall and high, twelue gates, twelue Angels for porters: and the wall had twelue foundations, of twelue ſorts of moſt excellent pretious ſtones: and the wall it ſelfe was Iaſper, and the citie pure gold, like cryſtall.* The ſtate of it is ſhadowed by pretious ſtones, and gold; to ſignifie, as well the durableneſſe, as the excellencie thereof. And in the 15. Pſal. 1. it is called *the mountaine of Gods holines*: hills are hardly remooued, and therefore *Dauid* ſaith, that *Mount-Zion can not be remooued, but remaineth for euer*, Pſal. 125. 1. Now, if that be true of *Mount Zion*, in this world; which muſt needes be taken either *literally*, for the ſtate of the viſible Church, which cannot be vtterly ouerthrowne: or *myſtically*, for the ſtate of Gods grace, which in this world cannot totally & finally be loſt: I ſay, if this Mount Zion ſtandeth faſt, and cannot be remooued; how much more true is it, of the ſtate of glorie in heauen, and of the triumphant Church, and of heauenly Zion; that it is ſo vnchangeable, ſo durable, ſo vnremooueable, that it cannot be ſhaken, but ſtandeth faſt for euer. And in this reſpect, well may the Apoſtle ſay here, *It hath a foundation*; which the holy Ghoſt in the Reuelation ſaith, *to haue twelue foundations.*

Secondly, the ſtate of the Elect in heauen, is not onely ſure, but *euerlaſting*; that is, without ende: Pſal. 37. 18. *The Inheritance of holy men is perpetuall*: and therefore S. *Peter*, 1. 1. 4. ſaith, that the inheritance reſerued in heauen for vs, is *immortall, and not fading away*. It *fades* not away; there is the *vnchangeablenes*: it is *immortall*; there is the *eternitie* of it. And this is meant, by *hauing a foundation*: for in this world, ſo much the longer doth any thing endure, as the *foundation* is ſtronger. Therefore, ſeeing the heauenly citie hath ſuch a *foundation*, no maruell though it indure for euer.

Now put theſe two together, and they ſhew the perfect excellencie of that citie, which is both *vnchangeable and eternall.* Where we learne, the great difference betwixt the ſtate of that world, and this preſent world, wherein we liue in the body. For what is there in this world ſo excellent, ſo pretious, ſo coſtly, ſo artificiall; but is ſubiect both to *alteration*, and in the end to *diſſolution*? The longeſt *day* hath his night; and the longeſt *life* endeth in death, after many miſeries, and toſſings: the longeſt *Empires*, and mightieſt *Monarchies*, had their period, after many mutations: the ſtatelieſt and ſtrongeſt *cities*, ended in ruine, after many ciuill broyles, maſſacres, and other miſeries. So that no glorie, no ſtrength, no happineſſe, nothing at all is there in this world, that is either *conſtant or perpetuall*, but ſubiect to vtter diſſolution in the ende; and in the meane time, to pitifull alterations. So weake a *foundation* hath this world, and the beſt things in it. But contrariwiſe, the glorie of heauen hath ſuch a foundation, as it is both *vnchangeable and eternall.*

The conſideration of this difference, hath manifold and profitable vſe. Firſt, we may ſee how reaſonable the counſell of the Apoſtle is, 1. Tim. 6. 17. *Charge them that are rich in this world, that they be not high minded, and put not their truſt in vncerten riches, but in the liuing God.* For what a miſerie and vanitie is it, to truſt in that that is vncerten, and therefore will deceiue them? The Apoſtle tells them what to doe; namely, *Doe good, and be rich in good works, and be readie to diſtribute, laying vp in ſtore for themſelues a good foundation againſt the times to come, that they may obtaine eternall life*: that is, that they ſo ſpend their riches in *holines and charitie*, that they may in the ende attaine heauen, which is the *Citie that hath a foundation:* and who would not ſpend riches, which are ſo *vncertaine*; for *heauen*, which is ſo *certaine* a glorie?

Secondly, this muſt teach vs to followe the Counſell of Chriſt Ieſus, Matth. 6. 19, 20. *Lay not vp for your ſelues treaſures on earth, where moth and canker corrupt, and theeues ſteale: but in heauen, where is neither canker, moth, theefe, nor any other corruption.* Euery man naturally muſt haue his *treaſure*, and that is it whereon he ſets his heart; now that is vnworthy of a mans heart, which will be loſt wee know not how ſoone. But let vs make *heauē our treaſure*, the glory whereof is both eternall and vnchangeable.

Againe, ſeeing nothing here is certaine, wee muſt learne to ſeeke ſound comfort, where it may be had. Seeke it in this world, and it will faile vs; but ſeeke it in the ſincere worſhip of God, and that will miniſter ſuch comfort in this life, and ſuch glory in heauen, *as hath a foundation*, and will neuer faile vs.

Further, this muſt put vs in minde of the holy Kings aduiſe; which is, to *remember our Creator in the daies of our youth*, Eccleſ. 12. 1. Seeing this world is ſo vncertaine, and our life hath ſo weake a *foundation*, as we are not ſure to liue to come to old age: euery man therefore, is to heare the concluſion of all; which is, *to feare God, and keepe his commandements:* and this, the ſooner the better. For elſe, for a little fooliſh and vaine pleaſure, tranſitory, and which *hath no foundation*; we ſhall venter the looſing of that glorious citie, *which hath a ſure foundation.*

It followeth in the deſcription;

*Whoſe maker and builder is*
*God.*

The ſecond point in the deſcription of this citie is, that *God was the maker, builder*, or author of it. Theſe two words are both one, and therefore it is a needleſſe labour of ſome that would diſtinguiſh betwixt them: for, the meaning is, *God made*, that is, prepared the glorie of heauen, and he *built it*; as though he ſhould ſay, Heauenly Ieruſalem is a glorious *citie*: and no maruell though it be ſo, for *God made it*. And if you will needs, that being *a citie*, it muſt be *built*, be it ſo; for God is *the builder of it*.

This doctrine is euident in the Scriptures, Pſal. 136. 5. *God by his wiſdome made the Heauens.* And here is another maine difference betwixt this world, and the glorie of heauen: The *Cities* of this world were built by man, but Heauen *by God himſefe*. The arte and skill of men built the cities of the earth, and ſometime the couetouſneſſe, or other corruption of man, as is manifeſt in the beginning: for *Cain*, a couetous, cruell, and abitious man, built the firſt citie in the world: but holy and good men, haue not the honour to be *builders of this Citie*; No, they are *Citizens* of it, but God onely is the *anthor and builder of it*.

No man may doubt hereof, becauſe this third heauen is inviſible; for the *Angels* alſo are inviſible, and yet Gods creatures. Beſides, our Creed teacheth, that God is *Creator of all things viſible and inuiſible*.

If we doubt why God made it, ſeeing he made all things for man, and man in this world hath no ſight nor vſe of it. The anſwer is, God made it for two endes.

Firſt, to be his owne glorious palace (not wherein he would confine his beeing, or his preſence, but) wherein he would make his glory moſt apparant; and wherein his glorie ſhould in a ſort dwell. In which regards, it is called *his throne*, Eſay 66. And in our Lords praier we ſay by Chriſts owne teaching, that God *our father is in heauen*. Therefore as Princes build themſelues palaces, to ſhew their power and puiſſance, and to magnifie themſelues, and to be fit habitations for their greatneſſe; So God made the third heauen to be the *throne of his glorie*.

Secondly, he had alſo a reſpect herein to his creatures, for, he made that heauen, therein to reueale his maieſtie and glorie to his reaſonable creatures, *Angels and Men:* and (by ſhewing them his glorie) to glorifie them. *For in Gods preſence is the fulneſſe of ioy*, Pſal. 16. *vltim.* And in this ſenſe is it true, that *God made all things for man, (as man for himſelfe:)* namely, all things, either for his ſoule, or body, or both; either for his vſe in this life, or in the other. And ſo the third heauen was made for mans vſe; not in this life, but in the life to come; for his *ſoule* vntill the laſt Iudgement; & after that, for both *ſoule and bodie*.

Hence we learne diuers inſtructions.

Firſt, in that the third heauen, which neuer was ſeene with the eie of man, is here poſitiuely affirmed to be *made by God:* We learne, that therefore it is one of Gods creatures; and not eternall, as ſome hold, and goe about to prooue, thus: God is eternall; but he muſt be in ſome place: and heauen is the ſeate and place of God; therefore it is coeternall with God. But I anſwer, from Gods word; that though heauen be the ſeate and throne of Gods *glorie*, and where he manifeſteth, and magnifieth his glorie; yet is it not the place of *his ſubſtance and beeing*, for that is infinite, and incomprehenſible: and it is againſt the Chriſtian faith, to imagine the Godhead to be comprehended or contained in any place. 1. King. 8. 27. *The heauens, yea the heauens of heauens cannot comprehend thee, O Lord; how much more vnable is this houſe that I haue built?*

Nor is it materiall, that we know not on what day it was created; or that it is not named amongſt the works of the creation. For the ſame is true of the Angels *alſo:* and it pleaſed Gods wiſedome, for ſpeciall cauſes, to name no creatures particularly in the creation, but *viſible*; whereas we know both from our Creede, and Gods word it ſelfe, that he is the creator of

^must teach us

all things *both viſible and inuiſible*. Therefore though we know not what day the third heauen was made; yet is it ſufficient, that here is ſaide, *It was made and built by God himſelfe*. Whereupon it neceſſarily followeth, it is a creature, and not coeternall with the Godhead.

Secondly, here appeares the weakneſſe of one of the commoneſt arguments, vſed for the defence of the *Vbiquitie* and *Conſubſtantiation*. Chriſt (ſay they) is preſent bodily in the Euchariſt, and they prooue it thus: Chriſt is in heauen, and he is God: but heauen is euery where; for God is euery where: and where God is, there heauen is: (as where the King is, there the Court is:) Therefore Chriſt may be in the Sacrament, and yet be in heauen notwithſtanding.

I anſwer, the ground is falſe: *Heauen* is not euery where; for then it is in *Hell*: which to affirme, is abſurditie, confuſion, and impietie. Indeede *Gods preſence* is euery where; and where his preſence is, there is his *power*: as where the Kings preſence is, there is alſo his power and authoritie; and there may be any ſeate or court of Iuſtice: and ſo where he is, the court is. But if you take the Court, for ſome one of his chiefe houſes, then the ſaying is not true. But contrariwiſe, as the Kings power is, whereſoeuer his preſence is; and yet he may haue one houſe more ſumptuous, and magnificent then all the reſt, which may be called his Court, by an excellencie aboue other: and that Court is not alwaies where the King is, but in ſome ſet and certen place, and not remoouable:

So Gods power and glorie is euery where; and yet his moſt glorious Court, the *third heauen*, is not euery where, but in his limited and appointed place, where Gods glorie ſhineth more then in any other place.

Againe, if heauen properly taken, be euery where, then it is *God* himſelfe: for that that is euery where, muſt needes be deified; and indeed ſome, to maintaine this opinion, haue ſaid little leſſe. But if the holy Ghoſt may moderate this diſputation, he plainly tells vs here, *That God is the maker and builder of it*. Therefore aſſuredly it is not God, but one of Gods creatures.

Thirdly and laſtly, let vs obſerue the deſcription of heauen, included in theſe two words, *maker* and *builder*. God *made it*, that is, it is one of his creatures; he made it as well as the reſt: and *he builded it*, that is, (as the word ſignifieth) made it with arte; or he beſtowed skill and wiſdome vpon it. For, though we may not imagine any ſubſtantiall difference betwixt theſe two words, for matter; yet in ſignification they differ: and ſo farre we are to obſerue it.

Here then we learne, that the third *Heauen* is like a piece of worke, wherein an excellent workeman hath ſpent his arte, and ſhewed his skill; that is, that the higheſt heauen is a moſt glorious place, and ſurpaſſeth all other creatures A of God in glorie and excellencie, ſo farre as therein ſhineth the glorie, skill, and wiſdome of the Creator, more then in any other creature. In which regard, it is no maruell though the holy Ghoſt ſay in another place, That the *eye hath not ſeene, nor the eare heard, nor mans heart conceiued, what God hath there prepared for them that loue him*, 1. Cor. 2. 9. And S. *Paul* himſelfe, though he had the honour to be *taken vp into this third heauen*, and to *ſee and heare* the glorie which is there; yet afterwards could not he expreſſe the glorie he had ſeene. And this was figured in the *Temple of Ieruſalem*, which was the mirrour, and beautie of the world; for the building whereof, God both choſe the skilfulleſt men, & endued them B alſo with extraordinarie gifts: namely, *Bezaleel and Aholiab*. Now, as thereby that *Temple* was the moſt excellent piece of worke that euer was in this world, made by man; ſo the higheſt heauen (which was myſtically prefigured in *Salomons* Temple) is the moſt excellent of all the works of God.

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The vſe of this doctrine is not to be omitted.

Firſt, if that be ſo excellent and glorious a place, we muſt all labour to come thither; for aboue all things, it ſeemes worthy to be ſought for. People come out of all places of the countrey, to dwell in great townes, and rich *cities*; and men labour to be freemen there, and to haue their children free in them: and euen the C greateſt men, will haue their houſes either in, or neere them; that ſo, though they will not alwaies dwell in them, yet they may ſoiourne in them at their pleaſures now and then. And why all this? but becauſe, firſt, they are places beautifull, and many waies pleaſant to the eye. Secondly, full, and frequented with the beſt companie. Thirdly, repleniſhed with aboundance of all things needefull for mans life, for neceſſitie, comfort, and delight. Fourthly, they enioy many priuiledges and freedomes. And laſtly, all this is moſt true of ſuch cities, where the King keepes his Court.

If this be ſo, then how is heauen to be ſought for? Behold here a goodly citie, a citie of God, D (whereof, *London*, *Paris*, *Rome*, *Venice*, nay *Ieruſalem*, are ſcarce ſhadowes) the true Ieruſalem, the *ioy of the whole earth*: nay the ioy of the world, and the glorie of all Gods creatures, *made* immediately with the hand, and *built* with the skill and cunning of *God himſelfe*. The Princes of the world, and euen of Rome it ſelfe, wondred at the beautie, and were amazed at the magnificence of Ieruſalem and the Temple, and yet it was but a type and figure hereof. For that had indeede the glorie of the world vpon her: but the new Ieruſalem hath the *glorie of God vpon her*, Rev. 21. 4.

Shall we then ſeeke to dwell in the cities of this world, and not labour to come to heauen? Are they any way excellent, wherein heauen is not much more to be deſired? Are they beautifull,

tifull; and is not it the beauty of the world? Read the 21. chap. of the Reue. and ſuppoſe that the beauty of it were but outward, and worldly and ſenſible to humane capacitie: yet is it farre more excellent, then euer any was in this world. And is not there the company of the deitie, of Chriſts humanity, of the holy Angels; and all good men? And is not their abundance of whatſoeuer belongs to perfect happineſſe? And is not there freedome from the deuill, ſinne, and death? And is it not the Court of God, the King of glorie? Then why doe we not ſigh and grone, and long to be free-men of this glorious citie? And though we cannot come to it, as long as wee liue in this world; yet why doe we not ſtriue to come as neere it as may bee? In this world, when a man cannot dwell in the heart of a *Citie*, yet he will rather dwell in the *ſuburbs*, then he will not be neere it; and beeing there, he knowes hee can ſoone ſteppe into the citie. So let vs in this life come as neere heauen as we may; let vs get into the *ſuburbs* and dwell there.

The *ſuburbs of heauen* is Gods true Church on earth, where his word is freely knowen and preached, and his holy Sacraments adminiſtred, and therein God truely ſerued. Let vs aſſociate our ſelues to this Church, and liue according to the holy lawes thereof. This is the ſuburbs of heauen; ſo ſhall wee be readie to enter into the glorious citie it ſelfe, when the Lord calles vs.

And as this is for *our ſelues*; ſo if we loue *our children*, or care for their aduancement, let vs make them free-men of that citie, *whoſe maker and builder is God:* So ſhall we be ſure to haue comfort and ioy *of them* here; and *with them* in heauen. But if we will haue them free-men in heauen, we muſt make thẽ *Gods apprentizes* on earth: they muſt ſerue out their time, elſe they get no freedome. This time, is all their life. Men are deceiued that let their children be the *deuills ſlaues* here, and thinke to haue them free in heauen: let vs then binde our chidren *prentizes to God*, that is, make them his ſeruants here: then aſſuredly, as in their repentance and regeneration here, they are borne free-men of heauen; ſo after this life they ſhall inioy the freedomes and priuiledges of that heauenly citie, which *was made and built by the wiſdome of God.*

Laſtly, here we ſee how true it is that *Dauid* teacheth, Pſal. 15. 4. *No vile perſon can come in heauen.* And no maruell: for if men thus and thus defamed, cannot be freemen in the *Cities* on earth, built by men; is it likely that ſinners, and profane men, that care not for repentance, and regeneration, (for they be the vile men) ſhall be admitted into that citie, whoſe maker and builder is God? It is the holy citie, no vncleane thing can enter into it, Reuel. 21. It is Gods holy mountaine, how ſhall vngodlineſſe aſcend thither? Pſal. 15. 1. It is the newe Ieruſalem, how ſhall the old man, that is, ſinnefull corruption, get into it? We muſt therefore caſt off the olde man, with his luſts, and be renewed in holyneſſe: we muſt become penitent ſinners for our liues paſt, and *new men* for hereafter; or elſe let vs not looke to haue any part in heauen.

And good reaſon; for *God is the maker and builder of it*: But he is not the maker of ſinne; but the deuill, and our ſelues brought it out: and thinke we the deuills worke ſhall come in heauen? or that God will build a houſe for the deuils ſlaues to dwel in? Let vs not be deceiued: But contrariwiſe, grace and holyneſſe is Gods worke: as our ſoules and bodies were the work of his hands, ſo our regeneration is much more the worke of his owne power and mercie. That man therefore, who can ſay, God as once he made me *a man*; ſo he hath againe made and built me a *new man*, and a new creature; that man is he, that ſhall be an inhabitant in that heauenly city, *whoſe maker and builder is the ſame God.*

In this holy way of faith and repentance, did the holy Fathers walke to this citie; as *Dauid* ſaith, in the name of them all, *Thus I will waite for thee in holineſſe.*

And thus doubtleſſe did the holy Patriarke *Abraham*, who as he was the father of our faith, ſo was he alſo a patterne of repentance and holy life: and in that holyneſſe he waited *for this city that hath a foundation, whoſe maker and builder is God.*

Hitherto we haue heard the holy practiſe of *Abrahams faith*, in two examples.

There is much more ſpoken of the excellencie of his *faith:* but by the way, the holy Ghoſt interlaceth a worthy example, euẽ of a *womans faith*; namely, *Sarah* his wife. The ſixt Example, in the order of the whole, followeth in the words of the two next verſes.

## Sarahs faith.

### VERSE 11.

*By faith, euen Sarah alſo receiued ſtrength to conceiue ſeede, and was deliuered of a child, when ſhee was paſt age, becauſe ſhe iudged him faithfull which had promiſed.*

NExt to *Abraham*, who is called the *father* of our faith, or of faithfull men, followeth *Sarah*, who was alſo myſtically the mother of *beleeuers*:

Sarahs faith.

A next to the husband followeth the wife: nay *Abrahams* faith is commended, both before her, and after her; and hers incloſed in the midſt.

By the way, here obſerue how God honours holy *mariage*, and obſerues the *decorum*, and dignitie of it: He not onely allowes, or commends the faith of *Abel*, who it may be was vnmaried; but as we ſee, of *maried* men alſo. And it is worthy our obſeruation, that of all theſe whom the holy Ghoſt here records for their faith and holineſſe, they were all maried, except *Abel*; of whom, it is not certaine whether hee were, or no.

It appeares therefore, that God, as he *ordained* holy mariage: ſo he alwaies *honored* it, both B with his *grace* on earth, and his *glorie* in heauen: as well, if not better, then any other ſtate of life. They therefore doe ſpit in the face of God himſelfe, who any way diſgrace it, and they eſpecially, who allow fornication, or adulterie, in any ſort of men, rather then it, as ſome Papiſts doe. But here wee may obſerue further, how God maintaines the *dignity and decorum* of it: hee placeth *Abraham* and *Sarah* together: and puts none betwixt them, to ſhew the inſeparable vnitie, that is to be betwixt them: ſo farre, as that euen in ſtorie, they are to bee ſet together: and how hainous their preſumption is, that dare any way attempt to ſeparate or part that vnitie.

C He placeth *Abraham* firſt, to ſhew the dignitie and preheminence of the man, whome for her ſinne, God hath ſet ouer her; not onely for her head, but for her guide and gouernour: and to teach the man, that he, and his example ſhould be firſt, and ſhould be a light vnto her; to ſhame them who come behinde their wiues in faith and holineſſe. Hee placeth *Abraham* both afore and after her, and her in the midſt; to teach her, that her glorie and honour, euery way, is in the vertue and worthineſſe of her husband; her head vnder God: who is to goe before her, to giue her good example: and to come after, to ouerſee her courſes; and on all ſides, to be a ſhelter and defence vnto her.

D Theſe things may not vnfitly bee noted in this contextion: Now let vs come to the words, wherein are theſe points;

1. Who beleeued: *Euen Sarah*.
2. What ſhee beleeued: *Gods promiſe to beare Iſaac*.
3. The impediments of that faith: which were two. 1. *Her age*.
    2. *Her barrenneſſe*.
4. The effects of this her faith: which were three,
    1. Thereby ſhe *conceiued ſeed*.
    2. *Brought forth Iſaac*.
    3. Had a *great iſſue and poſteritie* by him.
5. The ground of her faith: *ſhee iudged him faithfull which had promiſed*.

All theſe are laid down in this v. or the next.

The firſt point is, the perſon, of whome this ſtorie is: *Sarah, a woman*; euen ſhee beleeued. We haue heard ſome examples of notable men: but behold here, a woman chronicled for her faith, and holy obedience, as well as men.

Where we learne, that ſauing faith, and conſequently ſaluation it ſelfe, is not proper to one ſexe, but to both; man and woman. The woman indeed was the firſt that brought in ſinne; and beeing deceiued her ſelfe by the deuill, ſhe deceiued man. In which ſenſe the Apoſtle ſaith, 1. Tim. 2. 14. *The man was not deceiued, but the woman; and ſhe was in the tranſgreſſion.* And for that cauſe, grieuous calamities, and much bitterneſſe, was laid vpon that ſexe, in bearing, and bringing vp children, and in ſubiection. In which regards they might thinke themſelues forſaken of God, for their fault. For the preuenting whereof, the Apoſtle here, or rather the holy Ghoſt by him teacheth vs, that true faith and ſaluation by the Meſſias, belongeth to *Sarah*, as well as *Abraham*; to women, as well as to men. And Saint *Peter* alſo moſt plainely (1. Pet. 3. 7.) teacheth vs, that *they are heires together with their husbands, of the grace of life*.

The vſe whereof, as it diſcouereth the monſtrous and vnnaturall madneſſe of ſome men, who haue called into queſtion the poſſibility of their ſaluation; yea ſome, whether they haue ſoules, or no: ſo it giueth encouragement to women, to ſerue that God in zeale and ſinceritie, which hath beene ſo mercifull vnto their ſinne; and who, though he hath ſubiected them in bodie vnto their husbands, yet hath made their ſoules partakers with them, of the ſame hope of immortall life.

Yet withall we may obſerue, howe few the holy Ghoſt here recordeth; namely, but one or two women, amongſt many men. For ſo it hath beene in all ages, thoſe that haue beene good, were excellent; but they were few in compariſon of men: which, as it is the more commendation to them that are good, ſo it muſt ſtirre vp all women profeſſing religion, to labour in the imitation of the faith of their grandmother *Sarah*; that ſo they may bee ſome of thoſe fewe.

But let vs enter into further, and more particular conſideration, who this *Sarah* was; eſpecially ſeeing ſhee is the onely woman of the Iewes nation, whoſe faith is here remembred.

Shee was the wife of *Abraham*, the grand Patriarch of the Age betwixt the Flood, and the giuing of the Lawe. And of her we reade this ſtorie, amongſt other, Gen. 18. 13. God by his Angell appearing to her husband and her, made a promiſe, that within the yeare they ſhould haue a ſonne: both heard it, and both laughed to here it: *Abraham* in ioy and admiration, and therefore was not reprooued: ſhee in doubtfulneſſe, and a conceipt of almoſt impoſſibilitie, and was for it ſharply reprooued of the Angel. Yet behold this Sarah, that euen now laughed to heare ſuch a promiſe,as beeing a fond conceipt, and meere impoſſible: yet afterward beleeueth, and in ſo good a meaſure, as her faith is here regiſtred to all poſterities.

In her example,we may learne a good leſſõ. It was a bad thing in *Sarah* to *laugh* at Gods word, though it ſeemed neuer ſo high aboue her conceipt: But it was good and commendable, that ſhee correcteth her fault, and teſtifieth her amendment, by beleeuing. We all followe *Sarahs fault*; but fewe her *repentance*. Many in our Church are mockers of our religion, and of the Miniſters,and profeſſors thereof: and all religion that ſtandeth not with their humours, is no more regarded of them, then toyes,or deuiſes;and they are counted fooles, or hypocrites that thinke otherwiſe. But alas, theſe men know not how vile a ſinne they commit,while they laugh at Gods word. For, if her fault was ſuch, who laughed at that, that ſeemed to her almoſt impoſſible, and yet without any profaneneſſe; what ſhall become of them, that out of their carnalitie, and fleſhly profaneneſſe, doe make but a ſport at all Gods ordinances, promiſes, and commaundements; and at all religion,more then ſerueth their own turne? Let ſuch men bee warned,to ceaſe mocking,and lay aſide reuiling of others, and begin ſoberly and ſeriouſly to beleeue: elſe they will finde it ſharpe kicking againſt the pricke; and dangerous playing with edge-tooles.

Furthermore, *Sarah* that laughed in doubting, yet (withall) *beleeues*. This teacheth vs, that true *faith* is ioyned alwayes with doubting in all Gods children. If any obiect, that followeth not here: for, ſhee firſt doubted, and then beleeued; when ſhe doubted ſhe beleeued not, and when ſhee beleeued,ſhe doubted not;

I anſwer: It is not ſo, but the contrary, as I will prooue. For, *Sarah* was no Infidell,vtterly to denie and gaine-ſay Gods word, when ſhee heard it: but onely finding it in all reaſon, impoſſible,ſhe therefore preſently yeelded not to it, but laughed at it as a matter paſt ordinarie courſe,yet withall ſhe regarded who ſpake it; namely *God*,and therefore forthwith,iudged it poſſible with God, though impoſſible in reaſon,and ſo at laſt conſtantly *beleeued* it, yet ſtill her *reaſon* gaine-ſaying it: ſo that ſhee neuer doubted ſo,but that ſhee in ſome part beleeued it. And when ſhee beleeued it moſt ſtedfaſtly, yet ſhe ſomething doubted of it: reaſon ſaide it could not be, faith ſaide it might be. Therefore, as when reaſon ouer-ruling, yet ſhee had ſome ſparkes of *faith*: So, when her faith was predominant,there remained ſome reliques of doubting:for,as reaſon cannot ouerthrow true faith; ſo the beſt faith in this world,cannot fully vanquiſh reaſon.

This is the doctrine of Gods word, Mark. 9. 24. Ieſus bidding the father of the child poſſeſſed, *to beleeue*, and then his child ſhould bee diſpoſſeſſed: he anſwered, crying with teares, *Lord I beleeue, helpe my vnbeliefe*. There is faith and vnbeliefe in one ſoule at one time, in one action,vpon one obiect: and what is vnbeliefe, but doubting or worſe?

And *Chriſt* often reprooueth his Diſciples, for their doubting, and calls them *O ye of little faith*; and ye all know that, that they then had true faith: yea, S. *Peter* himſelfe, moſt famous for his *faith*, is reprooued in the ſame words, *O thou of litle faith, wherefore didſt thou doubt?* He had a little *faith*, therefore ſome faith: a *little* faith, therefore much doubting: therefore it is apparant, a man may haue in his ſoule at once, both faith and doubting: yea, commonly we haue a *graine of muſtard-ſeede* or *a mite of faith*, and a mountaine of doubting.

The vſe of this doctrine; Firſt, diſcouereth the nakedneſſe of many profeſſing themſelues Chriſtians, who care not how they liue, yet ſay they beleeue in Chriſt, and looke to be ſaued by him. Aske how they know it: they anſwer, they know no other: Aske when they began: they ſay, they did euer ſo. Aske if they doubt; they anſwer,they would be aſhamed ſo to doe. But alas,here is nothing but ignorance and preſumption. Our *religion* can neuer be diſgraced by ſuch men; for they haue it not, they knowe it not: for, if they did, they would ſhame to anſwer ſo. Theſe men haue no *faith* at all: for, where it is,doubting doth alwaies ſhew it ſelfe. And he that knowes he *beleeues*, knowes alſo he *doubts*: and the more he *beleeues*, the more he knoweth & feeleth his doubting: for,where theſe two are, they are alwaies oppoſite, and ſhew their contrary natures: the one is the *ſpirit*, the other is *fleſh* and corruption. *And theſe*, ſaith the Apoſtle, *doe luſt one againſt another*, Galath. 5. 17. He therefore that thinketh he is wholy *ſpirit*, and hath no *fleſh* or corruption in him,is nothing but corruption: and he that imagineth, he hath perfect faith, and no doubting, hath no faith at all in him,but carnall preſumption.

Secondly,here is comfort to all ſuch as haue *faith* and grace,and yet are daily troubled with temptations: let not ſuch be diſmayed, though they finde in themſelues much doubting and diffidence. For *Sarah beleeued*, and yet ſhe doubted: yea, notwithſtanding all her doubting, ſhe *beleeued* ſo excellently, as her faith is here made a patterne, to all holy Matrons for euer. He therefore that is euen *buffeted by Sathan*, with temptations of doubting, let not him bee diſmayed, as though he had no faith: but let him be aſſured, his doubting doth not bewray it ſelfe, but that faith makes the oppoſition;and therefore let him ſtriue with teares and prayers to God,& ſay, *Lord I beleeue, helpe thou my vnbeleefe*.

Thus we ſee the *perſon* who, *Sarah*: but what is the *action* which ſhe did? It is implied in theſe words,

*Through faith Sarah, &c.*

Her action is, ſhee beleeued. This vertue of

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*faith*, and this action of *beleeuing*, is the matter of all this chapter. Theſe holy men and women had other holy vertues: but their *faith* is that alone, which is here commended.

Now particularly for *Sarahs faith*, here is one notable thing to be obſerued; the very ſame word of God, which ſhe *beleeued*, and for beleeuing whereof ſhe is here regiſtred, at the ſame ſhe alſo laughed: but behold, her *faith* is recorded, her laughing is not; her faith is commended, her fault ſilenced. In which holy and mercifull practiſe of God, we learne;

Firſt, that God accepteth *true faith*, though it be attended with many infirmities. As a King is content to giue a begger an almes, though he receiue it with a hand ſhaking with the palſey: So, God is well pleaſed with our faith, though diſeaſed with infirmities, and beſtoweth grace on a beleeuing ſoule, though ſhaken with many temptations.

In a word, God accepteth ſoundnes of faith, though it be but ſmall, and more lookes at (in his mercie) a mans little faith, then his many faults. *He will not breake the bruiſed reede, nor quench the ſmoking flaxe*, Eſay 42. 3. When a man is broken in heart, and deiected in ſoule, in ſight of his many ſinnes, and little grace, God will not breake this *bruiſed reede*, but will comfort and ſtrengthen him. And when any life of grace appeares in a man (as *flaxe that ſmoketh*, but will not burne out) God will not *quench* it, but will rather kindle it, and giue life vnto it.

Let this teach vs to take in good part, the holy and honeſt endeuours of our brethren, though they cannot doe ſo well as they would, or ſhould. Let vs not exact too much, and too haſtily vpon them, but expect in meekneſſe the working of Gods grace: and in the meane time, thinke well of *Sarahs* faith, though it bee with laughing.

Secondly, here we may learne, that God rather obſerues and regards good things in his children, then their faults and imperfections: he writes *vp Sarahs faith*, hee nameth not her laughing. This is from the goodneſſe of his nature, beeing *goodneſſe* it ſelfe, and therfore moſt eaſily apprehendeth, and takes notice of the leaſt goodneſſe, where-euer he findes it.

Thus ſhould wee deale one with another: what good thing we ſee in any man, we ſhould obſerue and commend it: his faults wee ſhould not ſee, but couer and omit them. But the courſe is contrary: the common table-talke of the world, is nothing but of mens faults, and to rip vp their imperfections: but if they haue neuer ſo many good properties, we can bury them all, or paſſe them ouer in ſilence. This argueth the malice and the naughtineſſe of our nature; which being euill, doth delight in nothing but euill; and being corrupt, feeds, as doth the filthy horſe-flie, on nothing but corruption. But let vs remember the practiſe of God, and learne to conceale faults, and vſe our tongues to talke of the good things and vertues in our brethren: So ſhall we reſemble the Lord, who though *Sarah* laughed (not in a holy admiration, but in vnbeliefe) yet, foraſmuch as afterward *ſhee beleeued*, God hath matched her with the notableſt beleeuers, and holieſt men that haue bin in the world.

Thus much for the firſt point: the perſon, and her action, ſhe beleeued. Now the ſecond is, *what ſhee beleeued?* included and neceſſarily implied in the laſt words of the verſe: *ſhee iudged him faithfull which had promiſed.*

The thing ſhee beleeued, was the word or promiſe of God; Particularly his promiſe that ſhe ſhould beare *Iſaac* in her old age: of which promiſe, and the circumſtances of it, wee may reade, Gen. 18. 13, &c.

Here the onely queſtion is, By what faith ſhe beleeued this?

And the anſwer is, by *true ſauing faith*: and it is prooued thus. *Abraham* beleeued this promiſe by *the faith that iuſtified him*, Rom. 4. 10. 11. But *Abraham* and *Sarah* beleeued it both *by one faith*: therefore *Sarah* beleeued that promiſe by the faith that alſo *iuſtified her*. Where we learne, that ſauing faith apprehendeth not onely the great promiſe of *redemption* by Chriſt, but all other inferiour promiſes that depend vpon it. For, here we ſee *Abraham* and *Sarah* take hold of the promiſe of a temporall bleſſing, by the ſame faith, whereby formerly they had laide holde on the promiſe of eternall ſaluation by the *Meſſias*: ſo that the obiect of true faith is,

1. *Principall*: the promiſe of ſaluation by Chriſt.
2. *Secondarie*: all inferiour promiſes annexed thereunto.

The maine promiſe is: *So God loued the world, that he gaue his onely begotten Sonne, to the end, that whoſoeuer beleeueth in him, ſhould not periſh, but haue eternall life*, Iohn 3. 16. Now true faith, firſt of all, directly and plainely faſteneth it ſelfe on this: but after and with this, on all other promiſes that concerne ſoule or bodie. In the *Lords prayer*, wee are bid to pray for temporal bleſſings, health, peace, competencie of wealth, and all other, vnder the name of *daily bread*: and we are bound to beleeue, that God will giue them, if wee aske *in faith*. Neither is this faith conſtrained, but free and voluntarie, and on a good foundation. For, beeing perſwaded that God accepteth vs in Chriſt for ſaluation, we cannot but withall be perſwaded, that God will giue vs all things elſe needefull for vs.

This wee here note againe, becauſe we are wrongfully charged by the Papiſts, to hold, that faith apprehendeth the promiſe of ſaluation alone. But we paſſe it ouer, for that we haue already ſpoken ſomething of it.

Now followeth the third point: namely, the impediments of her faith, in theſe words,

*When ſhe was paſt age.*

Sarahs faith.

The promiſe was to haue a child: *Shee beleeued it*. Now againſt child-bearing, there are two impediments: 1. *Barrenneſſe*: 2. *Age*.

If one be *aged*, or paſt the ordinarie time, it is hard and vnlikely: but if one be *very aged*, and farre paſt it, it is impoſſible ſhe ſhould conceiue and beare a child; thus it ſtands in reaſon. Beſides, though one be not *paſt age*, yet if ſhee be *barren* (as ſome by ſecret reaſons in nature are) it is not to be expected, ſhee ſhould conceiue. Now, both theſe lay in *Sarahs* way; for, here it is ſaid, ſhee was *paſt age*: and another place (namely, Gen. 16. 1. 2). ſaith, *ſhee was barren*.

But it may be obiected againſt *Sarahs* age, that in the olde time they had children, till they were of great age. *Eua* had her ſonne *Sheth* at 130. yeares olde (Gen. 5. 3.) For, *Adam* and *Eue* muſt needes be both of one age: and after that, *Eue* bore *many ſonnes and daughters*. Therefore, it may ſeeme, that *Sarah* was not paſt age at 90. *yeares olde*. But we are to knowe, that they who began to beare at that age, liued eight or nine hundred yeares: but *Sarah* liued after the flood, when Ages were brought downe to 200. and for the moſt part to 100. yeares. *Abraham* liued but 175. yeares, and *Sarah* but 127. She therefore who liued 127. yeares, and died an olde woman, muſt needes bee paſt age of childe-bearing, at 90. yeares olde.

And beſides her age: ſhee was alſo barren, by her naturall conſtitution (as many are and haue beene) and brought *Abraham* no children. Yet vnto this woman comes a word from God, *Sarah ſhall beare a ſonne*: And beholde, this aged and barren woman, doth not obiect deſperatly theſe her two hinderances (the one whereof in reaſon is ſufficient againſt childebearing) but beyond all impediments, and aboue reaſon beleeueth it ſhall be ſo, reſting and relying onely and wholly on Gods word for it.

The vſe of which notable and faithfull practiſe (ſo wonderfull in a woman) muſt teach vs to reſt on *Gods word* and promiſe, though wee haue no reaſon ſo to doe: for example,

When wee ſee our friends, or childrens bodies caſt into the earth to feede wormes, burnt by fire, or eaten by fiſhes, reaſon ſaith, they are gone, they can neuer be againe. We haue Gods word and aſſured promiſe, *The dead ſhall riſe: with their bodies ſhall they riſe*. Wee muſt therefore beleeue it, if we will be of the faith of *Sarah*. God ſaid to her; *Age and barrenneſſe ſhall haue a child*: ſhe beleeued it. He ſaith to vs, Duſt & rottenneſſe ſhal liue again: nay he hath often ſaid it; and ſhall not our faith acknowledg the voice of our God, and beleeue it as ſhe did?

But let vs com to perſonall promiſes, as hers was (for this is general) God hath prōiſed grace & pardon to euery penitent & beleeuing ſoule; yea no man is partaker of the ſweetenes hereof, without the bitterneſſe of many temptations to the cōtrary, giuing him occaſions of doubting, and often euen of diſpairing of Gods fauour. What muſt a man doe in this caſe? euen *beleeue*, though he feele no reaſon why to beleeue; and *hope aboue hope*. Such was *Abrahams* and *Sarahs* faith. And for it, as they were regiſtred in the Storie of Geneſis: ſo both here, and in the Romanes, Chap. 4. remembred againe, & commended for it. Now, ſuppoſe that thou, after thy comming to God by faith and repentance, fall into temptations of deſertion, wherein to thy feeling, Gods heauie hand and wrath hath ſeized on thee, and the deuill layeth thy ſins to thy charge, & tels thee thou art a damned wretch, for thou wert euer an hypocrite, and neuer hadſt faith, & that therefore God is thy enemy; In this caſe; wherein in reaſon or in feeling, there is not the leaſt hope of ſaluation: what muſt thou doe, deſpaire? God forbid. For that is the downfall into hell. No, but *hope* when there is no *hope*, keepe faith when there is no feeling.

And to ſtrengthen vs herein, remember the faith of *Iob* (tried and ſifted, ſo as few haue bin) who *though the arrows of the Almighty ſtucke in him*, and the *venome thereof drunke vp his ſpirits*, Iob. 6. 4. yet euen then he *beleeued*: and would not giue ouer, nor let goe his hold, and ſaide, *Though thou bring me to duſt, yet will I not forſake thee: no, though thou kill me, yet will I truſt in thee*. So, in the furie of temptations, when the venome of Gods wrath ſeemes to drinke vp our ſpirits, then muſt wee *beleeue*: and in the pangs of death, when God ſeemes ready to kill vs, then muſt we *truſt* in him. In ſuch caſes is the life of faith to be ſhewed: when *reaſon and feeling* ſay, God is a terrible Iudge, *faith* muſt ſay, he is a mercifull Father.

In our health, and welfare, and feeling of Gods fauour, this exhortation may ſeeme tedious: but if we belong to God, if it bee not paſt already, the time is ſure to come, when this doctrine will be needefull for the beſt of vs all.

Thus we ſee the excellencie of this womans faith: which is the more commended, by reaſon of theſe two ſo great hinderances. Now follow the effects of her faith, which are diuerſe: ſome laide downe in this verſe, and ſome in the next.

*Receiued ſtrength to conceiue ſeede,*
*And was deliuered of a childe.*

In theſe words are two effects:

Firſt, by power of her faith ſhee was inabled to conceiue: which afore ſhe did not, though there were the ſame reaſons in nature why ſhee ſhould.

Secondly, ſhe was deliuered of a child in her old age, and that child was *Iſaac*: who is therefore called the promiſed ſeede, and the child of the promiſe.

Out of the conſideration of theſe two, wee may learne diuerſe good inſtructions: for, ſeeing they are ſo neere a-kin in their natures, we will ſpeake of them both ioyntly together.

Firſt, here we may ſee that nothing is ſo hard or difficult which God hath promiſed, but faith

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can compaſſe it, and bring it to performance. Chriſt bad the *blind* ſee, the *lame* to goe: he ſpake, they beleeued, and they were healed. So, here God promiſeth a *barren old womã a child, ſhe beleeueth*, and lo, ſhee *conceiueth* and *brings forth a ſonne*.

The vſe of this doctrine is for two ſorts of people.

Firſt, many in our Church, beeing ignorant; when they are mooued to learne religion, anſwer: Alas they are ſimple, or not booke-learned, or they are dull, and heauie witted, or they be olde and weake, and therefore they can learne nothing; or if they doe, they cannot remember it. But here is nothing but vaine excuſes: For, they want not wit to learne religion, if they haue wit to buy and ſell, to knowe a faire day from a foule, good meate from ill, deere from cheape, Winter from Sommer. If they haue wit to practiſe the ciuill actions of the world, they haue wit enough to conceiue the grounds of religion, and to get ſo much knowledge as may ſuffice for a ground of that *faith*, which will ſaue their ſoules; So that they want nothing, but grace and diligence to vſe the meanes. To them therefore here is matter of good aduice. Let ſuch men learne but one promiſe of God out of the holy Scripture, as this; *Seeke firſt the Kingdome of God, and all things elſe ſhall be giuen vnto you*, Matth. 6.33. or this; *Caſt all your care on him, for he careth for you*, 1. Pet. 5.7. or this; *He that commeth vnto me, I caſt him not away*, Iohn 6.37. or but this: *Aske and ye ſhall haue, ſeeke and yee ſhall find*, Mat. 7.7. Let them learne but one of theſe, and when they haue learned it, beleeue it, and let their ſoules daily feede on that faith; and they ſhall ſee what will followe: euen a wonderfull bleſſing vpon that poore beginning. This their faith, will ſo content and pleaſe their hearts, that it will vrge them forward to get more, and will make them both deſirous, and capable of more knowledge and grace; and will make them euen hunger and thirſt after knowledge and grace: (whereas, he that knoweth no promiſe, nor beleeues it, contents himſelfe in ignorance and errour). And this ſhall euery one finde, that will carefully vſe the meanes that God appoints, and will begin to learne but one leſſon at the firſt. For, as *olde barren Sarah*, beleeuing Gods promiſe, *conceiues and brings forth*: So, olde, ſimple, plaine, dull Countreymen, *beleeuing* but one promiſe of Gods word, ſhall conceiue and bring forth daily more and more bleſſed fruites of knowledge and grace.

Secondly, others who haue made better proceedings in religion, doe ſee their ſinnes, and doe much bewaile them, but they cannot ouercome their corruptions: yea, many there are, to whom their ſinnes, and inward corruptions are more grieuous, and burdenſome, then all bodily wants or miſeries in the world; yet ſee they not how to conquer their corruptions: but (alas) are oftentimes foiled by them, to their A great diſcomfort.

Let theſe men know, the want of faith is the cauſe hereof; for, that they doe not ſufficiently ruminate, & cõſider the promiſes of God made in that behalfe, nor vſe the meanes God hath appointed: to the vſe whereof, he hath annexed his promiſes of helpe againſt ſinne. Let them therefore lay Gods word and promiſes vnto their conſciences in holy and frequent meditations. Let them carefully vſe the meanes God hath appointed, hearing and reading his *word*, receiuing the holy *Communion*, earneſt and frequent *Prayer*, crauing alſo the *praiers of others*: and let them ſharpen theſe holy exerciſes, by *faſting*, *watching*, holy *conferences* with others, *viſitations* of others afflicted like themſelues, B oft reuealing their eſtate to their godly *Paſtors*. Let them continue thus doing, and reſt confidently on the word and promiſe of God, with the ſtedfaſt foote of faith, and they ſhall ſee, that *olde Sarah ſhall haue ſtrength to conceiue*: that is, that their poore ſoules ſhall receiue ſtrength to tread vpon Sathan, to conquer their corruptions, and to conceiue and bring forth many worthy fruites of holineſſe, to their ioy and comfort in their later experience; as *Iſaac* was to *Sarah*, in her elder age.

The next doctrine, we may here learne, is; That whereas *Sarah*, by her faith in Gods promiſe, conceiues and brings forth: therefore children are the immediate bleſſing of the Lord: for *Sarah* bare *Iſaac*, not by any ordinarie C ſtrength or power of nature, but *through faith ſhee receiued ſtrength to conceiue, &c.* Neither is this ſo in her onely (wherein there was a miraculous worke of Gods power) but in all. Some are indeed barren by conſtitution, and theſe cannot conceiue, vnleſſe by Gods power as *Sarah* did. But ſome haue no children, who in all naturall reaſon might conceiue. For, as God gaue the Lawe, and thereby a gift and power *to encreaſe and multiply*, Gen. 1.22. So, he reſerued the execution of it to himſelfe, and power to alter or diſpenſe, to adde, or diminiſh as it pleaſeth him. Therefore ſaith the Pſalmiſt, Pſal. 127.3. *Lo, children are the inheritance of the Lord, and the fruite of the wombe is his reward:* And ſpeaking of them, Pſal. 128.4. hee D ſaith, *Loe, thus ſhall he be bleſſed that feareth the Lord.*

The vſe is, to teach *Parents*, therefore to bring them vp as Gods bleſſings, and not onely to giue them corporall neceſſities (for ſo they doe their beaſts) but to nurture them in holy Diſcipline, by ſowing the ſeedes of Religion in their hearts. If this they want, they haue nothing, though you leaue them Earledomes. And herein is the ſaying true, *Better vnborne then vntaught*. The Law and power to *encreaſe and multiplie*, is giuen to beaſts in their kinde, as well as to vs, Gen. 1.22. Therefore vnleſſe we doe more then prouide for their bodies, we differ little from thẽ: but, make thẽ know God, & ſo we make thẽ fellowes with the Angels. If

A Parents did thus, it cannot bee expreſſed what bleſſings would come thereby to Church and Commonwealth.

Thirdly and laſtly, let vs here knowe and learne, that this holy Matron, *Sarah*, figureth vnto vs myſtically the ſpirituall Hieruſalem, the Church of God. *Allegories* are charily and ſparingly to be taught; elſ much vnſound doctrine may cumber mens conſciences: but this is ſound and ſure; for it is the Apoſtles, Gal. 4. 23, &c. *By Agar and Sarah, other things are meant: for, theſe two mothers are two Teſtaments: Agar, ſhe which gendreth vnto bondage. Sarah Hieruſalem, which is free, and from aboue, and is the mother of vs all.* Now, the reſemblance B betwixt naturall *Sarah*, the wife of *Abraham*, and *myſticall Sarah* the ſpouſe of Chriſt the Church of God, ſtands in this; that as ſhe not by power in her ſelfe, but by Gods power, *and faith* in his promiſe bare *Iſaac:* So, the Church our mother, bringeth forth children to God, onely by the power of Gods word and ſpirit. And therefore as *Iſaac* is called the childe of Promiſe, and ſaid to *be borne by promiſe*, Gal. 4. 23. So, men regenerate and borne to the Church, are ſaid *not to be borne of blood, nor of the will of the fleſh, nor of the will of man, but of God*, Ioh. 1. 13. And S. Iames ſaith, 1. 18. *God, of his owne will, begat vs with the word of truth.* Thus the *word* of God and the C *will*, that is, the ſpirit of God, theſe two together beget children to the Church.

The vſe is, to teach vs all to *honour* the Church as our mother; but to *worſhip* God alone, who is the father of our ſoule. The Church cannot make her ſelfe our mother, nor vs her children, when ſhe will: but it is God that muſt *ſpeake the word, and then we are made*, he muſt beget vs by the power of his ſpirit, and miniſterie of his word. And further, let vs learne here what account we are to make of Gods holy word, which is the immortall ſeede of our regeneration, whereby we are made Gods children, and heires of immortality.

Thus much of the two firſt effects of her faith:

The third is laid downe in the next verſe: D which becauſe it is much ſtood vpon by the holy Ghoſt, we will put it off till then, beeing therefore worthy our deeper conſideration.

And now followeth in the end of this verſe, the fift and laſt point, which is, the *Ground of her faith:*

*Becauſe ſhee iudged him faithfull which had promiſed.*

The foundation, whereon ſhe built this her faith, that ſhe ſhould haue a ſonne, beeing *barren and paſt age*, was not the bare promiſe *of God*, ſo much, as the conceite or opinion ſhee had of him *that promiſed*. For, promiſes are not of value, ſo much by the things promiſed, though neuer ſo great or excellent (for they may promiſe much, who can performe nothing: or though they can, yet wil recal their word in lightnes and inconſtancie) as by the worthines of the party promiſing. We ſay in this world, we had rather haue ſome mens word, then other mens bond: and rather haue a little promiſed of ſome, then much of others. Now ſuch was the Iudgement that *Sarah* helde of him that promiſed: namely, God: *Shee iudged him faithfull which had promiſed.*

*Faithfull:* that is, ſhe iudged him *able, and willing* to accompliſh what-euer he promiſed to her. So that the Grounds of our faith in God, and all his promiſes, muſt be a ſure apprehenſion and knowledge of theſe two things in God;

1. His *ability*, to make good what-euer paſſeth him in word.
2. His *carefulneſſe* to doe it, when hee hath ſaid it.

Some will promiſe any thing, though their abilities ſtretch not to performe: others are able enough, but haue no care of their word. But both theſe are in God; all-ſufficient ability, and moſt careful willingneſſe: So *Sarah* iudged of God, and therefore ſhee *beleeued* againſt reaſon: and ſo muſt we doe, if wee will beleeue Gods word aright. We may reade, and heare, and knowe Gods word, and haue the points therein ſwimming in our heads: but if we will conſtantly *beleeue*, with our hearts, his bleſſed promiſes, & in our conſciences feare his threatnings, we muſt be fully perſwaded of theſe two to be in him.

So are we taught by Chriſt (the wiſdome of God) in the Lords Prayer (afore wee pray for any thing) to be reſolued of Gods *power* and *will* to heare and helpe vs. Hee is our *Father*, therefore carefull and willing: *hee is in heauen*, and therefore able to heare vs, and to giue vs all things, Matth. 6. 9.

And the ſame commendation here giuen to *Sarah*, is alſo giuen to *Abraham*, Rom. 4. 21. *He doubted not, but beleeued aboue hops, &c. being fully aſſured, that he which had promiſed, was alſo able to doe it.*

The vſe hereof vnto vs is double:

Firſt, to aduiſe and guide vs for our promiſes; not to be too reckleſſe, as ſome are, what we promiſe: but to conſider aforehand, and if it be beyond our power, not to ſpeake the word, (for Chriſtian mens words muſt not be vain:) and if we haue promiſed any thing lawfull and in our power, to be carefull to performe it. Thus to doe, is to bee a *faithfull man*, and is a good ſigne of a holy man and Gods childe: prouided this be ſo,

Firſt of all towards *God*, that we make conſcience of performing the great vow wee made in our *baptiſme*, and all other ſerious and holy purpoſes of our heart made to God. For, otherwiſe, hee that breakes his vowe to God careleſly, by liuing profanely, he may in worldly policy keepe his word, but he cannot doe it in conſcience.

The Church of *Rome* is foully faulty in this

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point, making no conſcience of breaking promiſe and faith with vs, or any of our religion; their nakednes herein is diſcouered in the face of all Chriſtendome: let them that are wiſe bee warned of it. They make great oſtentation of their vowes, & of their care to performe them, aboue any other religion: but it appeares hereby to be vile hypocriſie. For, if they were conſcionably, and not politikely and formally carefull of their vowes of chaſtity, pouerty, and others, made to God, they could not but bee likewiſe careful of their promiſes made to men: for the one of theſe is the fountaine and roote of the other. But the neglect of the one, ſheweth the formality and hypocriſie of the other.

Let all that feare God, learne to make conſcience of both theſe in their religion and ſeruice of God, and in all their dealings with men in the world: that ſo the world may *iudge vs faithfull men, when we haue promiſed.*

Secondly, let vs here learne how to helpe and ſtrengthen our weake *faith* in the great promiſes of God. We haue a promiſe of *ſaluation, Whoſoeuer beleeueth in Chriſt, ſhall not periſh, but haue life euerlaſting.* Of our *reſurrection*, Dan. 12. 2. *They that ſleepe in the duſt, ſhall riſe againe.* Of our *glorification*, Philip. 3. 21: *The Lord Ieſus ſhall change our vile bodies, and make them like to his owne glorious bodie.* Of a *new world*, 2. Pet. 3. 13. *We looke for new heauens, and a new earth, according to his promiſe.*

Theſe be, as S. *Peter* calls them, *great and pretious promiſes*, 2. Pet. 1. 4. And ſurely it muſt be a great and precious *faith*, that can conſtantly beleeue theſe. No better helps of our faith can there be, then often and ſeriouſly to conſider of the *mercy* and *power* of him that made them: if he be *willing*, and able, what can let the performance of them? Let vs therefore often ſay with holy *Paul*, *Faithfull is he which hath promiſed, who will alſo do it*, 1. Theſſ. 5. 24. and with *Sarah* here, *Wee iudge him faithfull which hath promiſed.*

Now followeth the laſt effect, in the next verſe.

### V. 12. *And therefore ſprang there of one, euen of one which was as dead, as many as the ſtarres of the skie in multitude, and as the ſands of the ſea ſhore, which are innumerable.*

The third and laſt effect of *Sarahs* faith, is, that by this ſonne *Iſaac*, whom ſhe conceiued, and brought forth *by faith*, ſhe had a wonderfull great iſſue, and a *poſterity almoſt without number*. This effect conſiſts not of it ſelfe, but depends vpon the former. Her *faith* gaue her ſtrength to *conceiue Iſaac*, though ſhee were *barren:* and to *bring him forth*, though ſhee were *olde and weake*; and ſo her faith brought him out, by whom ſhee was made *the mother of* many *millions* of men.

The matter of this third effect, is the multitude of men, that came of *Abraham*, and *Sarah* by *Iſaac*.

This poſterity or multitude, is diſcribed by two arguments:

1. By the beginning or roote of it;
   *One that was as dead.*
2. The quantity or greatneſſe, laid down;
   1. Generally to bee a *multitude* and *innumerable*.
   2. Particularly, by two compariſons:
      1. As many as *the ſtarres in the skie.*
      2. As *the ſands by the ſea ſhore.*

The firſt point, is the roote and beginning of this multitude, in theſe words:

*And therefore ſprang there of one, euen one that was as dead.*

*One*; that is, one woman *Sarah:* or at the moſt, *one couple*, *Abraham*, and *Sarah*. And this *one* was no better thē dead. Not dead properly and fully: for, none are ſo dead, whoſe ſoules and bodies are not ſeparate: but, *as dead*, that is, as good as dead, or halfe dead; meaning, that they were altogether vnfit for generation of children, the ſtrength of nature being decayed in them; *Abraham* being an 100. & *Sarah* 90. yeares old. And if this be true of *Abraham*, who was paſt age, how much more is it of *Sarah*, who was both paſt age, & was alſo barren in her beſt age?

Here we are to note and learne many things:

Firſt, *Multitudes came of one.* See here the powerfull, and yet the ordinary works of God, to reare vp goodly and huge buildings, vpon ſmall and weake foundations. So did he in the beginning, and euer ſince. Indeede, hee made at the firſt, thouſands of *ſtarres*, becauſe they muſt be no more then at the firſt they were; and millions of *Angels*, intending they ſhall not multiply; he could alſo haue made millions of *men* in a moment: he would not, but onely one couple, *Adam and Eue*. And of them came the infinite race of mankinde. When ſinne had made an end of that world, hee founded not the ſecond that yet continueth, vpon a thouſand couples; but by three men & their wiues, he multiplied the whole race of mankinde, which ſince haue growen from three, to millions of millions. And ſo here of one olde man, and a barren old woman, ſpring innumerable multitudes.

This, God doth to magnifie his own power, in the eies of the ſonnes of men: and ſo he did alſo in matters heauenly. The nūber of Chriſtians ſince Chriſt, that haue growne to millions, began in a poore number at the firſt. For, when Chriſt himſelfe was aſcended, the number of knowne beleeuers, was but 120. Acts 1. 15.

The conſideration hereof ſhould teach vs all theſe duties;

Sarahs faith.

Firſt, not to meaſure God by our lengthes, nor to tie him to our rules; but to eſteem of his power and might, as wee ſee it deſerues: and to entertaine high and honourable thoughts of him and his Maieſtie, who can reare vp ſo great *works*, vpon ſo *poore foundations*.

Secondly, not to deſpaire of our ſelues or our eſtates, though we thinke our ſelues neuer ſo weake, ſo poore, ſo ſicke, either in ſoule or bodie: but to remember him, that *of one made multitudes* to ſpring out. Therefore when thou art brought neuer ſo low, either in ſoule or bodie, by any miſeries, either inward or outward; faint not, but *goe forward in the ſtrength of the Lord thy God*. Particularly: If God haue afflicted thee with pouerty, that thou haue nothing to begin withall: or for thy ſoule; is thy knowledge in religion ſmall, thy meanes poore, thy feeling of Gods fauour but weak? yet faint not, but lay faſt hold on Gods power and promiſe, vſe carefully the holy meanes God hath ordained, remembring and relying on him, *who made millions growe out of one:* and aſſure thy ſelfe, as Iob ſaith, *Though thy beginnings be ſmall, yet thy latter endes ſhall greatly encreaſe.*

Secondly, obſerue here how old perſons are called *halfe dead*, or *as good as dead*; and that is true of them many waies.

Firſt, their yeares and dayes, limited them, are as good as gone. For, ſuppoſe a man ſhould be as ſure to liue an 100. yeares; as the *ſunne* is to run all the day long his courſe, and at night to goe down: Yet as when the *ſunne* is paſt the height, and drawing downeward, we ſay it goeth faſt downe, and the day haſteth away; So when a man is paſt his middle age, when the ſunne of his life is paſt the noneſteede, he declineth daily, and draweth faſt away, and the night of his life approacheth, with haſt and much horror, vnleſſe he preuent it.

Secondly, their ſtrength and vitall powers, by which their life is continued, and their ſouls and bodies kept together, are ſo much weakened; that they are almoſt extinguiſhed: whereby it comes to paſſe, an old man may feele a manifeſt defect in all powers of minde and body.

Thirdly, ſickeneſſes or diſeaſes growe vpon olde age: and as their ſtrength faileth, ſo the force of diſeaſes is redoubled on them: and looke what diſeaſes haue lurked in their bodies which either naturally were bred in them, or accidentally taken, they now ſhewe themſelues more ſenſibly; and the weaker a man is, the ſtronger is his ſickneſſe. In theſe three reſpects, an olde man or woman is *as good as dead*.

The vſe hereof is profitable;

Firſt, they muſt therefore be aduiſed to *prepare themſelues for death*. Euery man is to prepare, I confeſſe: then if euery man, eſpecially they that be olde: The yong man may die, the olde man muſt die; the yongeſt cannot liue alwaies, the olde man cannot liue long; the aged mans graue is as it were made alreadie, and his one foote is in it. And this is not mans conceit alone, but Gods owne iudgement, who as we ſee here, calls an olde man *as good as dead:* and that not ſo much in regard, that he is *ſure* to die as that he is *neere* it: Therefore as euery man young or olde, is to make ready, becauſe his time is vnknowne, and no man is ſure, that he ſhall liue to be olde, & as the Pſalmiſt ſingeth, *Euery man in his beſt eſtate is altogether vanity*, Pſal. 39.6. So eſpecially he to whom God hath beene ſo gracious, as to let him ſee old age, he ſhould thinke of nothing but his ende, and prepare euery day *to dy in the lord*. His gray haires, his wrinkled skin, his withered face, his ill ſtomack, his weake memory, his crooked body, and the manifeſt and moſt ſenſible alteration & decay of his whole ſtate of minde and body, ſhould hourely all cry in his eares, *I am halfe dead, I will therefore prepare to die in the Lord.*

It is therefore a miſerable ſight to ſee, that thoſe who of all men ſhould be moſt willing to die, are for the moſt part moſt deſirous to liue. And thoſe who ſhould be moſt ready to die, are generally, moſt ignorant, moſt couetous, and their hearts moſt of al wedded to the earth, and earthly things.

Secondly, olde perſons muſt here learne S. *Pauls* leſſon: 2. Cor. 4.16. That *as the outward man periſheth, ſo the inward man may be renued daily*. The outward man is the body; the inward man is the ſoule and the grace of God in it. They muſt therefore labour, that as the ſtrength of their bodies decay, ſo the grace of God in their ſoules may quicken and reuiue. But alas, the common practiſe is contrary. For old men haue generally ſo miſpent their youth, and in their olde age are partly ſo backward, partly ſo vnfit to learne religion, that when they come to their death-beds, they are then to be *Catechiſed* in the very principles of religion: ſo that when the body is halfe dead, religion hath no beeing in them; and when the body is a dying, religion and grace ſcarce begin to liue in them: ſuch men caſt all vpon a deſperate point. But let them that deſire a ioyfull departure, thinke of theſe things aforehand: and as yeares draw on, and ſo drawe life to his ende, and the body to the graue; ſo let them weane their hearts from the world, and lift them vp to God, and ſo ſpend their laſt dayes in getting knowledge, and in ſeruing God; that when their bodies are weakeſt and fitteſt for the earth, their ſoules may be the holieſt and ripeſt for heauen. To ſuch men ſhall it neuer be diſcomfort to ſee their bodies halfe dead, when for recompence thereof they finde their ſoules halfe in heauen. Thus we ſee the *roote or foundation* of this poſteritie, how poore and weake it was. Now let vs come to the greateneſſe of it.

*Thereof ſprang as many in number, &c.*

This one olde couple, *Abraham & Sarah*, are made by gods power the father and mother of many nations: and he and ſhee, of whom the

Sarahs faith.

world would haue pronounced, they ſhould not haue left a name vpon the earth, haue now millions of children that ſprang out of them. Here we may learne, That though God worke ordinarily, according to the courſe of Nature, which himſelfe hath eſtabliſhed; yet that he is not bound to it,nor will be:he bound it, therefore there is no reaſon it ſhould binde him. Here we may ſee the power and prerogatiue of Gods Maieſtie.

As in the beginning he made to be, thoſe things which were not: ſo ſtill he calleth *things that are not, as though they were*, Rom. 4. 17. and turneth and altreth the ſtate and nature of his creatures as pleaſeth him. He can take *life* from the liuing man, and leaue him *dead*; he can giue life to the dead man, and make him liue againe. So hath he dealt for the bodie, and for the ſoule he hath beene no leſſe wonderfull.

*Saul*, of a bloody perſecutor, he can make a zealous Preacher, Act.9. euen a glorious inſtrument, and *a choſen veſſell to carie his name vnto the Gentiles*, euen he who thought to haue blotted out the name of Chriſt, and *all that called on that name* from vnder heauen, Act. 9. 14.

*Rahab, a harlot*, and a common woman, yet by Gods work ſo farre altred, that her faith is regiſtred in the 31. verſ. amongſt the moſt excellent beleeuers that haue bin in the world. Let this teach vs, when we ſee our owne ſinnes, how hideous and monſtrous they be, yet not to *deſpaire*. And when we ſee other men liue in extreame diſſolutenes, yet not *to iudge of them before the time*: but euen then, with hope and comfort, remember that God who *quickneth the dead,& calleth things that are not as though they were*.

And in that hope let vs perſwade our ſelues, that he may quicken our dead hearts, and reuiue vs by his grace. And therefore in that hope let vs raiſe vp our ſelues, to vſe all holy means, of Gods *Word, Sacraments*, and *Prayer*: which if we carefully and continually doe, we ſhall ſee wonders wrought in vs; that as they ſaide of *Paul, This man preacheth the faith which afore he deſtroyed, and therefore glorified God for him*, Galath: 1. 22. 23. So ſhall men ſay of vs, This man *hates* the prophannes that he *liued* in, and *loues* the religion that afore he mocked. Such miracles will the Lord worke in vs, if with faith and diligence we vſe the holy meanes; that ſo all that ſee vs, ſhall *Glorifie God for vs*.

Thus we ſee generally how great the iſſue and poſteritie of *Sarah* was.

But it is more particularly inlarged by two compariſons.

*As many as the ſtarres in the skie, or the ſands by the ſea ſhore, which are innumerable.*

His compariſons are two: One taken from the *heauens*, *as many as the ſtarres in the skie*: The other from the *earth*, *as the ſands in the ſea*. And theſe two are vſed by the holy Ghoſt, being things of incredible number, to expreſſe the multitude of the *Iſraelites*, that came all from *Sarah*.

Not but that other things alſo are of as great number; as the drops of water, duſt of the earth, and hairs of mens heads, &c. but theſe two are moſt common and prouerbiall phraſes, whereby to expreſſe a multitude. And againe, the *ſtarres of the skie* are rather named then any other, becauſe God in the beginning pleaſed to vſe it to *Abraham*, when he had neuer a child, Gen. 15. 8. God caried *Abraham* forth in the night, and bad him *count the ſtarrs if he could, and ſaid, ſo ſhall thy ſeede be*. And *Moſes* afterwards vſeth the ſame compariſon, Deut. 10. 22. *Our Fathers went downe into Egypt 70. perſons, and now the Lord hath made vs as the ſtarres of the skie in multitude.*

Now becauſe all men are not *Aſtronomers*, as *Abraham* and *Moſes* were, and that ignorant men might ſay, they can perceiue no ſuch matter in the *ſtarres*: Therefore he vſeth another compariſon, which euery Countryman may diſcern how innumerable they be; namely, the *ſands of the Sea ſhore*: And leaſt any ſhould ſay, I dwell in the mid-land Country, and neuer ſaw the ſea ſand, and am ignorant, and ſo cannot iudge of the *ſtarres*, therefore to put him out of doubt, the holy Ghoſt aſſures him, in the ende of the verſe, that they are both *innumerable*; that is, not in thẽſelues, or to God, but in regard of man, and mans skill vnable to be counted.

Concerning theſe two compariſons, let vs obſerue the *manner or the* phraſe of ſpeech in them vſed:

For the firſt, we are to know, that the ſpeech is not proper, but *figuratiue*. For properly, they were not as many as the *ſtarres*, or as the *ſands*: neither are the ſtarres or ſands *innumerable*: but it is a figure called by the Rhetoricians ὑπερβολὴ, which is an exceſſe of fineneſſe of ſpeech, or an exceſſiue elegancie. And as it is ordinarie in all Writers, and euen in common ſpeech: ſo it is not refuſed by the holy Ghoſt, but vſed both here, and in the two forenamed places: and the like alſo of the ſame nature (but in other phraſes) in other places, as S. Ioh. 21. 25. *I ſuppoſe* ſaith he, *if all the ſayings and doings of Chriſt were written, the world could not containe the bookes that would be written*. Meaning, they would be exceeding many, & more then would be needefull for ſaluation. And Deut. 9. 1. *Moſes* ſaith, *That the Cities of the Canaanites were great, and walled vp to heauen*. Meaning, that they were very high, and ſo high as was poſſible for Citie walles to be; and as was impoſſible to haue been ſcaled in all mens reaſons, had not God fought for them.

Theſe and ſuch like are common in the Scripture: and ſeeing we allowe that libertie to all Writers, and to our ſelues in common ſpeech, no reaſon to denie it to the Scripture, which was written for all mens vnderſtanding, and therefore in ſuch phraſes as are vſuall and ordinarie with all men.

And the like libertie is here taken alſo in another figure, *as many as the ſands by the ſhore of the ſea:* the word properly ſignifieth and ſoundeth, *the lip of the Sea.* Now the ſea hath no lippe, but it is a ſpeech taken or borrowed from man or beaſt who haue lips, and the *ſea ſhore* reſembleth a *lippe.* For, looke what a *lippe* is to them, the *ſhores* are to the ſea: as the two lippes doe incloſe the mouth: ſo the two ſhores on both ſides doe incloſe the Sea, which lieth as in a mouth betwixt them. From hence we may learne profitable inſtructions.

Firſt, that therefore *Rhetoricke* is a warrantable, good, and lawfull Art; and it ariſeth thus: That which the holy Ghoſt practiſeth, muſt needes be not onely not euill, but good and warrantable. But the holy Ghoſt vſeth and practiſeth Rhetorike, here and in many other places elſe of the Scripture. Therefore it is a good and lawfull Art. The *propoſition* is vndoubted, the *aſſumption* is cleare both by theſe places, & almoſt the whole bodie of the Scripture: many of S. *Pauls Epiſtles*, many of Chriſts owne Sermons, S. *Iohns* Goſpel, many of the *Prophets*, eſpecially *Iſaiah*, haue as much and as elegant Rhetorike in them, as any writers in the world; and beſide all other vertue and Diuine power in them, doe euen for figures and ornaments of Art, match any *Oratours*, that haue written in the *Greeke* or *Latine.* Nor would it be any hard task to vndertake to prooue, and illuſtrate euery approoued rule of *Rhetoricke*, out of ſome part of Scripture. Now if it be lawfull to practiſe the rules of Rhetoricke, then it is lawfull alſo to collect thoſe rules together, to pen them, and to make an Art of them. They therefore that holding the contrary, do ſay, or teach, or write, it is vnlawfull, goe againſt the ſtream, and common practiſe of the Scripture, and rules of common reaſon.

Secondly, here it is apparant, that in preaching Gods word, it is lawfull, and warrantable for a *Miniſter* to vſe Rhetoricke and eloquence. And the reaſon is good: for that which the holy Ghoſt vſeth in *penning* of the Scripture, the ſame may Gods Miniſters vſe alſo in *preaching* the ſame. They therefore that denie that libertie to Miniſters, are too rough and rugged, and pull out of the hand of the Miniſters, one of his weapons, and out of the wings of the Scripture one of her feathers.

Yet we muſt know, that all, or any kinde of eloquence is not permitted to a Chriſtian Miniſter; For, S. *Paul* ſaith, 1. Cor. 2. 13. *Wee ſpeake the words of God, not in the words which mans wiſedome teacheth, but which the holy Ghoſt teacheth, comparing ſpirituall things with ſpirituall things:* So that there is a holy, a ſanctified, *a ſpirituall eloquence*, an eloquence fit for ſpirituall things, and that eloquence muſt be vſed. As the Iſraelits might marie the Midianite A women, whom they had taken in warre, but not till *they had purified them*, Num. 31. 18. 19. And more plainely and particularly, Deut. 21. 11, 12, 13. *Moſes* explaneth what that purifying is: *And thou ſhalt bring her home into thine houſe, and ſhee ſhall ſhaue her head, and paire her nails, and put off the garment ſhe was taken in, and then thou maiſt marie her:* So, humane eloquence muſt be *brought home* to diuinitie, and be pared, and ſhaued with ſpirituall wiſedome, and then may lawfully and profitably be vſed.

For our more ſpeciall direction herein; theſe cautions may be obſerued.

Firſt, the more *naturall* it is, and the leſſe B affected, the more *commendable* is it in the doer, and more *profitable* to the hearer.

Secondly, it muſt be graue, ſober, and modeſt; remembring the height and holineſſe of the place a man ſtands in, and of the worke he doth. Therefore it muſt not conſiſt in telling ſtrange tales, or vſing ſuch geſtures or words, manner, or matter, as may mooue *laughing*, and ſmiling in the Auditors. There may be wit in ſuch doing; but it can hardly be the ſanctified and ſpirituall eloquence, which S. *Paul* there ſpeaks of.

Thirdly, it muſt be ſuch as may be a helpe, and not a hinderance to the vnderſtanding of Gods word: for, it is a damoſell to Diuinitie, but not her Miſtreſſe. Gods word therefore C muſt not bowe and bende to her; much leſſe be wrung and wreſted to her, but ſhe to Gods word.

It muſt in a word be ſuch, as may moſt liuely, purely, plainely, and ſignificantly expreſſe the meaning of Gods word. Therefore a man muſt endeauour that all his ſpeech be in one language, at leaſt in ſuch as his hearers vnderſtand: for elſe if he ſpeak the body of his ſpeech in one, and peece out the members in other, which the people vnderſtand not; he may indeede *in his owne ſpirit ſpeake myſteries, but to the hearer he ſpeaketh parables.* And to his own vnderſtanding, he may preach well, but *the hearer is not edified:* as the Apoſtle ſaith, 1. Cor. 14. 2. 17. Therefore let not eloquence, be a D hinderance to the vnderſtanding of the hearers, which God hath ordained to be a helpe and furtherance. And with theſe or ſuch like qualifications, eloquence may be vſed, with good warrant and much profit. And for cautions or qualifications herein, hardly can any man ſet downe better rules, then euery mans conſcience will vnto himſelfe.

Thirdly, inaſmuch as the holy Ghoſt here and elſewhere vſeth ſo much Rhetoricke, Diuines may learne where the fountaine of Chriſtian eloquence is; namely, in the Scriptures of the olde and newe Teſtament. Which beeing compiled by the wiſdome of God, we are to aſſure our ſelues they containe in them true wiſdome of all ſorts. *Precepts* of Rhetoricke, I confeſſe, are to be learned out of other books,

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which purpoſely doe teach them; but the practiſe of thoſe rules in examples, can be no where better, than in *Moſes*, the Prophets, and the Euangeliſts. And this muſt needes followe vpon that, that hath alreadie beene granted. For if we yeeld, that *Rhetoricke* is good and lawful, and practiſed in the ſcripture; then it muſt needs follow, that it is there practiſed in the beſt manner: for ſhall the *Diuinitie* there taught be the ſoundeſt? the *Hiſtorie* there reported the trueſt? the concluſions of *Philoſophie*, *Aſtronomie*, *Geometrie*, *Arithmeticke*, *Coſmographie*, and *Phyſicke*, there deliuered, the ſureſt? the *Muſicke* there practiſed, the exacteſt? the *Logicke* there practiſed, the ſharpeſt? the *Lawes* there enacted, the iuſteſt? and ſhall not the *Rhetoricke* there practiſed, be the pureſt? Surely, if *Moſes* had written a booke of his owne, as he was a meere man, and as he was *Moſes, brought vp in Egypt:* or *Paul* writ a booke, as he was a *Phariſie*, and Doctor of the Law; they would haue beene full of all excellent learning: for *Paul* was brought vp at the foote of *Gamaliel*, Acts 22. 3. And *Moſes* was exceedingly learned in all the learning of the Egyptians, and mightie in word and deede, Acts 7. 22.

Shall they then be the Secretaries of the moſt high God, the fountaine of wiſedome, and learning; and ſhall not their bookes be filled with the moſt excellent learning in all kindes? Doubtleſſe, who euer ſearcheth it, ſhall finde it to be ſo.

Seeing therefore Eloquence is lawfull, and that Preachers may lawfully vſe it; let them alſo knowe, where to haue it: let them ſtudie Gods Bookes, and there they ſhall finde not onely Diuinitie, but knowledge and learning of all ſorts, and that moſt exquiſite: and as excellent patternes and preſidents of Eloquence, as are to be found in any Authors in the world. And let them, if they would preach with ſpirituall power and eloquence; looke how *Moſes*, the *Prophets*, our Sauiour *Chriſt*, and his *Apoſtles* preached: for, to followe them is the true way.

Thus we ſee the *manner* here vſed by the holy Ghoſt, in theſe two compariſons, to deſcribe the greatneſſe of this her poſteritie.

Now, the *matter* in them contained is, that here is the performance of one of the greateſt promiſes made to *Abraham*. The promiſe is, Gen. 22. 17. *I will ſurely bleſſe thee, and greatly multiply thy ſeede, as the ſtarres in the heauen, and as the ſands by the ſea ſhoare.* There is the promiſe; and behold here the performance, in the very ſame words, and that moſt true and effectuall: For, at the time when the holy Ghoſt wrote theſe words, the Iſraelites were multiplied to many millions; yea to a number paſt number.

So that here we learne, *God is true* in all his promiſes, be they neuer ſo great or wonderfull. if he ſpeake the word, if the promiſe paſſe him, it is ſure: Heauen and earth ſhall rather paſſe away, then any one piece of his promiſe ſhall faile.

The vſe is to teach vs, firſt, *to beleeue God* when he promiſeth, what-euer it be; for, he is worthie to be beleeued, who neuer failed to performe what he promiſed. He promiſed theſe *Millions* to *Abraham*, when he had but *one childe*; nay when he had neuer a one: Gen. 15. 8. And *Abraham beleeued*. Such a faith is as excellent indeede, and deſerues eternall commendation (as here it hath.) Let vs be *childrē of this faithfull Abraham*, and the rather, ſeeing we ſee the performance, which he ſawe not. We thinke it a diſgrace, if we be not beleeued; eſpecially, if we doe vſe to keepe our word: Let vs then knowe thereby, what diſhonour it is to the Lord, not to beleeue him, which neuer failed in the performance to any creature.

Secondly, we muſt here learne of God to be true and faithfull in our words and promiſes. God ſpake plainely, & deceiued not *Abraham*: and after at the time performed it; So muſt we deale plainly and ſimply in our words and bargaines, and thinke that to deceiue and ouerreach by craftie words, and double meanings, and equiuocal phraſes are not beſeeming Chriſtianity. And we muſt make conſcience of a lie, elſe we are like the deuill and not God. Alſo a Chriſtian man muſt take heede what, how, and to whom he promiſeth: but hauing promiſed, he muſt performe, though it be loſſe or harme to himſelfe: if it be not wrong to God, or to the Church, or State. Wrong to himſelfe muſt not hinder him from performance. Chriſtian mens words muſt not be vaine, they ſhould be as good as bonds, though I knowe it is lawfull, and very conuenient in regard of mortalitie, to take ſuch kinde of aſſurances.

Laſtly, *Abraham* had the promiſe his *ſeede ſhould be ſo*, Gen. 15. 8. and here we ſee it is ſo, but he himſelfe ſaw it not: ſo that *Abraham* had the promiſe, and we the performance. So *Adam* had the promiſe of the Meſſias, but wee ſee it performed: The Patriarkes and Prophets, the promiſe of the calling of the Gentiles, but we ſee it performed.

See here the glorie of the Church vnder the *Newe* Teſtament aboue the *Olde*. This muſt teach vs to be ſo much better then they, as God is better to vs, then he was to them: and to excell them in faith, and all other vertues of holyneſſe; or elſe their faith, and their holy obedience ſhall turne to our greater condemnation, which haue had ſo farre greater cauſe, to beleeue and obey God, and ſo farre better meanes then they. Which if it be ſo: then alas what will become of them, who come behind them, nay haue no care to followe them in their faith, nor holyneſſe, nor any duties of holy obedience.

Thus much for the Example of this holy womans faith, and of the commendation thereof.

Now before he come to any more particular

Abrahams, Sarahs,

*examples of faith*, the holy Ghoſt giues a general commẽdation of the faith of all thoſe ioyntly which are ſpoken of already.

### VERSE 13.

***All theſe died in faith, and receiued not the promiſes, but ſawe them afarre off, and beleeued them: and receiued them thankefully, and confeſſed that they were ſtrangers and pilgrimes on the earth.***

Hitherto the Holy Ghoſt hath particularly commended the faith of diuers holy beleeuers. Now from this verſe to the 17. he doth generally commend the faith of *Abraham, Sarah, Iſaac*, and *Iaacob* together; yet not ſo much their faith, as the durance and conſtancie of their faith. Particularly the points are two.

1. Is laid downe their conſtancie and continuance; *All theſe died in faith.*
2. That conſtancie is ſet forth by foure effects:
    1. *They receiued not the promiſes, but ſaw them afarre off.*
    2. *They beleeued them.*
    3. *Receiued them thankefully.*
    4. *Profeſſed themſelues ſtrangers and pilgrimes on the earth.*

The firſt point touching theſe beleeuers is; that as they begun, ſo they held on: as they liued, ſo they died in faith.

*All theſe died in faith.*

The truth of the matter, in the words, may be referred to all afore going, ſauing *Enoch* who *died not*; yet he continued alſo conſtant in his faith, and in that faith was taken vp: but as for *Abel* and *Noah, they died in faith*. Yet I take it, that principally and directly, the holy Ghoſt intended no more then theſe foure I named: and my reaſon is, becauſe the particular effects in this verſe, and the points where this their conſtancie is amplified in the three verſes following, doe all agree, eſpecially with theſe foure; and not ſo properly with *Abel* or *Noah:* ſo that I take, he meaneth by *all theſe*, all theſe men that liued in the ſecond world, ſince the flood. All theſe died *in faith*; that is, in aſſurance that the promiſes made vnto them,

A ſhould be performed in Gods good time.

Theſe promiſes were principally theſe two.

1. *Saluation* by the Meſſias.
2. The *poſſeſſion* of the Land of Canaan.

In this faith they died; that is, they held it (through all aſſaults and temptations to the contrary) euen to the laſt gaſpe, and died therein.

In this their practiſe, is commended vnto vs a moſt worthie leſſon of Chriſtianity: namely, that we muſt ſo liue that we may *die in faith*. Many ſay they liue in faith: and it is well if they doe ſo: but the maine point is, to *die in faith*. There is none ſo ill, but howſoeuer he liues, yet he would die well: If he would *die well*, he muſt B *die in faith*. For miſerable is the death, that is without faith. And herein faith and hope differ from other graces of God; *Loue, ioy, zeale, holineſſe*, and all other graces are imperfect here, and are perfected in heauen: but *faith* and *hope* are perfected at our deaths; they are not in the other world, for there is nothing then to be *beleeued*, nor *hoped* for, ſeeing we then doe enioy all things: but as they are begun in our life, at our regeneration, ſo they be made perfect when we die; and they ſhine moſt gloriouſly in the laſt and greateſt combate of all, which is, at the houre of death. So that the death of a Chriſtian, which is the gate to glory, is to *die in faith*.

Beſides, as life leaues vs, ſo death findes vs; C and as death leaues vs, ſo the laſt iudgement finds vs: and as it leaues vs, ſo we continue for euer and euer without recouerie or alteration.

Now to *die in faith*, is to die in an aſſured eſtate of glory and happineſſe; which is that, that euery man deſireth: therefore, as we all deſire it, ſo let vs *die in faith*, and we ſhall attaine vnto it.

Saint *Paul* tels vs, 1. Cor. 15. 55. *Death* is a terrible *ſerpent*, for he hath a poiſoned *ſting:* Now when we die, we are to encounter with this hideous and fearefull ſerpent. He is fearefull euery way, but eſpecially for his ſting; that *ſting is our ſinne:* and this ſting is not taken D away, nor the force of it quenched, but by true faith, *which quencheth all the fierie darts of the deuill*, Eph. 6. 16. If therefore we would be able to encounter with this great enemie (in the conquering of whom ſtands our happineſſe; and by whom to be conquered, is but eternall miſerie) we muſt then ſo arme our ſelues with faith, that we may *die in faith*; for he that dieth in faith, that faith of his kills his ſinnes, and conquers death: but he that dieth without faith, death and ſinne ſeize on him, and his ſinnes liue for euer, and his miſerie by them.

Now, if we would die in faith, we muſt liue in faith; elſe it is not to be expected: For, ſo theſe holy Patriarchs *liued* long in this faith, wherein they died. For, their holy liues ſhewed plainly, that they liued in that faith, which the Apo-

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Iſacs, Iacobs faith.

ſtle ſaith) doth *purifie our hearts*, Acts 15.9. A Now, if we would liue in true faith, the meanes to attaine it, ſet downe by Gods word, are theſe.

Firſt, we muſt labour to get knowledge of the fundamentall points of religion; of God, of the Creation, the Fall, the immortalitie of the Soule, the two Couenants, of works by the Law, of Grace by the Mediator; and ſuch other ſubſtantiall points, touching God, his Word, Sacraments, Law, Goſpel, Praier, good Works, &c. as the Scriptures, and the Creeds, and Catechiſmes out of the Scripture doe yeeld vnto vs. Herein, the caſe of the common people of all nations, is miſerable. In Poperie their Clergie is ſo fatte and full, *they will not*; B in our Churches the Miniſterie (a great part of it) ſo poore, and ill prouided for, they *cannot* teach. Betwixt both, the people of the world doe *periſh for lack of knowledge*; for how can they but periſh, *that die not in faith*? How can they die ſo, that liue not in faith? And how can they euer haue faith, that haue no knowledge, ſeeing knowledge is the foundation of faith? Therefore, it needes the *helpe* of thoſe that may, and the *praiers* of all, that our Church may haue *Teachers*, and our people *Catechiſers*: for without learning the Catechiſme, it is impoſſible to learne religion.

Secondly, when we haue got knowledge, and ſo laid the foundation; then muſt we learne C the *promiſes of God for ſaluation*, and we muſt *hide them in our hearts*, as the Iewels of life and ſaluation. We muſt beleeue them to be true and effectuall, to all that will take hold of them; and we our ſelues muſt therefore take holde of them, and apply them to our ſoules.

Thirdly, after both theſe, we muſt *conforme* our ſelues throughout (heart, and life) vnto the holy *laws* of God: we muſt leaue all bad wayes, and vngodly courſes, though they be neuer ſo deare vnto vs, or ſo common in the world; and muſt make conſcience of all ſinne, and endeauour to doe all duties to God and man.

The firſt of theſe, is the *ground* of faith: the ſecond is *faith* it ſelfe: the laſt the *fruite* and effect of it, and an aſſured teſtimony of it to God, D to his Church, and to a mans owne conſcience. And to doe theſe three things, is to walke in the olde and holy way, conſecrated by Chriſts blood, and troden in by all the holy Fathers: and Poperie, nor any other religion can appoint ſo ſafe, ſo ſure, nor ſo direct a way. Thus liued *Abraham*, *Sarah*, *Iſaac*, and *Iaacob*, and after this courſe they *died in faith*, and now liue in glorie: and ſo ſhall we with them, if we will liue in faith, as they did; but elſe, we may long looke for heauen, before we come there. Indeede, God can make a man that liued not in faith, die in faith; but the matter is not what he can doe, but what is his ordinarie courſe; & that is this: *They that liue in faith, die in faith*. Therefore, let vs take the ordinarie courſe, and repent, and turne betimes, and liue the life of faith; and leaue the late repentance to them that thinke it but a ſport to venture a ſoule: that courſe may ſpeede; but this courſe is ſure to ſpeed: he that liues in ſinne, *may hope* to die in faith; but he that liues in faith, *is ſure* to die in faith, and to liue in glorie for euer.

Secondly, obſerue how it is ſaid, *All theſe* died in faith: not ſome, but al. *Abraham* the father, and the roote, and with him, the wife, the child, and the grand-child: behold a *true noble blood*, a holy kinred, a bleſſed generation: worthy is *Abraham* of all the honour he hath, who was the roote of ſuch a noble and bleſſed brood. And worthie are *Iſaac and Iaacob* of ſo good a father, who ſtained not their blood, by forſaking their faith: but held it as they receiued it, *and liued and died in it*. Let this teach vs, firſt, if we be fathers, to ſhine before our children, in a holy religion, true faith, and good life; and it is great hope that our wiues and children will follow vs in the ſame.

Secondly, if we be ſonnes, to looke which of our forefathers and aunceſtors imbraced the moſt holy religion; and to chooſe, and liue, and die in their faith. Moſt of our yong Papiſts can ſay no more for their religion, but this; my father and grand-father were of that religion. But they muſt looke to all their fore-fathers: *Iſaac and Iaacob* would not be of their great grand-fathers (*Nahors* or *Terahs*) religion, but of their father *Abrahams*: and *Abraham* himſelfe, would not be of his father *Terahs*, or his grandfather *Nahors* religion; but he went vp a great deale higher, to his fore-fathers to the tenth generation, *Noah, and Shem*, and imbraced their religion. So that we ſee, it is nothing to ſay, I am of my fathers, or grandfathers religion; vnleſſe firſt I prooue that theirs was of God: and then he is a Noble Chriſtian man, which knowing that, will not forſake it, but will liue and die in it.

Thirdly, ſee here *true honour and gentry* is to liue and die in the true faith, and holy religion of our aunceſtors here is the fountaine of honour, to do as theſe did. *Abraham* perceiues he is wrong, and erred with his fathers; he therefore leaues his fathers and grandfathers religion, and goeth vp higher, and takes a better. *Iſaac* his ſonne, makes himſelfe heire, not of his land alone; but of his fathers religion alſo: *Iaacob* the grand-child, follows both, and dieth in faith with them. Behold here *Iaacob*, a *true gentleman in blood*; his holineſſe and religion is in the third deſcent: Let vs all learne to adorne our gentility and nobilitie with theſe enſignes of true honour.

And let all them, that ſhame to ſtaine their blood by treaſons, or miſdemeanours; ſhame alſo, to let their forefathers religion, holineſſe, or vertues faile in them: but let them all ſo liue in them, that with *Iaacob* they may *die in their fathers faith*.

Laſtly, obſerue how it is ſaid, they *died in faith*: they afore liued in it; but now their prin-

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Iſaacs, Iacobs faith.

A cipall commendation is, *they died in it*.

Let vs learne here, to hold on in a good courſe when we haue entred into it; for conſtancie and continuance is the true commendation: he that *dieth in faith*, is he that receiues the crowne. To this ende, let vs ſtirre vp our ſelues with the Apoſtles exhortation, Gal.6.9. *Let vs not be weary, of well doing, for in due time we ſhall reape, if we faint not*.

And further, let this teach vs all to chooſe that faith to liue in (with theſe holy Patriarchs) that we may boldly die in. It is a true obſeruation, that *Poperie is a good religion to liue in, but ours to die in*. The Papiſts vſurpe this ſaying, and turne it the contrary way; but they haue as much right to it, as the thieſe to the true mans purſe. The libertie, the pardons, diſpenſations, ſanctuaries, the pompe and outward glory of their Church; and their faſting and outward auſterities, beeing fowle and fained hypocriſies, and indeede, open licentiouſneſſe: theſe and many things more, may allure any naturall man in the world, to liue in their religion; but when they come to die, then they all know, and ſome confeſſe, it is ſureſt and ſafeſt to die in our religion. Let vs therefore cheerefully, and comfortably, liue in that religion, and faith, wherein wee may ſo boldly die, that euen our aduerſaries confeſſe it to be ſafeſt.

Now followe the foure *effects*, and fruits of their faith.

The firſt is this: that

*They receiued not the promiſes, but ſaw them afarre off.*

By *Promiſes*, we vnderſtand, firſt, the promiſes of the Land of *Canaan*. Secondly, the ſpirituall promiſes of the kingdome of Chriſt. Theſe they did *not receiue*; that is, fully; though in part they did: for, true *faith* doth alwaies receiue, apprehend, and apply vnto it ſelfe truely, though not fully, the thing promiſed. God ſaid, he would giue them the Land of Canaan: but they did not fully enioy and poſſeſſe it: So likewiſe, the *Meſſias* was promiſed vnto them; but they neuer ſaw his comming in the fleſh, and yet they beleeued Gods promiſe, and died in that faith. D

Where we may ſee, the inuincible force of their faith, that cleaued faſt vnto the promiſe of God, euen vnto death; though they neuer enioyed the things promiſed in this life: which plainely condemnes our age of vnbeleefe, for we haue more accompliſhed vnto vs, then euer they had. *Abraham* neuer *ſaw Chriſt*, but *afarre off*; yet we haue him exhibited in the fleſh: we ſee and knowe he liued and died, roſe againe, and aſcended, and now makes continuall interceſſion for vs: and we haue the true ſacraments, which ſhall laſt for euer pledges of him, and of life euerlaſting by him. And for temporall promiſes, we haue farre more accompliſhed vnto vs then euer he had. But though we goe before *Abraham* in the fruition of Gods promiſes, yet we come farre behinde him in *beleefe*; for faith worketh by loue, and loue is ſeene in true obedience: but generally, this is too true, men make no conſcience of *obedience*; which ſheweth vndoubtedly, that there is little ſound *faith* among vs. And it may be feared, that theſe notable men, *Abraham, Iſaac, and Iaacob*, ſhall ſtand in iudgement againſt vs; to our further condemnation; for they neuer receiued the accompliſhing of Gods *promiſes*, and yet they beleeued: but we doe ſee the ſame *fulfilled* and exhibited vnto vs, and yet we will not beleeue.

*But ſawe them afarre off.*

B Here is the propertie of their faith, and the power of it: the promiſes were afarre off, and yet they ſaw them. The phraſe here vſed, is borrowed from Mariners: who beeing farre on the ſea, cannot deſcrie townes, and coaſts afarre off, but onely by helpe of ſome tower or high place, which their eie will ſooner diſcerne, though it be afarre off; And ſo *Abraham, Sarah, Iſaac, and Iaacob*, beeing long before the day of Chriſts incarnation, could not other waies ſee Chriſt, but afarre off, by the eie of faith, in the promiſes of the Meſſias: for, this is the property of faith, to make a thing abſent, to be preſent, after a ſort: *Faith being the ground of things hoped for, and the euidence of things which are not ſeene*.

C Here we may learne a difference betweene the Church in the *olde* Teſtament, and in the *newe*. We in the *newe Teſtament*, haue greater meaſure of knowledge, more liuely diſcerning of the Meſſias, and a clearer light of vnderſtanding, in the myſtery of our ſaluation by Chriſt, then the Church had, vnder the *olde Teſtament*: howſoeuer they excelled in faith, yet in the knowledge, and diſcerning of Chriſt, they were inferiour vnto vs. And therefore, the Lord made this promiſe to the time of the Goſpel, long before: that then *the earth ſhall bee full of knowledge of the Lord, as the waters that couer the ſea*. And S. *Paul* prooues this performed, when he affirmeth of the Church of the new Teſtament, 2. Corinth. 3. 18. *But all we as in a mirrour behold the glory of the Lord, with open face*. And Chriſt, Ioh. 6. 45. *They ſhall be all taught of God*.

If this be true, that knowledge ſhould ſo abound in the time of the Goſpell; then all *ignorant* perſons of this latter age of the world muſt knowe, that they haue much to anſwer for at the laſt daie of iudgement: for, God in the newe teſtament hath made his Church to abound in knowledge, ſo that their ignorance (for which they thinke God will holde them excuſed) ſhall be a bill of inditement againſt them at the laſt day, to their further condemnation: becauſe the light of the Goſpel is ſo clearely, and plentifully reuealed in theſe daies; that whereas the moſt excellent Patriarchs of all, could then but ſee Chriſt afarre off, the

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A moſt ſimple may nowe ſee him neere vnto them.

Againe, where is more knowledge, there ſhould be more obedience:therefore it concerneth all thoſe that profeſſe themſelues to be Chriſtians, and ſubmit themſelues to heare and learne the word of God taught vnto them; not to content themſelues with bare *knowledge*, though it be neuer ſo much: But withall, to bring forth the fruits of *obedience* in their liues and conuerſations. For, though *Abraham, Iſaac, and Iaacob*, in regard of faith did goe far before vs: yet ſeeing we haue more knowledge then they had in the Meſſias, we muſt labour to become like vnto them in the *obedience* of our liues:their faith was ſtronger then ours:but our obedience ſhould be greater thẽ theirs, B becauſe we haue more cauſe to beleeue then they. 2.Cor.3.18. S. *Paul* ſaith, *We all behold as in a mirrour, the glory of the Lord with open face:* And the ende thereof is this, that we may be *transformed into the ſame image from glory to glory, as by the ſpirit of the Lord.* So that the more *knowledge* we haue, the more *ſanctification* we ought to haue, and the more hatred of ſinne, and more obedience to Gods commandements. But, the more is the pitie, the caſe goeth farre otherwiſe with the world: for euen many among vs that are no Students by profeſſion, haue great and commendable *knowledge in religion.* But where is the fruite hereof in holy obedience to the Lawes of God? God by calling hath made C vs a pleaſant vine: but the ſower Grapes of ſinne,are our ordinarie fruite,they be *the Graps of gall* (as *Moſes* ſaith). Deut.32.33. For Atheiſme, blaſphemie, contempt of Gods word and worſhip, with open profaning of Gods Sabbath, doe euery where abound; to omit the hainous crimes againſt the ſecond table, as oppreſſion, adulterie, and blood touching blood: for all which, we may iuſtly feare, that the Lord will either remooue his Candleſticke from vs, and ſo of a Church and people of God,make vs no Church; or elſe ſweepe vs away by ſome fearefull iudgement, as with the beſome of deſtruction,becauſe we *withhold the truth in vnrighteouſneſſe*, Rom. 1. 18.For better it were not D to haue knowen the way of righteouſneſſe, then to turne from the holy commandement giuen vnto vs: let vs therefore ioyne with our knowledge obedience, that ſo we may ſhewe forth our faith in doing the duties of pietie vnto God, and of brotherly loue & Chriſtianitie, vnto our brethren. Thus much of the firſt fruit of their faith.

The ſecond fruite of their faith is noted in theſe words; *And beleeued them.* Where,by *beleeuing*, we muſt vnderſtand not ſo much the act of faith, for that was noted before, as the growth and encreaſe of their faith: for the word imports a confirmation of their hearts, and a reſolution in aſſurance of the promiſes made vnto them:which is not vnuſual in Scripture: for *Paul* prayeth for the *Churches* who had true knowledge, faith, and loue, *that they might increaſe and abound therein more and more*, Ephe. 3.16.17. Philip. 1.9.11. Coloſ. 1.9.11.

Here then we may obſerue in the example of theſe Patriarchs, that it is the duty and property of euery true beleeuer, to goe forward and encreaſe in faith, till he come to a full perſwaſion and aſſurance in Gods promiſes. All the gifts of God (and therefore *faith*) are the *Lords talents*, and euery true beleeuer is the Lords ſeruant, called to occupie therewith. Now God,hauing put his *talent* into any mans hand, doth require the *encreaſe* thereof, as the Parable ſhewes, Luke 19.13. And this *Paul* teacheth:for praying for the *Epheſians* that they may goe on, and be *ſtrengthened by the ſpirit in the inner man*, Eph. 3. 16.he ſignifieth,that he that doth truely beleeue in Chriſt,muſt goe on *from grace to grace*, till he bee a tall man in Chriſt: as a child groweth from yeare to yeare, till he come to be a ſtrong man. The nature of faith is like vnto *fire*, which will not goe out ſo long as wood, or other fewell is put vnto it, but will take hold thereof, and growe vnto a greater flame; and ſo will faith growe vp to a full perſwaſion in all thoſe that conſcionably applie themſelues to the Worde and Prayer.

But goes the caſe thus with vs in the matter of faith? Nay verily, generally it is farre otherwiſe: for many among vs haue no regard of faith at all, but thinke they may liue as they luſt, their good meaning will ſerue the turne: others, and thoſe not a fewe, are ſo farre from *going forward in faith*, that they are euery day worſe and worſe, and ſtill *goe backeward* more and more.A third ſort we haue, that will heare the word, and receiue the Sacraments; but yet their growth in grace is very ſlender,they ſtand at a ſtay, and profit little.

Now, howſoeuer it may be thought but a ſmall fault,not *to profit in Religion*;yet vndoubtedly it is a fearefull Iudgement of God, when the hearers of the word in any congregation are daily taught, and doe not profit thereby; and therefore the holy Ghoſt noteth thoſe *women to be laden with ſinne, which are euer learning,and yet neuer are able to come to the knowledge of the truth*, 2. Tim. 3.7. If a child lately borne, like not well, nor growe, when it hath good keeping: the common ſaying is, that it is a *Changeling*. So, if a man heare the word of God, and do not encreaſe in knowledge,faith, and obedience, we may moſt truly ſay of him, that he is a *ſpirituall Changeling*, and therefore to auoide this fearefull iudgement of God, we muſt labour for faith; and hauing gotten faith, *encreaſe therein*, and in other graces of God, *till we come to be ſtrong men in Chriſt.*

It is here ſaid, that thoſe Patriarchs encreaſed in faith: But it may be demaunded, how and by what meanes they did attaine hereto?

Anſ.

Iſaacs, Iacobs faith.

*Anſ.* In the booke of Geneſis, we may finde three wayes, whereby they were confirmed in the faith, and did grow vp in grace. The firſt meanes was from God himſelfe; for, when he had made his couenant with *Abraham*, mercifully renuing the ſame, during his life, as occaſion ſerued ſundry times, he ſtayed not there, ſuffering it to die with *Abraham*: but when *Abraham* was dead, God renued his couenant with *Iſaac* and *Rebecka*: and with *Iaacob* alſo after them. Now the tongue of man cannot vtter, what a wonderfull furtherance it was vnto their faith, to haue the Lord himſelfe to renue his gracious promiſes vnto them. The ſecond means of *encreaſing their faith*, was, their holy conuerſing one with an other: for the manner of the *Patriarchs*, was to teach and inſtruct their children, and to nurture them vp in the true worſhip and feare of God; by which meanes they did not onely implant Gods promiſes in the hearts of their children, but were themſelues confirmed in the ſame: for, he that teacheth another from a feeling heart, greately ſtrengtheneth his owne ſoule. Now God himſelf doth teſtifie this thing of *Abraham*, ſaying, Gen.18.19. *I know him, that he will commaund his ſonnes and his houſhold after him, that they keepe the way of the Lord, to doe righteouſneſſe and iudgement.* Now looke what *Abraham* herein did to *Iſaac*, that no doubt did *Iſaac* vnto *Iaacob*. The third meanes to encreaſe their faith was, from each one to himſelfe: for they gaue themſelues oftentimes in their owne perſons to muſe and meditate vpon the promiſes of God: ſo it is ſaid of *Iſaac*, that he *went out to pray or meditate in the field towards euening*: Gen.24.63. and we may perſwade our ſelues it was concerning this and other promiſes of God, and the accompliſhment thereof. And wee neede not to doubt, but that *Abraham* and *Iaacob* did the like.

Theſe are the meanes, by which theſe godly Patriarchs were ſtrengthened in their faith. All which, muſt be marked of vs diligently, and put in practiſe: for, the cauſe why we heare the word often, and yet profit little by it, is chiefly this; becauſe the means by which men ſhould growe vp in faith, are ſo ſlenderly vſed among vs. For, the firſt meanes, which is on Gods behalfe to man; is through his great and vnſpeakable mercie, plentifully affoorded in many parts of the Land, in the holy Miniſterie of the goſpel: wherein Gods gracious promiſes of mercie, are opened and applied to mens hearts, and his iudgements againſt ſinne ſharpely denounced, to driue men to lay hold on Gods mercie in Chriſt. But, if we regard the ſecond meanes; which is, mutuall inſtruction, of father to child, of maſter to ſeruant, and of one neighbour to another; together with mutuall conference, about that we are taught; Or elſe if we regard the third meanes; which is, priuate meditation vpon Gods word and promiſes taught vnto vs; (which meditation, is to a Chriſtian ſoule, like the chewing of the cudde vnto a beaſt; for as the chewing of the cudde turnes that which was eaten, into true feeding; ſo doth holy meditation, make Gods word, and promiſes, ſpirituall refreſhing, by digeſting them in the heart): If (I ſay) we take a view of theſe two latter, we ſhall finde them ſeldome vſed of very many, or not at all. Bleſſed be God, we neede not to doubt, but there be ſome, who vſe theſe meanes, with care and reuerence: but alas, theſe ſome, are very fewe. And becauſe this dutie is ſo ſlackely performed; hence it is, that though the couenant of mercie in Chriſt, be oft repeated, yet men reape little profit by it. So that we muſt learne to follow this notable practiſe of theſe godly Patriarchs, and looke what meanes they vſed for the increaſe of their faith; the ſame alſo muſt we vſe, and that diligently: ſo ſhall wee growe, and increaſe, and waxe ſtronge in faith, as they did.

The third fruite of their faith, is this,

*And receiued them*
*thankefully.*

Ασπασάμενοι, the word in the originall ſignifieth, *to ſalute*; and that not onely by ſpeach, but any way elſe: as by imbracing, &c. and therefore in this place, is not vnfitly tranſlated, *And receiued them thankefully*; that is, they tooke them kindely at Gods hands.

This is a notable fruite of faith, whereby they are commended; that *ſeeing the promiſes of God afarre off*, did yet take them moſt kindely at Gods hands. But here we muſt conſider, how they tooke them kindely: namely, by doing two things. 1. By an action of their heart. 2. By an action of their life. The action of their heart was this; that howſoeuer the promiſe was not accompliſhed in their dayes; yet they were wonderfully glad thereof: for our Sauiour Chriſt ſaid to the Iewes, *Your father Abraham reioyced to ſee my day, and he ſaw it, and was glad.* Ioh.8 56. It did *Abrahams* heart good to ſee Chriſt afarre off: and ſo we may ſafly thinke of *Sarah, Iſaac, and Iaacob*, that their hearts were alſo rauiſhed with ioy, to heare the wonderfull promiſe of God, concerning the Meſſias; and to thinke of the moſt ioyfull performance, which they knew ſhould follow in due time.

Secondly, they tooke this promiſe kindely by the practiſe of their life; for when they came to any ſtrange place (as we may often read in the ſtory) there they built *vp altars*, Gen. 12 8. & 22.9. & 33.10. and offered ſacrifice vnto God, and called on his name. All which they did, to teſtifie their inward ioy, and thankefull acceptance of Gods promiſes in Chriſt, and of the promiſed land, though neither were accompliſhed in their dayes.

Now, as touching our ſelues, the ſame maine promiſes of God, that were made to *Abraham, Iſaac, and Iaacob*, hath the Lord made and continued vnto vs: nay, wee haue the ſame alreadie *accompliſhed*; & we ſee the ſame verified more euidently and plainely, then any of the Patriarchs did. Which beeing true, our dutie is to take the ſame much more thankefully, and kindly, at Gods hands, then they did or could do; becauſe we haue more light and knowledge in the promiſes of God, then euer the Patriarchs had.

But we haue iuſt cauſe to bewaile the dayes and times wherein we liue: for, whereas we ſhould take the promiſes of God moſt ioyfully, and kindely; the caſe is farre otherwiſe. For generally, it may be ſaid of our nation and people, that in regard of the mercies and promiſes of God, we are an *vnkinde people*. And that this is true (for the moſt part) in all of vs, if we will but a little examine the matter, we ſhall finde it too apparant, by many euidences: for firſt, let any of vs be brought to a place, where we may behold ſome vaine Enterlude, or Showe; a man would not thinke how wonderfully we are rauiſhed therewithall, ſo as we could finde in our hearts to ſpend whole dayes in beholding them. But let vs be brought to heare the *Goſpel* of Chriſt, his holy word preached and taught; as it was vnto *Abraham, Iſaac, and Iaacob* (wherein they much reioyced) and there we ſit heauy and drowſie, ſo as the word ſeemes loathſome vnto vs, and one houre is ſo tedious, as we hardly hold it out without ſleeping: and if it paſſe the houre a little: O how impatiently our nature takes it! All which ſhew plainly, that we haue no ſuch ioy to heare of Chriſt, and his mercifull promiſes, as theſe godly Patriarchs had: ſo that we are both hard hearted, and vnkind; and altogether inſenſible of ſo great fauours of our God towards vs.

Secondly, conſider mens behauiour in Gods worſhippe: It is euident, that the greateſt part of people, worſhip God but in formall ſhewe, for faſhions ſake. Theſe godly Patriarchs, *Abraham*, *&c.* built *altars* in euery place where they came, and offered *ſacrifice* vnto God, to ſignifie their kindneſſe, and willing heart, towards God for his promiſes. But now men worſhip God formally, not in way of thankefulneſſe; but either becauſe the *Law* compels them to it, or elſe becauſe it is a cuſtome, and order which muſt be kept. For proofe thereof take ſome one of the common ſort, and aske him why he commeth into the congregation? he will ſay, he commeth to doe as other men doe; but what they doe, he knoweth not; nor what he himſelfe ought to doe, he cannot tell, nor careth much to know. Others alſo come to worſhip God: but aske them how they doe it, they will ſay, by the ſaying ouer the tenne Commandements, the Lords praier, and the Beleefe. But, if the word be either *preached*, or *read*, they regard it not; thinking all Gods worſhippe ſtands in the repeating of thoſe three things. Which ſheweth, that they worſhippe God but for faſhion ſake, and with little more, then a plaine lip-labour.

Another ſort there are, which come neere to God with their lipps, but their hearts are farre from him; for though their bodies be preſent in the congregation, yet their hearts are wandring about their worldly buſineſſe, or the workes of ſinne: ſo that we may truely ſay, God is not worſhipped with faith, in the heart. And therefore we are an vnkinde people, and quite degenerate from the faith of our forefathers, theſe holy Patriarkes, who receiued Gods promiſes ſo kindly, and thankefully.

Thirdly, we haue the word of God daily preached and taught vnto vs: but how many be there that make conſcience of obeying the ſame in their liues and callings? Men doe come and heare, and ſhould learne: but when they come home, they do flat contrary to that which is taught. Now there can be no greater vnthankefulneſſe nor vnkindneſſe towards God then this, that men ſhould *heare* and not *obey*, *for diſobedience is as the ſinne of witchcraft*: nay, the Lord himſelfe ſaith, that he that maketh no conſcience of obedience in his life, is in his actions of Gods worſhip, no more acceptable vnto God, then a murtherer is *when hee killes a man*.

1.Sam.15.23.

Iſa.66.3.

Wherefore, ſeeing obedience is ſo rare to be found among vs, and diſobedience aboundeth euery where, it is a plaine argument, that we take not the promiſes of God kindely nor thankfully at his hands: for if we did, we would at leaſt endeauour our ſelues, to doe what God commaunds in his Law, and deſireth in his Goſpel, and ſo be thankefull vnto God for his mercies, ſhewing forth our thankefullneſſe by our obedience. So that it ſtandeth vs in hand, euery man to looke vnto himſelfe for his owne part, ſeeing God hath giuen vs his Goſpel the meanes of our ſaluation, that therefore we receiue and embrace the ſame, leaſt God doe either take the ſame from vs, or vs from it: for, we may be ſure that the one of theſe two will followe, if we doe daily heare and make no conſcience to obey. And thus much of the third fruite of the Patriarchs faith.

The fourth fruite of their faith followeth: *And confeſſed, that they were ſtrangers and Pilgrimes on the earth.*

Herein we are to conſider diuers points: 1. The Text ſaith, *They confeſſed*; that is, they profeſſed openly, what they were, and what their religion was; and that not onely amongſt themſelues, but before the face of Gods enemies, and heathen men. Gen. 23. 4. *Abraham* tolde the people of the Land of Canaan, that *he was a ſtranger and a forainer among them.* And when *Iacob* came before *Pharaoh*, hee confeſſed, that both *his dayes, and the dayes of his Fathers, were dayes of Pilgrimage*: Gen. 47. 9. Now, affirming ſo openly that they were ſtrangers in thoſe Countries, they intimated a plaine deniall and diſlike of the religion and Idolatrie of thoſe heathen Countries, and proclaimed themſelues to be of another religiō: ſo that this

Iſaacs, Iacobs faith.

is true which here is ſaid of them, that they made *confeſſion* and profeſſion of their eſtate and their faith, and that to the enemies of God.

Hence we learne, that we are not to be aſhamed of that holy profeſſion of *Chriſtian religion* to which we are called. Our calling is to profeſſe the Goſpel and religion of Chriſt; now to many it is a reproach and ignominie: but we muſt learne this ſpeciall leſſon by the example of theſe men; that howſoeuer the world iudge of *Chriſt* and his religion, yet we hauing entred into this holy profeſſion, and beeing called hereunto, muſt neuer be aſhamed of it; much leſſe denie or forſake the ſame. In the primitiue Church it was a contemptible thing both among the *Iewes*, and Grecians to be a Chriſtian: to the one, the Goſpel was a ſtumbling blocke, to the other a laughing-ſtocke, 1. Cor. 1. 23. And yet *Paul* profeſſed openly, *that he was not aſhamed of that holy Goſpel:* Rom. 1. 16 And ſo it ought to be with vs: we profeſſe Chriſts religion, and therefore we muſt not be aſhamed of it. Some there be that knowe but little, and yet haue a good minde to religion; but when they ſee ſome doe nothing elſe, but make a *mocke* and a ieſt of religion, they are thereby daunted and held back from the open profeſſion, and embracing of it.

But if we looke to be ſaued by *faith*, as theſe men were, we muſt learne by their example, not to be aſhamed of the profeſſion of Chriſtianity, whereto we are called: but muſt follow this notable example of *Abraham* and the Patriarchs, who were not aſhamed, nor afraid to teſtifie their profeſſion among the Heathen, whenſoeuer any occaſion was offred: for *whoſoeuer is aſhamed of Chriſt in this world, Chriſt will be aſhamed of him at the laſt Iudgement; before his Father in the world to come*, Luke 9. 26.

To goe further: Theſe Patriarchs profeſſe two things: 1. That they were *ſtrangers*. 2. That they were *Pilgrims*. A *ſtranger*, is one that hath his abode not in his owne, but in a ſtrange Country, though he trauaile not.

And a *Pilgrime* is one that is a going throrough a forraine Country to his owne home. *Abraham, Iſaac*, and *Iaacob* were *ſtrangers*, becauſe they dwelt as ſtrangers in Tents, not in their owne Countries where they were borne, but in that ſtrange Country, whither God had called them; and they were *Pilgrimes*, becauſe they were alwaies readie to goe whitherſoeuer God would call them: and in all places whereſoeuer they were, ſtill they waited on God, and ſought to him for the kingdome of heauen.

Now this was not proper to theſe Patriarchs, but is alſo common to all Chriſtians, that looke to be ſaued by the ſame faith: for *Dauid*, long after them, confeſſeth vnto God, Pſal. 39. 12. that he is a *Stranger and a Pilgrime, or ſoiourner with him, as all his Fathers were*. And euen A we alſo muſt follow their faith in the practiſe of this profeſſion: dwelling here on the earth, we muſt teſtifie and profeſſe our ſelues to be both *Strangers* and *Pilgrimes*.

But how (will ſome ſay) ſhall we be anſwerable to this profeſſion? *Anſw*. For the practiſe hereof, we muſt doe theſe three things: 1. We muſt *vſe this world and the things thereof, as though we vſed them not*, 1. Cor. 7. 31. The temporall bleſſings we here enioy, we muſt ſo vſe, as though they were not ours; but as ſtrangers doe, onely for the preſent occaſion: but we muſt not ſet our hearts thereon. And the rather to perſwade vs hereunto, let vs conſider the practiſe of theſe godly *Patriarchs*. They had the promiſe of the Land of *Canaan* diſtinctly B and abſolutely; ſo as no man in the world hath more right to any thing that he poſſeſſeth then they had to this land; yet when they came into it, they enioyed it and all things therein as *ſtrangers*; and poſſeſſed nothing, but did euen buy ground to bury their dead in. And ſo muſt we vſe the things that we haue in this world: for our houſes, we muſt vſe them as *Strangers* doe an Inne: and for our goods, we muſt vſe them as *Pilgrimes* do other mens goods, where they ſtay for a night: we muſt ſo vſe them alwayes, as beeing ready and willing to leaue them the next morning or at any time when God ſhall call vs away.

Secondly, we muſt caſt off all things in this world, that may any whit hinder vs in our iourney C to the kingdome of heauen; like vnto good trauailers, who will carie nothing with them in the way, but that which may further them to their iournies end; and if any thing hinder them in the way, they will caſt it from them, and rather looſe it then be hindred from their home. But what is that which is burdenſome vnto vs in this our iourney to heauen? This S. *Paul* ſheweth, when he ſaith, 2. Tim. 3. 6. that certaine ſimple *women are laden with ſinne*. Behold, ſinne is that that ladeth vs: and the Author to the Hebrewes, calleth *ſinne the thing that hangeth on ſo faſt; and preſſeth vs downe:* (Heb. 12. 1.) Therefore if we will be good trauailers, and pilgrimes toward the kingdome D of heauen, we muſt take heede of all ſinne; for that will hold vs downe, that we cannot goe one ſtep forward, but will drawe vs backeward vnto hell: for, the *way is ſtraite that leadeth vnto life, and the gate narrow, and fewe there be that can enter into it*, Matth. 7. 13. He that would come hither, muſt come with an humble and pure heart: for the gate will not ſuffer any that is laden with ſinne, to enter therein. The proud man, whoſe heart is puffed vp with pride: and the couetous man, whoſe heart is enlarged with a deſire of gaine: the ambitious man, who is with child with worldly pomp and ſtate: and the luxurious and voluptuous man, who fattes himſelfe with earthly and carnall pleaſures: all theſe are growne too bigge to enter into this ſtraite gate. But

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A the meeke in ſpirit, who lead an humble and innocent life, theſe ſhall tread in this path, though it be narrow, and enter in at this doore, though it be ſtraite. And therefore, we muſt caſt off euery ſinne, by the practiſe of true repentance; and ſo make our ſelues fit pilgrimes for the way to heauen.

Thirdly, we muſt learne contentation of heart, in euery eſtate of life; which God ſhall ſend vpon vs: we muſt be contented as well in ſickeneſſe, as in health; in pouerty, as in plenty; in trouble, as in peace; and in good report, and ill report; and in all eſtates of life & death. A pilgrime in his way taketh all things patiently, that befall him; and if he be iniured any way, he puts it vp quietly, without ſeeking reuenge B or making complaint, til he come home; where he knowes he ſhall haue audience, and redreſſe. Euen ſo muſt we behaue our ſelues in this our pilgrimage to heauen; in hope of that redreſſe and reſt we ſhall haue, we muſt beare all things patiently, that befall vs in this life, which is the way: and doing theſe three things, we ſhall become good *pilgrimes and ſtrangers* in this world.

Here two queſtions offer themſelues to be conſidered. Firſt, if euery man both in profeſſion and practiſe, muſt ſhewe himſelfe to be a *pilgrime and ſtranger* in this world. Whether then, is it not a good ſtate of life, for a man to contemne the world, and all things in it, and to betake himſelfe to perpetuall beggerie, and C voluntarie pouerty? *Anſw.* The world in Scripture is taken diuers wayes: firſt, for the *corruptions* and *ſinnes* in the world; and theſe muſt be contemned by all meanes poſſible: yea, that is the beſt religion, which teacheth beſt how to contemne theſe; and he the beſt man, who moſt forſakes them, in what calling ſoeuer he liues.

Secondly, for *temporall bleſſings*, as money, lands, wealth, ſuſtenance, and ſuch like outward things, as concerne the neceſſarie or conuenient maintenance of this naturall life. And in this ſenſe, the world is not to be contemned, for in themſelues, theſe earthly things are the good gifts of God, which no man can ſimply contemne, without iniurie to Gods diſpoſing D hand and prouidence, who hath ordained them for naturall life.

The Papiſts eſteeme it an Angelicall ſtate of perfection, approaching neere to the ſtate of glorie, when a man forſaketh all, and betakes himſelfe to voluntary pouertie; as begging Friers doe: But indeed it is a meere deuiſe of mans braine, and hath no warrant in Gods word, which decreeth thus; that he that will not labour (in ſome lawfull calling) ſhall not eate. *Obiect.* But here they will ſay, that our Sauiour Chriſt ſpeaking to the yong rich man, bad him *goe and ſell all that he had; and giue to the poore, and he ſhould haue treaſure in heauen.* Mat. 10. *Anſw.* That commandement was not ordinarie, but ſpeciall, belonging to that young man: It was a commaundement of triall, giuen to him onely, as this was to *Abraham*, when God ſaid, *Abraham kill thy ſonne*, Gen. 22. 2. And the reaſon of that commaundement, was peculiar to him; namely, to ſhew him his corruption, and to diſcouer his hypocriſie. Againe, howſoeuer the yong man was commanded *to ſell all*, yet he is not commanded *to giue all*; but onely thus, *Sell all, and giue to the poore.* 2. *Obiect.* Againe they obiect, that Chriſt himſelfe was a beggar, and his Diſciples alſo, and had nothing of their owne, but went vp and down the world, as beggars: and liued of that which others miniſtred vnto them. *Anſw.* This is a meere forgerie, and cannot be prooued out of the word of God. The bagge which *Iudas* caried, doth prooue the contrary: for, he was (as it were) the ſteward in Chriſts family, who looked to their prouiſion, and to their contribution to the poore: as may be ſeene, Ioh. 13. 27. 28, 29. Yea Chriſts Diſciples, though they left the *preſent vſe* of their houſes, and places: yet they gaue not ouer their title and poſſeſſion in them: for, Chriſt went to *Peters* houſe, where he healed his wiues mother, Math. 8. 14. And after the time of Chriſts paſſiõ, *Peter* & the other *Diſciples*, returned to their ſhips againe, and became fiſhers for a time. For Chriſt (Iohn 21.) after his reſurrection, appeared to them while they were fiſhing.

2. *Queſt.* Whether may a man lawfully ſeeke to be rich, ſeeing we muſt profeſſe our ſelues to be *pilgrimes and ſtrangers* in this life? *Anſ.* Riches are taken two wayes: 1. for things *ſufficient.* 2. for *aboundance.* For the firſt, by things ſufficient, I meane things neceſſary and meete for a mans eſtate, to mainetaine him and his family: and thus a man may ſeeke to be rich: for, ſo we are taught to pray in the fourth Petition, Giue vs this day our daily bread, that is, things meete and needefull for the day. From whence I reaſon thus: That which we may lawfully aske at Gods hands, we may lawfully ſeeke for: But we may lawfully aske of God all *things neceſſary* to this life; Therefore we may lawfully vſe the meanes to attaine vnto them. And this *Agurs* prayer ſheweth alſo, *Giue me not pouertie,* Prov. 30. 8. *nor riches, feede me with food conuenient for me.* Where we ſee, it is requiſite a man ſhould labour for things neceſſary to this life. Now, becauſe mans corrupt nature is ſo gripple, that he would not be contented with the whole world though it were all his; therefore we muſt learne this rule of contentation for worldly things: namely, to follow the counſell of wiſe and godly men, who are neither couetous, nor riotous; but reſt contented with that which is ſufficient. As for the wearing of apparell, we haue no ſpeciall rule, nor precept in Gods word: and therefore our direction, muſt be the example and faſhion of the moſt graue and godly, in that calling whereof wee are; whoſe preſident muſt be our direction in all caſes, whereof we haue no precept nor rule in Gods word.

But if riches be taken in the ſecond ſenſe, for

Iſaacs, Iacobs faith.

*aboundance*, aboue that which is competent and ſufficient; then it is not lawfull for a man *to ſeeke* to be rich: for proofe hereof, we haue the plaine teſtimony of the word of God; *Paul* ſaith, Tim. 6. 8, 9. *When we haue foode and raiment, we muſt therewith bee contented: for they that will be rich, fall into temptation, and ſnares, and into many fooliſh and noyſome luſts, which drowne men in perdition and deſtruction.* Where, the Apoſtle doth not ſimply condemne a rich eſtate, but rather the deſire to be rich, that is, a deſire to haue more then is neceſſarie for the maintaining of a mans eſtate. Yet this is the common ſinne of the world, men are ſo couetous that they will not be contented with that which is enough, but ſtil toile & moile for more; till they haue gotten ſo much vnder their hands, as would honeſtly and ſufficiently maintaine ten men of their eſtate and calling. But all ſuch are condemned, by the teſtimony of the holy Ghoſt, in the place afore named.

*Queſt.* What if God giue aboundance to a man, by lawfull meanes; what muſt ſuch a man doe? *Anſw.* When God ſendeth riches in aboundance to any man, he muſt thinke himſelfe to be appointed of God, as a ſteward ouer thẽ, for the good diſpoſing of them to the glorie of God, and the good of his Church; alwaies remembring this rule of the Prophet *Dauid*, Pſal. 62. 10. *If riches increaſe, ſet not thy heart on them.* He ſaith not, If riches increaſe, refuſe thẽ; but, ſet not thy heart on them: and thus much of theſe Queſtions.

Now this practiſe of the *Patriarchs* is as neceſſarie for vs in theſe dayes, as euer it was; for the cauſe why we profit little after much hearing of Gods word, is this: we haue not behaued our ſelues like *Pilgrimes and ſtrangers* in this world, but the *cares* of the things *of this life haue choaked it vp*, Matth. 13. 12. that it could take no ground, nor roote in our hearts: when we haue heard the word we remember it not, becauſe our hearts & the affections thereof, are ſet on the pleaſures and commodities of the world. We therefore muſt ſhake off this filthy ſinne, and learne to behaue our ſelues like *Pilgrimes and ſtrangers*, not intangling our ſelues with the things of this life, but *vſing them as though we vſed them not*, ſo as they bee no hinderance to the growth of Gods graces in vs.

*For they that ſay ſuch things, declare plainly that they ſeeke a Country.*

In the former verſe, was ſet downe the conſtancie of *Abraham, Sarah, Iſaac, and Iacob*, in the faith. Now in the 14. 15. and 16. verſes, the holy Ghoſt proceedeth to amplifie and inlarge the commendation of their perſeuerance in the *faith*: for the ſcope of all theſe verſes, is to prooue, that all theſe particularly were *conſtant in the faith* vnto the ende. The proofe is made by one ſubſtantiall reaſon; the ſumme whereof is this: *Abraham, Sarah, Iſaac, and Iacob, ſought for their Countrey, which was heauen*, and therefore they were conſtant in the true faith.

But ſome may thinke that this reaſon is not ſubſtantiall, for men may ſeeke for heauen that neuer had true ſauing faith. As, *Balaam deſired that his ende might bee like the ende of the righteous*, Numb. 23. 10. wherewith no doubt hee deſired the ſtate of the *righteous* after this life.

I anſwer, that this deſire of *Balaams* was not grounded vpon any conſtant perſwaſion, not ſettled reſolution, but vpon ſome ſodaine motion. Secondly, though hee deſired *to die the death of the righteous*, yet he would not *liue the life of the righteous*: he had no delight to walke in the way to come to that end which they walked in; without which, no man ordinarily can come to it.

Yet further ſome will ſay, *Many ſhall ſeeke* (as our Sauiour Chriſt ſaith) *to enter in at the ſtraite gate of the kingdome of heauen, and ſhall not be able*, Luke 13. 24. Therefore to ſeeke for heauen is no ſufficient argument of true *faith*.

*Anſwer.* True indeede, many ſhall ſeeke to come to heauen, and ſhall not be able to enter; becauſe they ſeeke when the dore of mercy is ſhut, and when the day of *grace* is paſt: for there is a time of grace wherein the Lord will be found. Now if men ſeeke him not in this time, though they ſeeke him neuer ſo long after, yet they ſhall not find him. But the ſeeking of theſe *Patriarchs*, was a ſound and conſtant ſeeking, and ſo a notable fruite of their true *faith*. For 1. they ſought a *heauenly Countrey*: 2. they ſought it in due time; not for a brunt, but thorough the whole courſe of their liues: 3. they went the right way; denying themſelues and their eſtate in this life, as being ſtrangers vpon earth; and they were willing to forſake all things in this world to attain heauen, eſteeming it as their true dwelling place, and their eternall reſt.

Now more *particularly*, the holy Ghoſt diuideth this reaſon into two parts, and handleth the ſame ſeuerally: 1. he prooueth that *they ſought a Country*, in this verſe; and 2. that *this Country* which they ſought, *was heauen it ſelfe*, verſe 15. 16. For the firſt part; that *they ſought a Country*, is thus prooued,

*They which ſay they are Pilgrimes and ſtrangers, they ſhewe plainly that they ſeeke a Countrey:*

*But Abraham, Iſaac, and Iacob ſaide of themſelues, that they were Pilgrimes and Strangers:*

*Therefore they ſhew plainly that they ſeeke a Countrey.*

The firſt part of this reaſon is euident in it ſelfe: for he that ſaith he is a *Pilgrime and a ſtranger* in any place, ſheweth plainely that he is forth of his owne Country, and therefore ſeeketh one. The ſecond part of the reaſon is aſſumed from their confeſſion, in the end of the former verſe;*and confeſſed, that they were Pilgrimes and ſtrangers on the earth:*from whence, the concluſion is laide downe in this 14. verſe, that *therefore theſe Patriarchs ſought a Countrey.*

In this reaſon obſerue, firſt, that the Author of this Epiſtle had diligently read the Hiſtory of *Abraham, Sarah, Iſaac, and Iacob,* penned by *Moſes* in the booke of Geneſis: and in reading, had obſerued that which they particularly confeſſed of themſelues in many places of that booke; namely, that *they were Pilgrimes and ſtrangers:* yea, alſo he gathered from their confeſſion, this moſt heauenly meditation, that *therefore they were not in their owne Countrey, but ſought another.* Theſe three things then the Author of this Epiſtle vſed about the holy Scriptures: *Reading, meditation, and obſeruation.*

Whence we learne, that all Gods *Miniſters,* and thoſe which prepare themſelues to the *worke of the Miniſterie,* are diligently to reade and ſtudy the holy *Scriptures,* and to meditate therein. No doubt, the Author of this Epiſtle was *an Apoſtle,* and had moſt notable giftes by vertue of his calling, and yet hee beſtowed paines in viewing the particular words of *Abraham, Iſaac, and Iacob,* recorded by *Moſes* in the booke of Geneſis. *Daniell* alſo was an extraordinarie Prophet: yet (as we may reade) Daniel 9. 2. he ſtudied with admirable diligence the prophecies of *Ieremie and Ezekiel.* And *Timothie,* though he were *a Diſciple* (Acts 16. 1) and well learned, yet *Paul* chargeth him *to giue attendance to reading, to exhortation, and to doctrine,* 1. Tim. 4. 13. And *Ezekiel* is commaunded to *eate the role, and to fill his belly with it,* Ezekiel 3. 3. And Saint *Iohn* likewiſe is commaunded *to eate vp the little booke,* Reu. 10. 9, 10. which thing he did, all which ſtrongly inforce the former duty, ſhewing that Gods ſeruant in the Miniſterie, muſt as it were, eate vp Gods booke; that in iudgement and vnderſtanding, he may digeſt as farre as is poſſible the deepe things of God, and the hardeſt places of the Scripture: here muſt hee lay his foundation, and hither haue recourſe from all other writings whatſoeuer, in any matter of doubt.

This direction is moſt neceſſarie for the *Schooles of the Prophets,* and for all *Gods Miniſters:* and yet notwithſtanding, the contrary practiſe beareth ſway in the world. For, in the Popiſh *Vniuerſities,* moſt of their diuines apply themſelues to ſtudy the bookes of certaine *ſchoole-men,* and the Expoſitors or Commenters thereupon. Theſe are applied day & night, though they be both many and large, and full of needleſſe quiddities, and oftentimes they be alſo publikely expounded, whereas in the mean time the Bible lieth neglected, or little regarded: wherein we may ſee the notable worke of the *Deuill,* and his malice toward the Church of God; for the Schooles of the Prophets are the *fountaines* of learning. Now, when as Sathan by this meanes, doth ſteale away from them the ſtudy of the Bible, & in ſtead thereof foiſteth in corrupt humane writings; hereby he poiſons the fountaines, to the danger of infecting the whole Church. And as this is cõmon in the places of Poperie; ſo likewiſe ſome fault is this way committed among vs that be Proteſtants; for many in their priuate ſtudies take litle paines in the booke of God, but apply themſelues wholly to the writings of men; as Councels, Fathers, Schoole-men, and other Expoſitors: & in the handling of the Scripture, they glorie more to prooue a point of doctrine by multiplicitie of humane teſtimonies, then by the written word. But the truth is, thus to doe, is to preferre the handmaide before the Miſtris: and as for the opening and expounding of Scripture by other Writers, it is no ſuch point of deepe learning: a man of ordinarie capacity and diligence, may eaſily deliuer what others haue done before him. But to open the Scripture ſoundly and purely, as it ought to be, is of another nature then theſe men take it: and hereto the ſound ſtudie of the Text it ſelfe, wil prooue the beſt helpe, as they will confeſſe who haue tried moſt of all. And though the beſt mens workes bee but baſe ſtuffe to the pure word of God, yet the writings of holy men muſt not be contemned; but muſt be read and regarded in their place, for our fruniſhing and and enabling to the ſtudy of the Scriptures, for the helping of our knowledge and iudgement in the word of God: they that hold or practiſe the contrary, knowe not what helpes they bee, and what light they yeeld to many darke places of Scripture: But ſtill aboue and beyond, before and after all, the word of God muſt be eaten vp of vs, and ſtudied with all diligence.

Secondly, in that the Author of this Epiſtle noteth their particular ſentence, and by conſequence gathereth this meditation out of it, *that they ſought a Country;* Hereby all men are taught to exerciſe themſelues in heating and reading all the places of the Bible: euen the Hiſtories of men therein; and out of the wordes to gather godly meditations. So *Paul* ſaith to the Coloſſians, *Let the word of God dwel plentiouſly in you,* Coloſſ. 3. 16. The Prophet *Dauid* alſo noteth it for the property of a good man, *to meditate in the Law of God day and night:* And the practiſe of the bleſſed virgine *Mary,* is regiſtred as an exãple for vs to follow; that ſhee *kept all the ſayings of Chriſt in her heart.* But pitty it is to ſee, how reading the word of God is laid aſide; for it is ſo little practiſed, that men now-adaies will not bee at charge to buy a Bible: for bookes of Statutes, men will not onely haue them in their houſes, but at their fingers ends; but Bible they haue none: and if they haue, it lieth on the deske, or table, and they read it not; and if ſometime they *reade,* yet they neuer *meditate* thereon, as wee

Pſal. 1. 2.

Luk. 2 51.

A are taught in this place.

Further, whereas the holy Ghoſt reaſoneth thus vpon theſe examples; *Abraham, Iſaac, and Iacob, were ſtrangers and Pilgrimes*, therefore *they ſought a Country*: Herein he teacheth vs this ſpeciall point, to wit; that a doctrine, though it be not expreſſed in plaine words in the Bible; yet being gathered thence by right and iuſt conſequence, is no leſſe to be beleeued and receiued, then that which is plainely expreſſed: and therefore they are farre to blame which miſlike theſe tearmes in Diuinitie, *perſon, nature, ſacrament, conſubſtantiall, trinitie, &c.* becauſe they are not expreſſed in the word. But they may with good conſcience and much profit be retained; becauſe, though not literally, yet in ſenſe and meaning they are contained in B the Scriprure, and may by iuſt conſequence bee gathered thence. And, we denie not tranſubſtantiation, becauſe the word is not in the Scripture; but becauſe the matter is not there: nor can by neceſſary conſequence be deriued from it, but rather the contrary.

Againe, many refuſe theſe doctrines, the *proceeding of the holy Ghoſt from the ſonne*; and the *baptizing of children*, becauſe they are not expreſſed in the Scripture. But hence wee anſwer, that though they be not expreſly ſet down in ſo many wordes, yet by iuſt conſequence they may be ſoundly gathered out of Scripture, and therefore are true doctrines, no leſſe to bee C beleeued, then that which is plainly expreſſed. And thus much of the firſt part of the reaſon.

> *And if they had beene mindfull of that Countrey, whence they came, they had leiſure to haue returned.*
>
> *But now they deſire a better, that is an heauenly: Wherefore God is not aſhamed of them to be called their God. For he hath prepared for them a Citie.*

Here the holy Ghoſt prooueth the ſecond part of the former argument, by 2. reaſons: the firſt, is contained in the 15. verſe, and the beginning of the 16. It is taken from the diſtinction of Countries, and may bee framed D thus;

*They either ſought an earthly Country, or an heauenly Country:*

But not an earthly: *Therefore they ſought an heauenly Country.* The firſt part of this reaſon is cleare of it ſelfe. The ſecond part is in the 15. verſe: from whence followeth the concluſion in the beginning of the 16. verſe.

To come to the firſt part, in theſe wordes: *And if they had beene mindefull of the Country, &c.* That is, if they had regarded, or thought vpon Meſopotamia, or Chaldea, from whence they came, and where they were borne; with any deſire to haue enioyed the profits, or pleaſure thereof; they had leiſure enough to haue returned backe thither, by reaſon of the length of their daies which they liued, in the land whither God called them.

Here obſerue two points: Firſt, that they are not *mindefull* of (or, as the word imports) they *remember not the countrey from whence they came*: but when God gaue them commaundement to depart thence, and not to returne to Meſopotamia againe; after this commãdement giuen, they came forth, and did forget their owne countrey.

Whence we learne, that howſoeuer vſually, *Forgetfulneſſe* be a vice; yet ſome kinde of forgetfulneſſe, is a notable vertue: namely, to forget the things that diſpleaſe God, and which he would not haue vs to thinke vpon. Pſal. 45. 9. The *Church* is commanded *to forget her own people, and her fathers houſe*: that is, her owne will and deſires; ſhe muſt neuer thinke thereof, (nor of any other thing whereby God is diſpleaſed) vnleſſe it be with diſlike.

This condemneth the practiſe of many aged perſons, in theſe daies, who delight themſelues among the yonger ſort, to tell of the bad practiſes of their youth; in wantonneſſe, contentions, and breaking Gods commaundements: But, in ſo doing, they ſinne grieuouſly; for, a man muſt not remember his ſinnes, but with diſlike, and deteſtation; beeing grieued with them, and angry with himſelfe for them; or elſe to teach others how to auoide them.

And as this kinde of *Forgetfulneſſe*, is a good vertue; ſo there is alſo a vertuous and good Remembrance: namely, to bee mindefull of that which may pleaſe God: as of Gods *Iudgements*, to be humbled thereby: and of his *Mercies*, to bee thankefull vnto Almightie God for them: and of his *Commandements*, to become obedient to his will. Theſe things therefore, wee ought to imprint by diligence in our memories.

Secondly, here obſerue, God calleth them out of their owne countrie, and biddeth them liue in the land of Canaan, as ſtrangers and pilgrimes; and ſo they doe, abiding there, without any purpoſe to returne; nay, they are not mindfull of their former home.

Hence we are taught, to be conſtant in that calling whereunto God hath called vs. It is a fearefull ſinne, for a man to goe backe from that calling, in which God hath placed him. When the Iſraelites abode not patiently and conſtantly with God in the wilderneſſe, but deſired to ſhake off the calling of God, and to returne to Egypt, there to ſit by the fleſh-pots againe; they had Gods hand vpon them grieuouſly: as we may read at large, Pſalm. 78. *Lots* wife, for looking backe, when ſhe was commanded to the contrary; was fearefully, and ſtrangely puniſhed, beeing turned into a pillar of ſalt, Gen. 19. 26. And our Sauiour Chriſt ſaith, Luk. 9. 62. *No man that putteth his hand to the Lords plough, and looketh backe againe, is apt to the kingdome of God.* As though he had ſaid, He that ſtarteth from the plough, is not fit for the field: no more is he that ſhifteth from his calling, fit for Gods ſeruice.

A To apply this to our ſelues: God hath called vs to profeſſe Chriſtian religion, whence we are called *Proteſtants*; We thereſore muſt profeſſe the ſame conſtantly and hold it faſt, without wauering or doubting (euen without beeing mindefull of that ſpirituall Egypt of darkeneſſe and ſuperſtition, whence wee are deliuered) much more, without turning to any other; this beeing the *true religion*, which is grounded on Gods word.

Againe, in this our calling of Chriſtianitie, wee haue vowed vnto God for our ſelues, to renounce the fleſh, the world, and the deuill. Now, this beeing our calling; as we haue promiſed, and vndertaken it: ſo we muſt obey it in our liues, fighting manfully euery day, againſt B the world, the fleſh, and the deuill. For, if we profeſſe religion in word, and doe not obey it in deed; we make our ſelues vnfit for the kingdome of heauen. But alas, men are like to the *Swine* that returneth to the puddle, though he be waſhed neuer ſo cleane: and to the *Dogge*, that returneth to his vomite: for, moſt men do but ſerue the fleſh, and the world, and the luſts thereof; therein is their ioy, and their hearts eaſe: take away theſe things from them, and take away their liues: ſo farre are they from ſeeking the kingdome of heauen, as theſe Patriarchs did.

Thus much for the firſt part of the reaſon.

C Now followeth the ſecond part, which is this; *But they ſought not a place in earth:* and therefore the concluſion followeth, *That they deſire a countrey, which is heauen*: in theſe words,

*But now they deſire a better.*

But ſome will ſay, the Patriarchs were dead many hundred yeares, before this was written; How then can they bee now ſaid, *to deſire a countrey? Anſw.* The Author of this Epiſtle, here obſerueth, and followeth the manner of them that write Hiſtories; who ſpeake of things paſt long agoe, as though they were now preſent.

Now, it is ſaid, *they deſire a better countrey.* Theſe Patriarchs had laid before them two countries, the Land of Canaan, and the kingdome D of Heauen; and of theſe two, they might chooſe whether they would, to be their portion, and inheritance, vpon which they would beſtow their hearts: Now, they eſteemed heauen (though it was to come) better then Canan, though preſent; and therefore made choice of heauen, and longed for it.

Where we learne, that as we muſt be thankfull to God, for all his bleſſings; ſo among them all, we ſhould chooſe the beſt. This *Dauid* doth: for beeing put to chooſe, whether he had rather liue in ſafe-guard, and in ſolace, with the wicked and vngodly; then in baſe eſtate, and in great danger, neere to Gods ſanctuarie: He ſaith, Pſal. 84. 10. *Hee had rather bee a doore-keeper in the houſe of his God, then to dwell in the Tabernacles of whickedneſſe.* And *Salomon* is highly commended by the holy Ghoſt, 1. King. 3. 10. 11. for chooſing a *wiſe and vnderſtanding heart, before riches and honour. Moſes* alſo (as we ſhall ſee afterward) had his choyce, whether he would liue glorioully, & at eaſe, in *Pharohs* court; or with the Church of God in aduerſitie: now *Moſes* hauing the gift of diſcerning, *refuſed to be called the ſonne of Pharaohs daughter, and choſe rather to ſuffer aduerſitie with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon.* Which holy examples, doe all teach vs; that when God ſetteth before vs diuers ſorts of his bleſſings, we in ſpirituall wiſedome, muſt make choyce of the beſt. On the contrary, *Eſau* had this choyce ſet before him; his brothers *red broth*, and his *birth-right*: but he choſe the worſe: and therefore, in the new Teſtament, the holy Ghoſt noteth him with this marke, to be *profane Eſau* for his labour. And the Gaderens alſo are branded with a note of infamie to all ages, for chooſing their *hogs* before *Chriſt*, and his ſaluation. And the like choyce is ſet before vs euery day: for God of his mercy, in the preaching of the word, for his part, doth ſet forth vnto vs *Chriſt Ieſus* crucified: and in him, remiſſion of ſinnes, and ſaluation. Now, on the other ſide, commeth the deuill, and ſetteth before vs, all ſorts of vaine pleaſures, and delights; ſhewing to euery man thoſe ſinnes, to which he is giuen; and with them, all the profits or pleaſures that vſually accompany ſuch ſinnes. Now, moſt men hauing this choyce ſet before them, doe leaue the true and ſubſtantiall bleſſings of God, and come to Sathans painted Pageants, and there make choyce of ſinne, with thoſe baſe companions that do attend her. This is too apparant to be denied: for, howſoeuer the word of God be preached vnto vs, and we doe heare the ſame, yet we preferre the vanities & pleaſures of the ſinnefull world, before *Chriſt crucified*: making no account of him, nor of our own ſaluation by him, in compariſon of the preſent profits and pleaſures of ſinne. But we muſt pray to God to giue vs ſpirituall *wiſedome*, and the gift of diſcerning, that now when God ſets before vs things ſo farre differing, wee may haue grace to diſcerne betweene them: and withall, to preferre and make choiſe of the beſt, and to refuſe the worſt. But as for them that are ſo mad in their choiſe, that they now preferre ſin before the bleſſings of God in *Chriſt*, they ſhal ſee the day, when they would wiſh themſelues to be Dogges, Toades, or Serpents, rather then men and women: and yet (though they would be glad of that exchange of ſtate) they ſhall neuer compaſſe it, but ſhall remaine woefull men and women for euermore, becauſe that once they made ſo profane a choiſe: when the path of life was ſet before them, they choſe the way of death rather then of life; and therefore when they would deſire death, they ſhall not haue it, but ſhal liue a life more bitter for euer then any death in the greateſt pangs.

Thus

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Thus we ſee in generall their choiſe was of the better. Particularly the Text addeth,

*That is, an heauenly.*

In which words is laid downe the laſt and chiefe point in this reaſon, to wit, that the Patriarchs deſired a better Country then the Land of *Canaan*, and that was an *heauenly Countrey*, euen heauen it ſelfe: the proofe whereof is principally intended in this place.

Now whereas the Patriarchs, beeing our fore-fathers in faith, and patternes whome wee muſt followe, *did deſire heauen:* by their example euery one of vs is taught the ſame duty, to aime at another and a better *Country*, then that in which we liue, euen at the kingdome of heauen: and not to thinke that this world is the Country wee are borne for. This better Country we muſt all ſeeke for, whatſoeuer we be, high and lowe, young and olde, learned and vnlearned, if we will followe theſe godly Patriarchs. And this wee muſt doe not at death onely, ſeeking this world all our life long, for that is to deſpiſe heauen: but euen in the time of our youth, and ſtrength of our daies, muſt we ſet our hearts on heauen: endeauouring ſo to vſe this world, and the things thereof, that when we *die*, we may com to heauen, that bleſſed country, which we deſired, and ſought for in our liues.

And to perſwade vs hereunto, conſider the reaſons following. Firſt, worldly wiſedome teacheth this: If a man dwell on his owne land, and in his owne houſe, he is careleſſe: But if in another mans houſe, whereof he hath no leaſe, but contrariwiſe, is certaine to be put out, he knoweth not when: this man in time will prouide himſelfe of another, that ſo he may remoue into it, and not be deſtitute: and if it be within his power, he will prouide a better, that ſo hee may not remooue for the worſe. Beholde, while we liue in this world, our bodies are tents and tabernacles wherein our ſoules doe dwell, for a time: and beſides, this time is vncertaine; for there is no man that can ſay certainely, he ſhall liue to the next houre. Therefore, we muſt euery one of vs, prouide for himſelfe a dwelling place in heauen, where we may abide for euer, in all bleſſedneſſe.

Againe, conſider the ſtate of all ſorts of men in the world: for ſinne, Atheiſme, and profaneneſſe abound euery where, the blaſpheming of Gods holy name, and the breaking of his Sabbath: beſides daily ſinnes againſt the ſecond table: Now, all theſe crie continually for vengeance, & for Gods iudgements to be inflicted vpon vs, and we know not how God will deale with vs for our ſinnes: whether hee will take from vs our goods, and good name, our health, friends, or life it ſelfe: and therefore it ſtandeth vs in hand to prouide for our ſelues a reſting place, wherein we may abide for euer, after this fraile life full of miſery is ended.

Thirdly, if we ſhall not doe this, marke what followeth: this, and no other, is our eſtate; By nature, we are the children of wrath, and of the deuill: and by our manifolde ſinnes, we haue made our caſe farre worſe: Now, what is due vnto vs, for this corruption, and for theſe tranſgreſſions? Surely, not heauen, but another place; euen the contrary, the place of eternall woe and deſtruction, the bottomleſſe pit of hell. Now, if this be our due by nature, then let not ſinne, nor Sathan deceiue vs; perſwading vs, that we may come to heauen, and ſtill continue in the ſtate of our corrupt nature: but let vs labour by all meanes, to eſchew this place, which is due vnto vs by nature; that thorough the gift of faith in Chriſt, wee may come to the heauenly citie, which theſe godly Patriarchs ſo ſeriouſly ſought for. But if we remaine in our ſinnes, and ſo die, wee are ſure to goe to the place of deſtruction, and there to remaine in woe and torments, with the deuill, and his angels for euermore: ſo that it ſtands vs in hand, to vſe all good meanes to come to heauen, or elſe our caſe will be the moſt miſerable of all creatures; for, perdition & deſtruſtion will be our portion world without ende.

This muſt awake and ſtirre vp our dead and drowſie hearts, that are ſo beſotted with ſinne, that though we heare, yet we neither learn, nor practiſe. In worldly things, wee can take care and paines: but if we will doe any thing for our owne euerlaſting good, let vs labour by all meanes to come to heauen; for if we miſſe of that citie, it had beene good for vs, we had neuer beene borne: or that wee had beene the vileſt creatures in the world, rather then men. For, when the vnreaſonable creatures die, there is an ende of all their miſerie; but, if we die, and be not prepared for that place, our death will bee vnto vs the beginning of all woe and miſerie.

*Wherefore God is not aſhamed of them to bee called their God, for he hath prepared for them a citie.*

In theſe words is laid downe a ſecond reaſon whereby is prooued, that theſe Patriarchs *died in faith, ſeeking their country in heauen.* The reaſon is drawen from the teſtimony of God himſelfe, recorded by *Moſes* in the booke of Exodus, where God ſaith, He is *the God of their Fathers, the God of Abraham, Iſaac, and Iacob*, Exodus 3.61.

*The expoſition. Wherefore*] that is, that this might appeare and be euident, that theſe Patriarchs died in the faith, and ſought this Country of heauen, God was content to vouchſafe and grant vnto them this fauour, to be called their God.

*Was not aſhamed*] To be, or not to be aſhamed of one, properly belongs to men; and it cannot be affirmed properly of God, that *he is aſhamed* or *bluſheth* (as the word ſignifieth,) but the meaning is, that God vouchſafed vnto them this fauour, and ſhewed them this honour and dignity. *Queſt.* What was this honour and dignity which he ſhewed vnto them? *Anſwer. To*

*be*

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*be called their God.* By which is meant thus much, that God accepted them in his mercie, to be ſuch, with whom he would make his couenant of ſaluation, and not with them alone, but with their ſeede after them. Secondly, that he choſe them, to make the couenant in their names for all the reſt. Thirdly, he vouchſafed them a ſpeciall and extraordinarie fauour, euen that himſelf would beare their names, and they ſhould beare his; making his glorious name renowned to the worlds end, by this title, *The God of Abraham, Iſaac, and Iacob.* Hereupon the reaſon is framed thus; God would not bee called in ſpeciall manner the God of vnfaithfull men, but rather would beſtowe ſuch a ſpeciall fauour vpon Beleeuers: but that fauour did God vouchſafe to theſe three Patriarchs; therefore doubtleſſe they liued and died in that holy faith.

In that it is ſaid, *God was not aſhamed to bee called their God*; Here firſt we learne, that God doth not vouchſafe his mercie equally to all men, but ſome men haue more prerogatiue in his fauours & mercies then others. *Kings* make choiſe among all their ſubiects, of ſome men, whome they will preferre to be of their counſel or guard, and to whome they will giue ſpeciall countenance, and diſpence their fauours more liberally then to all; Euen ſo God among all *Abrahams* kindred maketh choiſe of theſe three perſons, *Abraham, Iſaac, and Iacob*, to beſtowe on them ſuch ſpeciall honour, as hee vouchſafed not to any of their fore-fathers afore them, nor poſterity after them. No meruaile therefore though he beſtowe not his ſpeciall mercie vpon all, ſeeing he diſpenceth not his inferiour fauours vnto all alike. And yet for all this, he is no *accepter of perſons*: for, he onely is properly ſaid, to bee an accepter of perſons, that preferreth one before another, in regard of ſome quality in the perſon: but God vouchſafed this honour vnto theſe three, only of meere mercy and good will, and not for any thing hee reſpected in them.

This confuteth the conceite and errour of many men broched abrode in this age, that God doth equally loue al men as they are men, and hath choſen al men to ſaluation, as they are men, and hath reiected none: for (ſay they) it ſtandeth with equity and good reaſon, that the Creator ſhould loue all his creatures equally, and this opinion they would build vpon the generall promiſe made to *Abraham*: becauſe that *in him* God ſaid *all the nations of the earth ſhould bee bleſſed*, Gen. 22. 18. But wee muſt vnderſtand, that (All) is not alwaies taken generally, but ſometime indefinitely for many: and ſo *Paul* ſpeaking of this couenant of grace in Chriſt, ſaith; The Lord made *Abraham a father of many natiōs*, Rom. 4.17. where repeating the couenant recorded by *Moſes*, he putteth *many* for *all*. Againe, graunt that *Abraham* were *the father of all nations*, and that in him *All the kindreds of the earth were bleſſed*: Yet it followeth not, that therefore God ſhould loue *all men* equally and alike, for hee may loue the *faithfull* of all nations, and yet not loue *all men in all nations*: for, in his bountifull mercie in Chriſt, he preferreth ſome before others. And this anſwer ſeemes the better, becauſe we may haue ſome reaſon to thinke, that God will ſaue of euery nation ſome, but no ground to imagine he will ſaue all of any nation: much leſſe all of euery nation.

2. Here wee may ſee, *that God honoureth thoſe his ſeruants that honour him*, as he ſaith to *Ely* the prieſt, 1. Sam. 2.30. Which is a point to be marked diligently, for, this God is the glorious king of heauen and earth: yet he abaſeth himſelfe, and is content to be named by his Creature, aduancing them by abaſing himſelfe to be called their God, *the God of Abraham, Iſaac, and Iacob*, Where we may apparantly ſee, rather then God wil not haue them honoured that honor him, he will abaſe himſelfe, that they thereby may be honoured.

Hence we may learne many things. Firſt, that all that profeſſe religion truly, muſt inure themſelues to *goe through good report and ill report*, and in all eſtates to be content, for Gods honours ſake: as *Paul* ſaith; *I haue learned in whatſoeuer ſtate I am, therewith to be content: I can be abaſed, and I can abound; euery where, in all things I am inſtructed, both to be full, and to bee hungry: to abound, and to haue want.* Thus ſpake that holy man of God: and ſo muſt wee all endeauour to ſay, and accordingly to practiſe. And the reaſon is good, becauſe if a man honor God, howſoeuer he be contemned, or not regarded in the world, yet God will honour him, and eſteeme highly of him: that will prooue the way to all true honour, as it hath done, euen in this world to all that tried it.

Phil. 4.11.

Secondly, hence we learne which is the true way to get ſound honour amongſt men; namely, to honour God. Good eſtimation in the world is not to bee contemned, for the Lord commaundeth all inferiours to honour their ſuperiours, whereby he alſo bindeth euery man to preſerue his owne dignity. Now God honoureth them that honour him; therefore the ſureſt way to get true honour among men is this. Let a man firſt lay his foundation well, and begin with God, and ſet all the affections of his heart and thoughts on this, To honour God. *Queſt.* How may a man honour God? *Anſ.* By forſaking the rebellious wayes of ſinne and vngodlineſſe, and walking in the way of righteouſneſſe through the courſe of his life. This doth God take to be an honour vnto his high Maieſtie. And when a man doth this vnfainedly, then God will honour him, euen among men, ſo farre forth as ſhall be for his good; for God hath all men hearts in his hand, and will make them to honour thoſe that honour him: ſo S. *Paul* ſaith, *If any man therefore purge himſelfe from theſe, he ſhall be a veſſell vnto honour:* not onely in glorie eternall after death,

2.Tim.2.21.

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but alſo in grace & fauour with Gods Church. This confuteth the opinion, and condemneth the practiſe of many, who would faine haue good report in the world, and be ſpoken well of by all men: but what courſe (I pray you) take they to come by this good name? They doe not begin with God, and lay their foundation by honouring him; but they ſtriue to pleaſe men, whether it be by doing well or ill, they care not; their onely care is to pleaſe all: for, that is their rule and reſolution, all muſt be pleaſed, and becauſe moſt men are il, they rather chooſe oftentimes to doe ill, then they will not pleaſe the greater ſort. But he that beginneth to get honour by pleaſing men, beginneth at a wrong ende; for, by the teſtimony of the holy Ghoſt in this place the way to get ſound approbation before men, is firſt to begin with God, and to honour him.

Thirdly, if God will honour them that honour him, then by the contrary, conſider what a miſerable caſe many a man is in: *For, thoſe that diſhonour God, God will diſhonour them againe*; as we may ſee at large, and very plainely, in the example of *Elie*, and his two ſonnes: for, *them that honour me* (ſaith the Lord vnto him) *I will honour, & they that deſpiſe me, ſhall be deſpiſed*, 1. Sam. 2. 30. And in Zachary we may read, that *the man that by blaſphemie, theft, or periurie, diſhonoureth God, the flying curſe of the Lord ſhall enter into his houſe, and remaine in the midſt thereof, and conſume it with the timber thereof, and the ſtones thereof*; Zach. 5. 4. And becauſe *Elie* did *more honour his children then God*, 1. Sam. 2. 31. therefore the Lord threatneth the deſtruction both of him & his family: and according as the Lord had threatned, ſo it came paſſe. For when the Iſraelites fought with the Philiſtims (Chap. 4. 11.) his two ſonnes were ſlaine, and he at the hearing of the newes, *fell downe and brake his necke*.

Now, if this be ſo, what ſhall we ſay of our owne nation and people, amongſt whom it is as common to diſhonour God, as euer it was amongſt the Papiſts or Pagans; partly, by light vſing of his holy titles, and taking his name in vaine: and partly, by ſwearing, and open blaſphemie: and ſometime, euen by abhominable periurie. Nay, it is many mens rule, that they may ſweare, diſſemble, lie, and forſweare for aduantage. Theſe ſinnes are ſome of them riſe in all ſorts of people, and hardly ſhall you talke with a man, that doth not by vaine othes diſhonour God: yea, it is ſo common, that children, ſo ſoone as they can crawle, or liſpe out a word; the firſt thing they can ſpeake, is to curſe, or ſweare, and take Gods name in vaine, whereby God is diſhonoured euery way: ſo as it is a wonder, that the earth doth not open and ſwallowe vp many men quicke, for their ſwearing & blaſphemy. And whereas Gods Iudgements are often grieuouſly inflicted vpon vs, in many places of the Land; we may perſwade our ſelues, that among other ſinnes it is for A our blaſphemy, and taking Gods name in vaine. And if it be not ſpeedily redreſſed, it is to be feared, leaſt God will raine downe his iudgements vpon vs, and in his wrath ſweepe vs all away; and take away the father with the child, the good with the bad, becauſe there is no reformation of ſo vile, and yet ſo needeleſſe a ſinne.

*To be called their God.*

Obſerue here further, that *Abraham, Iſaac, and Iaacob*, could all of them ſay, *God is my God*. Now that which theſe worthy Patriarchs could ſay of themſelues, we muſt euery one of vs in our owne perſons labour for; for, their example is and muſt be a rule for vs to followe. We therefore muſt labour for this aſſurance, by B Gods grace to ſay, as theſe holy Patriarchs did ſay, *The true Iehoua is my God*: and of this I am reſolued, & vndoubtedly aſſured in mine own conſcience.

*Queſt.* How ſhall we be able to ſay vnfainedly, God is my God? *Anſ.* By becomming his ſeruants and people in deede and truth; for, to him who is one of Gods people, God is alwaies his God. But how ſhall we become Gods true ſeruants? *Anſw.* By ſetting our hearts vpon the true God, and giuing them wholly vnto him, and to his ſeruice; and reſtraining our ſelues from all occaſions of ſinne, becauſe ſinne diſpleaſeth him. *Queſt.* But how ſhall a man ſet his heart wholly on God? *Anſw.* This he doth, C when he loueth him aboue all, and feareth him aboue all, and aboue all things is zealous for Gods glory; when he hath full confidence in Gods word and promiſes, and is more grieued for diſpleaſing God, then for all things in the world beſides. Or more plainely thus: then a man doth ſet his heart on God, when his heart is ſo affected, that when God commaunds, he is alwaies ready to obey: So the Lord ſaith, Hoſ. 2. 23. *I will ſay to them that were not my people, Thou art my people; and they ſhall ſay, Thou art my God.* And in the Pſalmes, the Lord ſaith, Pſal. 27. 8. *Seeke yee my face:* Then the holy mans heart, as an Eccho giueth anſwer, *I ſeeke thy face, O God.* And ſuch a one is the heart of D him, that is indeede the ſeruant and child of God, and one of Gods people.

*For he hath prepared for them a city.*

Theſe words are a reaſon of the former, prouing that God was not aſhamed to be called their God, becauſe he prepared a city for them. And indeede, this ſhewes euidently, that God was greatly delighted with them, rather then aſhamed of them: for had he beene aſhamed of them, he would haue ſhut them out of his preſence. Herein therefore he declared his loue and fauour, that by preparing this citie, he procured that they ſhould liue in his ſight for euermore.

Hence we learne, that he which hath *God for his God*, hath all things with him; according to the common prouerbe, *Haue God, and haue all.* And on the contrary, *Lacke God, and*

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*lacke all*. And therefore *Dauid* ſaith, Pſal. 145. 15. *Bleſſed are the people whoſe God is the Lord.* Other things which here might be added, haue beene handled before.

## Abrahams Faith.

### VERSE 17.

*By faith Abraham offered vp Iſaac, when he was tempted; and he that had receiued the promiſes, offered his onely begotten ſonne.*

*18. To whom it was ſaid, in Iſaac ſhall thy ſeede be called.*

*19. For, he conſidered that God was able to raiſe him vp, euen from the dead: from whence he receiued him alſo, after a ſort.*

IN the former verſes, we heard the faith of *Abraham, Iſaac, and Iaacob* commended iointly together. Now the holy Ghoſt returneth to the commendation of their faith ſeuerally. And firſt, he beginnes with *Abrahams* faith; whereof, he had formerly propounded two works, or actions: 1. His going out of his owne Country. 2. His abode in a ſtrange Land. Now, here followeth the third, which is the moſt notable worke of all, wherein his faith ſhines moſt gloriouſly; and his example herein is vnmatchable. The particular points herein, are theſe: 1. The worke of his faith is plainely laid downe, *in his offering vp of Iſaac.* 2. The ſame worke of faith is notably commended, by three ſpeciall arguments; to wit, 1. by three great impediments that might haue hindered this worke of faith: as we ſhall ſee in their place, v. 17. 18. 2. by his victory ouer theſe impediments, v. 19. 3. by the iſſue of this temptation, and his work of faith therein, in the ende of the 19. ver.

For the firſt. The fact of *Abrahams* faith here commended, is this: *That he offered vp Iſaac his ſonne.* It may firſt of all be demaunded, How *Abraham* could offer vp his ſonne *by faith*, conſidering it is againſt the Law of nature, and the law of God, for a man to kill his owne ſonne: which *Abraham* muſt doe, if he did offer him vp in ſacrifice vnto God. For anſwer hereunto, we neede goe no further then the Story, Gen. 22. where we may ſee, he had A a ground for his faith: for though the generall comandement be, *Thou ſhalt not kill*, yet he had a ſpeciall commandement, *Abraham, kill thy ſonne*: and by vertue of that, he did it: and did it in and by faith. But if that be ſo, then thereupon riſeth another and a greater doubt: namely, How can theſe two commandements ſtand together, one beeing contrary to the other? *Anſ.* Here a ſpeciall point is to be obſerued: namely, that whenſoeuer two commandements are ſo ioyned, that a man cannot practiſe both, but doing the one, the other is broken; then one of them muſt giue place to the other: For, howſoeuer all Gods commandements binde the conſcience: yet ſome binde it B more, ſome leſſe, becauſe ſome are greater, and ſome leſſer then others. Whence this rule may be ſet down; that when two Commandements of God croſſe one another, then a man muſt preferre the greater. As for example this is Gods Commandement, *Honour God*, commanded in the firſt Table. Againe, the 5. Commandement ſaith, *Honour Parents and Magiſtrats.* Now, if parents or magiſtrates command any thing, the doing whereof would diſhonour God, beeing contrary to the firſt table; then the 5. Commandement giueth place vnto the firſt: and a man muſt rather diſobey magiſtrates and parents, then diſhonour God: for, the maine duties of the firſt table, take place before the maine duties of the ſecond. And therefore C Chriſt ſaith, *If any man come to me, and hate not his father and mother, wife and children, brethren and ſiſters, yea, and his owne life alſo, he cannot be my diſciple*; meaning, that if father or mother, wife or children would drawe vs from God, we muſt hate them rather then diſobey God. Againe, a commandement *ceremoniall*, and a commandement *of loue and mercie* concurre together, and it ſo falleth out, that they ſhould be both keept, and cannot: in this caſe therefore the ceremoniall Law of the firſt table, muſt giue place to the Law of Charity and Loue in the ſecond table: becauſe the ceremonies are the inferiour duties of the firſt, but charitie and mercie the principall duties of the ſecond table: For example, the Lord enioyneth D vs in the fourth commandement to reſt on the Sabbath day. Now it falls out, that our neighbours houſe is on fire vpon the Sabbath day: whether then may I labour with my neighbour that day to ſaue his houſe? *Anſ.* I may; for the ſtrict obſeruation of reſt on the Sabbath day, is a ceremonie: but the quenching of fire in my neighbours houſe, is a worke of mercie, and a maine duty of the ſecond table, and therefore muſt take place before a ceremoniall duty of the firſt table.

Thirdly, God hath giuen vs tenne commandements, concerning all ordinary duties both of pietie and of mercie: yet if God giue vs a particular and ſpeciall commandement contrary to any of the tenne; that muſt ſtand, and the ordinary commandements muſt giue place

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and yeelde vnto it: as for example; the ſecond commandement forbiddeth any man *to make any grauen Image*; yet *Moſes* by a ſpeciall commandement, made a braſen ſerpent in the wilderneſſe to be a figure of Chriſt. So the ſixt commandement, *Thou ſhalt not kill*, is an ordinary commandement, and bindeth the conſcience of euery man to obey the ſame; yet God comes with a ſpeciall commandement to *Abraham*, and ſaith, *Abraham, kill thy ſonne:* and therefore the ordinary commandement of the ſecond table, giueth place for the time. And ſo all the commandements, *thou ſhalt doe thus and thus*, vnleſſe God command otherwiſe: for God is an abſolute Lord, and ſo aboue his owne Lawes, he is not bound vnto them, but may diſpence with them, and with vs for the keeping of them, at his will and pleaſure. And thus was *Abraham* warranted to ſacrifice his Sonne; namely, by vertue of a ſpeciall, and perſonall commaundement to himſelfe alone.

But if *Abraham* had not had this particular commandement, the ſacrificing of *Iſaac* had beene vnlawfull and abhominable; for, the killing of a man is a hainous ſinne: much more is the killing of a mans owne ſonne without a ſpeciall commandement; for that is againſt nature: and therefore the Lord by *Ieremie* doth ſeuerely condemne the Iewes *for burning their ſonnes and daughters in ſacrifice*, Ier. 7. 31. without any warrant from him; though it may be they would pretend their imitation of *Abraham* in the ſacrificing of *Iſaac*: yea, and to ſhew his deteſtation of that fact, he changeth the name of the place, calling it the *valley of ſlaughter*, ver. 32. and in the new Teſtament it is vſed to ſignifie *hell*, Matth. 5. 29. 30. And becauſe this ſinne is ſo odious, it is rather to be thought, that *Iephte* did not kill his daughter in ſacrifice to the Lord (as ſome thinke he did) eſpecially beeing a man commended for his faith by the holy Ghoſt: but thereof wee ſhall ſpeake when we come to his example, ver. 32.

Thus wee ſee *Abraham* had ground for this fact to doe it by faith, euen Gods ſpeciall commaund. But here it will be ſaid, that *Abraham* did not offer vp his ſonne indeede: for though he had bound him, and laide him on the Altar, yet when he lifted vp the knife to haue killed him, the Angel ſtaid his hand, and ſuffered him not, Gen. 22. 11. 12. How then can it be true which is here ſaid, that he offered him vp? for the writer of the ſtory muſt make true reports; but it ſeemes the writer hereof is deceiued in the very principall point, affirming *Iſaac* was offered, when in truth he was not. *Anſw.* God is the Author and inditer of this Story, and in Gods ſight and eſtimation he was offered, though not in the worlds: and therefore it is ſo ſaid, in regard of Gods acceptance; becauſe *Abrahams* purpoſe was to haue done it; and if he had not beene ſtaide, he had done it.

Where we note a point of ſpeciall comfort, to wit, that God in his children and ſeruants, doth accept the will for the deed: ſo *Paul* ſaith, 2. Cor. 8. 12. *If there be a willing minde, it is accepted according to that a man hath, and not according to that he hath not:* ſpeaking of their releeuing of the poore he telleth them, that God regardeth not ſo much a mans worke, as the heart wherewith he doth the worke. And therefore the *poore widowe* in the Goſpel, Luke 21. 3. is ſaide by our Sauiour Chriſt, to haue caſt more into the treaſury (though it were but *two mites*) thẽ many rich men that caſt in great aboundance: more in heart, not in ſubſtance.

This ſerueth to ſtay the heart of many a man that is found bruiſed in conſcience; for, ſeeing his weake obedience, and the greatneſſe of his ſinnes paſt, he begins to call his election into queſtion: now what muſt a man doe in this caſe? *Anſw.* Surely he muſt goe on forward in obedience, and endeauour himſelfe to continue therein: and then though he faile many times through infirmity, yet for his endeauour, God will accept of him, & be pleaſed with the ſame.

This doctrine is very comfortable to a diſtreſſed conſcience; but yet it muſt not make any man bold to ſinne: for many abuſe this Doctrine, and ſay, that though they liue in ſinne yet God will accept them, for they loue God in their heart. But they deceiue themſelues: for, this mercifull dealing of God in accepting the will for the deede, is onely towards thoſe that endeauour themſelues ſincerely to leaue their ſinnes, to beleeue in God, and to walke in obedience; but ſuch as flatter themſelues, lying in their ſinnes, *God will not be mercifull vnto them*, Deut. 29. 19. 20.

Here further it may well be demaunded; How *Abraham* could take *Iſaac* and bind him, and lay him on the altar to haue offered him: for, though the common opinion be, that hee was but 13. yeares olde, yet the more receiued opinion of the beſt Writers is, that *Iſaac* was 25. or 27. yeares olde. How then could *Abraham* beeing an olde man of more then 120. yeares, be able to binde *Iſaac* beeing a yong and luſty man, and lay him on the altar to kill him? For though *Abraham* had a commandement to kill *Iſaac*, yet we finde not that God commaunded *Iſaac* to ſuffer himſelfe to be killed; now Nature mooues euery one to ſeeke to ſaue his owne life, and to reſiſt ſuch as would kill vs. How then was *Iſaac* brought to yeeld thus farre to his Father?

For anſwer hereunto, we are to knowe, that *Abraham* was no ordinary man, but a Prophet, and that an excellent and extraordinary Prophet: So God himſelfe teſtifieth of him to *Abimelech*; *He is a Prophet, and he ſhall pray for thee:* yea he was eſteemed and reuerenced as a Prophet, and an honourable man, euen of the Heathen. The Hittites tell him: *Thou art a Prince of God amongſt vs*, Gen. 23. 6.

Now beeing a man of ſo high place, and ſo great regard euen in the world; doubtleſſe

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he was of much more authorititie in his owne houſe. It is therefore very likely that hee tells *Iſaac* his ſonne, that he had a ſpeciall commandement from God, to kill him in ſacrifice. Now *Iſaac* beeing a holy man, & well brought vp, hearing this, is contented to be ſacrificed, and obeyes his Father herein.

This I ſpeake not as certaine, but as moſt probable; and it is the iudgement of the beſt learned, who haue good experience in the Scripture.

This circumſtance well obſerued, ſerues greatly for the commendation of them both: of *Abraham* the Father, that had ſo religiouſly brought vp his onely Sonne, that was moſt deere vnto him, that he would not reſiſt the will of God reuealed vnto him, though it coſt him his life. Oh that Parents would follow *Abraham*, in ſo doing to their children; then would it goe well with the Church of God. Againe, *Iſaacs* behauiour is here admirable, that hee would not reſiſt his weake and aged Father, but ſuffered him to binde him, and to lay him on the Altar; yeilding himſelfe vnto death, when his Father told him, My ſonne, God will haue it ſo.

This example muſt be a patterne of obedience, not onely for children towards their parents; but for vs all towards Gods miniſters, when they ſhall tell vs, what God would haue vs doe: we muſt ſubmit our ſelues, and yeelde though it turne to our bodily paine and griefe; for *Iſaac* yeelds, though it were to the loſſe of his life. But alas, who will followe *Iſaac?* For, let the miniſter ſpeake againſt our carnall pleaſure, and vnlawfull gaine; let him croſſe our humour, and affections, then we refuſe to heare, and will not obey. Nay, if the miniſter of God, as the Lords prieſt come with the ſacrificing knife of Gods word, to the throat of our ſinne, to kill the ſame in vs, that ſo we may be pure and acceptable ſacrifices vnto God; doe we not reſiſt him, and ſay in our hearts, We will none of this doctrine? Or, if he like a Prophet of God, come and offer to binde our conſciences with the cordes of obedience, and to lay our affections on the altar of the Law; then we reſiſt, and are either too yong, or too olde; too rich, or too learned; or too great to be taught and bound to obedience. But let vs know, that if we will be true *Iſaacs*, euen the ſonnes of faith and obedience, and the true heires of *Abrahams* faith (as we would beare the world in hand) then as he did ſubmit himſelfe to bee bound of his father; ſo muſt we yeeld our ſelues to the miniſters of God, to be bound by his word: and ſuffer the ſame word to be in vs, the two edged ſword of the ſpirit, to cut downe ſinne and corruption in vs, and to make vs new creatures; that ſo both in body and ſoule, wee may become pure and acceptable ſacrifices vnto our God. Thus much of the fact it ſelfe, wherein *Abrahams* faith is ſet forth.

Now follow the Arguments, or reaſons, whereby the ſame worke of faith is commended vnto vs. The firſt Argument is taken from the great impediments which might hinder his faith; and they are in number three: Firſt, that he was brought to this worke, not by ordinary command, but by an extraordinary courſe in temptation: *Beeing tempted.* Secondly, that he was to offer his owne child: yea, *his onely begotten ſonne.* Thirdly, that he *who had receiued the promiſes,* muſt offer him and kill him, *in whom the promiſe was made.*

For the firſt impediment. In the ordinary tranſlation, it is read thus, *When he was tried:* But that is not ſo fit, beeing rather an expoſition of the meaning, then a tranſlation of the word. For the very word ſignifieth, *to be tempted:* and the meaning is, when he was *tried.* I would therefore rather read it thus: *when he was tempted;* or, *being tempted,* as the word ſignifies.

In the handling hereof, firſt wee will intreat of the nature of this temptation, and then come to the circumſtances belonging to the ſame.

*Temptation* (as it is here vſed, may be thus deſcribed) *It is an action of God, whereby hee prooueth, and makes experience of the loyaltie and obedience of his ſeruants.* Firſt, (I ſay) *it is an action of God:* This is plaine by the teſtimony of *Moſes* in Gen. 22. 1. where (if we read the hiſtory) we ſhall finde, that *God did prooue Abraham. Obiect.* But againſt this it may be obiected, that Saint *Iames* ſaith, Iam. 1. 13. *God tempteth no man:* and therefore no temptation is the action of God? *Anſw.* That place in *Iames* is thus to be vnderſtood: *God tempteth no man:* that is, God doth not ſtirre vp, or mooue any mans heart to ſinne. Yet further it will be ſaid, That temptation is an action of Satan: for ſo in the Goſpel we may read (Matt. 4. 3.) that he is called the *tempter? Anſ.* Some temptations are the actions of God, and ſome the actions of Satan: God tempteth, and Satan tempteth: but there is great difference in their temptations: firſt, in the manner: for, Satan tempteth a man to ſinne againſt the will of God, and to doe ſome euill; God tempteth a man to doe ſomething, which ſhall be onely againſt his owne affections, or his reaſon. Secondly, God tempteth for the good of his ſeruants: but Satan tempteth for the deſtruction both of their bodies and ſoules.

Againe I ſay, *Whereby he maketh triall, &c.* Here ſome will ſay, God knowes euery mans heart, and what is in them, and what they will doe, long before; and therefore hee needeth not to make triall of any man? *Anſ.* God makes triall of his ſeruants, not becauſe he is ignorant of that which is in their heart; for he vnderſtandeth *their thoughts long before:* but becauſe he will haue their obedience made knowne; partly to themſelues, and partly to the world: ſo that he makes triall of his ſeruants, not for himſelfe, but for our ſakes.

Now further, God tempteth men three

A wayes; firſt by his Iudgements, and Calamities in this world: ſo the Lord ſaith to the Iſraelites, Deut. 8. 2. *Thou ſhalt remember all the way which the Lord thy God ledde thee this fourtie yeares in the wilderneſſe, for to humble thee, for to prooue & to know what was in thy heart.* That iourney might haue been gone in *fourty dayes,* but God did lead them in it *fourty yeares,* to prooue and trie by this vnwontted calamity, whether they would obey him or not. So likewiſe God ſuffered *falſe Prophets,* and *Dreamers of dreames,* to come among the people; for this ende, *To prooue them, and to knowe whether they loued the Lord their God, with all their heart, and with all their ſoule,* Deut. 13. B 3. Now this firſt kinde of temptations, by *outward Iudgements,* is moſt grieuous; when the Lord laieth his owne hand vpon his ſeruants ſo heauily, as they ſhall thinke themſelues to be quite forſaken. In this temptation was *Dauid* as we may reade at large; Pſal. the 6: and Pſal. 38: and Iob beeing afflicted not onely outwardly in body, but inwardly in minde, crieth out, that *the arrowes of the Almighty were in him,* Iob. 6. 4. and through the whole chapter he bewaileth his grieuous eſtate by reaſon of this temptation.

Secondly, *God tempteth* his ſeruants by withdrawing his graces from them, and by forſaking them in part; and this temptation is as grieuous as the former: herewith was good King *Hezekias tempted:* C for as we may read, God left him to a ſinne of vaine glory, and the ende was *to try him, and to prooue all that was in his heart.* 2. Chron. 32. 31.

Thirdly, God tempteth his ſeruants by giuing vnto them ſome ſtrange and extraordinarie commandement: As in the Goſpel, when the *young man* came to our Sauiour Chriſt, and asked him, *what good thing he might doe to haue eternall life?* Matt. 19. 16. Chriſt biddeth him, *goe and ſell all that he had, and giue to the poore.* This commandement had this vſe, to be a commandement of triall *vnto the yong man,* whereby God would prooue what was in his heart, that the ſame might be manifeſt both to himſelfe and D vnto others. And vnder this kind, we muſt comprehend this temptation of *Abraham:* for when God ſaid, *Abraham, offer vp thy ſonne in ſacrifice;* it was not a commandement requiring actuall obedience, (for God meant not that *Abraham* ſhould kil his ſonne) but only of trial, to ſee what he would do. And theſe are Gods temptations, whereby he prooueth his ſeruants.

Yet farther the temptations of God whereby he tempteth his children, haue two endes: 1. they ſerue to diſcloſe and make euident the graces of God, that be hidden in the hearts of his ſeruants: ſo S. *Iames* ſaith, *My brethren count it exceeding great ioy when yee fall into diuerſe tentations:* Iam. 1. 2. The reaſon followeth: *Knowing that the triall of your faith bringeth forth patience,* v. 3.

Where wee ſee this ende of temptation ſet downe, To manifeſt the gift of patience wrought in the heart. And S. *Peter* ſaith to the Church of God; *That they were in heauineſſe through manifold tentations, that the triall of their faith beeing much more precious then gold, that periſheth (though it be tried with fire) might be found vnto their praiſe, and honour, and glory, at the appearing of the Lord Ieſus,* 1. Pet. 1. 6. 7. Where temptations haue this vſe, to make manifeſt the ſoundneſſe of mens faith in God, as the fire doth prooue the gold to be good and pretious. So in this place, The temptation of *Abraham* ſerueth for this ende, to make manifeſt his notable faith and obedience vnto God, with a reuerend feare of his Maieſtie, as the Lord himſelfe teſtifieth, ſaying, *Now I knowe that thou feareſt God, ſeeing for my ſake thou haſt not ſpared thy onely ſonne,* Gen. 22. 12. Meaning this: Now I haue made thy faith, and loue, and feare of me ſo manifeſt, that all the world may ſee it and ſpeake of it.

Secondly, Gods temptations ſerue to manifeſt hidden ſinnes and corruptions, partly to a mans owne ſelfe, and partly to the world. And for this ende God tempted Hezekias. For, beeing recouered of his ſickeneſſe, after that the King of *Aſhur* his great enemy was vanquiſhed, eſpecially when the Embaſſadours of the King of *Babell* came *to enquire of the wonders which were done in the Land;* God left him that he might ſee his ſinnes, and the corruptions of his nature, as pride, and vaine-glory, wherewith he was puffed vp at the comming of the Embaſſadours to him. And thus hee who little thought, that pride and vaine-glory could haue taken ſuch hold on him, perceiuing how his heart was lift vp in him, was doubtleſſe much humbled at the ſight of this his ſo great corruption; for when the Prophet came vnto him, he ſubmitted himſelfe to the word of reproofe, Iſay 39. 18.

2.Chr.32.31.

Firſt, whereas *Abraham* the ſeruant of God was tempted, that is, was prooued and tried by God himſelfe; Here we are taught, that if we perſwade our ſelues to be the ſeruants of God, as *Abraham* was, then we muſt looke to haue temptations, at Gods owne hand; for his example is a patterne for vs: and therefore in him we muſt ſee that which we muſt looke to haue; for it could not be needefull for *Abraham*, but it may be alſo needefull vnto vs. In regard whereof, Saint *Peter* counteth it as a thing neceſſary, that men ſhould *fall into ſundry temptations, that the triall of their faith might be vnto their praiſe.* So, that in this life we muſt looke for triall: and the more glorious our faith is, and the more like to our Father *Abrahams*, the more trialls ſhall we vndergoe.

1.Pet.1.16.

Againe, ſeeing we muſt be tried, therefore euery one of vs muſt labour for ſoundneſſe of grace in our hearts; as of faith, repẽtance, hope, and of the loue of God (though they be but little in meaſure) for, we muſt come to triall,

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A and it muſt appeare, whether we be hotte or colde. Now, if we haue not ſoundneſſe of grace in vs, in the time of triall, then looke, as the droſſe conſumeth in the fire, when as gold commeth out more cleare; ſo ſhall hypocriſie, formality, and all temporizing profeſſion, come to nothing, in the midſt of tentation; when ſound grace, and a good conſcience, ſhall paſſe thorough, and ſhine more pure and perfect after then before.

Thirdly, conſidering we are to looke for *trials and temptations* from God; therefore we muſt be carefull to remember, and practiſe that counſell of Chriſt to his Diſciples, before his paſſion: *Watch and pray leaſt ye enter into temptation*, Matth. 26.41. B And becauſe they were careleſſe in practiſing this dutie, therefore they fell into temptation; eſpecially *Peter* fell moſt grieuouſly, by denying his maſter. We muſt perſwade our ſelues, that the ſame commandement is giuen to vs; for God will prooue vs by temptations, to make manifeſt the corruptions that be in our hearts: we therefore conſidering our owne eſtate, muſt pray for Gods aſſiſting and ſtrengthening grace, that when temptations ſhall come, we may be found ſound and ſtedfaſt in the triall.

Thus much of the nature of *Abrahams* temptation; now followe the *circumſtances* to be conſidered therein: And firſt, of *the time* when *Abraham* was tempted. Hereof we may C reade, Gen. 22. 1. *After theſe things*, ſaith Moſes, *God did prooue Abraham.* The words will admit a double reference. But this I take to be moſt proper and fit for that place, to wit; that after God had made moſt excellent promiſes vnto *Abraham*, and giuen him moſt wonderfull bleſſings and priuiledges, *then he tempted him.*

Hence, we learne this notable leſſon: That thoſe people in Gods Church, which receiue from God more graces then others, muſt looke for more temptations. This we ſhall ſee to be true in *Chriſt Ieſus* the head of the Church: for when he was *Baptized*, and *had receiued the holy Ghoſt*, Matth. 3. in the forme of a Doue, and had this voyce of God the Father pro- D nounced vpon him, that *he was his wel-beloued ſonne in whom he was well pleaſed*; then preſently followeth this, that *he was led into the wilderneſſe to be tempted of the deuill*: Matth. 4. 1. Luk. 4. 1. beeing full of the holy Ghoſt, as Luke ſaith: So likewiſe when God had teſtified of *Iob*, that he was *an vpright and iuſt man, one that feared God, and eſchewed euill*, Iob. 1. 8. then Satan tooke occaſion thereby to tempt him: as in all the whole courſe of that booke we may plainely ſee, wherein are ſet downe moſt wonderfull temptations and trials whereby he was prooued. So *Iaacob* muſt *wreſtle with the Angel*, Gen. 32. 24. 28. and by the power of God ouercome God himſelfe. This was a notable prerogatiue, To preuaile with the Lord; but yet hee muſt *preuaile with his foyle* (v. 31.) and at the ſame time, and euer after draw one of his legges after him, euen to his dying day. Saint *Paul* was *rapt vp into the third heauen, into Paradiſe, and heard words which cannot be ſpoken; yea, which are impoſſible for man to vtter: yet leaſt he ſhould be exalted out of meaſure, through aboundance of reuelations, there was giuen vnto him a pricke in the fleſh, the meſſenger of Satan to buffet him:* 2. Cor. 12. 7. God will honour him with reuelations, but yet Satan ſhall haue leaue to buffet and beate him as it were blacke and blewe. In all which we may ſee, to whom God vouchſafeth a greater meaſure of grace, to them he appointeth ſingular trialls and temptations aboue other men. And the reaſon is: First, becauſe Gods graces doe better appeare in temptations then out of them: as golde is beſt tried in the fire, and thereby prooued moſt pure and perfect: Secondly, temptations ſerue to abaſe the ſeruant of God, and to bring him downe in his owne conceite, that he be not proude of thoſe things that are in him, or puffed vp with conceite that there is more in him, then indeede there is. This we ſawe in *Pauls* example; *He was buffeted of Satan, leaſt he ſhould be exalted with aboundance of Reuelations.* We may ſee a type hereof in worldly affaires: The beſt ſhip that floateth on the Sea, when it carieth in it moſt precious Iewels, is ballaced with grauell or ſand, to make it ſinke into the water, and ſo ſayle more ſurely, leaſt floating too high, it ſhould be vnſtable: euen ſo dealeth the Lord with his ſeruants, when he hath giuen them a good meaſure of his graces, then doth he alſo lay temptations vpon them, to humble them, leaſt they ſhould be puffed vp in themſelues.

The ſecond circumſtance to be conſidered in this temptation, is the *greatneſſe* thereof. It was the greateſt that euer was, for ought we reade of, That *God ſhould command him to kill his owne ſonne.* For, if God had tolde *Abraham*, that *his ſonne Iſaac* muſt haue died, it would haue beene very grieuous and ſorrowful newes vnto him: and yet more grieuous if he had told him, that he ſhould haue died a bloody death. But yet this was moſt grieuous of all, that *Abraham* himſelfe with his *owne hand*, ſhould ſacrifice his owne ſonne; nay his *onely* ſonne; and that which is more, he muſt kill his onely childe, in whom the *promiſe* was made, that in *him ſhould his ſeede be called:* this muſt needes be a great wound vnto his heart; and yet to augement his griefe, he muſt not doe it preſently, nor where he would, but goe three daies iournie in the wilderneſſe. During which time Satan vndoubtedly wrought mightily vpon his naturall affections, to diſwade him from obedience: which could not chooſe but be far more grieuous vnto his ſoule.

Out of the grieuouſneſſe of this temptation, wee may learne this leſſon: that God in tempting a man, doth ſometime proceede thus farre, Not onely to croſſe his ſinnes and corrup-

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tions, but euen to bring him to nothing, in regard of humane reaſon and naturall affections. For, this commaundement (*Abraham kill thy ſonne*) might haue made *Abraham* (if he had conſulted with fleſh and blood) euen diſtracted in himſelfe, and without reaſon, not knowing which way to turne himſelfe. And accordingly, let all Gods children, eſpecially ſuch as haue the greateſt graces, looke for ſuch temptations as ſhall lay their humane reaſon flat vpon the ground, and bring them to this point, euen vtterly to denie themſelues.

The third Circumſtance in this Temptation, is this; What *Abraham* did when hee was tempted? the Text telleth vs, that *by faith hee offered vp Iſaac, beeing tempted.*

*Abraham* beeing thus tempted, whether he would obey Gods Commaundement, or not; obeyes God in offering vp his ſonne, and yet layes holde vpon Gods promiſe made in him. For, we muſt know, that *Abraham* had a promiſe of bleſſing, in *Iſaac*: and beeing now commanded to kill *Iſaac*, hee did not now caſt off his hope, and deſperately thinke it could not be performed, if this commaundement were obeyed; but by the great power of faith, he both obeyes the commandement, and yet ſtill beleeues the promiſe: For, ſo ſaith the text, *By faith he offered vp Iſaac.* Therefore, in the very action of killing *Iſaac*, hee beleeued the promiſe, that *Iſaac* ſhould liue. And this was the excellency of *Abrahams* faith. For, if God ſhould with his owne voyce bidde a man kill his ſonne, it may be ſome would be found, that would doe it; but to doe it, and ſtill to beleeue a contrary promiſe made before, betokeneth the vertue of an admirable faith.

In this circumſtance we may learne a good inſtruction; to wit, in all temptations that befall vs, ſtill to hold faſt the promiſes of God. Though in the deuills purpoſe, they tend to the looſening of our holde; and in all common reaſon, we haue good cauſe to let them goe: yet for all that, wee muſt neuer let goe, but ſtill hold the promiſe faſt, and rather let goe all reaſon in the world, then Gods promiſe. And this is not onely true faith, but euen the excellencie of faith. For example, Gods promiſe is (Ioh. 3. 16.) *God ſo loued the world, that hee gaue his onely begotten ſonne into the world, that whoſoeuer beleeued in him, ſhould not periſh, but haue euerlaſting life.* Now, when wee are in the extremitie of all temptations, we muſt ſtill holde faſt this promiſe, and venture our ſoules vpon the truth of it. This was *Abrahams practiſe*; for in this temptation, Gods meaning was to trie *Abraham*, and to ſee what he would doe: Now *Abraham*, he holdes faſt the promiſe, and yet obeyes God; though all the reaſon in the earth, cannot tell how that promiſe, and that commandement could ſtand together. But this was *Abrahams* faith, though I know not, nor reaſon knoweth not; yet God knoweth: and therefore, ſeeing I haue his commaundement, I will obey it; and ſeeing I haue his word and promiſe, I will beleeue that alſo, and neuer forſake it. And euen thus muſt we ſtriue to doe in all temptations whatſoeuer; yea, euen in thoſe that come from Satan, which are full of malice and all violence. In our heart and conſcience we muſt ſtill hold and beleeue the promiſe of God: and this is euer the ſureſt and ſafeſt way to get the victorie ouer Satan, To hold, that Gods promiſe ſhall be performed, though wee know not how, but rather ſee the contrary. And though in humane reaſoning, it bee a note of ignorance, and want of skill, to ſticke alwaies to the concluſion and queſtion; yet in ſpirituall temptations, and trialls, this is ſound diuinitie, Alwaies to holde Gods promiſe, and to ſticke faſt to that concluſion: and not to follow Satan in his Arguments, neither ſuffer him by any meanes to driue vs from it.

Further, in that this fact of offering vp *Iſaac*, was onely *Abrahams* triall; we may obſerue, that it did not make him iuſt before God, but onely ſerued to prooue his faith, and to *declare* him to bee *Iuſt*. And therefore, whereas Saint *Iames* ſaith, Iam. 2. 21. *That Abraham was iuſtified through workes, when hee offered his ſonne Iſaac vpon the altar.* His meaning is, that *Abraham did manifeſt himſelfe to be iuſt before God*, by offering vp his ſonne; and not, that by this fact *Abraham* of a ſinner was made iuſt; or, of a righteous man, was made more iuſt: For indeede, good workes doe not make a man iuſt, but onely doe prooue and declare him to bee iuſt.

Thirdly, God gaue *Abraham* this commandement; *Abraham kill thy ſonne*: but yet hee concealed from him, what was his purpoſe and intent herein; for God meant not that *Abraham* ſhould kill his ſonne indeede, but onely to *trie* what he would doe; whether he would ſtill *beleeue* and obey him, or not. Where wee ſee, that God, who is truth it ſelfe, reueales to *Abraham* his will; but not his whole will: whence ariſeth this queſtion;

Whether it be lawfull for a man, according to this example of God, when he tels a thing to another, to conceale his meaning, in whole, or in part? For anſwer hereunto, we muſt knowe, there are two extremities, both which muſt bee auoided in this caſe. 1. That a man muſt alwaies expreſſe all that is in his minde. 2. That in ſome caſes a man may ſpeake one thing, and thinke another; ſpeaking contrary to his meaning: But this latter is no way lawfull, and the other is not alwayes neceſſarie. Wee therefore muſt holde a meane betweene both; to wit, that in ſome caſes a man may conceale his whole meaning, ſaying nothing, though he bee examined: namely, when the concealing thereof, doth directly ſtand with the glory of God, and the good of his brother.

Thus godly Martyrs haue done: for, beeing examined before tyrants, where & with whom, they worſhipped God; they haue choſen rather to die, then to diſcloſe their brethren: and this concealing of their mindes was lawfull, becauſe it touched immediately the glorie of God, and the good of his Church.

Secondly, a man may conceale part of his minde: but that muſt be alſo with theſe two caueats; Firſt, that it ſerue for Gods glorie: Secondly, that it bee for the good of Gods Church.

Thus did *Ionas* conceale the condition of mercie from the Niniuites, when hee preached deſtruction vnto them, ſaying; Within fortie daies and Niniuie ſhall be deſtroyed: though it is euident by the euent, that it was Gods will they ſhould be ſpared, if they did repent. But that Condition God would haue concealed, becauſe, it would not haue beene for the good of the Niniuites to haue knowen it; ſith the concealing of it cauſed them more ſpeedily, and earneſtly to repent.

But out of theſe caſes, a man (beeing called to ſpeake) muſt declare the whole truth, or elſe hee ſinnes greatly againſt Gods commandement, forſaking the property of the godly, Pſal. 15. 2.

And thus much of the firſt impediment of *Abrahams* faith.

The ſecond impediment to *Abrahams* faith, is contained in theſe words,

*Offered his onely begotten ſonne.*

We know that the loue of Parents deſcends to euery childe naturally, but eſpecially to the onely begotten; vpon whome (beeing but one) all that is beſtowed, which, when there are many, is diuided among them. And therefore in all reaſon, this might greatly hinder *Abrahams* obedience, That God ſhould commaund him to offer his ſonne, yea, his only begotten ſonne: But yet by faith he ouercommeth this temptation, breaks through this impediment, and offers vp his *onely ſonne*.

Where we note, that true *faith* will make a man ouercome his owne nature. Loue is the ſtrongeſt affection in the heart, eſpecially from the father to the childe, euen his onely childe: And a man would thinke it impoſſible to ouercome this loue in the parent, vnleſſe it were by death; there beeing no cauſe to the contrary in the childe. But yet beholde, *Abraham* by faith ſubdued this ſpeciall loue which he bare to his onely childe: God himſelfe teſtified of *Abraham*, that his loue to *Iſaac* was great, Gen. 22. 2. and yet by faith he ouercōmeth this his loue.

This point is carefully to be marked, as declaring the great power of true ſauing faith; for, if faith can ouercome created and ſanctified nature, then vndoubtedly the power thereof, will inable man to ouercome the corruptions of his nature, and the temptations of the world, for it is an harder thing to ouercome our nature which wee haue by creation, then to ſubdue the corruption thereof, which coms in by tranſgreſſion. A And hence ſuch excellent things are ſpoken of faith: it is called *the victorie that ouercommeth the world*. 1. Iohn 5. 4. And *God* is ſaid *by faith to purifie the heart: faith ſtrengtheneth the heart*: Acts 15. 9. And *through faith we are kept by the power of God vnto ſaluation*. 1. Pet. 1. 5.

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Is this the power of faith to ouercome nature, and the corruptions thereof? then howſoeuer religion be receiued, and faith profeſſed generally among vs, yet vndoubtedly there is little true faith in the world: for, euen among the profeſſours thereof, how many bee there that ſubdue the ſinnes of their liues, and ſuppreſſe the workes of their wicked nature? ſurely very few. B Now where corruption beareth ſway, and ſinne raigneth, there ſound faith cannot be, for, if faith were ſound in men, it would *purifie their hearts*: and cleanſe the corruptions thereof: and bring forth obedience in life.

Secondly, this power of true faith in mans heart muſt teach vs, not to content our ſelues with a general faith and knowledge in religion, but to goe further, and to get a ſound faith that may *purifie the heart*, at leaſt in ſome true meaſure; for, ſauing faith wil cleanſe a man in euery part of ſoule & bodie, and ſtrengthen his ſoule in temptations.

*Queſt.* Here it may be asked, how it can bee truely ſaide, that *Iſaac* was *Abrahams* onely C begotten ſonne, ſeeing *Iſmaell* was alſo his ſonne, and was borne before *Iſaac*, as is euident, Gen. 16? I anſwer two wayes: firſt, that *Iſmaell* by Gods appointment was put out of *Abrahams* houſe, (for it was the expreſſe commaundement of God, *to put forth the bond-woman and her ſonne*, Gen. 21. 10.) and ſo was made no childe of *Abraham*. Secondly, *Iſmaell* was his childe indeede, yet not by *Sarah*, but by *Agar* a bondwoman; and ſo was (as I may ſay) baſe borne, whereupon hee is reputed for no ſonne: but *Iſaac* is his onely begotten lawfully; which may be an *Item* to beware of the bed defiled, ſeeing ſuch off-ſpring is ſo debaſed with the Lord.

Now followeth the third impediment of *Abrahams* faith; which is alſo a notable circum- D ſtance whereby the ſame faith is commended: and it is taken from the perſon of *Abraham*: in theſe wordes, *who had receiued the promiſes*.

*The meaning of the words.* Who.] This muſt be referred to the perſon of *Abraham* of whom the holy Ghoſt here ſpeaketh. *Receiued the promiſes.*] That is, by faith; for, when God made his promiſes vnto *Abraham*, hee did not onely heare them; but (which is the principall point of all) he beleeued them, and applied the ſame effectually vnto his owne ſoule; ſo much doth the word [*receiued*] import. Now it is ſaide that he receiued (not one promiſe) but the *promiſes* plurally; for theſe cauſes; firſt, becauſe God hauing made one maine promiſe vnto him touching Chriſt, did repeate and renue the

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ſame diuers times. Secondly, becauſe God had made diuers particular promiſes vnto him; as firſt, *that he would be his God, and the God of his ſeede:* Gen. 17.7. Secondly, *that he would giue him a child in his olde age:* Gen. 17.19. Thirdly, *that vnto him and his ſeed, he would giue the Land of Canaan for euer:* Gen. 13.15. Fourthly, *that in Iſaac he would bleſſe all the Nations of the earth.* Gen. 21.12.

And becauſe the receiuing of Gods promiſes in generall could ſeem no great impediment to *Abrahams* worke of faith; therefore the holy Ghoſt annexeth his receiuing of a particular promiſe in *Iſaac* in the 18. verſe, *To whom it was ſaid, in Iſaac ſhall thy ſeede be called:* Which might ſeem impoſſible to ſtand with the doing of this worke in ſacrificing his ſonne; and therefore the conſideration of it in *Abraham*, muſt needes be a great impediment to him in this worke: for, he goes about to kill *Iſaac* (in obedience to Gods commaund) in whoſe life hee beleeued to receiue the bleſſings promiſed of God.

Here then, obſerue a moſt wonderfull impediment to *Abrahams* faith: which aboue all might haue hindred him from obeying God; for, how could he chooſe but reaſon thus with himſelfe? God hath made vnto me many gracious promiſes, and that which is more, he hath ſaide, *That in my ſonne Iſaac the ſame muſt bee accompliſhed:* and, *in him all the nations of the earth muſt bee bleſſed:* Now then, if I ſhall kill and ſacrifice my ſonne, how ſhall theſe promiſes be accompliſhed? And reaſon in this caſe would ſay, I ſee no way, but that the promiſe is gone, and all hope loſt. But what doth *Abraham* in this caſe? for all this, hee doth *ſacrifice his ſonne*, and that *by faith*; ſtill beleeuing and holding aſſuredly, that though *Iſaac* were ſacrificed and ſlaine, yet in him ſhould all the nations of the earth be bleſſed.

Here then we note this ſpeciall point, wherin the faith of *Abraham* doth notably appeare; That when *Abrahams* caſe, in reſpect of inioying the promiſe of God, might ſeem deſperate, and void of all hope and comfort, then he beleeueth: for, when *Iſaac* was dead, in all reaſon hee could haue no hope of the accompliſhing of Gods promiſes vnto him, becauſe they were made to him in *Iſaac: Iſaac* was the man in whom *all the nations of the earth ſhould be bleſſed*; and yet when all hope is paſt in mans reaſon, then good *Abraham* ſet his heart to beleeue.

This practiſe of *Abraham* muſt be a pattern for vs to obſerue and followe, al our liues long, in the matter of our ſaluation: if it fall out that we ſhall doubt of our ſaluation, and feele many things in vs that would carie vs to deſpaire; when we are in this caſe, and feele no comfort, then let vs call to minde *Abrahams* practiſe, who beleeues Gods promiſe, when the foundation thereof is taken away: euen ſo let vs doe at the ſame inſtant, when the promiſe of God ſeemes to be fruſtrate, and we haue no hope of the accompliſhment thereof, then we muſt caſt our ſoules vpon it. For wee muſt not onely beleeue, when we feele comfort in our conſcience concerning Gods mercies; but euen then when God ſeemes to ſtand againſt vs, and when wee feele in our ſoules the very gall of hell, then (I ſay) we muſt beleeue.

In *Paules* daungerous voyage towards Rome, when he was in the ſhippe with the Mariners and Centurion, there aroſe a great tempeſt, *and neither ſunne nor ſtarres appeared for many dayes:* ſo that, as the Text ſaith, *All hope that they ſhould be ſaued was taken away*, Acts 27.20. Now, what ſaith *Paul* in this extremitie of danger? *Now I exhort you to bee of good courage: for there ſhall bee no loſſe of any mans life, ſaue of the Shippe onely*, (Verſe 22.) and ſo perſwaded them to take bread. Euen ſo, when our caſe falles out to be this; that either by reaſon of ſinne and of the temptation of Satan: or elſe by reaſon of ſome outward calamities and troubles, we feele our ſoule (as it were) ouerwhelmed with ſorrow, and euen entring into deſtruction, and can neither ſee (as it were) *light of ſunne or ſtarres*; then wee muſt ſet before vs Gods promiſes, and labour to beleeue the ſame. So *Dauid* beeing in great affliction, and grieuous temptation, ſaith thus of himſelfe, Pſal. 77.2,7,8,9,10. *In the day of my trouble I ſought the Lord, my ſore ranne and ceaſed not in the night, my ſoule refuſed comfort.* Yet at the very ſame inſtant he prayed, *When his ſpirit was full of anguiſh*; and though hee ſeemed (as it were) to deſpaire (when he ſaid, *Will the Lord abſent himſelfe for euer? and will he ſhew no more fauour? Is his mercie cleane gone? Doth his promiſe faile for euermore? And hath God forgotten to be mercifull? &c.*) Yet he checkes himſelfe, and ſaith, *This is my death, and my weakeneſſe.* Euen ſo, euery true member of Gods Church, in the extremitie of all temptations, and in the time of deſperation, is bound to beleeue the promiſes of God; and indeede, that is the fitteſt time for *faith* to ſhewe it ſelfe in: for *faith* (as we haue before heard) *is the ground of things hoped for, and the ſubſiſting of things which are not ſeene.*

Now further it it ſaid, *Abraham receiued Gods promiſes*; that is, he applied them to his owne ſoule and conſcience, and beleeued them, and made them his owne by faith. This is a notable point, and worthy the marking: God made his promiſes to *Abraham:* now *Abraham* he doth not onely heare, and learne the promiſes; but applies them to himſelfe, and by faith makes them his owne. And thus ought we to doe with all the gratious promiſes made in Chriſt. But the manner of our daies is farre otherwiſe; for, when the mercifull promiſes of God, are laid downe vnto vs in the miniſterie of the word, we are content to heare, and (it may be) to learne, and knowe the ſame: But where is the man to be found, that will apply

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them to his owne conſcience, & by faith make them his owne? Men commonly are like vnto way-faring men, or trauellers on the ſea, that paſſe by many goodly faire buildings, rich townes, and Iſlands; which, when they behold, they admire, and wonder at: and ſo goe their way, without making purchaſe of any of them. And thus deale the moſt men with Gods mercifull promiſes. In the miniſterie of the word, God laies open vnto them his rich mercies, and bountifull promiſes in Chriſt; and men approoue thereof, and like them well: whereupon, many doe willingly apply themſelues to know the ſame; but for all this, they will not *receiue them by faith*, & ſo apply them to their owne ſoules.

But we muſt take a better courſe: and when we heare of the promiſes of God made vnto vs in Chriſt: we muſt not content our ſelues with a bare knowledge of them, but labour to beleeue them, and apply them vnto our ſelues, to our ſoules, and conſciences: & ſo by faith make them our owne. As it is ſaid of *Abraham*, and in him, of all the faithfull; *The bleſſing of Abraham cam on the Gentiles, thorough Ieſus Chriſt, that wee might receiue the promiſe of the ſpirit, through faith:* Gal. 3. 14.

Further obſerue, the holy Ghoſt ſetteth down that particular promiſe which God made to *Abraham*, in his ſonne *Iſaac: To whom it was ſaid, in Iſaac ſhall thy ſeede be called*, Gen. 21. 12. Rom. 9. 7. In which places it is ſaide, that *in Iſaac ſhould his ſeede bee called*. The meaning whereof is plaine, and thus much in effect: *Iſmael ſhall not be thy ſonne and heire, but Iſaac is the childe which ſhal be thy heire; he it is, in whome I will accompliſh the promiſes of life and ſaluation made to thee.*

From the words thus explaned, firſt wee muſt obſerue *Pauls* collection gathered from Gods dealing with thoſe two perſons (Rom. 9. 7:) namely, that God before all worlds hath choſen ſome men to ſaluation in his eternall counſell, to manifeſt the glorie of his grace; and hath refuſed and reiected others, leauing them vnto themſelues, to ſhew forth his Iuſtice vpon them.

This doctrine is gathered out of this place, after this manner: Such as is Gods practiſe and dealing towards men, in time; ſuch was his eternall counſell and decree (for as God before all time determined to deale with men, ſo in time he dealeth with them.) Now Gods practiſe and dealing with *Iſaac* and *Iſmael* is this; *Iſmaell* is vouchſafed to bee made partaker of temporall bleſſings; but yet he is cut off from the ſpirituall couenant of grace, and *Iſaac* is the man that muſt receiue the Couenant, and by vertue thereof be made partaker of life euerlaſting. And ſo accordingly it is with others; God hath decreed to chuſe ſome men to ſaluation, and theſe are admitted into the Couenant: others he hath decreed to reiect, and they are cut off from the Couenant, and from life euerlaſting. Theſe two perſons, *Iſaac* and *Iſmaell*, are Types of theſe two ſorts of people whome God doth elect, and reiect: *Iſaac* repreſenteth thoſe that are choſen to ſaluation, who become the true members of Gods Church; and *Iſmael* is a type of thoſe that are reiected. Now in regard of this different dealing of God with mākinde, chuſing ſome, and refuſing others, wee muſt all put in practiſe Saint *Peters* leſſon with feare and trembling, beeing very carefull, and *giuing all diligence to make our election ſure*, 2. Peter 1. 10. for, all be not elected to ſaluation, but ſome are reiected; all bee not *Iſaacs*, but ſome are *Iſmaelites*. If all were elected and choſen to ſaluation, then no man needed to care for it; but ſeeing ſome are reiected, and neuer vouchſafed to come within the couenāt indeed, therefore it ſtandeth vs greatly in hand to take the good counſell of the Apoſtle, and *to giue all diligence to make our election ſure.*

Secondly, whereas it is ſaid, *Not in Iſmaell, but in Iſaac ſhall thy ſeede be called*: Wee may note the ſtate of Gods Church in this world, in regard of the different ſorts of men that liue therein. For *Abrahams* family was Gods Church in thoſe daies, and therein were both *Iſaac* and *Iſmaell*; though both his children, yet farre differing in eſtate before God. *Iſmaell* indeede was borne in the Church, and there brought vp, taught, and circumciſed; but yet he was without the Couenant in Gods ſight: Now *Iſaac* was not onely borne, and brought vp in the Church, and circumciſed, but alſo receiued into the Couenant; and herein differed farre from *Iſmael*: for, he is the ſonne of *Abraham*, in whome God will continue the Couenant of grace vnto life euerlaſting, to his poſteritie. And ſo it is with Gods Church at this day: in it there be two ſorts of men; one, which are baptized and brought vp in the Church, heare the word, and receiue the Sacraments; but yet are not ſaued, becauſe they haue not the promiſe of the couenant effectually rooted in their hearts. The other ſort are they, which beeing baptized in the Church, heare the word effectually, and receiue the Lords ſupper worthily, to their ſaluation; becauſe God doth eſtabliſh his Couenant in their hearts. This difference is plaine in Scripture, in the parables of the draw-net, (Matth. 13.) of the Sower, and of the tares: as alſo by Chriſts behauiour at the laſt iudgement, (Matth. 25. 32.) ſeuering the ſheepe from the goates, both which liue together in the Church. And by Saint *Paul*, who ſpeaking of thoſe which are borne and brought vp in the Church, ſaith; that ſome are *children of the fleſh*, & ſome *children of the promiſe*, Rom. 9. 8.

This beeing ſo, that euery one which liues *in the Church*, is not *of the Church*; that is, is not a true member of the Church, and the true childe of *Abraham*: it muſt make vs all careful, to vſe all holy meanes, whereby wee may bee fully aſſured that the Couenant of grace be-

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longs vnto vs; for, it is not enough for vs to dwell in the Church, to heare the word, and to receiue the ſacraments (for ſo did *Iſmael*, and yet neuer was ſaued) vnleſſe therewithall wee haue the couenant of grace belonging vnto vs, and the aſſurance thereof ſealed in our conſciences, by Gods holy ſpirit.

Againe, conſider who ſpake theſe words; *But in Iſaac ſhall thy ſeed be called:* Wee ſhall finde in Gen. 21. 12. it was God himſelfe. *Let it not* (ſaith God vnto *Abraham*) *be grieuous in thy ſight for the childe, and for the bond-woman: in all that Sarah ſhall ſay vnto thee, heare her voice;* which was, to *caſt out the bond-woman and her ſonne Iſmael. For* (ſaith God) *in Iſaac ſhall thy ſeed be called.*

Here obſerue a notable practiſe of *Abraham*, as a good direction how wee ought to iudge of all thoſe that liue in the Church, ſubmitting themſelues outwardly to the miniſterie and regiment thereof. *Abraham* here hath two ſonnes, *Iſaac*, and *Iſmael*; hee circumciſeth them both, and inſtructs them both (for *hee taught all his houſhold* to knowe God, and to feare, and obey him, Gen. 18. 19.) he iudgeth them both to be in one ſtate, in regard of Gods couenant; though they were not: but that difference is made by God. *Abraham* doth not on his owne head, and by his owne will, put *Iſmael* out of the Church, which was in his family; but God bids him put him out, and then he put him out, and not before: till ſuch time he kept him in, and held him to be within the couenant, as well as *Iſaac* was. Euen ſo muſt we deale towards thoſe that liue in the church: ſecret iudgement muſt be left to God; and (till God manifeſt the contrary) in the iudgement of charity, we muſt holde them all elect. This is the practiſe of Saint *Paul* in all his Epiſtles: writing to the Corinths (1. Cor. 1.2.) he calls them *all ſanctified:* and to the Galatians (Gal. 1.2.) he calles them *all elect:* ſpeaking ſo in the iudgement of charitie, although he knew that among them there were many profane and wicked men: and though hee reprooue many great errors and hainous ſinnes among them.

And thus much of the firſt argument whereby *Abrahams* faith is commended vnto vs; namely, the great impediments which might hinder the ſame.

Now followeth the ſecond Argument or reaſon, whereby his faith is commended; to wit, *Abrahams* victory ouer theſe impediments, or the meanes whereby hee ouercame them, and induced himſelfe to obey God, in theſe words:

### VERSE 19.

*For he conſidered, or reaſoned, that God was able to raiſe him vp, euen from the dead.*

HEre is the true cauſe that made *Abraham* to offer his ſonne, and yet beleeue the promiſe, *that in him his ſeede ſhould be called.* A We may perſwade our ſelues, that *Abraham* had rather haue died himſelfe (if it might haue ſtood with the will of God) then to haue ſacrificed his ſonne. How then doth he induce himſelfe to offer him vp? *Anſw.* By this wich is here ſet downe: *he reaſoned that God was able to raiſe him vp, euen from the dead.*

Here are diuers points to be conſidered of vs: Firſt obſerue, the text ſaith not, that *Abraham* murmured, or *reaſoned againſt God.* but *reaſoned with himſelfe, that God was able to raiſe vp his ſonne againe:* and thereby induced himſelfe to ſacrifice his ſonne vnto God.

Hence we learne, that when God laies vpon vs any hard commandement, we muſt not plead the caſe with god, or murmure againſt him: but B with all quietneſſe and meekeneſſe obey. This is a notable grace of God commended vnto vs by God himſelfe: *In reſt and quietneſſe* (ſaith God, Iſay 30. 15.) *ſhall bee your ſtrength: in quietneſſe and confidence ſhall ye be ſaued.* Many thinke it impoſſible, to endure or doe ſome things, which God impoſeth on his children: But our ſpirituall ſtrength ſtands in theſe two, in *ſilence*, or *reſt*, and in *quietneſſe*; by theſe we ſhall be enabled. When *Nadab* and *Abihu*, the ſonnes of *Aaron*, offered ſtrange fire before the Lord, which hee had not commaunded, *There went out a fire from the Lord, and deuoured them; ſo they died before the Lord.* Lev. 10. 1, 2. Now when *Aaron* their father asked *Moſes* a cauſe hereof, *Moſes* ſaide, *It was that which the Lord* C *ſpake, he would be glorified in all that came neere him;* which when *Aaron* heard, the Text ſaith, *He held his peace, and ſaid not a word:* ſo *Dauid* behaued himſelfe in the caſe of diſtreſſe. *I helde my peace and ſaide nothing, becauſe thou Lord diddeſt it.* And this is a ſpeciall point for vs to learne and practiſe; we muſt not grudge or repine at Gods hard commaundements, nor pleade the caſe with him, but in all quietneſſe and ſilence obey God in all that he ſaith vnto vs.

Againe, whereas it is ſaid, that *Abraham reaſoned, that God was able, &c.* Here we learn, that it is a neceſſarie thing for a man that beleeues, to haue good knowledge in Gods word: that when a temptation comes againſt his faith, D by knowledge & reaſoning out of Gods word, he may be able to put backe the ſame; for, all our reaſoning in matters of faith, muſt bee grounded on the word: ſo doth *Abraham* in this place, againſt this ſtrong temptation, reaſon out of Gods word to ſtay himſelfe: ſo that knowledge in the word of God, is neceſſarie to him that beleeues. And therefore that Doctrine of the Church of Rome is erronious, and here condemned, which ſaith; that if a man become deuout, and beleeue as the Church beleeueth (though he know not what the Church beleeueth) yet this faith will ſaue him: but this is a meere deuice of their owne, and hath no ground in the Word of God: for (as we ſee here) knowledge in the word is neceſſary for him that

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hath true ſauing faith.

But what is *Abrahams* argument, whereby he mooues himſelfe to obey God? Surely this; *He reaſoned that God was able to raiſe vp Iſaac from the dead.* One part of his reaſon he takes for graunted, which here he conceales: for this promiſe was made vnto him, *In Iſaac ſhall thy ſeede be called.* Now this he takes for graunted, *that God will neuer change his promiſe.* From whence he reaſoneth thus: *God is able to raiſe vp Iſaac my ſonne from the dead to life againe;* and therfore I wil ſacrifice my ſonne according to his commaundement: for, this I know certainly, that *in Iſaac ſhall my ſeede be called,* ſeeing God hath promiſed that, as well as he commandeth this other.

In this example, we ſee a meanes ſet downe vnto vs to induce vs to obey God in all hard and difficult caſes impoſed by God: which is a point to be conſidered carefully of euery one of vs. For, ſay that any of vs ſhall be ſo touched in conſcience for our ſinnes, that we euen deſpaire of our owne ſaluation: what muſt we doe in this caſe? we muſt take *Abrahams* courſe, and diſpute with our ſelues for our ſelues, and we muſt drawe our arguments from the *promiſe* of God, and from the *power* of God; wee muſt ioyne the promiſe and power of God together. As for example: thus we muſt ſay; *God hath made this promiſe,* this I haue heard, and I doe beleeue it, Ioh.3 16. *that God ſo loued the world, that he gaue his onely begotten ſonne, that whoſoeuer beleeued in him ſhould not periſh, but haue euerlaſting life.* This is Gods promiſe, and it ſhall neuer be changed. Now therefore howſoeuer my caſe be heauie and deſolate, yet God is able to comfort me, & to bring my ſoule out of hell, and from this caſe of deſperation; therefore though he kill me, I will truſt in him, and I will vſe all holy meanes whereby I may ouercome this hard and grieuous temptation. So, if it ſhall pleaſe God to call vs to ſuffer any thing for the name of Chriſt, and his holy profeſſion; fleſh & blood we know, is weak, and Nature wil make this obiection, *that life is ſweete:* what courſe therefore ſhall we take? we muſt doe as *Abraham* here doth; vnto the certainty of Gods *promiſe* we muſt adioine his *power*, & reaſon thus; *God hath made this promiſe,* that he wil be with them that ſuffer any thing for his owne name ſake, and I know that he is able to deliuer me: and though he will not, yet he can make me able to beare it; therefore I will patiently ſuffer, and abide whatſoeuer his holy hand ſhall lay vpon me. Thirdly, is a man ſo troubled with ſome ſinne, that he cannot get out nor ouercome it? Then alſo let him ſet before him this fact of *Abraham;* and vnfainedly endeuour to doe hereafter. For that which is paſt, let him labour to beleeue this promiſe of God, *At what time ſoeuer a ſinner doth repent him of his ſinne, he will put all his wickedneſſe out of his remembrance.* And for the time to come (beeing firſt reſolued, that God can inable him to leaue his A ſinnes) let him ſtriue by good meanes to leaue his ſinne, auoiding the occaſions of it, and praying againſt it; and this will be as a cable-rope to draw him out of the pit of ſinne: This courſe we muſt take, and this doe, in euery hard caſe that ſhall befall vs.

And thus much of the meanes whereby *Abraham* induced himſelfe to obey God.

The third and laſt reaſon whereby *Abrahams* faith is commended vnto vs, is the iſſue & euent thereof, in theſe words,

*From whence he receiued him alſo after a ſort.*

*From whence*; that is from death: *After a ſort,* or (as it may be read) *in ſome ſhewe.* This B is ſaid, becauſe *Iſaac* in the thought & purpoſe of *Abraham*, was but a dead man: for, *Abraham* was fully reſolued with himſelfe vpon Gods commaund, to haue ſacrificed him; yea, hee had gone ſo farre, as to put the ſacrificing knife vnto his ſonnes throate, and had ſlaine him indeed, had not the Angell of God ſtaied his hand: and therefore when the Angell ſaid, *Lay not thy hand vpon the childe, neither doe any thing to him,* euen then did *Abraham* in ſome ſhew receiue *Iſaac* from death.

Here we learne diuers points: 1. That whoſoeuer ſhall reſt on Gods prouidence, & good pleaſure, euen in caſes of extremitie, when hee ſhall be out of all hope with himſelfe; ſhall at C the laſt haue a good iſſue. This wee ſee to bee true by *Abrahams* example in this place. As we ſaid before, he himſelfe (no doubt) had rather haue died ten thouſand times, then to haue *Iſaac* ſlaine, in whom the promiſe was made: but yet, beleeuing Gods promiſe, that that ſhould neuer change, he reſts himſefe on Gods good pleaſure and prouidence, and goes on in obedience; and ſo in the end receiued a bleſſed iſſue. This is very cleerely ſet downe vnto vs in the Hiſtory recorded by *Moſes*. For, when *Abraham* had gone three daies iourney in the wilderneſſe, and had built an Altar, then *Iſaac* ſaid vnto *Abraham*, Gen. 22. 7. *Father here is the fire and the wood, but where is the lambe for the burnt offering?* Then *Abraham* ſaid, *My ſonne, God will prouide him a lambe for a burnt* D *offering,* Verſ. 8. And thus yeelding himſelfe to Gods good pleaſure and prouidence, he receiued his ſonne againe; as a dead child reſtored to life. So, when wee are in caſes of extremitie, when all goes againſt vs, and when we can ſee no hope of any good iſſue or end, and all good meanes ſeeme to faile vs; if we can then caſt our ſelues on Gods prouidence, and rowle our ſelues vpon God, we ſhall haue comfort in the ende, and a good iſſue out of all. We doe all of vs in word acknowledge Gods prouidence: but when we come to the pinch, that wee fall into caſes of extremitie; thē we vſe vnlawful means, and doe not with *Abraham* caſt our ſelues vpon God, but ſeeke helpe of the deuill, and wicked men. But all ſuch perſons muſt looke for a curſed iſſue. They threfore, that feare the Lord,

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A being put to any plunge, or extremity, muſt caſt themſelues vpon God wholly, and wait for his good time & pleaſure: and then wil the iſſue be both ioyous and comfortable vnto their ſoules.

Here ſome circumſtances of this fact are to be conſidered, out of the larger ſtorie. The firſt is this: What did God vnto *Abraham* at this time, when he was about to kill his ſonne? *An.* God now gaue him a commandement, to *ſtay his hand, and not to ſlay his ſonne:* By vertue whereof, *Abraham* ſtaies his hand. God before cōmāded him *to goe three daies iourney in the wilderneſſe, and there to ſacrifice his ſonne:* Hereupon *Abraham* goes; but now beeing come to the place, hauing bound his ſonne, and being ready to cut his throat; god bids him *ſtay his hand:* B and then alſo *Abrahā* obeieth God, & doth not kill his ſonne. Here we ſee, *Abraham* is at Gods command; and (as we ſay) at his becke: He doth not follow his owne will and pleaſure, but when God calles, he is wonderfull pliable to doe Gods command, whatſoeuer it be, one way or other.

This practiſe of *Abraham*, muſt be a looking glaſſe for vs, wherein to ſee, what manner of perſons wee ought to bee. Looke what God commands vs to doe, that we muſt doe; and what he forbids vs, that we muſt not doe. But this is a rare thing to be found in theſe daies: our practiſe generally is contrary; for in our liues we followe our owne humors and affections, neuer regarding what God doth either will or nill. C But if we will be *Abrahams* children, we muſt follow *Abrahams* practiſe in this place; *For, the ſonnes of Abraham will doe the works of Abraham,* Ioh. 8. 39. Good ſeruants will come and goe, doe and vndoe, at their Lords pleaſure; Matth. 8. 9. and forget themſelues, to obey their maſters: And ſo muſt it be with vs, if we call God our good Lord and maſter. Luk. 6. 46.

The ſecond circumſtance to bee conſidered, is the *time* when *Abraham* receiued his ſonne from death; to wit, at the very ſame time when his knife was at his ſonnes throate, and he himſelfe ready to offer him vp for a ſacrifice vnto the Lord: at that ſame inſtant God ſpake vnto him by his Angel from heauen, and ſaid, *Abraham* ſtay thy hand, Gen. 22. 10. This circumſtance D is worth the marking: for, God lets him alone three whole daies in great perplextie; and *Abraham* goes forward, according to Gods cōmand, euen to lay his knife to his ſons throat.

Here then we ſee, what is the Lords dealing with his ſeruants; He lets them alone for a long ſeaſon in temptation and pitifull diſtreſſe: and at the length, when it comes euen to the extremitie, and when the knife is (as it were) at the throat; then he ſhewes himſelfe, and brings comfort vnto them.

The Spouſe (in the Canticles) which is the Church of God, or a true Chriſtian ſoule, whether you will (for it is true both in the generall, and particular) Cant. 3. 2. 3. *She ſeekes Chriſt euery where, in the ſtreetes and open places, but ſhe findes him not; then ſhee goes to the watchmen* (which are Gods miniſters) *and there inquires after him whom her ſoule loued,* and they cannot tell her where ſhe might finde him; ſo that now all hope of finding him might ſeeme to be paſt: but when ſhe was *a little frō thē, then ſhe found him,* & Chriſt comes to her when ſhe was moſt in feare not to haue found him at all.

The people of Iſrael, were many yeares in bondage in Egypt: and when the time came that *Moſes* was ſent of God to fetch them thence, & to be their guide and deliuerer, when he had brought them out, and carried them to the red ſea, then came *Pharaoh* with a huge armie after them to deſtroy them, Exod. 14. 25. Before, they had beene in great affliction and bondage: but now they were quite paſt all hope of recouery; for they had before them the red ſea, and on each ſide of them great hills and mountaines, and behinde them the huge hoaſt of *Pharaoh*; and therefore they cried out vnto *Moſes*; who then by Gods commandement did diuide the red ſea, and made it drie land, and deliuered them through the midſt of the redde ſea: but as for their enemies, *Pharaoh* and all his hoſt, the Lord drowned thē in the midſt therof.

So for our ſelues, when God ſhall excerciſe any of vs in caſes of extremitie, we muſt looke to be ſo dealt withall at Gods hand; He will let vs alone for a time, and neuer helpe vs, till the pinch: & therefore, we muſt waite for his good pleaſure with patience; for, this he will doe to try vs to the full, and to make manifeſt the graces of God wrought in vs.

The third circumſtance to be conſidered, is this: *In what manner did Abraham receiue his ſonne from the dead.* This we may read of, Gen. 22. 13. He muſt take a *Ramme that was caught behind him in a buſh, and offer him in ſtead of Iſaac:* ſo *Iſaac* is ſaued, and the Ramme is ſacrificed and ſlaine.

Now whereas *Abraham* offered *Iſaac* in ſacrifice to God, and yet *Iſaac* liueth, and the Ram is ſlaine in his ſteade: Hence ſome gather this vſe, and we may profitably conſider of the ſame; to wit, that the ſacrifices which we offer vnto God, now vnder the Goſpel, muſt be liuing ſacrifices: for, *Iſaac* he was offered in ſacrifice to God, and yet he liued and died not, but the Ramme is ſlaine for him. So muſt we offer our ſelues in ſacrifice vnto God, not dead in ſinne, but liuing vnto God in righteouſneſſe & true holineſſe. And thus ſhall we offer vp our ſelues liuing ſacrifices vnto God, when as we cōſecrate our ſelues vnto Gods ſeruice, & obey him in our liues & callings. And looke, as vnder the Law the burnt offerings were burnt all to ſmoake & aſhes; ſo muſt we in our liues, wholly and altogether, giue our ſelues vnto God, & renouncing our ſelues, be nothing to the world, but wholly dedicated to God. Neither muſt we come vnto him in our ſinnes: for ſinne makes our ſacrifice dead, lame, halt, and blinde, which God doth abhor; but we muſt bring our ſelues

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liuing ſacrifices vnto God(as *Paul* ſaith,Rom. 12.1.) *I beſeech you brethren, by the mercies of God, that you giue vp your bodies a liuing ſacrifice, holy and acceptable vnto God, which is your reaſonable ſeruing of God.*

Hence alſo ſome gather, that this ſacrificing of *Iſaac* was a ſigne and type of Chriſts ſacrifice vpon the croſſe. For,as *Iſaac* was ſacrificed and liued, ſo did Chriſt; though he died, yet roſe againe, and now liueth for euer: but becauſe it hath no ground in this place, though it be true which is ſaid of both, therefore I will not ſtand to vrge the ſame.

And thus much of this third reaſon, whereby *Abrahams* faith is commended, with the circumſtances thereof: and conſequently, of all the examples of holy *Abrahams* faith.

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# Iſaacs Faith.

## VERSE 20.

## *By faith Iſaac bleſſed Iaacob & Eſau concerning things to come.*

IN the three former verſes, the holy Ghoſt hath particularly commended the faith of *Abraham*: Now in this verſe, he proceedes to ſet downe vnto vs the faith of Iſaac particularly alſo. Wherein we are to marke theſe foure points: Firſt, a bleſſing wherewith Iſaac bleſſed Iaacob and Eſau: Secondly the *cauſe* of this bleſſing, that is, his *faith*: Thirdly, the parties bleſſed, which are, Iacob and Eſau: Fourthly the *nature* and *matter* of this bleſſing in the ende of the verſe; *Concerning things to come.* Of theſe in order.

Firſt, for the bleſſing. That we may knowe the nature and quality of it, we muſt ſearch out the kinds of bleſſings how many they be.

In Gods word we finde three kinds of bleſſings; 1. whereby *God bleſſeth man.* Now, God bleſſeth man, by giuing vnto him gifts and benefits either temporall or ſpirituall: and ſo he bleſſed all his creatures in the beginning, but eſpecially man.

The 2. kinde of bleſſing, is that, whereby *man bleſſeth God*: and this, man doth by *prayſing God*, and *giuing thankes vnto him, who is the Author of all bleſſings.* So *Paul* ſaith, *Bleſſed be God euen the Father of our Lord Ieſus Chriſt, which hath bleſſed vs with all ſpirituall bleſſings in heauenly things in Chriſt:* Eph. 1. 3. beginning his epiſtle, with this kind of bleſſing, that is, by *praiſing God.* And ſo *Zacharie* after the birth of his ſonne, and the receiuing of his ſight, he ſings vnto god this ſong of praiſe, *Bleſſed be the Lord God of Iſrael*, Luk. 1. 68. that is, praiſe and thankſgiuing be vnto the Lord, &c.

The third kind of bleſſing, is that, wherby one man doth bleſſe another: & vnder this kind we muſt vnderſtand Iſaacs bleſſing in this place.

Now further, this kinde of bleſſing, whereby one man bleſſeth another, is either *priuate* or *publike.* A *priuate bleſſing* is that, whereby one priuate man whatſoeuer he be in his place, praies to God for a bleſſing vpon another. And this is common to all men: for euery man may bleſſe another, that is, pray to God for a bleſſing vpon another; but eſpecially it belongeth to Parents thus to bleſſe their children by praying to God for a bleſſing vpō them. And therefore the Cōmandement goes thus, *Honour thy father and thy mother, that they may prolong thy dayes in the Land which the Lord thy God giueth thee*, Exod, 20. 12. Now Parents prolong their childrens dayes by bleſſing them; that is, by teaching and inſtructing them in religion, and by praying vnto God for a bleſſing vpon them, that he would bleſſe them. Secōdly, there is a publike kinde of bleſſing, which is done by the miniſter of God, in the name of God. And after this ſort *Melchiſedech bleſſed Abraham, as he returned from the ſlaughter of the Kings*, Heb. 7. 1. *and without all contradiction*, (ſaith the Author of this Epiſtle) *the leſſe is bleſſed of the greater* (v.7.) Further, theſe publike kind of bleſſings are of two ſorts; either *ordinary* or *extraordinary.* An *ordinary* kinde of publike bleſſing is that, which is pronounced, and vttered out of Gods word by an ordinary miniſter, vpō the people. Example of this we haue in the ordinarie Prieſts in the olde Teſtament; whoſe duty was in the ſeruice of God to bleſſe the people, before their departing. And the forme of bleſſing which they ſhould vſe, is preſcribed vnto them by *Moſes*, after this manner from the Lord: *Thus ſhal ye bleſſe the children of Iſraell, and ſay vnto them: The Lord bleſſe thee, and keepe thee, the Lord make his face to ſhine vpon thee, and be mercifull vnto thee: The Lord lift vp his countenance vpon thee, & giue thee peace.* Where we ſee the manner of the Prieſt was to bleſſe the people, not in his owne name, but in the name of God, ſtreching out his hand ouer the heads of the people.

Num. 6. 23.

This kinde of bleſſing was then ordinarie; and yet ſome way figuratiue; ſignifying vnto them the bleſſings which Chriſt Ieſus the Mediator, God and man, ſhould not onely pronounce, but euen giue vnto the Church in the newe Teſtament: which our Sauiour accordingly performed to his diſciples at his Aſcention. For the Story ſaith; When he was riſen againe, he led them to Bethania (where he aſcended) *and lift vp his hands and bleſſed them.* And *S. Paul* declareth this bleſſing of Chriſt more at large, ſaying; Epheſ. 4. 8. 11. 12. *Chriſt aſcended on high, and led captiuity captiue, and gaue gifts vnto men: ſome to be Apoſtles, ſome Prophets, & ſome Euangeliſts, and ſome Paſtors and teachers; for the gathering together of the Saints, for the work of the miniſtery, and for the edification of the bodie of Chriſt.* Where we ſee, that our Sauiour Chriſt did not onely pronounce a bleſſing vpon his Church, but was alſo the author thereof from God his father. And as the

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Prieſts in the olde teſtament had an ordinary kinde of bleſſing the people: ſo the miniſters of God in the new Teſtament, they haue the ſame in ſubſtance; for the miniſters may bleſſe their people two waies: Firſt, by praying vnto God for them: Secondly, by pronouncing a bleſſing vpon them, according to Gods holy word. A forme of this bleſſing we haue from the Apoſtle Saint *Paul*, who bleſſed the Corinthians after this ſort; *The grace of our Lord Ieſus Chriſt, and the loue of God, and the communion* (or fellowſhip) *of the holy Ghoſt be with you all.*

2.Cor.13.13.

Secondly, an extraordinarie kinde of bleſſing is, whē an extraordinary Prophet, or ſeruant of God, doth ſet downe and pronounce a bleſſing vnto any, and foretelleth their eſtate from God. Thus did *Noah* bleſſe his two ſonnes, *Shem* and *Iaphet*, (Gen.9.25.26.27.) and pronounced a curſe vpon wicked Canaan. This he did, not as an ordinary father, but as an extraordinary Prophet; not only praying for a bleſſing vpō his two ſonnes, but alſo foretelling them what ſhould be their condition or eſtate afterward. So in this place, whereas *Iſaac bleſſeth Iaakob and Eſau*, it is no priuate bleſſing, but a publike; and yet indeede, not an ordinarie publike bleſſing, but extraordinarie, by telling vnto *Iaacob* and *Eſau* before hand, what ſhould be their particular eſtates and conditions, and what bleſſings they ſhould haue from God, both in this life, and in the life to come. For we muſt not here conceiue of *Iſaac*, as an ordinary father, but as a holy Patriarch and Prophet of the Lord, and an extraordinary man; foreſeeing, and foretelling by the ſpirit of prophecie, the particular eſtate of his two ſonnes; and alſo what particular bleſſings they and their poſteritie ſhould receiue from God.

The meaning then of theſe words, *Iſaac bleſſed Iaacob and Eſau*, is this, that *Iſaac* beeing a Prophet, an extraordinary man, and a famous Patriarch, did by the ſpirit of Prophecie foreſee, and ſet downe, and tell before hand, what ſhould be the particular eſtate of his two ſonnes, *Iaacob* and *Eſau*: and as hee did foretell it, ſo likewiſe he praied vnto God that the ſame might come to paſſe; as it did afterward. And thus much for the meaning.

Now, though this were an extraordinary kinde of bleſſing, which *Iſaac* vſed; yet from hence, we may all of vs learne an ordinary duty: for, looke as *Iſaac* bleſſed his two ſonnes, ſo we by his example muſt learne to abſtaine from all wicked ſpeeches; as curſing and banning, and exerciſe our tongues in *bleſſing*, not making them the inſtruments of ſinne, to curſe, and reuile as many doe: for *vengeance is mine* (*ſaith the Lord*). He muſt curſe, that hath abſolute power and authoritie to inflict the ſame, when he will. But we are not abſolute Lords ouer any man, nor any creature; and therefore we muſt remember S. *Peters* leſſon, 1.Pet.3.9. *We muſt not render euill for euill, nor rebuke for rebuke, But contrariwiſe bleſſe*: & he rendreth a reaſon, *Knowing that we are thereunto called, to be heires of bleſſing.* Farre be it from vs therfore, to open our mouthes to curſe either men or any of Gods creatures: & indeed, vile & abominable is the practiſe of many, who exerciſe their tōgues in curſing and banning, not onely men, but alſo other creatures of God. But let ſuch as feare God, both learne and practiſe the contrarie.

The ſecond point to be conſidered, is the cauſe of this bleſſing; to wit, *Iſaacs* faith: *By faith* Iſaac *bleſſed* Iaacob *and Eſau.*

Here firſt we are to conſider, how Iſaacs faith bleſſed *Iaacob* and *Eſau*? ſurely thus: He did moſt notably gather together all the promiſes of God made to him, and to his two children, which were ſpecially three. Firſt, *I will be thy God, and the God of thy ſeede.* 2. God had promiſed, that *he and his ſeede ſhould poſſeſſe the Land of Canaan*: 3. That his two children ſhould be two mightie Nations, and that *the elder ſhould ſerue the yonger.*

Now *Iſaac* doth not conſider theſe bleſſings a-part one from another, but hath them all in memory; and on them all (receiuing them by a liuely faith) he builds his bleſſings: for, by faith in theſe promiſes, he did certainely fore-ſee what ſhould be the future eſtate of his two ſonnes, and accordingly doth he pronoūce particular bleſſings vpon them both.

But it may be thought, that *Iſaac* did not bleſſe his ſonnes *by faith*; for if we reade the Hiſtorie in Geneſis, we ſhall ſee, that he bleſſed them by errour, and was deceiued therein: for, he was purpoſed to haue bleſſed *Eſau*, onely with the ſpeciall bleſſing, when as he gaue the ſame to *Iaacob* vnwittingly; how then could he doe this by faith? For the anſwering of this, we muſt conſider two things: Firſt, it is true indeede, that *Iſaac* was blinded ouermuch with a fond affection, toward *Eſau*, and loued him otherwiſe then he ought, and therefore was purpoſed to haue bleſſed *Eſau* with the ſpeciall bleſſing. This was a fault in *Iſaac*: but yet it takes not away *Iſacs* faith, nor makes it to be no faith: But it ſhews that *Iſaacs* faith was weake, and ioyned with ſome infirmitie in forgetting Gods particular promiſes. Secondly, howſoeuer at the firſt *Iſaac* erred in his purpoſe for the bleſſing of his chidren, yet afterward he corrects himſelfe for it. For as we may read in the Hiſtorie, after he had indeede bleſſed *Iaacob*, ſuppoſing it had beene *Eſau*, when *Eſau* came for his bleſſing with his veniſon, the Text ſaith, That *Iſaac was ſtricken with a meruailous great feare*, and ſaid, *I haue bleſſed him, and therefore he ſhall be bleſſed*; correcting his fault in his former purpoſe: yea, and though *Eſau* ſought it with teares, yet he could not mooue *Iſaac* to repent himſelfe of bleſſing *Iaacob*, Heb.12.17. wherefore it is vndoubtedly true, that he gaue theſe bleſſings vnto his children by faith.

Now from this that *Iſaac bleſſed his children by faith*, we learne many inſtructions. The firſt concerneth Parents; that, howſoeuer they can-

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not as *Iſaac* did, like Prophets and Patriarchs pronounce bleſſings vpon their children, and foretell what ſhall be their particular eſtae afterward: yet if Parents would as farre as they may, follow the practiſe of *Iſaac*, they ſhould bring great cõfort & cõſolation vnto their own ſoules, both in this life and in the life to come.

*Iſaac* ſet before his eies all the promiſes that God had made both concerning him and his ſonnes, and by faith in theſe promiſes is mooued to bleſſe his children: ſo if Parents would haue true comfort in their children, they muſt ſearch through the whole booke of God, and ſee what promiſes God hath made vnto the godly and to their ſeede; and withall, they muſt by faith apply vnto their owne ſoules, all thoſe gracious promiſes, endeauouring alſo to make their children to knowe the ſame, and to walke worthie thereof: & then as their obedience ſhal increaſe, ſo will their ioy increaſe, not onely in God, but mutually one in another. This wil ſtay their hearts in al aſſaults, yea euẽ in death it ſelf.

Secondly, whereas *Iſaac* bleſſed his children by faith: here we may take iuſt occaſion to ſpeake of ſuch wicked perſons as are commonly called bleſſers; who are too much eſteemed of, by many at this day, and their wicked practiſes counted bleſſings, and good meanes of helpe: when as indeede they are moſt vile and wretched creatures. This may be thought a hard cenſure, becauſe they are taken for cunning men and women, and for good people following *Iſaacs* example in bleſſing mens children and cattell: they are thought to doe no harme at all, but much good by helping ſtrange miſchances that befall men in their bodies, children, or goods. Thus would ſome excuſe and defend theſe wizzards and bleſſers, who are the wretched limbs of the deuill: but let vs know, that if they will bleſſe aright, it muſt be by faith. Now, what faith haue they? hath God made any promiſe to them, that by their meanes he will helpe thoſe that come to ſeeke helpe at them for their children and cattell? nay verily, there is no ſuch matter: God neuer made promiſe to any ſuch; nay, hee hath flatly forbidden, not onely ſuch practiſes as they vſe, but alſo for men *to ſeek* to any ſuch perſons: and therefore they cannot bleſſe mens children and cattell by faith. But they ſay they doe theſe things by faith: yet it is by faith in the deuill, and in his promiſes. For this is certaine, that as God hath his Lawes and Sacraments for thoſe that enter couenant with him: ſo on the contrary, the deuill hath words, ſpells, and charms, as his Lawes and rites, wherein he excerciſeth his ſlaues: and by a Satanicall faith in the deuils word and promiſe, doe theſe Wizzards and wiſe-women bleſſe mens goods and children. This is true by the common confeſſion of many of them, to omit all other proofe. And therefore we muſt hold thẽ for the limbs of the deuill, and his wicked iuſtruments to drawe men from God; and ſo in no caſe goe to them for helpe; for in ſo doing, we *forſake the liuing Lord* and his helpe, and ſeeke for helpe at the deuill; then which what can be more odious? But ſay we receiue ſome outward helpe by their meanes: yet marke the iſſue; the Lord hath ſaid, Leuit. 20.6. *If any turne after ſuch as worke with ſpirits, and after ſouthſayers to goe a whoring after them, then will I ſet my face againſt that perſon, and will cut him off from among his people.* Therefore vnleſſe we feare not the curſe of God, we muſt be warned hereby, not to ſeeke for helpe at their hands. For they are graceleſſe people; who haue no feare of God before their eyes: but they ſet themſelues againſt God and his word. And indeede theſe common bleſſers which ſeeme to doe no hurt, but to bleſſe mens children & cattell, are more dangerous then notorious Witches, who can onely hurt mens bodies and goods, when God permits; whereas theſe bleſſers enſnare the ſoule, & draw whole Townes and Countries to the approbatiõ & partaking of their wickednes.

Lev.19.31.

Iſa.8.19,20.

The third point to be conſidered is, the parties bleſſed, that is, *Iacob and Eſau*. Here marke firſt the order which the holy Ghoſt vſeth: hee ſetteth *Iacob* in the firſt place, and yet *Eſau* was the elder brother: what is the reaſon of this? *Anſ.* We muſt know, that the Scripture vſeth a three-fold order in the naming of perſons.

1. The order of *Nature*: as when the firſt borne is put firſt. And thus *Dauids* ſonnes are numbred according to their age; firſt, *Ammon*, then *Daniel*, the third *Abſolon*, &c.

1.Chron.3.1,2,3.

2. The order of *dignity*, when as thoſe are put in the firſt place, not which are the eldeſt, but which are beſt and moſt in Gods fauour. This order the holy Ghoſt vſeth in naming *Noahs* ſonns, Gen. 5.31. ſaying, *Noah* begat *Shem, Ham, and Iaphet*; when as *Iaphet* was the eldeſt, & by order of nature, ſhould haue bin put firſt: yet with *Shem* god continuedthe couenãt.

3. The order of *Hiſtory*, when as one that is firſt or chiefe in dignitie, is placed laſt, becauſe his Hiſtory begins in the laſt place. So our Sauiour Chriſt is mentioned laſt in the Genealogie made by S. Matthew, becauſe his Hiſtory began in the laſt place, though in dignity he were firſt and principall. To apply this to our purpoſe: The order which the holy Ghoſt here vſeth, is not the order of *hiſtory*, nor of *Nature*, but of *dignity*; becauſe *Iacob* was chiefe in the fauour of God, therefore the holy Ghoſt putteth him in the firſt place.

Here then we ſee in this order of dignitie, that the firſt bleſſing (of life euerlaſting) belongs to *Iacob*: *Eſau* muſt haue his bleſſing, but in the ſecond place.

Here obſerue theſe two things: Firſt, *Iacob* is receiued into Gods couenant, and *Eſau* put by. Iacob getts the principall bleſſing, and *Eſau* looſeth it: but what? are theſe things ſo for Iacobs deſert, or for the default of Eſau? Nay verily: the good pleaſure of God is the chiefe cauſe heereof: for touching the bleſſing;

A If we read the Hiſtorie, we ſhall ſee, that *Eſau* at his Fathers commandement, went and hunted, and tooke paines, and got his Father veniſon, and told him nothing but truth. But *Iacob* neuer went to hunt, but gets a Kid dreſſed, and comes to his Father with it, and, while he talkes with his Father doth foully gloſe and lie: ſo that in all reaſon it might ſeeme, that *Eſau* deſerued the better bleſſing: yet God will haue it otherwiſe, and the principall bleſſing belongs to *Iaacob*. Wherein we may note, that Gods ſpeciall loue to a man, whereby he receiues him into his couenant, is not grounded on mans behauiour, but on his owne good will and pleaſure.

B Secondly, in that *Iaacob* here had the principall bleſſing: we learne that the counſell of God doth ouerrule the will of man. For, Father Iſaac had purpoſed to haue bleſſed *Eſau* with the chiefeſt bleſſing: but yet Gods counſell was contrary, and the ſame ouerrules Iſaacs will. For, though *Iſaac* had cauſe to ſuſpect that it was not *Eſau*, both becauſe he came ſo ſoone, as alſo for that the voice was apparant not to be *Eſaus*, but *Iacobs* voice: yet Gods counſell ouer-ruled his will: and when he came to handle his ſonnes hands, he could not diſcerne betweene a Kiddes ſkinne, and the ſkinne of a man: whats the cauſe hereof? Surely it was Gods will and counſell, that *Iaacob* ſhould haue the chiefeſt bleſſing: and therefore hee o- C uer-rules *Iſaacs* will, and blindes his ſenſes, and makes him to bleſſe *Iacob* with the chiefeſt bleſſing.

The conſideration hereof is profitable vnto vs: for it is a receiued opinion with many at this day, that God did purpoſe to ſaue all men. Now when queſtion is made, Why then are not all men ſaued? They anſwer, becauſe men will not, though God will. But this opinion is erroneous: for, it makes mans will to ouer-rule Gods counſell: as if they ſhould ſay, God willeth it not, becauſe men will it not: or elſe (which is worſe) God willeth it, but it commeth not to paſſe, becauſe man will not doe it. But Gods will and counſell is the higheſt and chiefeſt cauſe of all: and looke whatſoeuer hee willeth that bringeth he to paſſe: and becauſe D all men are not ſaued, therefore we may ſafely thinke, and ſay, that God did neuer decree to ſaue all men.

Now further, more particularly of *Iaacobs* bleſſing: firſt, it may be asked, How could *Iacob* be bleſſed, ſeeing he came diſſemblingly and lying to his father.

*Anſw.* We muſt knowe, that howſoeuer *Iaacob* ſought the bleſſing by fraude, yet hee might be bleſſed: for he failed not, neither did amiſſe in ſeeking for the bleſſing, but onely in the manner of ſeeking it: it was his duty to ſeeke it, though not after that manner which he did: he ſhould rather haue ſtaied that leiſure and time, wherein God had cauſed *Iſaac* to bleſſe him, without his ſinne in ſeeking it.

Secondly, conſider the manner how *Iacob* receiues his fathers bleſſing; namely, in his elder brother *Eſaus* garment.

Here we may ſee a notable reſemblance of Gods manner of bleſſing vs: When we looke for a bleſſing at Gods hand, we muſt not come in our owne garments, in the rotten ragges of our owne righteouſneſſe; but we muſt put on Chriſts garment, the long whit robe of his righteouſneſſe. And ſo coumming vnto God, as *Iſaac* ſaid of the ſauour of *Eſaus* garments, which *Iaoob* had put on, (Gen. 27. 27. 28.) *Behold, the ſmell of my ſonne is as the ſmell of a field; God giue thee therefore of the dewe of heauen, and the fatneſſe of the earth, and plenty of wheate and wine*: So will God ſay vnto vs, that the *righteouſneſſe of Chriſt*, which we haue put on by faith, *is a ſweet ſmelling ſauour in his noſthrils*, Eph. 5. 2. Now ſeeing all the bleſſings we enioy, come to vs in Chriſt, and our acceptance with God, is in his righteouſneſſe; wee therefore muſt labour to put on Chriſt euery day, by becoming new creatures: we muſt ſeeke to reſemble him in knowledge, righteouſneſſe, and holineſſe: ſo ſhall our aſſurance of Gods bleſſings increaſe vpon vs more and more.

Laſtly, marke that howſoeuer *Iaacob* was bleſſed otherwiſe then *Iſaac* had purpoſed; yet, after the bleſſing is pronounced, it muſt needs ſtand: for, ſo when *Eſau* came, *Iſaac* ſaid vnto him, *I haue bleſſed Iaacob; therefore he ſhall be bleſſed*: Eph. 27. 33. Euen ſo, the Miniſters of Gods word, in the aſſembly of the Church, who haue power to pronounce Gods bleſſing vpon the people; howſoeuer they be but weake men, and may be deceiued, beeing ſubiect to error, as other men are: yet when they pronounce Gods bleſſing vpon their congregation in the miniſterie of the word; if they doe it in ſinceritie of heart, and vprightneſſe of conſcience, that bleſſing ſhall ſtand. And ſo on the contrary, looke whom they curſe, for iuſt cauſe out of Gods word; their curſe ſhall ſtand.

Further, as *Iſaac* bleſſed, but knewe not whom; ſo the Miniſters of God in the diſpenſation of the word, they muſt bleſſe Gods people, though they knowe not who they are particularly, that doe receiue it.

Thus much of *Iſaacs* bleſſing *Iacob*. Now I come to his bleſſing of *Eſau*: for he alſo was bleſſed, as the Text ſaith; yet in the ſecond place though he were the elder brother. *Queſt.* How could *Eſau* be bleſſed at all, ſeeing *Iſaac* had but one bleſſing? *Anſw.* *Eſau* was onely bleſſed with temporall bleſſings, and not with ſpirituall. *Obiect.* But ſome will ſay, *Eſau* was a bad man, and wicked; now it is ſaide, that to the *impure all things are impure*: how then could the beſtowing of temporall things be bleſſings to him? *Anſ.* Temporall things beſtowed on the wicked are bleſſings, and no bleſſings: they are bleſſings in regard of God

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that giues them; but they are no bleſſings, in regard of men that receiue them and vſe them amiſſe.

*Queſt*, How came it to paſſe, that *Eſau* beeing the elder brother, looſeth his birth-right, and bleſſing both; how came it to be *Iaacobs*?

*Anſ*. The cauſe was his profaneneſſe, as we may ſee and read in the next chapter; where it is ſaid, (Heb. 12. 16.) that *he ſolde his birth-right for a portion of meate:* euen for a meſſe of redde broth; and beeing ſo profane, as to contemne ſo high an honour, he muſt be content to haue his bleſſing in the ſecond place. And hence we may obſerue a good inſtruction.

There is many a young man in theſe our dayes, baptized as *Eſau* was circumciſed, and liuing in the Church, as he did in *Iſaacs* houſe; who, during the prime of his age, is giuen to nothing but to his pleaſure; that is as good to him as *Iaacobs* redde broth was to *Eſau:* take this pleaſure from him, and take away his life: herein is all his ioy, & he delighteth in nothing ſo much, as to ſpend his time in hunting, hawking, dicing, gaming, wantonneſſe, and drinking. Now know for certaine, this is a right *Eſau*; and yet many ſuch haue we among vs, who thinke of themſelues, that they are the iolly fellowes, and they onely carrie the braue mind: but as for *Iaacob*, & ſuch as make conſcience of their waies and words; thoſe alas are ſilly fellowes. Now, what is to be ſaid or thought of theſe? Surely this, if they doe not (and that in time) looke to their eſtates, and to themſelues, it will coſt them their liues; euen the life of their ſoules. *Eſau* loſt his birth-right by his profaneneſſe: and ſo will theſe men doe if they continue in this eſtate; they will blot their names out of the booke of life, and roote themſelues quite out of the kingdome of heauen. Therefore let all yong men whatſoeuer they be, high or lowe, take heede how they liue in ſinne, and goe on in their wickedneſſe; for if they take *Eſaus* courſe, and continue in profaneneſſe, doubtleſſe they will haue *Eſaus* ende. How wonderfully doth Satan bewitch them, that while they goe on in ſinne, they ſhould thinke ſo highly of themſelues, and ſo baſely of thoſe that make conſcience of their waies? Wherefore in the feare of God let ſuch betime redreſſe their waies and courſes; leaſt when Gods curſe is vpon them, they crie too late for mercie. And thus much of the parties bleſſed.

The fourth point to be conſidered, is the nature or matter of this bleſſing, in the ende of the verſe;

*Concerning things to come.*

The meaning of theſe words is this: That olde *Iſaac* their father did pronounce bleſſings vpon his ſonnes, not onely for the time preſent, but for the time to come; in bleſſings temporall and ſpirituall, (as we may read Gen. 27. 28. 39.) where he giueth to them both *the fatneſſe of the Land, and plentie of wheat and wine:* and eſpecially, to *Iaacob*, that *he ſhould be Lord ouer his brethren.* But ſome will ſay, it may ſeeme to prooue otherwiſe; for while *Iaacob* liued, he was alwaies humble and ſubiect to *Eſau:* and when he came to his owne country from among the Aramites, as he met with *Eſau*, he ſent preſents to him: and when he ſawe him, *he went before, and bowed himſelfe to the ground 7. times, vntill he came neere to his brother.* *Anſw.* That prophecie of *Iaacob* and *Eſau*, that *the elder ſhould ſerue the yonger*, muſt not be reſtrained to the perſons of *Iaacob* and *Eſau*, but referred to their poſterity; eſpecially in the dayes of *Dauid* and *Salomon:* for then were the Edomites who came of *Eſau*, in ſubiection to the Iſraelites, the poſterite of olde *Iſrael.* Whereupon, *Dauid* ſpeaking as a King, ſaith, Pſal. 60. 8. *Moab ſhall be my waſh-pot, ouer Edom will I caſt my ſhooe:* meaning thereby, that he would bring the poſteritie of *Eſau* into a baſe and low eſtate of ſubiection vnto him; according as we may ſee verified, 2. Sam. 8. 14.

But ſome will ſay, that *Iſaac* when he bleſſed *Eſau* pronoũced that he ſhould haue *a fertile ſoile, and the fatneſſe of the earth ſhould be his dwelling place* (Gen. 27. 39.) whereas in Malachie the Lord ſaith (Mal. 1. 3.) *he hated Eſau.* And a token thereof was this; *that he had made his mountaines waſte, and his heritage a wilderneſſe for dragons:* meaning, that he ſhould dwell in a barren Land. How can theſe two agree? *Anſw.* Firſt, we may ſay thus: That the land of Edom was a fertile land; but yet in reſpect of the Land of Canaan, but a barren and waſte Land. Secondly, *Iſaac* ſpeaks here of *Idumea*, as it was in his time; not as it was afterward: for it might be fertile in Iſaacs time, and yet after become barren: for God will curſe a Land by turning *fruitefullneſſe into barrenneſſe, for the wickedneſſe of them that dwell therein,* Pſal. 107. 34.

And thus much for the example of *Iſaacs* faith. Now followe the examples of the faith of *Iacob*.

## Iacobs Faith.

### Verse 21.

**By faith Iacob when hee was dying, bleſſed both the ſons of Ioſeph, and worſhipped on the ende of his ſtaffe.**

IN theſe words the holy Ghoſt layes down the notable and worthie example of *Iacobs* faith: which is here commended by two actions; Firſt, his bleſſing of the two ſonnes of *Ioſeph:* Secondly, his *adoring or worſhipping of God.* In the firſt action conſider theſe points:

1. The *bleſſing* it ſelfe: 2. The *circumſtances* belonging to the ſame; As 1. *the time* when *Iacob* bleſſed them, that is, *when he was dying*: ſecondly, by what meanes did he bleſſe them, namely, *by faith*, thirdly, the *parties* bleſſed: *Ephraim and Manaſſes*. Of theſe in order.

Firſt, for the *bleſſing*: Of this kind of bleſſing, wee entreated in the former verſe, in the example of *Iſaacs* faith; and therefore need not now repeate the ſame. Onely this we muſt remember, that this bleſſing of *Iacob* is not the common or ordinarie bleſſing of a father, but the extraordinarie bleſſing of an holy Patriarch and Prophet of God. The bleſſing it ſelfe ſtands in three things: *Iacob* makes the ſonns of *Ioſeph* his own ſonnes, adoping them and taking them into his family. And this is the meaning of thoſe words in Geneſis, where *Iacob* ſaith as he is bleſſing them, *Let my name bee named vpon them, and the name of my Fathers, Abraham & Iſaac*; Gen. 48. 16. that is, they ſhal be receiued into my family, and be my children, called after my name.

2. He giues them two portions in the Land of Canaan: for *Iacob* was made an inſtrument of God, by way of prophecie to diſtinguiſh and diuide the Land of Canaan among his children.

3. He doth as a Prophet, by the ſpirit of prophecie, foretell the condition and eſtate of *Ephraim* and *Manaſſes* in their poſterity; to wit, that they ſhould be great Nations, and of them ſhould come two great people: in theſe three things doth *Iacobs* bleſſing conſiſt.

Out of this bleſſing of *Iacob*, we learne two things: Firſt, that God alloweth this liberty to a maſter of a family, to adopt and chuſe for the vpholding of his houſe a child or children, in the want of iſſue from his owne bodie. For here old *Iacob* for the continuance of his poſterity, and the enlarging of the Church of God, adopteth his ſonnes ſonnes into his owne family, to be his owne ſonnes: And this he doth *by faith*. And therefore a Lord and Maſter in his family may doe the like: but yet with this caueat; he muſt euer take heede that in this adopting he doe not vniuſtly hinder his owne iſſue or kindred.

Gen. 18. 17, 18, 19.

Againe, whereas *Iacob bleſſeth theſe two ſonnes of Ioſeph*, by fore-telling the particular eſtate of their poſterity, for their portion in the Land of *Canaan*; here we learne, that in many things God doth vouchſafe to reueale his will and counſell in a ſpeciall manner vnto them that be his children: As, in this place he reuealeth vnto *Iacob* the particular eſtate of the *two ſonnes of Ioſeph*. In like manner, when God was to deſtroy the Sodomites; *Shall I hide* (ſaith the Lord) *from Abraham that thing which I doe, ſeeing that Abraham ſhall bee indeede a mighty Nation? for I know him that he will commaund his ſonnes and his houſhold after him, that they keepe the way of the Lord.* And the Prophet *Amos* ſaith; (c. 3. 7.) *Surely the Lord will doe nothing, but he reuealeth his ſecrets to his ſeruants the Prophets.* So ſaith our Sauiour Chriſt to his Diſciples, *Ye are my friends*: and hee giueth a reaſon, *becauſe* (ſaith he) *I haue reuealed vnto you all that I haue heard of my Father*, Ioh. 15. 15. So that thoſe which are (in Chriſt) the friends of God, they ſhall in a particular and ſpeciall manner knowe thoſe things which God wil not reueale vnto others. And looke as this is here verified to *Iacob* in a ſpeciall manner, ſo it is true generally in all Gods ſeruants and children; he reuealeth ſome particular things vnto them, more then he doth vnto others. For, beſides that generall knowledge which they haue in his word, he reueales particularly vnto them the knowledge of their owne *election, of their iuſtification, ſanctification, and glorification to come*: though not by way of prophecie, yet by the working of his ſpirit in the miniſterie and meditation of his word. And thus much of the bleſſing. Now followe the Circumſtances.

The 1. Circumſtance to bee conſidered, is the *time* when *Iacob* bleſſed the two ſonnes of *Ioſeph*; noted in theſe words, *when he was dying*: that is, beeing ready to die, not in the act of dying.

In this circumſtance we may learn two eſpeciall duties: one for maſters of families; the other for the Miniſters of Gods word; for, here *Iacob* beares the perſon not onely of a Father, but of a Prophet. Firſt, Maſters of families are here taught to ſet in order their houſes and families whereof they haue charge, before they die: for, *Iacob* hauing a great charge, and many children, cals for the ſonnes of *Ioſeph, Ephraim*, and *Manaſſes*, before his death, and makes thē his owne, to perfect his family.

*Queſt.* How (will ſome aske) muſt a man ſet his houſe in order when he dies. *Anſwer.* By doing two things after *Iacobs* example: for, firſt, he diſpoſeth of his temporall things, and diſtributeth his temporall inheritance in the Land of Canaan. Secondly, hee giues them charge of ſome duties concerning himſelfe and ſome others, eſpecially concerning religion and Gods worſhip, and then he dies: and it is ſaid, *When he had made an end of giuing charge vnto his ſonnes, he plucked vp his feete into his bead, and gaue vp the ghoſt*, Gen. 49. 33. So likewiſe Maſters of families, they muſt ſet their houſes in order by the like two duties: 1. By a due diſpoſing of their temporall goods and poſſeſſions: and 2. by giuing exhortation and charge vnto their children and family, concerning the worſhip of God, and the practiſe of true Religion. This (as we may alſo reade, 1. Kings 2.) was the practiſe of good King *Dauid*: when he was about to die, and as hee ſaith, *to goe the way of all fleſh*, he calls for *Salomon* his ſonne, and makes him King in his ſtead, and giues him a moſt notable charge concerning Gods worſhip, Verſe 3, reade the place, it is worth the marking. So the Prophet *Iſaiah*,

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when he comes to *Hezekiah* from the Lord, he aimes at theſe two: and bids him *ſet his houſe in order, for hee muſt die and not liue:* Iſay 38. 1. and ſo ought euery Maſter of a family, after their example, both learne & practiſe theſe two duties.

Secondly, Gods Miniſters muſt hence learne their dutie: for, *Iacob* was a notable Miniſter and Prophet in Gods Church, which was then in his family. *Iacob hee bleſſeth the ſonnes of Ioſeph,* that hee might receiue them into his family, and into the couenant; that ſo he might continue and preſerue the Church of God after his death: for, looke as *Iſaac* his father did call him into the couenant, and bleſſed him; ſo dealeth he with the two ſonnes of *Ioſeph.* And accordingly euery Miniſter of God, in his place, ought to haue ſpeciall care to conuay and deriue true religion, and the Goſpel of Chriſt from hand to hand, ſo much as they can while they liue; that ſo after their death it may bee publiſhed and maintained. In the new Teſtament we haue a worthy commaundement for this purpoſe; S. *Paul* hauing inſtructed and taught *Timothy* in the wayes of godlines and religion, chargeth him, *that what things he had heard and learned of him, the ſame he ſhould deliuer to faithfull men, which ſhould bee able to teach other alſo*: that ſo Gods Goſpel and religion going on from hand to hand, and from perſon to perſon, might increaſe from time to time. S. *Peters* practiſe herein, was notable, 2. Pet. 1. 15. *I will endeauour therefore alwaies, that ye may be able to haue remembrance of the things of God after my departure:* hauing profeſſed before, that *while he liued he would ſtirre them vp by putting them in remembrance,* v. 13. And in like ſort, all Gods faithfull miniſters muſt doe their whole endeauour before they die, that the Goſpel may bee preached when they are gone.

2. *Circumſtance.* By what meanes did Iacob bleſſe the two ſonnes of *Ioſeph? Anſ.* By faith in the promiſes of God; ſo the text ſaith, *By faith Iacob bleſſed the two ſonnes of Ioſeph.* And if we conſider the matter well, wee ſhall ſee it was a notable faith: for, he was now a poore pilgrime in Egypt, and yet by faith giues them portions in the land of Canaan.

*Queſt.* Why (will ſome ſay) did hee not keepe himſelfe in the Land of Canaan?

*Anſw. Iacob* indeede dwelt there for a time, but yet as a ſoiourner, hauing no more liberties then he bought for himſelfe; no not ſo much as water for his camels, or a place to bury the dead: and beſides, he was driuen out of this his owne Land by famine, and was faine to flie into Egypt for food and ſuſtenance; and there to liue as a poore pilgrime and ſtranger, forth of his owne country: And yet for all this extremitie (as though he had bin ſome mighty potentate of the world, or ſome Emperour) he makes his Will, and bequeathes vnto his children the Land of Canaan, allotting to euery one his part and portion; which muſt needes be a worke of a notable faith, wonderfully apprehending and applying the promiſe of God.

In his example we are taught a notable dutie in the matter of our ſaluation: When as any vs (by reaſon of the rigorous temptation of ſinne and Satan, and by their aſſaults) ſhall ſeeme to our ſelues to be (as it were) thruſt out of our inheritāce in the heauenly Canaan, what muſt we doe? We muſt not deſpaire; but euen then ſet before our eies, and call to remembrance the promiſes of God made vnto vs in Chriſt, concerning life euerlaſting: and thereon we muſt reſt and ſtay our ſelues. Then let temptations aſſault vs, and driue vs whether they can: ſtill wee muſt hold faſt the promiſe with both hands of faith; and aboue hope, *by faith* appoint and deſigne vnto our ſelues, a part and portion in the kingdome of heauen. And ſo doing, we ſhall be true Iſraelites, & true followers of this faithfull Patriarch; who by faith (beyond all likelihood) allots the Land of Canaan to his poſterity.

3. *Circumſtance.* The *parties* whom he bleſſed; namely, *the two ſonnes of Ioſeph, Manaſſes and Ephraim.* Hereof wee may reade at large, Gen. 48. 8, 9, &c. where among many things, obſerue this one: *Ioſeph* brings his two ſonnes, *Manaſſes* and *Ephraim,* vnto *Iacob* his father, that he might bleſſe them, as he lay on his bed. Now, *Ioſephs* minde was, that *Manaſſes* (the elder) ſhould haue the chiefeſt bleſſing; and therefore, he ſet *Manaſſes* at *Iacobs* right hand, and *Ephraim* (the yonger) at his left: But *Iacob* beeing to bleſſe them, laies his hands acroſſe, putting his right hand on *Ephraims* head, and the left on the head of *Manaſſes*; whereby, he gaue the birth-right (which was a principall prerogatiue) vnto *Ephraim,* contrary to *Ioſephs* deſire. Vnto *Manaſſes* he gaue a bleſſing alſo, but farre inferiour to *Ephraims.* Now, here we may not thinke, that *Iacob* did this vpon any fond affection (as parents oftentimes do, becauſe they loue one childe better then another) but he did it after a ſpeciall manner; by the direction and inſtinct of Gods ſpirit, which ſo appointed it: For, when *Iadcob* bleſſed them, he knew not (of his owne knowledge, by the benefit of his ſenſes,) which was *Ephraim,* and which *Manaſſes.* Againe, looke as *Iacob* gaue the bleſſing at this time, the principall vnto *Ephraim,* and the leſſer to *Manaſſes*; ſo afterward they came to paſſe: For (as we may read) the tribe of *Ephraim* was farre more populous, and more glorious then the tribe of *Manaſſes.* And therefore, in the bookes of the Prophets (Hoſ. 4. 16. and 5. 9. and 6. 4. &c.) wee ſhall finde, that the name of *Ephraim* is giuen to all the ten tribes; and they are called by that name, becauſe it was the moſt noble tribe of all, and the moſt valiant, and (as it were) the ſhelter of all the reſt. Yea further, of this tribe came (1. Chron. 7. 27.) *Iehoſua,* that noble captaine; & (1. King. 11. 26.) *Ieroboam,* and many other

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mighty Kings of Iſrael.

Where we may learne, that God is the diſpoſer of honours and dignities in this world; he giueth theſe to whome he will, to ſome more, and to ſome leſſe, as pleaſeth him: yea ſometime he raiſeth vp men of baſe and lowe degree, to great dignitie; as *Dauid* ſaith, Pſal. 113. 7. *He raiſeth the needy out of the duſt, and lifteth the poore out of the dongue.* Now whence comes this? Is their learning, their great ſtrength, their beautie, or wonderfull skill, and knowledge, the cauſe of their preferment? or the wealth of their parents, or any thing in them? No ſurely: If we ſpeake of the firſt cauſe, we ſee in this example, that the preferment of *Ephraim* aboue *Manaſſes*, was for no cauſe in *Ephraim*; for, what was in *Ephraim*, that was not in *Manaſſes*, when *Iacob* bleſſed them? Surely, nothing: for, he was but a childe as the other was, and a yonger childe alſo; but he was preferred by reaſon of Gods good will towards him. And ſo it is with all thoſe that are aduanced to preferment in this world. Wherefore, ſeeing honour and dignity commeth not from themſelues, or any thing in them; therefore they muſt not aſcribe it to their owne wit, learning, ſtrength, or friends; but wholly to the gift of God, as the firſt cauſe: and ſo muſt labour to vſe it to the honour of him that onely giues it, of his good pleaſure; elſe they ſacrifice to their owne net: Hab. 1. 16.

*Queſt.* Why doth the holy Ghoſt in this place put *Ioſephs* name downe, who was not bleſſed, & conceale the names of the two children that were bleſſed? *Anſwer.* If we reade the Hiſtory in Geneſis, we ſhall ſee the reaſon hereof. For, when *Ioſeph* heard that his Father *Iacob* was ſick; though he was a mighty Prince and a noble Potentate among the Egyptians, and his Father but a poore Pilgrime: yet hee comes to his ſicke Father before his death, and brings his two ſonnes with him, to haue his Father to bleſſe them before he died; and therefore the holy Ghoſt here nameth *Ioſeph*, to ſhew vnto vs what reſpect hee had of his Fathers bleſſing: he made more account thereof, and did more eſteeme it, that ſo hee might haue his ſonnes within the couenant, then of all the Kingdomes in the world: and therefore hee brings them both to his Father to be bleſſed, a little before his death.

Now looke what minde and affection *Ioſeph* beares, the ſame ſhould be in euery one of vs. Whatſoeuer our eſtate be, whether honourable, or baſe and meane; wee muſt with *Ioſeph* eſteeme more of Gods couenant, and to bee members of Gods Church, then of all the honour in the world beſides; and we muſt eſteem our place, and preferments that we haue, or our children may haue, to be nothing in compariſon of the bleſſing of God, and his fauour. Yea, we muſt chuſe with *Ioſeph* rather to leaue our honours and dignities for a time, or (if it were) for euer; then to looſe the bleſſing of Gods grace: and bleſſed ſhall thoſe Fathers bee with *Ioſeph*, who had rather haue their children bleſſed of God, then aduanced in the world. The ſecond action of *Iacobs* faith, is in theſe words; *And worſhipped on the end of his ſtaffe:* and it is a notable worke for the commendation of his faith. But before we come vnto it, there are certaine queſtions which may profitably be conſidered: As firſt, for the tranſlation; how the words ſhould be read. The Papiſts reade them thus: And adored the toppe of his Rod; that is (ſay they) the top of *Ioſephs* Scepter who came to viſit him. From whence they would gather and ground their abominable Idolatrie, in the Adoration of creatures, and namely of Holy things, as Crucifix, Reliques, Images, as alſo of God at & before ſuch holy things. But we muſt know, that their tranſlation is falſe and erronious, and cannot be iuſtified, howſoeuer they may bring ſome mens witneſſe and teſtimonie for the ſame. For in reading it thus, *and adored the top of his Rod*; they leaue out a ſubſtantiall word of the text, to wit, this word *vpon*; wherby they corrupt the Text, & depraue the meaning of the holy Ghoſt.

Againe, their obſeruation and collection hence, is moſt abhominable: for, to worſhippe an Image or other holy thing, or God himſelfe in or at the ſame, is flatly forbidden in the ſecond Commaundement, *Thou ſhalt not make to thy ſelfe any grauen Image, &c. Thou ſhalt not bow downe to them.*

But our Tranſlation in this place is true and right, according to the words of the Text, and the meaning of the holy Ghoſt, *that he worſhipped vpon the ende of his ſtaffe.*

Yet further, there may be a queſtion mooued about the words, for, if we reade the Hiſtorie in Geneſis, it is there ſaid, that *Iacob worſhipped towards the ende or top of his bed*, Gen. 47. 31.

Now, there is great difference betweene theſe two, *To worſhippe on the toppe of his ſtaffe: and on the toppe of his bed.*

How therfore can they ſtand together? *Anſ.* They may ſtand well together, and bee both true: for when *Iacob* was about to giue vp the Ghoſt, and was ready to die, hee raiſed vp himſelfe vpon his pillowe towards the beds head, and thereon reſted his body. Now becauſe his body was weake and feeble, he ſtaide himſelfe alſo vpon his ſtaffe: and thus comparing the places together, wee ſee there is no repugnancie in them. Againe, this we muſt know, that the ſame ſentence of Scripture may be diuerſly read in diuers places of Scripture, without any impeachment to the truth, certaintie, or perfection of Scripture: for, when the holy Ghoſt ſpeaketh the ſame thing often, yet in different tearmes (as in this place) the diuerſity of words doth enlarge or open the ſenſe and meaning, but no way corrupt or depraue the ſame. And thus much for the words.

Now to come to the fact it ſelfe: in *Iacobs*

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worſhip, three circumſtances are to be conſidered: 1. The occaſion: 2. The time: 3. The manner of it.

The occaſion of *Iacobs* worſhip here ſpoken of (as we may reade, Gen. 47.) was this: when the time drew neere that *Iacob* muſt die, he called for his ſonne *Ioſeph*, and charged him deeply, That *he ſhould not burie him in Egypt when he was dead, but that he ſhould carie him thence, and burie him in the burial of his Fathers*; *Ioſeph* conſents vnto his Fathers requeſt: and yet *Iacob* for certaintie makes him to *ſweare* that he ſhall doe ſo, and *Ioſeph* ſware vnto him. Now vpon this iſſue that *Iacob* had with *Ioſeph*, the Text ſaith, *That Iſrael worſhipped towards the beds head*: that is, he praiſed God, and gaue thankes vnto him for this benefit that he ſhould be buried with his Fathers, *Abraham*, and *Iſaac*. And yet this benefit did not ſo much concerne himſelfe as his children: for, the carying of his bones thither, was to be a token and pledge, and a certaine aſſurance vnto them, that the Land of Canaan ſhould be theirs, and that God would bring them thither againe.

In this circumſtance, obſerue a notable dutie belonging vnto Fathers & Maſters of families: they muſt in their life time haue care of their poſteritie, & vſe all meanes to helpe them, and benefite them in the faith; not onely while they are aliue, but alſo after they are dead, after the example of this holy Patriarch: and when they haue obtained this benefite for them, they muſt be glad in their hearts and reioyce, and thereupon take occaſion to praiſe the Lord, as *Iacob* did in this place.

2. Circumſtance. The *manner how he worſhipped*: Which is ſet downe in theſe words; *on the end of his ſtaffe*. This circumſtance is worth the marking: for, good *Iacob*, by reaſon of the weakeneſſe of his bodie and olde age, was not able to come forth of his bed, and kneele downe or proſtrate himſelfe; but raiſeth himſelfe vp vpon his pillowe towards his beds head: and by reaſon of feebleneſſe beeing not yet able to ſit vpright, he doth leane and beare himſelfe vpon his ſtaffe.

Here we learne, that wee muſt not onely worſhip God with our ſoules and hearts, but with our bodies alſo: for God hath created both, and therefore will be worſhipped in both, 1. Cor. 6. 20. Olde *Iacob* might haue excuſed himſelfe, that by reaſon of the weakeneſſe of his bodie, hee was not able to adore God with any bodily reuerence: but yet we ſee hee leanes vpon his ſtaffe; and ſo, making ſupply to his bodily weakeneſſe, adoreth God with his bodie.

*Queſt.* In what kind of geſture then muſt we worſhip God, with our bodies?

*Anſwer.* The word of God doth not preſcribe any, by way of limitation. For ſometimes our Sauiour Chriſt prayed *kneeling*, Luk. 21. 41: ſometimes *groueling*; Matth. 26. 59: ſometimes *ſtanding*; Ioh. 11. 41. as alſo did the Apoſtles. And the Scripture approoueth the Publican, who ſtoode a-farre off and prayed, Luke 18. 13. *Elias* alſo, 1. King. 18. 42. is ſaid to pray *with his head betweene his legges*; ſo that we haue no certaine forme preſcribed vs: onely this, we muſt vſe that geſture which may beſt ſet forth and declare our humble heart, & holy affection vnto God.

Here then is confuted an opinion of thoſe, which thinke that a man may worſhip God with his heart, and yet worſhip images with his bodie; that hee may be preſent at idolatrous worſhip, yet keep his heart vnto God. But *Iacobs* behauiour, in this place, doth both confute and condemne them: for, hee thought his body as due to God, as his ſoule; and therefore worſhipped God with both.

3. *Circumſtance: The time* when hee worſhipped God thus; namely, *when he was dying*, euen then he worſhipped God. In this circumſtance we may note diuers things.

Firſt, here behold the bad practiſe of the world; for, many men when they are dying, now-adaies, are ſo farre from following *Iacobs* example in worſhipping and praiſing God; that then they are faine to cal for men to teach them how they ſhould worſhip God: hauing ſpent the former part of their life carelesly, in regard of their ſoules; following worldly profits and pleaſures, neuer thinking of their duty to God, till they die. But what a fearefull courſe is this, that men ſhould thus brutiſhly goe on from day to day, not knowing how to worſhip God? Well, all ſuch as loue their owne ſoules, and would be like to godly *Iacob*; or (as our Sauiour Chriſt ſaid to *Nathaniel*) would be *true Iſraelites*, Ioh. 1. 47. the naturall ſonnes of olde *Iſrael* indeed; they muſt haue care ſo to liue in this world, that they may *worſhip God* when they die: and therefore they muſt not deferre, but learne betime the knowledge and feare of God; that when death comes, they may bee able to ſhewe forth, and practiſe the ſame. It is a lamentable thing, to conſider how the deuill bewitcheth mens hearts, ſo as they liue in the world, as though they ſhould neuer goe out of it; neuer caring for religion till the day of death come vpon thē: and then it is too late to learne. But this is to followe *Eſau*, and not *Iacob*; who is therefore condemned by the holy Ghoſt.

2. Againe, in this that *Iacob* worſhipped God at his death, we learne this; *That as men liue, ſo they die, for the moſt part*: *Iacob* was brought vp in Gods worſhip, and therein liued all his life long; and looke as he liued ſo he died: for, when hee died, *he worſhipped God, reſting his bodie on the ende of his ſtaffe*. This ſame truth is verefied now, and ſhall bee for euer; let a man worſhip God through the courſe of his life, and when hee dieth he ſhall be able to worſhip and praiſe God. On the other ſide (take notice of it) he that liues in couetouſnes, in profaneneſſe, in fornication, and wantonneſſe, for the moſt part ſo dies: Come to a couetous man at his death, and talke with him, and you ſhall finde nothing in him ordinarily, but rauing, and talking about his bargaines, his billes, and indentures, and other worldly things. And ſo we may ſay of other lewd liuers: looke what minde they had while they were liuing, and that ſhall you finde moſt in their mouthes while they are dying: which ſhewes plainely, that as men liue, ſo they die.

But ſome will ſay, that oftentimes the godly man raues and ſpeakes lewdly, and (it may be) profanely, before his death; *Anſw.* It is true indeede: the beſt man is not freed from any kind of bodily ſickneſſe, but is ſubiect to them, as well as the wicked; as, to burning feuers, and ſuch like: by the violence and rage of which diſeaſes, they are often driuen to raue, to ſpeake fondly, and ſometimes lewdly; yea (it may be) profanely. But what is that to the purpoſe? for though a godly man (for the time of his fit) cannot expreſſe the grace of his heart, but rather the corruption of his nature; yet when hee hath recouered himſelfe, hee is ſory for the ſame, and is then ready and willing to praiſe God with all his heart. So that if we would die well, as *Iacob* did, praiſing God; then let vs lead our liues as he did; namely, by faith, and the direction of his word and promiſes. Then come death when it will, and how it will, we may indeede be ſore aſſaulted by ſickeneſſe and temptatiō; but yet we ſhal neuer bee ouercome: for, God is faithfull that hath promiſed an iſſue to his children in temptation, 1. Cor. 10. v. 13.

Laſtly, whereas *Iacob worſhipped God at his death*; Here we learne, that *ſound zeale will neuer decay*. Many men haue zeale indeede, but it comes onely from the ſtrength and ſoundneſſe of their bodily conſtitution: and looke, as ſtrength decaies, ſo doth that kinde of zeale. But ſound zeale will not decay and weaken with the bodie: but (as *Dauid* ſaith of the righteous, Pſal. 92. 13, 15.) will *flouriſh like a palme tree, and growe like a Cedar in Libanon, it ſhall ſtill bring forth fruite in a mans age, and flouriſh*. This wee ſee was true in Iacob; for, though hee were olde, and feeble with ſickneſſe, yet he ſheweth forth ſound zeale in his heart, at the houre of his death. Euen ſo will it be with vs, that profeſſe religion: if zeale bee found in our hearts, it will ſhewe it ſelfe: and the older wee are, the more fruites of grace wee ſhall bring forth: and then ſhewe forth more true zeale, then in yonger yeares. For, though bodily ſtrength decay, yet ſound zeale will neuer decay: but, when ſtrength faileth, then will zeale flouriſh (if it bee ſound) like to the palme tree, which wil bud & ſprout, though the roots of it be cut of. Wherefore, if we would ſhew forth zeale in our age, we muſt get ſoundnes of it in our youth: for that will put forth it ſelfe in the time of death. And thus much of *Iacobs* example.

# Ioſephs Faith.

## VERSE 22.

*By faith, Ioſeph when hee died made mention of the departing of the children of Iſrael, and gaue commandement of his bones.*

WEe haue heard in the former verſes the ſeuerall examples of the faith of the three Patriachs, *Abraham*, *Iſaac*, and *Iacob*. Now in this verſe the holy Ghoſt ſetteth downe the example of Ioſephs faith. The words in this verſe are plaine and eaſie, and neede no expoſition: They are a plaine and briefe ſumme of the ende of the 50. Chapter of Geneſis. Let vs therefore come to the points of doctrine, and inſtructions which are to bee learned and gathered forth of the words.

Firſt, note in generall, the great reſemblance of this example with the former: of Ioſeph a godly ſonne, with Iacob a godly father: for, both of them ſhew forth their faith when they die. For, it is ſaid of both, *By faith when he died*: So that in ground & circumſtance of time, they both agree.

Herein we may obſerue: firſt, that the good exāples of *Superiours* (whether they be ciuill or Eccleſiaſticall) are of great force to bring other men on, and to make them forward in the duties of religion: their zeale (as *Paul* ſaith to the Corinthians in the caſe of almes) prouoketh many. Iacob the father, a worthy Prophet and Patriarch, and giuing an holy and bleſſed example vnto Ioſeph and his children, doth ſhew forth at his death moſt notable behauiour: wherein, he worthily expreſſeth the truth of his faith. Now, his example works with Ioſeph, and he in his death behaues himſelfe in the ſame manner that his godly father did before him: and therefore *ſuperiours* muſt looke to all their ſayings and doings carefully, that they may be worthy examples to their *inferiours*, to drawe them on in religion, and in the feare of God.

Secondly, hence inferiours alſo muſt learne to follow the godly, holy, & religious examples of their gouernours and ſuperiours (whether they be ciuill or Eccleſiaſticall): as we may ſee in this place, Ioſeph doth imitate the godly example of his father Iacob. Hereof Saint *Paul* giueth ſtraite charge vnto the Philippians, ſaying: *Brethren be followers of me, and looke on* *them which walke ſo, as yee haue vs for an example*, Phil. 3. 17. And in the next Chapter, exhorting them to honeſt conuerſation, hee biddes them *doe thoſe things which they had heard, receiued, and ſeene in him*. But are theſe duties practiſed among vs? bee the elder ſort teachers of good things to the yonger? and doe the yonger follow their elders in well-doing? nay verily: but ſuch are our times, too many among vs, both thoſe that giue, and thoſe which follow good examples, are as *ſignes and wonders*, as the Prophet ſpeaketh; they are made a reproach, and a by-word among men, and are foully diſgraced by odious tearmes, *Iſay* 8. 18. But this indeede is a practiſe of *Iſmael*, that mocked *Iſaac*, Gen. 21. ver. 9. And we againe, muſt vndoubtedly know, that vnleſſe it be reformed, that hand of God which hath beene ſtretched out againſt vs in manie feareful iudgements, will not be pulled backe, but ſtretched out ſtill, till it bring vs to deſtruction: for, God will not ſuffer his ordinances to be contemned, and his holy ones to be abuſed: he looketh for better fruites at our hands, and therefore wee muſt learne of theſe godly Patriarches, both to giue and to followe good examples.

In the example of *Ioſeph*, more particularly, we are to obſerue two points: 1. *Ioſephs* faith: 2. The actions of his faith whereby it is commended.

Ioſephs faith.

For the firſt: it is ſaide, that *by faith Ioſeph when he died, &c.* *Ioſeph*, for ought wee finde in Scripture, had not ſuch meanes to come by faith, as his Aunceſtors had before him. For the three Patriarches, *Abraham*, *Iſaac*, and *Iacob*, had otherwhiles the appearance of God vnto them, otherwhile his holy Angels brought them meſſages from God, and ſometime they had his wil reuealed vnto them by dreames and viſions; all which were notable healpes and meanes both to beginne and to encreaſe *faith* in them: but *Ioſeph* wanted all theſe meanes, or at leaſt many of them. For, reade his whole Hiſtorie, and you ſhall not finde, that either Angell appeared vnto him, or elſe that God by dreames and viſions ſpake vnto him: and no meruaile. For he liued out of the viſible Church where Gods preſence was, in ſuperſtitious and Idolatrous Egypt: and yet for all this, hee is here matched in the matter of faith, with the three worthie Patriarchs.

It is then a good queſtiō; how *Ioſeph* ſhould come by this faith?

*Anſw*. We muſt knowe this, that though he had not the like extraordinary meanes with the Patriarches; yet he wanted not all meanes: for, in his yonger dayes, hee was trayned vp in his Father *Iacobs* family, and by him was inſtructed in the wayes of God, and in the practiſe of religion; and in his latter dayes alſo, hee had the benefit of his Fathers company and inſtructions in Egypt. Now *Iacob* was not an ordinarie Father, but a notable Patriarch and an holy Prophet; in whoſe family God had placed his viſible Church in thoſe dayes, wherein *Iacob* was the Lords Prophet and Miniſter. Now *Ioſeph*, both in his young age, and alſo after his Father came to Egypt, did heare and learne of him the wayes of God; and by that meanes came to this excellent faith, for which hee is ſo commended here, & matched with his Fathers the holy Patriarchs.

Hence we learne, that the preaching of Gods word by his Miniſters (though extraordinarie meanes, as reuelations, and viſions, be wanting) is ſufficient to bring a man to faith; yea, to ſuch a faith as the three Patriarchs had. Indeede in the miniſterie of the word, hee which ſpeaketh vnto vs, is but a man as others are; but yet the word which he deliuereth is not his owne, but the mighty word of God: and looke what is truly pronounced by him vnto vs out of Gods word, the ſame is as certainly ſealed vnto vs by his ſpirit, as if God himſelfe from heauen ſhould extraordinarily reueale the ſame. And howſoeuer in former times men had viſions & dreames, and Angels from God himſelfe to reueale his will vnto them: yet this Miniſterie of Gods word in the new Teſtament, is as ſufficient a meanes of the beginning & encreaſing of true faith, as that was then.

This plainly confuteth all thoſe that neglect or contemne the Miniſterie and preaching of the word, and looke for extraordinarie reuelations, and for viſions and dreames, for the begettting and encreaſe of faith and grace in their hearts. But our Sauiour Chriſt doth notably checke all ſuch in the Parable of the rich man, by the words of *Abraham* to *Diues*; ſaying, of *Diues* brethren, that *they had Moſes and the Prophets; if they will not heare them, neither will they beleeue though one ſhould come from the dead againe*, (verſe 31): inſinuating, that if a man will not beleeue by the preaching of the word, there is nothing in the world will make him to beleeue; neither reuelations, nor viſions, no not the words of them that riſe againe from the dead.

Secondly, the conſideration of the ſufficiencie of Gods ordinance in the holy Miniſterie, to beget and to encreaſe true faith, muſt ſtirre vs vp to all care and diligence, not onely to heare the word of God preached vnto vs, but to profit by it both in knowledge and obedience: and thus much for the firſt point.

The ſecond point to be handled, is the commendation of *Ioſephs* faith by two actions thereof: to wit, 1. His *mention of the departure of the children of Iſraell out of Egypt*: 2. His *commaundement concerning his bones*. Of both which we will ſpeake briefely, becauſe the ſpeciall points herein were handled in the former verſe.

For the firſt: *Ioſeph when he died made mention of the departing of the children of Iſrael*, that is, *out of Egypt into Canaan*.

Here we may obſerue a moſt notable worke of *faith*: it makes a man to keepe in memory

Ioſephs faith.

A the mercifull promiſes which God hath made vnto him. This is it which cōmends *Ioſephs* faith for a liuely faith, That being about to die, hee remembreth this mercifull promiſe of God, made to his fore-fathers touching their poſterity; to wit, that *after they had continued as ſeruants in a ſtrange Land* 400. *yeares, they ſhould then haue a good iſſue and a happy deliuerance, and bee brought into the Land of Canaan.* Gen. 15. 13. This is a notable worke of faith, as may appeare by two notable effects hereof in the life of a Chriſtian: For firſt, by this remembrance of Gods mercifull promiſes, the ſeruant of God at all times, and in all diſtreſſes and extremities doth finde comfort vnto his B ſoule. This brings to his memory the wonderfull goodneſſe and mercie of God, by which he is comforted. When *Dauid* was in a moſt deſperate caſe, ſo as hee cried out by reaſon of affliction and temptation, *Will the Lord abſent himſelfe for euer, and will he ſhew no more fauour? Is his mercie cleane gone? doth his mercie faile for euermore?* Pſal. 77. with ſuch like moſt fearefull ſpeaches; How did he then comfort himſelfe in this diſtreſſe? *Anſw.* Surely *by remembring the workes of the Lord, and his wonders of olde, and by meditating on all his workes* and gracious acts which hee had done for him. So likewiſe in another place in great anguiſh of ſpirit, he ſaith to his ſoule, *Why art thou caſt* C *downe my ſoule*, and *why art thou diſquieted within me?* Pſalm. 43. 5. Yet in the next words he thus ſtayes himſelfe; *Waite on God, for I will yet giue thankes vnto him: hee is my preſent helpe, and my God.* How came *Dauid* to ſay ſo, in this diſtreſſe? *Anſwer.* By meanes of faith, which doth reuiue and refreſh the dead heart of man, by bringing to his remembrance the mercifull promiſes of God.

Saint *Paul* preſſed with corruption: cried out: *O wretched man that I am, who ſhall deliuer me from the body of this death?* Rom. 7. 24. Yet in the next words he ſaith, *I thanke my God through Ieſus Chriſt our Lord: Then I my ſelfe in my minde ſerue the law of God, &c.* How com the latter words to followe on the former? D *Anſ.* In the firſt words indeede, he is caſt down with the vew and ſight of his naturall corruption, which drew him headlong into ſinne: but yet the latter words are a remembrance of the mercifull deliuerance from ſinne which God had wrought in him by *Chriſt*: and therefore he breaketh out to this ſaying, *I thanke my God through Ieſus Chriſt, &c.*

Secondly, the remembrance of Gods promiſes ſerueth to be a meanes to keepe a man from ſinne: for mans nature is as readie and prone to ſinne, as fire is to burne when fewell is put to it. But when by faith he calls to minde Gods mercifull promiſes, eſpecially thoſe which are made vnto him in Chriſt: then hee reaſoneth and ſtriueth againſt temptation, and layes the word as a ſhield vnto his ſoule, to keepe out the fierie darts of Satan; yea, hee applies the ſame word to his owne ſoule, as a corroſiue vnto corruption: whereupon it is ſaid, that faith purifieth the heart, Act. 15. 9. How? namely, beſide the applying of Chriſts blood, it brings to memory Gods mercifull promiſes in Chriſt: which ſtay a man from committing ſuch things as would pollute and defile the hart. And therfore is *faith* ſaid to be *our victory ouer the world*: 1. Ioh. 5. 4. becauſe by applying to our ſoules gods promiſes in Chriſt, we doe not onely contemne the world, in regard of Chriſt; but alſo ſtand againſt the aſſaults thereof: ſo that it is a moſt notable and excellent worke of faith.

Laſtly, obſerue the circumſtance of time, when *Ioſeph* made remembrance of their departing. The text ſaith, *When hee was dying.* Hereof we haue ſpoken in the former verſe: yet this one thing may here againe be well remembred; *Ioſeph* cals to minde the promiſes of God at his death, which concerne the tēmporall deliuerance of his people: and we by his example, when we are dying, muſt learne to call to remembrance the gracious promiſes, which God hath made vnto vs in Chriſt, touching our eternall deliuerance from the ſpirituall bondage of the deuill. Oh! great will bee the fruit hereof, not onely for inward comfort to our owne ſoules, and ioy to ſuch as loue vs; but alſo wee ſhall hereby giue a worthy euidence to the world, that we haue beene found in the faith: wherein, wee ſhall leaue a good preſident to thoſe that follow vs.

The ſecond fact of *Ioſephs* faith is this; *He gaue commaundement concerning his bones.* The meaning thereof is this: that *Ioſeph* lying on his death bead, gaue a ſolmne charge to his brethren, to haue ſpeciall care how and where they buried him; that his bones might not be loſt, but ſo preſerued while they ſtaied in Egypt, that at their departure they might be caried into the land of Canaan, and there buried in the ſepulchre of his fathers. The cauſes why *Ioſeph* gaue this commandement were theſe: 1 Hereby to teſtifie vnto his brethren and poſterity, that howſoeuer he liued a long time in the pompe and glory of Egypt, yet his heart was neuer ſet thereon; but hee had greater delight, and more eſteemed to be counted a true member of the Church of God, then to bee a noble prince in the Land of Egypt. For, if he had loued and liked the pompe of Egypt, he would haue had his ſepulchre among them; but giuing commandement to the contrary, it ſheweth plainely, that his heart was neuer ſet on that glory and pompe in which he liued.

By whoſe example wee are taught, that in vſing the world, and the things thereof, wee muſt not ſet our hearts on them; but as the Apoſtle ſaith, 1. Cor. 7. 31. *Vſe them as though we vſed them not*: ſtill hauing our affections ſet on heauen, which is our ſpirituall Canaan.

2. Hereby *Ioſeph* would teſtifie vnto his brethren, what he eſteemed his chiefe happineſſe;

namely, that in faith and hope hee was ioyned vnto his fathers, and aunceſtors, that beleeued in God, and that he was of their religion, and looked for a reſurrection & another life, as they did. And this he would haue knowen, not only to his brethren and poſteritie, but to the Egyptians alſo, among whom he liued.

3. *Ioſeph* hereby intended principally, to confirme the faith of his brethren and poſterity in Gods promiſe, for enioying and poſſeſſing the Land of Canaan after his death: and this was a notable way to ſtrengthten their faith. For, when they ſhlould ſee or remember his corps, it was vnto them as a liuely ſermon, to ſhew them plainely, that howſoeuer they liued for a while in bondage in Egypt: yet the day ſhould ſhortly come, wherein they ſhould bee ſet at libertie, and brought (as free-men) into the land of Canaan. And vndoubtedly, *Ioſeph* would therefore haue his bones kept among them, that they might be a pledge vnto them of their deliuerance.

Yea note further, the ſtory ſaith, (Gen. 50. 15.) that *Ioſeph* did not onely charge his brethren generally; but binds them by an oath to cary his bones: hereby ſhewing, that it was a matter of great weight which he did inioyne them; euen a ſigne and pledge of the truth of Gods promiſe in their deliuerance. Whence we learne, that it is a matter of great moment, for euery Chriſtian, both carefully and reuerently to vſe the *ſacraments*, which God hath giuen as pledges of his couenant of grace, made with vs in Chriſt. For, ſhall *Ioſeph* cauſe his brethren and poſteritie to ſweare concerning his bones, that ſo they might more reuerently regard that pledge and ſigne of their outward deliuerance? And ſhall not we with all reuerence and good conſcience, both eſteeme and vſe thoſe holy pledges of our eternall deliuerance by Chriſt Ieſus?

The Papiſts, from this place, would iuſtifie their practiſe, in reſeruing and honouring the Reliques of Saints. Now by Reliques, they mean the parts of the bodies of ſaints departed; as the head of *Iohn Baptiſt*, the armes or bones of this or that Saint, the milke of the virgin *Mary*, and alſo the parts of the croſſe whereon Chriſt ſuffered, with ſuch like. *Anſw*. Firſt, let vs know, that their Reliques are nothing elſe but forged deuices of their owne, and no true Reliques of Saints; as by one inſtance may appeare. For, the parts and parcels of wood, kept in Europe, which they ſay are parts of the croſſe whereon Chriſt died, are ſo many, that if they were all gathered together, they would load a ſhip: which ſhewes plainely, that herein they vſe notorious forgerie, for it was no greater then a man may beare. And the like is their behauiour in the reſt. Secondly, the keeping of *Ioſephs* bones, was for a good end & purpoſe; namely, to teſtifie his owne faith, and to confirme theirs, in beleeuing Gods promiſe for their deliuerance out of the bondage of Egypt: but their Reliques ſerue rather to extinguiſh faith in Chriſt, then to confirme it; for, they nouriſh men in fond deuices, and foule ſuperſtitions, and not in the truth of Gods promiſes. Thirdly, wee doe not reade in all the Bible, that *Ioſephs* bones were euer worſhipped; and therefore from this place they haue no ground whereon to build their ſuperſtitious *worſhipping of Reliques*. And thus much of the example of *Ioſephs* faith.

Moſes parents faith.

## Moſes Parents Faith.

### VERSE 23.

*By faith, Moſes when he was borne, was hid three moneths of his parents, becauſe they ſaw he was a proper child: neither feared they the kings commandement.*

IN this verſe the holy Ghoſt proceedeth further, and ſetteth downe vnto vs a notable and worthy example of the faith of *Moſes parents*. If we would ſee the hiſtory at large, we muſt reade the 2. Chapter of Exodus; of which, theſe words are an abridgement, or briefe Epitome. Now, here the faith of *Moſes* parents is commended vnto vs by two notable actions: 1. The hiding of *Moſes* their child when he was borne; 2. Their courage and boldneſſe in that action; in *not fearing the Kings commandement*. Of their hiding of him, wee will firſt intreat generally, and then come to the circumſtance thereof. In generall, Their hiding of the childe was this: They kept him cloſe, and vnknowen to the Egyptians for three moneths ſpace; becauſe the King had giuen commandement and charge to all his people, that they ſhould *drowne euery man childe borne among the Hebrewes*. Exod. 1. 22. In this action of their faith, we may obſerue ſome ſpeciall points.

Firſt, *Moſes* was to be a worthy Prophet, & Captaine, or guide vnto the people of Iſrael: and therefore howſoeuer other men-children were drowned vpon the cruell commaund of *Pharaoh*, yet the Lord prouides for him ſo ſoone as hee is borne, that he ſhall be hid, & ſo preſerued frō the tirannie and rage of *Pharaoh*.

Whence we learne, that God in the middeſt of all perſecution, doth euermore preſerue the ſeede of his Church. There bee two eſtates of Gods Church in the world: the firſt is quiet and peaceable, when the Goſpel is pub-

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likely profeſſed, taught, and receiued without hoſtile oppoſition, as by Gods great mercie it is in our Church at this day. The ſecond is an hidden eſtate, when as it cannot ſhew it ſelfe viſible, but the open profeſſion of the Goſpel is ſuppreſſed by the rage of the enemie the deuill, and by wicked and cruell men that be his inſtruments. Thus God ſuffereth his Church ſometimes to be ſhadowed, and in theſe times many of his deere children to be ſlaine and put to death for the ſinnes of his Church, yet ſo, as that alwaies hee preſerues the ſeede of his Church. When *Iſay* had ſhewed the Iewes the fearefull deſolation of their Land; that the Cities ſhould be waſted without inhabitant, and their houſes without man; yet then hee ſaith, *There ſhall bee a tenth in it, and the holy ſeede ſhall bee the ſubſtance* or *vnderprop thereof,* verſe 13. God doth not deale with his Church, as he doth with the enemies thereof: hee but loppes off the branches in his Church, when as hee ſtockes vp the roote of the enemies, *Iſay,* chapter 27. verſes 7, 8. When he viſited Sodome and Gomorrah, he deſtroyed them vtterly out of the earth: but the Lord doth euer keepe faſt the ſeede of his Church, that when the ſtorme of perſecution is blowen ouer, his Church may ſpring and flouriſh afterward.

Iſa.6.11.

Here ſome may ſay, Seeing God purpoſed to make Moſes ſuch a worthy mã ouer his people, why did he not by ſome wonderfull, powerful, and mighty manner preſerue him againſt the rage of *Pharaoh? Anſw.* God indeede was able to haue ſent a legion of Angels for his preſeruation, or to haue done it after ſome ſtrange viſible manner; but yet he would not: for wee muſt knowe and remember, that it is Gods pleaſure to ſhew his power in weake meanes. He can preſerue euery ſeruant of his from all kinde of iniurie: but he will not alwaies doe ſo. When Chriſt himſelfe our Sauiour, was in his infancie perſecuted by *Herod,* God his Father was then able to haue preſerued him in Iudea, and to haue ouerthrowen his perſecutor by many legions of angels; yet he would not, but onely vſeth the poore helpe of *Ioſeph & Marie,* with the ordinarie weake meanes of flight; and all this he did, that he might be glorified in the weakeneſſe of his ſeruants; for, when all meanes faile, then doth hee magnifie his power and prouidence in preſeruing thoſe that truſt in him. And thus much of this Action in generall.

The circumſtances to bee conſidered in the hiding of Moſes, are foure: 1. The time when he was hid: the Text ſaith, *When he was borne.* Moſes (as we ſaide) muſt be afterward a notable ſeruant, and a worthy inſtrument of God, whereby hee would worke the deliuerance of his people, out of the bondage of Egypt: and yet we ſee, he is faine to be hid ſo ſoone as he is borne.

Hence we learne; that thoſe that be the ſeruants of God, & are in ſpecial fauour with him, muſt look for trouble and affliction in this life, from the cradle to the graue, from the day of their birth, to the houre of their death. Moſes is in danger of his life by *Pharaoh,* ſo ſoone as hee is borne. And ſo was our Sauiour Chriſt by *Herod,* when he was but a babe: whereupon his Parents fled with him into Egypt for his ſafety. And anſwerable to their infancie was the reſt of their life: full of danger, full of trouble: And as it was with them, ſo is it with others: 2. Tim. 3. 12. *He that will liue godly muſt ſuffer perſecution:* and he that *will be Chriſts Diſciple, muſt take vp his Croſſe euery day and followe him,* Luk. 6. 23.

This is a point which all of vs muſt marke; wee muſt not looke to haue eaſe and ioy in earth: It is enough for vs to enioy that after this life. If Chriſt himſelfe carie his croſſe out of the gate, we then with his diſciples *muſt take vp our croſſe and followe him euery day.*

The 2. circumſtance to be conſidered, is this: How long was Moſes hid? namely, *three moneths. Queſt.* Why was hee hid no longer? *Anſ.* Becauſe they could not; for it is likely, there was ſearch for him, and therefore *they made a basket of reed, and dawbed it with ſlime and pitch, and laide the childe therein, and put it among the bulſhrues by the riuers brinke.*

Exod.2.3.

Thus did the Parents aduenture the childes life, for the ſauing of their owne: wherein we may ſee a great want & weaknes in their faith; for they kept their child a while by faith: but afterward committed him to the dangers of the waters, of wilde beaſts, and fowles of the aire. So that it is plaine their faith was weake, and mingled with feare and with ſome doubting. For in keeping the childe three moneths, they ſhewe forth liuely faith; but when as they expoſe him to danger for their owne ſafety, herein they bewray ſome want of loue, and weakeneſſe of faith: and yet we ſee they are here commended for their faith. Which ſheweth plainely, that if a man haue true and ſound faith, though it be but weak, yet God in mercy will take knowledge of it, and commend it, paſſing by the weakeneſſe of it; yea and vnto that faith will giue the promiſes of life euerlaſting made in Chriſt.

The third circumſtance to be conſidered, is this; Who it was that kept Moſes three moneths. In Exodus it is ſaid that *his mother kept him;* but here it is ſaid, *his parents kept him:* where the holy Ghoſt includes his father alſo. How can both theſe be true? *Anſw.* We muſt know, that the Mother was the chiefe doer, in this worke, and the father, though he was not a doer, yet he gaue his conſent. Now we muſt remember, that conſent is a kinde of doing, whether it be in good things, or in euill: for, when *Saul* did but *keepe the perſecutors clothes that ſtoned Stephen,* (Act. 7. 58.) whereby hee ſignified his conſent; thereupon hee confeſſeth himſelfe to be *guiltie of his death,* Act. 22. 20.

Exod.2.3.

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Laſtly, obſerue the Cauſe, or rather the *Occaſion* that mooued the Parents to ſaue their childe. It was a notable *comlineſſe* and *beautie*, which did appeare in the body of the childe, when hee was borne. This mooued them to reaſon thus with themſelues: Surely God hath giuen ſuch beautie and comlineſſe vnto this childe, that it is very likely hee will vſe him hereafter, to bee ſome notable inſtrument of ſome great worke: we therefore will keepe him aliue. This point muſt be marked of vs: for, beſide their naturall affection, this alſo was a motiue to make the parents ſaue their childe.

Hence wee may learne, that thoſe whome God will imploy aboue others in ſome ſpeciall ſeruice for his owne glory, are vſually endowed with ſome ſpeciall gift aboue others; yea many times with outward grace and comelineſſe in the body. For, this beauty in *Moſes* body, mooued his parents to ſeeke to ſaue his life; they perſwade themſelues that God had not imprinted that in him for nought. *Saul* (we know) was made King ouer Iſrael: and it is noted, that the Lord had giuen him a goodly ſtature: for he was *higher then any of the people from the ſhoulders vpward*. So *Dauid* had a *good countenance*, and *a comely viſage:* for the Lord purpoſed to make him king ouer Iſrael. Now as he did excell his brethren in beauty & comelineſſe, ſo he was to be far aboue them in this ſpeciall ſeruice of God, in gouerning his people.

1.Sam.10.23.

1.Sam 16.12.

Hence we learne, firſt, that comelineſſe and beautie is a gift of God: Secondly, that thoſe which excell others in theſe gifts of nature, muſt looke alſo that anſwerably they excell them in holineſſe, and zeale in the ſeruice of God, and doing good vnto men, as Moſes and *Dauid* did. But alas, wretched is the practiſe of theſe times: for commonly thoſe which haue comelineſſe and beauty aboue others, doe vſe it as a bait and occaſion vnto all ſinne, and naughtineſſe; as to whoredome and laſciuiouſneſſe, that thereby they may more fully ſatisfie their owne wretched and Satanicall luſts: but this muſt carefully be looked vnto, of all ſuch as haue the gifts of nature in more excellent manner then others. For if they vſe them, or rather abuſe them to be meanes of ſinne, and to ſet forth the pride and vanitie of their hearts, they haue much to anſwer for vnto God, at the dreadfull day of Iudgement. Hath God giuen thee beauty and comelineſſe? and doeſt thou vſe it as a baite to enſnare others for the ſatisfying of thy luſt? then looke vnto it thou euill ſeruant, for thou doeſt not hide, but conſume thy Maſters talent, imploying it to his diſhonour; therefore it ſhall be taken from thee: and in ſtead thereof, thou ſhalt haue vglineſſe and deformity, and ſo in ſoule and body be tumbled into hell with vncleane ſpirits. And thus much of the firſt action of their faith, with the circumſtances thereof.

The ſecond action, whereby the faith of Moſes Parents is commended vnto vs, is this; *They did not feare the Kings commaundement.* Theſe words muſt not bee vnderſtood abſolutely and ſimply, but with limitation. For many places of Scripture are ſpoken ſimply, which muſt bee vnderſtoode with reſpect: as when it is ſaid, Matth. 11. 18. *Iohn came neither eating nor drinking*, that is not, *eating nothing at all*, but *eating little*: and *Chriſt* ſaith, Matth. 10. 34. *He came not to bring peace, but the ſword:* that is (as *Luke* expounds it, Luk. 12. 51.) *rather debate*, then *peace*. And ſo in this place, Moſes parents feared not the Kings commandement; that is, they did not feare it ouermuch, or wholly, or onely, or ſo much as others did in the like caſe.

Here then firſt wee may learne, how farre forth we muſt obey ſuperiours and magiſtrates; wee muſt obey them, not ſimply, but *in the Lord:* Epheſ. 6. 1. that is, in all their lawfull commands: but when they commaund things euil and vnlawfull, then we muſt ſtay our ſelues, leſt obeying them we rebell againſt God. For this, we haue ſufficient warrant in this place, as alſo in the Apoſtles; who beeing commanded (Act. 4. 18, 19.) that *in no wiſe they ſhould ſpeake or teach in the name of Ieſus:* anſwered, *Whether it be right in the ſight of God, to obey you rather then God, iudge ye.* And the *midwiues* of Egypt are commended of the holy Ghoſt, Exod. 1. 17. for ſauing the young children aliue, againſt the Kings commandement. And the three men of the Iewes, *Shadrach, Meſhach* and *Abednego*, are renowmed with all poſterity, for diſobeying the commaundement of *Nebuchadneſſar* (Dan. 3. 16, 17.) of worſhipping the golden Image. By which examples, wee may ſee plainely, that our obedience to men muſt be in the Lord onely. Neither is our refuſing to doe their vnlawfull commaunds, any diſobedience indeede: becauſe the fift commandement in this caſe ceaſeth to binde, and giues place to the commandements of the firſt table, which are greater; as we ſhewed before, *v.* 17.

Secondly, ſee here this godly boldneſſe, in not ouermuch fearing the Kings commaundement, is made a worke of faith: whence wee learne, that true faith in the promiſes of God, doth ſerue to moderate a mans affectiōs. There is no man, but if he be left to himſelfe, he will goe too farre in the ſway of his affections: experience ſheweth that many through anger, & ioy, haue loſt their liues; ſome for feare haue forſaken religion, and ſorrow hath coſt many a man his life: yea, any affection if it be not moderated and ſtayed, will bereaue a man of his ſenſes, and make him a beaſt, and no man.

But behold the vſe and power of true faith: It ſerueth to mitigate a mans affection; ſo as if a man be angry, it ſhall be with moderation: and ſo we may ſay of feare, ioy, hatred, or any other affection; faith will aſſwage and ſtay the rage thereof. For vndoubtedly, Moſes parents

rents might haue beene ouerwhelmed with feare of *Pharaohs* tyrannie and cruelty, but that God gaue them faith, which did moderate this feare. There is none of vs, but if wee looke well into our ſelues, wee ſhall ſee that we are exceſſiue in many affections, ſometime in feare, ſometime in anger, ſometime in ſorrow, and ſuch like. Now, would we know how to bridle theſe ſtrong paſſions? Then get true faith: it is the meanes whereby a man may moderate and ſtay the rage of his affections, ſo as they ſhall not breake out into extremitie. Is a man angry? why, if he haue faith, he will bridle his anger. Is he ſorrowfull? yet it is in meaſure: and ſo for the reſt, faith will rule them all, and yet extinguiſheth none. Which, ſhould greatly prouoke vs to labour for true faith, ſeeing it is of ſuch vſe and power in the ſtay of our affections.

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v. 24. *By faith, Moſes when he was come to age, refuſed to bee called the ſonne of Pharaohs daughter.*

25. *And choſe rather to ſuffer aduerſitie with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon.*

26. *Eſteeming the rebuke of Chriſt greater riches then the treaſures of Egypt: For he had reſpect vnto the recompence of reward.*

Here the holy Ghoſt comes to the commendation of *Moſes* faith, and in theſe three verſes propounds a moſt notable example hereof.

By *Moſes faith*, in this place, we muſt vnderſtand *ſauing faith*; which is nothing elſe, but a gift of God, whereby *Moſes* receiued the promiſe of god touching ſaluation by the Meſſias, and of the promiſed Land, made to *Abraham* and to his ſeede after him, and applied the ſame vnto himſelfe particularly.

Now in the firſt entrance of this example, the holy Ghoſt ſetteth downe a wonderfull thing of *Moſes*; namely, that *Moſes* had faith, and by it did this great worke. This (I ſay) is ſtrange, becauſe hee was brought vp by *Pharaohs* daughter in the Court of *Pharaoh*, where was no knowledge of the true God, and indeede nothing but idolatry, wantonneſſe, and profaneneſſe. And yet here it is teſtified of him, by the ſpirit of God which cannot lie, that he had faith; which is a wonderfull thing. And the like is recorded of others in the word of God: As in *Ahabs* Court (who was a King that had *ſold himſelfe to worke wickedneſſe*) yet the ſpirit of God teſtifieth, that euen there was good *Obadiah, a man that feared God greatly*. And *Herod* was a moſt deadly enemie to Chriſt: and yet *Ioanna* the wife of *Chuza Herods* friend, miniſtred of her goods vnto Chriſt. And *Paul* ſaith, *The Saints which are of Ceſars houſhold ſalute you*: Where, by *Ceſars* houſe, is meant the Court of *Nero*, who was a moſt bloody man, and a wicked perſecuter; and yet in his houſe were the profeſſors of Chriſts Goſpel. By theſe examples we learne, that Chriſt hath his children and ſeruants in the middle among his enemies: for, theſe three Courts, of *Pharaoh, Herod,* and *Nero*, may be called a kinde of hell; and yet there were ſome of Gods ſeruants in them all. Which ſheweth vs clearely the truth of Gods word, which ſaith of Chriſt, that *hee raigneth in the middle among his enemies*. Howſoeuer they rage, and ſeeke to blot out his name, and roote out his kingdome, yet mauger their throats, he will rule in the middle of their kingdomes, and there haue thoſe which truly ſerue him and feare his name. Reuel. 2.13. God had his Church in *Pergamus* where Satans throne was.

1.King 8.3.

Pſal.110.2.

Againe, this faith of *Moſes* ſerues to checke many a man in this age, that is brought vp in the Church of God, and vnder godly Parents and gouernours, and yet is a hater and mocker of the religion of Chriſt. Surely *Moſes* in the day of iudgement ſhall ſtand vp againſt all ſuch, and condemne them. For he had faith, though he were brought vp in a moſt profane place: and they are voide of faith, nay, enemies vnto it; though they liue in the boſome of the Church.

But let vs come to the ſtrange fact which *Moſes* did, for which his faith is ſo commended. The Text ſaith of him firſt of all. That *when hee was come to age, he refuſed to bee called the ſonne of Pharaohs daughter*. How *Moſes* became her ſonne, wee may reade at large, Exod. 2. where it is ſaid, that ſhee hauing found *Moſes* in the basket, preſerued him aliue, and brought him vp as her owne childe, purpoſing to make him her owne ſonne and heire. But this honour of hers hee would not accept; this he refuſed by faith, and this is that notable and famous act, for which his faith is here commended vnto vs.

But ſome will ſay, This fact of *Moſes* may ſeeme rather worthy of blame then praiſe, as beeing a practiſe of great rudeneſſe and ingratitude: for ſhee preſerued his life from death,

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death, & brought him vp as her own child, and vouchſafed him this ſpeciall fauour to make him her heire; and therefore *Moſes* ſhould not thus haue contemned her fauour. *Anſwer.* Indeede it had beene *Moſes* part to haue ſhewed himſelfe thankfull, in accepting this fauour at her hands, and alſo in enioying the ſame, if he might haue done it with the feare of God, and keeping a good conſcience. But, that he could not doe: for, if he had dwelled ſtill with her, and beene her ſonne and heire, he ſhould haue beene vndutifull vnto God. Now this is a rule to bee remembred and practiſed alwaies; that in duties of like nature, the Commaundements of the ſecond table doe binde vs no further then our obedience thereto may ſtand with obedience vnto the Commaundements of the firſt table: and when theſe two cannot ſtand together, then we are freed from obedience vnto the ſecond table; as, from performing honour and thankfulneſſe vnto men, when wee cannot therewithall performe obedience and ſeruice vnto God. And this was *Moſes* caſe: becauſe he could not both ſerue God, and continue his thankfulneſſe, to *Pharaohs* daughter ( for in ſtaying with her, hee ſhould haue made ſhipwracke of true religion) therefore hee forſaketh her fauour and honour; and for this cauſe is here commended vnto vs. The like did our Sauiour Chriſt, for when *the people would haue made him King, he refuſed it, and fled from among them,* Ioh. 6. 15. becauſe it would not ſtand with that calling, for which he was ſanctified and ſent into the world: therefore *Moſes* fact was commendable, & doth greatly ſet forth vnto vs his holy faith.

In this fact of *Moſes* thus generally conſidered, obſerue a notable fruite of true faith: It makes a man eſteem more of the ſtate of adoption to be the childe of God, then to bee the childe or heire of any earthly Prince. This is plaine in *Moſes* in this place. And the like wee may ſee in *Dauid:* for though he were a King, yet he ſet all his royalty & maieſtie at naught, in regard of Gods bleſſing of adoption; and therefore ſaith, *The Lord* ( not the Kingdome of Iſrael) *is my portion.* And againe, when hee was kept from the Lords tabernacle, and the company of Gods Saints, through perſecution; he ſaith, *The Sparrowes and Swallowes were more happy then he,* Pſal. 84. becauſe they had neſts where they might keepe their young, and ſit, and ſing; but he could not come neere the Lords Altar. And yet more fully to expreſſe the earneſtneſſe of his affection this way; hee ſaith, he had rather be a man of a baſe office, euen *a dore-keeper in the houſe of God,* then a man of renowne in *the tents of wickedneſſe.* But howſoeuer, theſe men were of one minde herein; yet come to our age, and ſeeke in Towne, Country, and people, and we ſhall ſee this fruite of faith is rare to bee found: for generally ( though I will not ſay all) the moſt of thoſe that are borne of good parentage, as the ſonnes of Knights or Squires, and eſpecially of Nobles, are ſo bewitched with the pride of their earthly Parentage, that they haue ſcarce a thought after adoption in Chriſt. Gods heauenly graces will take no place in their hearts, but they vtterly contemne all other eſtates of life in regard of their owne. And this is the common ſinne of the whole world: for at earthly preferments men will ſtand amazed; but ſeldome ſhall you finde a man that is rauiſhed with ioy in this, that hee is the childe of God, as *Moſes* was. But his practiſe muſt bee a preſident for vs to followe: we muſt learne to haue more ioy in beeing the ſonnes of God, then to be heires of any worldly Kingdomes; and to take more delight in the grace of adoption through Ieſus Chriſt, then in the ſonſhip of any earthly Prince.

Pſal.16.

It is a great prerogatiue to be heire to a King or Emperour: but yet to be the childe of God, goes farre beyond it: euen aboue compariſon. For, the ſonne of the greateſt Potentate may be the childe of wrath: but the childe of God by grace, hath Chriſt Ieſus to bee his eldeſt *brother,* with whom he is *fellow heire* in heauen; he hath the holy Ghoſt alſo for his *comforter,* and the Kingdome of heauen for his euerlaſting *inheritance.* And therefore wee muſt learne of *Moſes,* from the bottome of our hearts, to prefer this one thing, To be the childe of God, before all earthly things, either pleaſures, riches, or any other prerogatiues whatſoeuer.

Now more particularly in this fact of *Moſes* note two circumſtances: 1. The *manner* how: 2. The *time* when, he refuſed to bee called the ſonne of *Pharaohs* daughter.

For the firſt; his refuſall was not in word, but in deede: for, if we reade the whole Hiſtory of *Moſes,* we ſhall not finde, that either hee ſpake to *Pharaoh,* or to his daughter, or to any other to this effect, that he would not bee her heire, nor called her ſonne; but we finde that he did it indeede: for, when he came to age, he left the Court oftentimes, and went to viſite his brethren, to comfort them, to defende them, and to take part with them. And hence wee muſt learne, not ſo much to giue our ſelues to knowe, and to talke of matters of religion, as to doe and practiſe the ſame both before God and men. This did *Moſes.* It is the common fault of our age, that wee can be content to heare the doctrine of religion taught vnto vs; yea, many will learne it, and often ſpeake thereof: but but fewe there be that make conſcience to doe the things they heare and ſpeake of. But let vs learne of *Moſes* to put thoſe things in practiſe which wee learne and profeſſe, and in ſilence doe them: for, the fewer words the better, vnleſſe our deedes bee anſwerable. If any of vs were to walke vpon the top of ſome high mountaine, wee would leaue off talking, and looke vnto our ſteps for feare of falling. Behold, when wee enter the profeſſion of Chri-

A ſtianitie, we are ſet vpon an high mountaine: for the *way of life is on high*; and Chriſtianity is Phil.3.14. the *high calling of God.* We therefore muſt be *wiſe* as *Salomon* ſaith, Pro. 15.24. and looke well to our conuerſation, hauing a ſtraite watch ouer all out waies, through the whole courſe of our life, euen to the ende of our daies: and not ſtand ſo much on ſpeaking & talking, as on doing: *for the doer of the work ſhall be bleſſed in his deed*, Iam. 1.25. This is the thing we muſt looke vnto, as the onely ornament of our profeſſion, declaring that we haue the power of godlines: but if deedes be wanting, our religion is vaine, we are like the *Figtree* which Chriſt curſed, Matth.21.19. *hauing leaues and no fruite.*

B The 2. circumſtance to be conſidered, is, the time whē he refuſed this honour: namely, *when he came to be a man of yeares and diſcretion.* A man in common reaſon would iudge thus of *Moſes* fact: *Moſes* hath rare fortune offered him, he might haue bin ſonne and heire to a Princeſſe: ſurely this is a raſh fact of his, and voide of conſideration, to refuſe it; vndoubtedly he farre ouerſhot himſelfe herein, either thorough raſhneſſe or ignorance. But to preuent ſuch carnall ſurmiſes, the ſpirit of God ſets downe this circumſtance of time; ſaying, that he did not refuſe it in his youth: but *when hee was come to age, that is, to perfect yeares of diſcretion*, and by reaſon thereof, muſt needs haue conſideration and iudgement to know what he C did; then did he refuſe this honour, to be *Pharaohs* daughters ſonne and heire. In the ſeuenth of the Acts, we ſhall ſee that he was *fourty years olde* when he did this. And therefore this is true which is here ſaid, that *when he was come to age* and ſtaiednes: then he refuſed this honour: for, fourtie yeares is a time, not onely of ripeneſſe for ſtrength: but of ſtaiedneſſe in iudgement and diſcretion.

Out of this circumſtance we learne two points. 1. That it is a common fault of yong yeares, to be ſubiect to inconſideration and raſhneſſe: for, *Moſes* did not refuſe the honour of *Pharaohs* daughter, when he was young, leſt it ſhould ſeeme to be a point of raſhneſſe: but *when he was come to age* (as the text ſaith): inſi- D nuating, that if he had done it when he was young, it might haue beene eſteemed but a raſh part, and done in ſome haſtie paſſion of youth. Euery age of man hath his faults: and this is the fault of youth, to be heady and raſh in their affaires, for want of cōſideration and experience. And therefore all young perſons muſt haue care of theſe ſinnes of youth, and watch the more againſt them, becauſe they are ſo incident to their yeares. Now the way to auoyde them, is to followe Chriſts example, Luk. 2. 52. to labour *to growe, as in yeares, ſo in wiſedome and grace:* and to obey the counſell of *Paul* to Timothy, 2.Tim.2. 22. to *fly the luſts of youth: following after iuſtice, faith, charity, and peace, with all that call vpon the name of the Lord with a pure heart.*

Secondly, this circumſtance of time, noting *Moſes* deliberate ſtaiedneſſe in this fact, doth plainely aduertiſe vs, what is, or ſhould be, the vertue of old age, and the ornament of yeares: namely, *ſtaiedneſſe* and *diſcretion:* whereby I meane, not onely that naturall temper of affection, which olde age bringeth with it: but ſuch religious diſcretion, whereby men of yeares doe all things in faith, ſo as their works may be acceptable and pleaſing vnto God. For, when a man is growen in yeares, and hath had experience and obſeruation in the Church of God, he muſt not onely haue a generall knowledge and wiſedome, but a particular wiſedome, whereby he may do in faith, whatſoeuer he takes in hand, and therein pleaſe God. But alas, this may be ſpoken of old men in theſe daies, that in regard of this wiſedome, they are very babes: a thing greately diſgracefull to their condition. For, *Paul* biddes the Corinthians, 1.Cor. 14. 20. that *they ſhould not be childrē in vnderſtanding, but of ripe age:* yea, and he forbiddes the Epheſians, Eph. 4. 14. to *be children ſtill, wauering and carried about with euery winde of doctrine.* Whereby we may ſee, that aged perſons doe quite degenerate from that they ought to be, when they are babes in knowledge, voide of ſpirituall wiſedome. Indeede, we muſt graunt, that our aged perſons are worldly wiſe; and he muſt haue a cunning head, and (as we ſay) riſe early, that herein goes beyond them: But bring them to the book of God, and to giue a reaſon of their actions, that they are done in faith; herein, they are meere babes, and ignorant: neither cā they tel what it is to do a thing in faith, ſo as it may be acceptable to God. Herein, many that are yong in yeares, doe quite outſtrippe them. What would we thinke or ſay of a child, that being ſet to a good ſchoole, ſhould ſtill be in the loweſt forme, though he had long continued at it? Surely we would iudge him either exceeding negligent, or deſtitute of ordinary capacitie.

Behold, the Church of God is the ſchoole of Chriſt: and if a man haue liued long therein, (as twenty, or fourty yeares) and yet be no wiſer in religion, then a young child; is it not a ſhame vnto him? and ſhall we not condemne him of great negligence? Wherefore, let all aged perſons here learne their dutie; which is, to growe to ripeneſſe in ſpirituall wiſedome, that ſo their *age may be to them a crowne of glory, beeing found in the way of righteouſneſſe*, Prou. 16. 31.

## VERSE 25.

*And choſe rather to ſuffer aduerſitie with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon.*

THe meaning of theſe words is this: *Moſes* caſt with himſelfe, that if he ſhould yeild to become heire to *Pharaohs* daughter, he muſt liue with her, and pleaſe her in all things, and ſo altogether leaue Gods Church, and people, and Gods holy religion; which thing to doe, he abhorred in his heart: and withall, he muſt leaue and loſe the eternall bleſſedneſſe of Gods children, for the honours, and ſinnefull pleaſures of the Court, which were but momentany. Theſe things conſidered, he chooſeth rather to be in affliction and miſerie with the people of God, then vpon theſe conditions, to liue in *Pharaohs* Court, and to become his daughters ſonne and heire.

And becauſe this may ſeem a ſtrange choiſe, the holy Ghoſt doth afterward render a reaſon hereof, which is this; Becauſe *Moſes* liked rather to inioy the prerogatiues of Gods Church (though it were in miſerie) then to enioy any honour in a wicked Court, ſuch as indeed *Pharaohs* was.

In this verſe therefore, we are to note a ſecond fruit of *Moſes* faith; to wit, that he preferred the fellowſhip and communion of Gods Saints, before all other ſocieties in the world. The ſame alſo was *Dauids* practiſe, Pſal. 16. 3. *All my delight* ( ſaith he) *is in the Saints that dwell on the earth.*

This fruite of *Moſes* faith, doth diſcouer vnto vs a grieuous fault, which raigneth in this age; to wit, the neglect and contempt of the communion and ſocietie of Saints. There is a ſocietie and fellowſhip that is loued and magnified among vs; but what manner of ſocietie is that? ſurely of ſuch as giue themſelues to drinking, ieſting, ſcoffing, riot, mirth, gaming. This is the common and generall good fellowſhip: through which, God is greatly diſhonoured. For moſt men ſet their delight therein, and are neuer merrie but in ſuch company, wherein indeede they delight themſelues in their ſenſualitie. True it is, men pleade that this good fellowſhip is a vertue. But then was *Moſes* farre ouer-ſeene: for in *Pharaohs* Court he might haue had all kinde of ſuch good fellowſhip and company; yet he likes it not, but rather chooſeth affliction and miſerie with the people of God, then to enioy ſuch fellowſhip in *Pharaohs* Court. And as for the goodneſſe of it, it is neither ſo eſteemed, nor called by any, but by them that call good euill, and euill good. Wee ſee, *Moſes* a man of wiſedome and learning, Acts 7.23. no child, but a man of xl. yeares old, hates and abhorres this good fellowſhip, as the worſt eſtate in the world: rather chooſing the ſocietie of a miſerable and perſecuted Church, then the beſt of that fellowſhip which a Kings Court could yeild. Let vs therefore learne more wiſdome out of his practiſe. Some ſay, this good fellowſhip is harmeleſſe; and ſuch men who thus merrily paſſe their times, doe no ſuch hurt as many others doe. But I anſwer, men are borne to doe good. Againe, to miſſpend time, wealth, & wit, are not theſe euil and harmefull, both in themſelues, and in the example? And which is worſt of all, it is no fellowſhip with God, nor any part of the communion of Saints, but rather a fellowſhip with Satan: therefore, let all that will, like true Chriſtians, haue true comfort in that article of their Creed, *the communion of Saints,* eſteeme the fellowſhip of good and holy men aboue all other. For, by this cõmunion with Gods Saints, a man reapes great profit, when as the other brings to a man the ruine both of his bodie and ſoule. By the ſociety of the godly, we are firſt made partakers of their gifts and holy graces; and ſecondly, of their prayers, and the bleſſings of God vpon them: which things, if there were no other, might mooue vs to embrace this bleſſed ſociety before all other. And yet further; by beeing of this ſociety, a man auoids many of Gods iudgements: If there had beene tenne righteous men in *Sodome*, they had all beene ſpared from deſtruction. Wherein we may ſee that they that cleaue to ſuch as feare the Lord indeede, neuer receiue harme, but rather much good; for, *for the elects ſake* it is, that the world yet ſtandeth: and if they were gathered, heauen and earth would goe together; but for the calling of the Elect, the hand of God is yet ſtaied. Why then ſhould not *Moſes* example be our rule, Aboue all worldly pleaſure to reioyce in the ſocietie of Gods Saints.

Gen.18.32.

Thus much in generall: Now, in the particular words, are many notable points of doctrine, which we will touch in their order. *And choſe rather, &c.*] Marke here a rare & ſtrange choiſe as euer we ſhall reade of. There are two things propounded to *Moſes:* The firſt is, honour and preferment in *Pharaohs* Court; to be ſonne & heire to *Pharaohs* daughter: wherewith he might haue enioyed all earthly pleaſures and delights. The ſecond is, the miſerable afflicted condition of Gods Church and people.

And of theſe two, *Moſes* muſt needs chooſe the one: well what chooſeth he? Surely he refuſeth the prerogatiues and dignity, that he might haue had in *Pharohs* Court, and makes choiſe of the miſerie and affliction of Gods people in aduerſitie; that ſo he may enioy the priuiledges of Gods Church. A wonderfull choiſe: for which, his faith is here commended, and he renowned to all poſteritie. The ſame choiſe hath God ſet before all men in all ages. In former times God ſet before *Eſau* two things; A *meſſe of redde broth*, and his birth-right: but profane *Eſau* chooſeth the worſer, he forgoes his birthright, ſo he may haue the broth. But far worſe did the Gaderens; there was ſet before them Chriſt Ieſus the Lord of life, and their hogges and cattell: Now they preferre their hogges before Chriſt; A moſt miſerable and ſenſeleſſe choice. And is it not as ill with vs? There is ſet before vs on the one ſide heauen, and on the other ſide hell; but men for the moſt part chooſe *hell* and forſake heauen. Ciuill worldly men whoſe delight is all in riches, they prefer earth before heauen, the ſeruice of ſinne, which is the greateſt ſlauerie, before the ſeruice of God, which is perfect freedome, and glorious liber-

A ty of the Saints in light: and thus doe all men without Gods ſpeciall grace. Wheteupon *Paul* prayes in his Epiſtles for the Churches, that God would giue vnto them *the ſpirit of wiſedome, that they may be able to iudge betweene things that differ.* And this wiſedome we muſt labour for, that when theſe different things are ſet before vs, we may make a wiſe choice: otherwiſe, we ſhew out ſelues to be like bruite beaſts without vnderſtanding, & do quite ouerturne out own ſaluation. In the Miniſtery of the word we haue *life and death, good and euill,* ſet before vs, as Moſes ſaid to the people, Deut. 30.15.19. Let vs therefore endeauour our ſelues to chuſe life by embracing and obeying the word of B God: and ſo ſhall we followe both his precept and practiſe.

Philip 1.10.

*To ſuffer aduerſitie with the people of God.* Here we may obſerue what is the ordinary ſtate and condition of Gods Church and people in this world: namely, to be in affliction and vnder the croſſe. Hence *Paul* ſaith, *That we muſt come to heauen through manifold afflictions,* Act. 14.22. The Lord knoweth what is beſt for his ſeruants and children: and therefore he hath ſet downe this for a ground, that *all that will liue godly in Chriſt Ieſus, muſt ſuffer perſecution,* 2. Tim. 3. 12.

Thus the Lord dealeth with his children for ſpeciall cauſes: for firſt, all croſſes, as loſſe of goods, friends, libertie, or good name, they are C means to ſtirre vp and awake Gods people out of the ſlumbring fit of ſinne; for the godly are many times ouertaken this way. The wiſe virgins ſleepe, as well as the fooliſh: Now, afflictions rouze them out of the ſleepe of ſecuritie. See this in *Ioſephs* brethren, who went on a long time without any remorſe for ſelling their brother: But when they were ſtaied in Egypt, then they are rouzed vp, and can ſay, Gen. 42. 21. *This trouble is come vpon vs, for ſelling our brother.*

Secondly, afflictions ſerue to humble Gods children, Leuit. 26. 41. So the Church of God ſpeaketh, *I will beare the wrath of the Lord, becauſe I haue ſinned againſt him,* Micha. 7.9.

D Thirdly, they ſerue to weane the people of God, and to driue them from the loue of this world: for, if men might alwaies liue in eaſe, they would make their heauen vpon earth; which may not be. And herein God dealeth with his children like a Nurſe; when ſhe will weane her child, ſhe layes ſome bitter thing vpon the pappes head, to make the child to loath the pappe; ſo the Lord, to drawe our hearts from the world, and to cauſe vs to loue and ſeeke after heauen & heauenly things, he makes vs to taſte of the bitterneſſe of affliction in this world. Fourthly, afflictions ſerue to make Gods children to goe out of themſelues to ſeeke ſincerely vnto God, and to relie onely vpon him: which in proſperitie they will not do. This, *Paul* confeſſeth of himſelfe and others; *We* (ſaith he) *receiued the ſentence of death in our ſelues, becauſe we ſhould not truſt in our ſelues, but in god:* 2. Cor. 1.9. So good King *Iehoſaphat*, when he was compaſſed of his enemies, *He cried to the Lord, and ſaid; Lord we knowe not what to doe, but our eyes are towards thee:* 2. Chron. 20. 12. Yea, the rebellious Iewes are hereby driuen to ſeeke the Lord, whom in proſpertie they forſooke; as wee may ſee at large, Pſal. 107. 6. 12.13.19.

Laſtly, afflictions ſerue to make manifeſt the graces of God in his children. *The Lord* (ſaith Iob) *knoweth my way and trieth me,* Iob 23.10. Deut. 8. 2. *Remember all the way* (ſaith Moſes to the Iſraelites) *which the Lord thy God ledde thee this fourty yeares, for to prooue thee and to knowe what was in thine heart.* Hence *Iames* calleth *temptations, the triall of faith,* Iam. 1.2, 3. And *Paul* makes *patience, the fruite of tribulation,* Rom. 5. 3. For looke as the ſhowers in the ſpring time cauſe the buds to appeare: ſo doe afflictions make manifeſt Gods graces in his children. Patience, hope, and other vertues, lie cloſe in the heart in the day of peace: but when tribulation comes, then they breake forth and ſhew themſelues.

Hence we learne, that it is not alwaies a token of Gods wrath, To ſuffer affliction. If any man or people be laden with croſſes, it is no argument, that therefore they are not the children of God: for, as *Peter* ſaith, *Iudgements begin at Gods houſe,* 1. Pet. 4. 17. and any croſſe vpon a people, family, or particular perſons, if it bring forth the fruite of grace in them, is a true ſigne, they belong to God. Yea, when men wander from God by an euill way, theſe afflictions are meanes to call them home to God. Pſal. 119. 67. *Before I was afflicted, I went aſtray.* And they that forſake their ſinne & returne to God in the time of affliction, are certainely Gods people: for, the wicked man fretteth and murmureth againſt God when a croſſe commeth, and he cannot abide it. But the godly man is humbled thereby, and it makes him more obedient in all duties vnto God.

This we ſhould conſider: for by an outward profeſſion, we beare the world in hand, that we are Gods children, and therefore we come to heare Gods word, and to learne how to behaue our ſelues as beſeemeth his children. But if we would be knowne to be Gods children indeede, then when any of Gods iudgements doe befall vs, we muſt make this vſe of them; namely, labour thereby to be humbled for our ſinnes, and to forſake our ſinnes, and to make conſcience of all bad wayes for euer afterward; and then we ſhew our ſelues to be Gods children indeede: but if vnder the croſſe, or after the croſſe, we be as diſſolute as euer we were, and ſtill followe our olde ſinnes, then we cannot be iudged to be Gods people and children, but rather a wicked & ſtubborne generation, which the more they are corrected, the worſe they are; like a ſtithy, the more it is beaten, the harder it is. Let vs therefore by the vſe of Gods iudgements, ſhewe our ſelues to be Gods children: ſo ſhall we ſay, with *Dauid* with much ioy and comfort, *It is good for vs that we haue beene in trouble*, Pſal. 119. 71.

Thus we ſee Moſes choiſe: now come we to the thing he refuſed; *To enioy the pleaſures of ſinne for a ſeaſon.* By *pleaſures of ſinne*, we muſt vnderſtand the *riches and dignitie that* Moſes *might haue had in Pharaohs Court and Kingdome*: Which are called *the pleaſures of ſinne*, not becauſe they were ſo in themſelues; for, ſo they were the good gifts of God: but becauſe Moſes could not enioy them in *Pharaohs* Court, without liuing in ſinne; for, he muſt haue refuſed the ſocietie of Gods Church and people, and ſo haue beene a ſtranger from the couenant which God made with *Abraham, Iſaac*, and *Iaacob*, and with his ſeede after them, if he would haue beene ſonne to *Pharaohs* daughter.

Here then the holy Ghoſt ſetteth down two notable reaſons, which induced Moſes to refuſe theſe honours and dignities: Firſt, becauſe *they were the pleaſures of ſinne*; And ſecondly, becauſe he ſhould enioy them but *for a ſeaſon.*

The firſt reaſon affordeth vnto vs many notable points worthie our conſideration. 1. Here we learne, that riches, honour, and dignity ſeuered from true religion, are nothing but the pleaſures and profits of ſinne. This was Moſes iudgement, as the holy Ghoſt here teſtifieth: and it is the plaine truth of God, as *Salomon* after lamentable experience diſputeth, and prooueth at large: concluding of riches, honour, pleaſures, and all earthly things ſeparated from the feare of God, that they are nothing elſe but *meere vanity and vexation of ſpirit.* And *Paul* ſaith, *To the impure all things are impure*; his meate, drinke, and apparell, which in themſelues are otherwiſe the good gifts of God.

Eccleſ. all ouer.

Tit. 1. 15.

The conſideration hereof is of great vſe: for, firſt it lets vs ſee what is the ſtate of theſe men which lay aſide religion and good conſcience, and betake themſelues wholly to the world, to get riches and preferment: moſt men are of this diſpoſition, and ſuch indeed are onely counted wiſe. For, let there be ſpeech tending to a mans commendation, vſually this is the firſt matter of his praiſe, that he is a ſubſtantiall wealthy man; and one that lookes well to himſelfe: as though riches, or honour were a mans chiefe happineſſe. But, howſoeuer the world iudgeth of theſe men; yet hereby we may ſee and know, that their caſe is miſerable. For, without religion and the feare of God, their riches and honours are but the pleaſures and profits of ſinne: & therfore the more they heape vp riches after this ſort, not regarding Chriſt, nor his Goſpel; the more they heape vp to themſelues the treaſures of ſinne, and conſequently the greater condemnation: for worldly treaſures ſeuered from religiō, are but the Mammon of iniquity, which cauſeth damnation. Hence Chriſt ſaid vnto his Diſciples (vpon occaſion of the young rich man) that it was *as eaſie for a great Camell to goe through the eye of a needle, as for a rich man to enter into the kingdome of heauen*; that is, ſuch a rich man as ſets his heart to get riches and honour, not regarding the religion of Chriſt. Whence alſo in another place he pronounceth this fearefull ſentence againſt them: *Woe be to you that are rich, for you haue receiued your conſolation*: Luk. 6. 24. They therefore that lay aſide religion, and giue themſelues wholly to ſeeke gaine and honour, are before God moſt wretched and miſerable: and the longer they continue in this courſe, the more miſerable they are; for the more ſinne they heape vp, and ſo the deeper ſhall be their condemnation. Wherefore if any of vs haue beene thus minded hertofore, let vs now leaue this courſe, as moſt dangerous to our ſoules: for what will it profit a man to gaine the whole world, if he loſe his ſoule?

Matth 19. 24.

2. Hence we muſt all learne, eſpecially they that haue any meaſure of wealth more or leſſe, to ioyne with the vſe of our riches the feare of God, and the practiſe of true religion: for, ſeuer theſe aſunder, and riches are nothing elſe but ſinnefull pleaſures. It is a good conſcience which rectifieth the owner in the right vſe of his honour and treaſures: but without that, he pollutes the bleſſings of god which he enioyes, and they beeing polluted ſhall turne to his greater woe. A man would haue thought that King *Belſhazzer* had been an happy man, when he kept his royall feaſt, and dranke wine in golden bowls before a thouſand Princes that were vnder him, and before his Concubines: but the ende of all that his iollity may ſhewe vs the nature of ſuch proſperitie. For ſo ſoone as he ſaw *the fingers of a mans hand, writing vpon the wall*, he became quite confounded in himſelfe: *his countenance was changed, and his thoughts troubled him; ſo that the ioynts of his loines were looſed, and his knees ſmote one againſt the other:* What comfort had he now from all his riches and pleaſures? So *Diues*, while he liued, might ſeeme for his wealth and riches to be happy: yet all this did him little good; for, *he had but his pleaſure for his life time*, Luk. 16. 25. and after this life, his ſoule went downe to hell. A worldly man would iudge the rich man in the Goſpel, a moſt happy man, that ſaide to his ſoule, by reaſon of his great aboundance of outward wealth, Luke 12. 19. *Soule, ſoule, thou haſt much goods laide vp for many yeares, liue at eaſe, eate, drinke, and take thy fill:* yet becauſe herewith he wanted religion, a good conſcience, and the feare of God, this ſentence was denounced againſt him; *Oh foole this night will they fetch away thy ſoule: then, whoſe ſhall theſe things be?* Wherefore, vnleſſe we will wilfully caſt away our owne ſoules, let vs ſanctifie our intereſt in all earthly bleſſings, by a ſincere endeauour in all things, to ſhew forth the feare of God, with the keeping of faith and a good con-

Dan. 5. 1. 3.

ſcience: & let vs begin with this, as Chriſt ſaith, *Firſt ſeeke Gods Kingdome and his righteouſneſſe*, Mat. 6. 33. Let vs hereby ſeeke to haue our hearts acceptable vnto God; and then all things ſhall be cleane vnto vs.

Thirdly, are riches and honour, beeing ſeuered from true religion, but the pleaſures of ſinne? then vndoubtedly all recreations, all ſports, and paſtimes, ſeuered from religion and a good conſcience, are much more the pleaſures of ſinne. This *Salomon* knewe well: for, ſpeaking of ſuch mirth, he calles *laughter madneſſe; and to ioy* (*he ſaith*). *what is it that thou doeſt?* Eccle. 2. 2. Oh then how manifold be the ſinnes of al ſorts of men? for who almoſt doth not neglect religious duties for matters of ſport and pleaſure? Wherefore if we deſire ioy indeede in any worldly things, let vs firſt lay the foundation in our owne hearts, by getting and keeping true faith and a good conſcience.

Secondly, whereas *Moſes* refuſeth dignitie and honour onely for this, Becauſe they would be vnto him *the pleaſures of ſinne*; here we are taught in what manner and order we ought to enioy worldly riches and honour. *Moſes* practiſe here, muſt be our direction; we muſt enioy them and vſe them with thankfulneſſe to God, ſo farre forth as they will further vs in the courſe of religion and true godlineſſe. But if the caſe ſtand thus, That we cannot enioy them both together, then we muſt followe *Moſes* example; chooſe religion and a good conſcience, and let honour and preferment goe. This is *Moſes* practiſe: and we may reſolue our ſelues, that if he might haue enioyed them together, he would haue refuſed neither; but becauſe he could not haue them both, therefore he preferreth the religion of Chriſt with a good conſcience, before the honour and wealth of Egypt.

Thirdly, note this, *Moſes* doth not onely refuſe the riches and pleaſures of Egypt, when they would become vnto him the pleaſures of ſinne; but rather then he will enioy them, he is content to ſuffer great miſerie and aduerſitie with Gods people. Where, behold a ſingular vertue in *Moſes*: He iudgeth it to be the greateſt miſerie, *to liue in ſinne*; and therefore he chooſeth rather to ſuffer any aduerſitie and reproach in this world, then liue and lie in ſinne: becauſe thereby, he ſhould diſpleaſe God, his moſt louing father in Chriſt. A moſt notable vertue in this ſeruant of God: & the like muſt beare all thoſe, that haue the ſame graces of ſauing faith, and true repentance that Moſes had. S. *Paul* eſteemed the Temptations vnto ſinne, which Satan ſuggeſted into his minde, to be as *beatings and buffettings*, & as *pricks and thorns in his fleſh*, 2. Cor. 12. 7. And *Dauid* ſaith, Pſal. 119. 136. *His eyes guſh out riuers of waters, becauſe men brake Gods commandements.* Was *Dauid* thus grieued for other mens ſinnes? Oh! then what a griefe did he ſuffer, when he himſelfe brake Gods commandements, and thereby diſpleaſed God?

Now, looke how theſe ſeruants of God were affected, ſo muſt euery one of vs, that profeſſe the faith and religion of Chriſt, labour to be affected towards ſinne; we muſt iudge it the greateſt miſerie and torment in the world, to doe any thing that ſhal diſpleaſe God. But alas, come to our daies, and the caſe is farre otherwiſe; for, to moſt men, it is meate and drinke vnto them to commit ſinne: ſo farre are they from counting it a miſerie. Yea if a man be ordinarily addicted to ſome ſpeciall ſinne, you then may as ſoone take away his life, as bereaue him of his ſinne: he will aduenture the loſſe of heauen for euer, for the pleaſure of ſinne for a time. But all ſuch, are farre vnlike theſe holy ſeruants of God; for they counted it the greateſt croſſe, and miſerie that could be, to doe any thing that diſpleaſed God, and did checke and break the peace of a good conſcience. And if we looke to enioy like peace and comfort with them; we muſt ſtriue againſt our owne corrupt diſpoſition, and labour to finde ſinne to be our greateſt ſorrow. Worldly miſeries may affect vs: but, in reſpect of ſorrowe for ſinne, all worldly griefe ſhould be light vnto vs. Indeed, we are otherwiſe minded naturally: but herein, we muſt ſhewe the power and truth of grace, that to diſpleaſe God by any ſinne, is our greateſt griefe.

The ſecond reaſon, that mooued Moſes to refuſe the honours and pleaſures of *Pharaohs* Court, was, becauſe he ſhould haue enioyed them but *for a time*: for, the time of his naturall life, was the longeſt that poſſibly he could haue enioyed thē. And the ſame reaſon muſt mooue euery one of vs, to vſe this world, and all things herein (euen all temporall benefits) as though we vſed them not: being alwaies willing and ready to leaue them whenſoeuer God ſhal call. This ſame reaſon doth *Paul* render when he perſwades the Corinthians to the ſame dutie, 1. Cor. 7. 31. *Vſe this world* (*ſaith he*) *as though you vſed it not; for the faſhion of this world goeth away.* As if he ſhould ſay, All things in the world laſt but for a time; and if a man would neuer ſo faine, he could but enioy them to the ende of his life: & therefore, vſe them as though you vſed them not. But pitty it is to ſee, how farre men are from the practiſe of this duty; for, they ſet their whole heart vpon the world: and to get riches is their delight, and their god. This ought not ſo to be; God hath not laid downe theſe precepts and examples in vaine: vndoubtedly, if they drawe vs not to the like practiſe, they ſhall riſe vp in iudgement againſt vs, at the laſt day. And thus much of *Moſes* choyce, and refuſall.

### VERSE 26.

*Eſteeming the rebuke of Chriſt greater riches, then the treaſures of Egypt; for he had reſpect to the recompence of reward.*

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MOſes (as we haue heard) *refuſed* the honour and wealth of Egypt, and *choſe* to liue in affliction with Gods people. Now, becauſe this might ſeeme to be a ſtrange choyce, and a naturall man would ſoone condemne him of folly for his labour: therefore here the holy Ghoſt laies downe a reaſon that mooued Moſes thus to doe: to wit, Moſes choſe rather to ſuffer affliction with Gods people, then to enioy the pleaſures and honours of Egypt: becauſe he was perſwaded, that *reproach for Chriſt his ſake, was greater riches, then all the wealth in Egypt.* So that he refuſed not abſolutely riches, honour, and other comforts: but choſe the beſt riches and honour, and left the worſer, vpon a ſound iudgement betweene things that did differ.

Hereby we may obſerue in generall, how needefull a thing it is for euery Chriſtian, to haue ſound knowledge and vnderſtanding in the word of God. For, he that would walke vprightly, and approoued of God, muſt be able to iudge betweene things that differ: not onely betweene good and euill, but betweene good and good, which is the better: and ſo of euils, which is the worſer. Which, no man can do, but he that hath a ſound and right iudgement in the word of God: for therein is attained the ſpirit of diſcerning. Many there be, that by the courſe of their liues chooſe hell, and refuſe heauen: which, vndoubtedly, comes from their ignorance in the word. But ignorance will excuſe none. He that will come to heauen, muſt be able to diſcerne good from euill: & accordingly, to chuſe the good, and to refuſe that which is euill; which, without diuine, and ſupernaturall knowledge, no man can doe. And therefore all ignorant perſons, and all ſuch as are blinded through the deceitfulneſſe of ſinne, muſt ſhake off their ſecuritie, and get ſound knowledge in Scripture, with a good conſcience; that when things which doe differ are ſet before them, they may with *Moſes* chooſe the better.

But let vs come to *Moſes* iudgement more particularly. *He eſteemed the rebuke of Chriſt, &c.* that is, he was firmely reſolued, that reproach and contempt for Chriſt his ſake, was greater riches vnto him, then the treaſures of a whole kingdome. But ſome will ſay, This is a very ſtrange iudgement: can it poſſibly be true and good? *Anſ.* Yes vndoubtedly, it is moſt ſound iudgement, and worthy eternall remembrance of euery one of vs: that to ſuffer *reproach for Chriſt his ſake, is greater riches then al worldly wealth.* The truth herof is prooued by many reaſons out of Gods word. 1. God hath made *a promiſe of bleſſedneſſe* to thoſe which ſuffer for Chriſts ſake. *Bleſſed are you* (*ſaith Chriſt*) *when men reuile you, and ſpeake all manner of euil ſayings againſt you for my names ſake, &c.* Math.5. And S. *Peter* ſaith, *If ye be railed vpon for my names ſake, bleſſed are ye.* 1.Pet.4.14. And leaſt any ſhould doubt how this can be, Chriſt ſhewes wherein this bleſſednes conſiſts, saying; *He that forſaketh houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my names ſake; ſhall receiue an hundred fold more, and ſhal inherit eternall life.* Matth.19.29. A moſt worthy promiſe, aſſuring vs that no man looſeth by ſuffering for Chriſts ſake; for, he ſhall be rewarded an hũdred fold ouer. In ſtead of earthly friends, and worldly comforts, he ſhall haue the loue and fauour of God ſhed abroad in his heart; which will be an ouer-flowing fountaine of comfort for ſoule and bodie for euer, far more worth then the wealth and treaſures of all the kingdomes in the world. A ſmall ſpringing fountaine (we know) is better to an houſe, then a hundred Ciſterns full; becauſe of continuall ſupply from the ſpringing fountaine, when the Ciſterns will be ſpent. Behold the loue of God in Chriſt, with other ſpirituall graces, ſhall be in all that ſuffer for the name of Chriſt, as liuing ſtreames flowing vnto life eternall; when as the ciſterns of all worldly pleaſures and treaſures, ſhall be ſpent and dried vp. 2. By ſuffering affliction for Chriſts ſake, we are made conformable vnto him in his humilitie; that ſo we may be made like vnto him after this life in glorie. So *Paul* ſaith, *Our light affliction cauſeth vnto vs an eternall weight of glory,* 2. Cor. 4.17. And againe, it is a true ſaying; *If we be dead with Chriſt, we ſhall alſo liue with him: If we ſuffer we ſhall alſo raigne with him,* 2.Tim.2.11.12. This aſſurance can no worldly riches giue: and therefore we may boldly ſay, that the ſuffering of reproach for Chriſt his ſake, is greater riches then the treaſures of a whole kingdome. 3. To ſuffer for Chriſt his ſake, is a token of Gods ſpeciall loue: & therefore S. *Paul* bids the Philippians, *Not to feare their aduerſaries: which is a token of ſaluation vnto them, and that of God; becauſe it is giuen to you* (ſaith he) *for Chriſt, that you ſhould not onely beleeue, but ſuffer for his ſake.* Philip.28.29. Wherefore if ſuffering for Chriſt haue a promiſe of bleſſedneſſe; if it make vs conformable vnto Chriſt, and be a ſigne of Gods ſpeciall loue; then, it is to be eſteemed aboue the riches and honours of the whole world.

Are afflictions for Chriſt to be eſteemed aboue the treaſures of a kingdome? then we muſt all learne to reioyce in the troubles and wrongs which we ſuffer for Chriſts ſake. So did the Apoſtles, Act. 5.41. *They departed from the Councel, reioyceing that they were counted worthy to ſuffer affliction for his name.* And S. *Paul* brags thereof greatly, ſaying; *I beare in my bodie the markes of the Lord Ieſus,* Gal. 6.17. And looke, as theſe ſeruants of God reioyced in their ſufferings for Chriſt: ſo likewiſe muſt we labour for the ſame heart and affections in the like caſe; for, who would not reioyce to be made partaker and poſſeſſor of the treaſures of a kingdome? Well, the rebuke of Chriſt is greater riches then the treaſures of a kingdome.

This leſſon is of great vſe: for howſoeuer

Moſes faith.

A many among vs come to heare Gods word, yet there be many alſo, that ſcoffe and mocke at religion, and at the Goſpel of Chriſt, and the profeſſors thereof; whereby, the moſt are hindred in profeſſion, and many daunted, and quite driuen backe. But we muſt here learne, not to be diſcouraged by theſe mockes. Indeede we muſt take heede, we giue them no iuſt occaſion to mocke vs; and then if we be ſcoffed at, we ſhall neuer be hurt by it: nay (though that be farre from their intent) yet in mocking vs, they doe vs great honour. For the word of God that cannot lie, is this; that to ſuffer affliction for Chriſts ſake, is greater honour and riches, then the treaſures of a kingdome. And if Moſes iudgement be good, which God himſelfe doth here commend; then we are happy & bleſſed, in enduring theſe mocks and ſcoffes for Chriſt.

Secondly, we muſt here learne inſtruction for the time to come: We haue a long time, through the great goodnes of God, enioyed peace and wealth, with the Goſpel of Chriſt; but vndoubtedly, theſe daies of peace will haue an ende, they cannot laſt alwaies, Gods people muſt paſſe through the fierie furnace of affliction. Well, when this is come vpon vs, how ſhall we be able to beare it? Surely, we muſt now learne to be of this opinion that Moſes was of; we muſt iudge it to be the greateſt honour and riches that can be, to ſuffer affliction for Chriſts ſake: and this will be the ground of all conſtancie, courage, and Chriſtian boldnes in the day of triall. For he that is of this minde, will neuer feare affliction, nor reproach for Chriſts ſake: nay, he will be ſo farre from fearing it, that he will reioyce and triumph therein.

Further, whereas it is ſaid, *Eſteeming the rebuke of Chriſt*; here marke, the rebuke of Gods Church & people is called *the rebuke of Chriſt*. The people of God in Egypt were laden with reproaches and rebukes: and behold, Chriſt accounts it his rebuke, and the holy Ghoſt ſo cals it. Where learne this, *That Chriſt eſteemeth the reproach and affliction of his Church, as his owne affliction.* When *Saul* went to perſecute the brethren at Damaſcus, Act. 9. 2. 4. Chriſt Ieſus calls to him from heauen, ſaying; *Saul, Saul, why perſecuteſt thou me? Saul* went to perſecute the Chriſtians, and yet our Sauiour Chriſt taketh it vnto himſelfe. And after his conuerſion he ſaith, 2. Cor. 4. 10. *Euery way we beare about in our bodies, the dying of the Lord Ieſus.* And againe, *Let no man put me to buſineſſe: for I beare in my bodie the markes of the Lord Ieſus,* Gal. 6. 17. This is a point of ſpeciall vſe.

Firſt, hence we learne, that Chriſt hath a ſpeciall care of his Church and children, in that he iudgeth their afflictions to be his owne afflictions; and therefore he can no more forget, or leaue off to helpe them in diſtreſſe, then denie himſelfe.

Secondly, here is a ſpeciall comfort for Gods children that be in affliction: their afflictions are not their owne alone, but Chriſts alſo; he is their partner, and fellow ſufferer. This may ſeeme ſtrange, but it is moſt true: Chriſt puts (as it were) his ſhoulders vnder our afflictions, and takes them to himſelfe, as though they were his owne; then which, what can be more comfortable? For, though thou thy ſelfe cannot beare it, yet truſt vndoubtedly, that Chriſt who beares with thee, will giue thee ſtrength to vndergoe it vnto victorie.

Thirdly, if the afflictions of a Chriſtian, be the afflictions of Chriſt; then it is a fearefull ſinne for any man to mocke or reproach his brother, in regard of his profeſſion and religion: for, *mocking is perſecution;* Gal. 4. 29. with Gen. 21. 9. And that reproach which is caſt B vpon a Chriſtian, is caſt vpon Chriſt; and Chriſt takes it as done vnto himſelfe: the perſecutor wounds Chriſt Ieſus through the ſides of a poore Chriſtian; which is a fearefull thing. For in ſo doing, he ſets himſelfe againſt the Lord Ieſus, he kickes againſt the prickes; and if he ſo continue, he muſt needes looke for ſome fearefull ende: *for who hath euer beene fierce againſt the Lord, and hath proſpered?* Iob 9. 4. Wherefore, if any of vs be guiltie of any ſinne in this kind, let vs repent: for vnleſſe we turne, our condemnation will be remedileſſe.

Againe, the afflictions of the Iſraelites, are here ſaid to be their ſufferings for Chriſt: where note, that though Chriſt his comming were then a farre off, yet the Iſraelites then knew C of Chriſt: for elſe they could not ſuffer for him.

This confuteth thoſe which hold, that euery man may be ſaued by his owne religion, whatſoeuer it be, if he liue ciuilly and vprightly therein. Their reaſon is taken from the Iewes, who (they ſay) had onely the knowledge of outward ceremonies, and ſo were ſaued. But that opinion is here diſprooued: for the Iewes knew Chriſt, and profeſſed him, or elſe they would neuer ſuffer for him: and therefore they were ſaued by him, and not by their obedience to outward ceremonies. And thus much of the reaſon, which mooued *Moſes* to make ſuch a choiſe as he did.

Now in the ende of the verſe is added a rea- D ſon, why *Moſes* was of this ſtrange iudgement, to thinke the *reproach of Chriſt greater riches then the treaſures of Egypt*: namely, *becauſe he had reſpect to the recompence of reward.* That is, he often ſet his eye to behold, and his heart to conſider, how God had made a promiſe of life euerlaſting after this life, vnto all thoſe that obeyed him, and truſted in him after this life: for the enioying whereof, he preferred that eſtate wherein he might liue in the feare of God, though it were a ſtate of reproach, before all other whatſoeuer. Where we ſee, what it is will bring a man to eſteeme affliction, with the feare of God, better then the treaſures and pleaſures of an earthly kingdome: namely, as we ſet the bodily eye to behold the affliction; ſo wee muſt lift vp the eye of the minde

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by faith, to behold the recompence of reward; that is, the ſtate of glorie in heauen prepared for Gods children. Thus did the Chriſtian Hebrewes in the primitiue Church, Heb. 10. 37. *They ſuffered with ioy the ſpoyling of their goods.* (A very hard thing, but yet moſt true, for it is the word of God.) And the reaſon is rendred, *They knewe in themſelues how that they had in heauen a better and more enduring ſubſtance.* And our Sauiour Chriſt *endured the Croſſe, and deſpiſed the ſhame, for the ioy that was ſet before him,* Heb. 12. 1. that is, in conſideration of that ioy in glory, whereto hee ſhould be aduanced himſelfe, and bring all his members. This we muſt make vſe of: for if we will liue godly in Chriſt Ieſus, we muſt ſuffer affliction. This fleſh and blood will not yeeld vnto: and therefore, to perſwade vs to ſuffer with ioy, we muſt with *Moſes haue reſpect to the recompence of reward.* We muſt ſay thus to our ſoules, The day will come wherein we ſhall haue euerlaſting life in the Kingdom of heauen, if we now ſerue and feare him: Shall we not then for his ſake be content to ſuffer a ſhort affliction; ſeeing the greateſt of them are not worthie of the glory that ſhall be reuealed? Rom. 8. 18.

*Queſt.* But why doth the holy Ghoſt call euerlaſting life, a reward? *Anſ.* It is not ſo called becauſe *Moſes* did procure it, and deſerue it at Gods hand by the dignitie of his works in ſuffering: for ſure no man can merit any thing at Gods hands. The caſe is plaine: For, Chriſt as he is man (conſider his manhood a-part from his Godhead) could not merit any thing at Gods hands: for, he that would merit of God by any worke, muſt doe three things: 1. He muſt doe the worke of himſelfe, and by himſelfe; for if he doe it by an other, the other meriteth, and muſt haue the reward and praiſe of the worke. Secondly, he muſt doe it of meere good will, and not of dutie: for that which is of duty, cannot merit becauſe a man is bound to doe it. 3. The worke done to merit, muſt be of that price and dignity, that it may be proportionable to life euerlaſting, which is the reward. Now, though Chriſt as he is man, be aboue all men and all Angels in grace and dignitie: yet conſider his manhood a-part from his Godhead, and he could not doe a worke with theſe three properties. For firſt, the works done of the manhood were not done of it ſelfe, but from that fullneſſe of the ſpirit wherewith he was endued. Secondly, Chriſt as man is a creature: and ſo conſidered, his works are of duty to the Creator, and ſo cannot merit. Thirdly, Chriſts works as man ſimply conſidered are finite; and ſo could not merit infinite glory.

*Queſt.* How then did Chriſt merit at Gods hands? *Anſ.* Partly by meanes of Gods promiſes made in the Law, which was this; *Doe this and thou ſhalt liue:* but properly and chiefely, becauſe he was not a meere man onely, but (withall) true and very God: for, becauſe his obedience both in his life and death (though A performed in his manhoode) was the obedience of him that was God and man, euen from the infinite excellencie of the perſon whoſe it is, it becomes meritorious. In his manhood, he obayed the Law, and ſuffered for our ſinnes: but the dignitie thereof came from the Godhead: for, he that did theſe works for vs, was both God and man.

Now, if Chriſt conſidered as man onely cannot merit: then much leſſe can any other man merit at Gods hands. And therefore *Moſes,* though he were a worthie man, yet becauſe he was but a man, and a ſinnefull man alſo, he could not by any work deſerue life euerlaſting at Gods hands.

B But *life euerlaſting* is called a reward in the Scripture, becauſe it is the free gift of God, promiſed by God to his children in Chriſt; for this ende, to allure and drawe them on in obedience. And it muſt not ſeeme ſtrange, that we ſay a *reward* is a *free gift:* for ſo it may be, as we ſhall ſee by comparing two places of Scripture together; to wit, Matth. 5. 44. with Luk. 6. 32. For, whereas Matthew ſaith, *If you loue them that loue you, what reward haue you:* Saint *Luke* repeating the ſame thing, ſaith, *What thanke haue you,* or (as the word ſignifies) *what fauour, or free gift haue you?* Secondly, there may be another cauſe rendred, why life euerlaſting is called a reward; to wit, not in regard of the worke done: but in regard of the worker C conſidered in Chriſt: for Chriſts merit makes life euerlaſting to be a reward. Now, euery true beleeuer that endeauours to doe the will of God, is in Chriſt; and ſo Chriſts righteouſneſſe with the merit thereof, is his, ſo far forth as ſerues to make his perſon acceptable to God. Whereupon, he hath a promiſe of reward made vnto him vpon his obedience; yet not for his worke, but for the worke of Chriſts obedience in whom he is: And ſo muſt theſe words here be vnderſtood.

1. The conſideration of this reward of life eternall giuen, through Chriſt, to thoſe that ſuffer for his ſake, may make vs ioyfull and patient in all our afflictions for righteouſnes ſake. A naturall man will endure much for a good D recompence in the ende. Now Chriſt ſaith, *Great is your reward.* Matth. 5. 12. And therefore let vs reioice in ſuffring for Chriſt; *holding faſt our cõfidence, which hath ſo great recompẽce of reward.* Heb. 10. 35.

Secondly, is life euerlaſting a *recompence,* that is, a *giuing of a reward?* Then here is condemned the deſperate practiſe of many a one, who ſpend their whole life in a greedy purſuite after the profites and pleaſures of the world: as it were running themſelues out of breath in the way to hell, without all regard of their ſoules, till death come; thinking, that if at the laſt gaſpe they can crie God mercie, and commend their ſoules to God, all is well. But all ſuch perſons for the moſt part deceiue their owne ſoules, not conſidering that life euerlaſting is giuen as a reward, Now, we knowe that no reward is giuen to any man, till the worke be done which he is ſet about; he muſt come worke in the Vineyard ſome part of the day that would haue his pennie at night: as for thoſe that neither ſtirre hand nor foote to doe the worke; what reward can they looke for? And yet this is the ſtate of carnall liuers, they addict thẽſelues wholly to earthly things. But if we looke for any reward at the day of death, we muſt labour in the works of godlineſſe all the dayes of our life; for, therefore were we redeemed, Luk. 1. 74. 75.

In the whole booke of God, we finde but one man that liued wickedly, and repented at his ende: that is, the thiefe vpon the Croſſe. Which ſhewes that it is a moſt rare thing for a man to haue the reward of life euerlaſting after this life, that labours not in the works of godlineſſe in this life.

Thirdly, the conſideration of this reward, muſt ſtirre vp all Gods children vnto all diligence in the duties of godlineſſe, and that with cheerefulneſſe, through the whole courſe of their liues. When we ſhall die, we will looke earneſtly for this reward; and therefore while we liue, we muſt diligently doe the works that God commaundeth: and then when death comes, we may aſſure our ſelues that God will giue vs this reward; not becauſe we did deſerue it by our works, but becauſe he hath promiſed it in Chriſt, vpon our endeauour in obedience and true repentance. And thus much for the reaſon of Moſes choice.

### VERSE 27.

## *By faith he forſooke Egypt, and feared not the fierceneſſe of the King. For, he was couragious, as he that ſaw him that is inuiſible.*

IN this verſe, the ſpirit of God proceedeth to another example of Moſes faith: and hereto alſo in the verſe following, he addeth a third. Now he is thus large in the commendation of his faith, for this ende; to perſwade the *Hebrewes*, to whom this Epiſtle is ſent, that they were not to looke for any Iuſtification by the works of the Law: and his reaſon is; becauſe if any man could be iuſtified by the works of the Law, it muſt be Moſes, who gaue the Law to the people from the Lord, and did excell in obedience to both Tables, and therefore is a renowned Prophet vnto all poſteritie in *ſpeciall fauour with God*, Num. 12. 7, 8. But Moſes could not be iuſtified by the works of the Law; for here the holy Ghoſt prooues, that Moſes was iuſtified and ſaued by faith. The thing that commends Moſes and makes him ſtand before God, is not his works but his faith: and therefore the concluſion is: that as Moſes was not iuſtified by his works but by faith, no A more muſt they ſtand vpon their works to be iuſtified thereby, but labour for ſuch faith as Moſes had. Now, this faith of Moſes is a true ſauing faith, founded on theſe two promiſes of God: 1. On this great and maine promiſe made to *Abraham, I will be thy God and the God of thy ſeede:* 2. On another particular promiſe riſing from the generall, made vnto him when he was called to fetch the Iſraelites out of bondage; which was this; *I will be with thee and guide thee.* Exod. 3. 12. And in this place Moſes is ſaid to haue faith, not onely becauſe he *beleeued that God would be his God*, as he was the God of all *Abrahams* ſeede; but becauſe *he beleeued particularly that God would be his God, and defend and be with him in the deliuerance of the Iſ-* B *raelites out of Egypt.*

To come particularly to this fact. *By faith, Moſes forſooke Egypt.* *Moſes* departed from Egypt twiſe: Firſt, when he had ſlaine the Egyptian, and fledde from Pharaoh vnto Midian, and there kept *Iethroes* ſheepe. Secondly, fourty yeares after when he ledde the people of Iſrael out of Egypt into the land of Canaan: and here ſome make it a queſtion, whether of theſe departures is meant in this place. *Anſw.* It is moſt like, that this place is to be vnderſtood of his ſecond departure, rather then of the firſt: And the reaſon is taken out of Exodus, Chap. 14. 15. where we finde that the firſt time, *he fledde for feare*: for, ſo ſoone as he heard that his C ſlaughter of the Egyptian was knowen to *Pharaoh*, he fled in ſuch feare, as that he durſt not returne againe, of fourtie yeares. Now theſe words are not to be vnderſtood of ſuch a flight: for here it is ſaid, *He departed, not fearing the Kings wrath or fierceneſſe.*

Here ſome will ſay, This is no commendation: for, malefactors and rebels doe flie their Country? *Anſ.* They flie indeed, yet not in faith, but in feare. *Moſes* fled in faith: and hereby his faith is commended, that he *fled not fearing the King*. But malefactors flie for feare of puniſhment. *Moſes* departed with courage and boldneſſe, and therefore fled not as a malefactor: for he feared not the King, as appeareth D plainely in the Hiſtorie; for, though *Pharaoh* had ſaid vnto him, Exod. 10. 28. *Get thee gone, ſee thou ſee my face no more: for when thou commeſt in my ſight, thou ſhalt die*; yet *Moſes* went once more: namely, the tenth time, and told him of the tenth plague, and ſaid, That *Pharaohs* ſeruants ſhould come downe vnto him, and *fall downe and pray him to get him out with the people and their cattell.* Exod. 11. 8. And when the Iſraelites murmured againſt him at the red ſea, when *Pharaoh* was at their heeles, and they had no way to flie, *Moſes* encourageth the people, ſaying, *Feare not, ſtand ſtill, and behold the ſaluation of the Lord which he will ſhew you this day: for the Egyptians whome ye haue ſeene this day, ſhall ye neuer ſee againe*, Exod. 14. 13. Whereby, it notably appeares, that Moſes departed in faith without feare of Pharaoh.

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A But ſome will ſay; For a man to come into another mans Kingdome, and to carie away his Subiects without the Kings conſent, is a fact of rebellion and ſedition: and therefore worthie no commendation, but rather ſhame and puniſhment: And this did Moſes, he comes from Midian, and caries away the Iewes which had beene a long time *Pharaohs* ſubiects; and for whoſe ſeruice he might plead poſſeſſion, and a long preſcription: therefore it ſeemes to be no fact of faith. *Anſ.* Indeede if Moſes had done this on his owne head, he might worthily haue beene thus cenſured. But when he came to Egypt, he had a calling immediatly from God to doe as he did; and for confirmation hereof, he had Gods promiſe of aſſiſtance in working ſtrange miracles: and when he caried the people out of Egypt, he did it by commandement from a King that was higher then *Pharaoh*. Neither yet did Moſes carie them away as a priuate man: for he was a publike perſon, an high Magiſtrate, and no ſtranger, but one of themſelues: yea, he was a *King*, as may appeare in Gods word: for, Deut. 33.5. he is plainly called *a King*: and Gen. 36.31. it is ſaide, *There were ſo many Kings in Edom, before there raigned any King ouer the children of Iſrael.* Now, the laſt of thoſe Kings raigned at that time when Moſes went with the Iſraelites out of Egypt: ſo that Moſes was their King, and had the authoritie & gouernment of a King ouer them from the Lord: and therefore it was no fact of rebellion in him, but a worke that did greatly commend his faith, beeing grounded vpon Gods commandement and promiſe.

Thus we ſee how we muſt conceiue of *Moſes* fact. Now we come to ſome particular points to be conſidered therein.

How came it to paſſe, that Moſes now had this courage, to depart from *Pharaoh* not fearing his commandement; whereas 40. yeares before, beeing called *to ſhew himſelfe vnto his brethren, as one whome they were to reſpect as their deliuerer*, Act. 7.23.25. he fled immediatly out of Egypt vpon the notice of one fact of defence in behalfe of the Iſraelites? why did he not ſhew as much courage when he ſlew the Egyptian, as at his ſecond departure? *Anſw.* The cauſe of his courage at this latter time was this; God now renued his commiſſion, and confirmed his former calling. For when he was firſt called, he did his dutie and reuenged their wrongs: but yet beeing in danger, and his calling beeing as yet but a ſecret inſtinct, he was fearefull, and fled. But now when God called him the ſecond time, and confirmed the ſame calling both by promiſe and commandement, and power to worke miracles, then fearefull Moſes becomes couragious and bold.

Here then obſerue, that there is a difference of Gods graces; there is a firſt grace, and a ſecond grace. The firſt, is that which God giues to any man for any calling: the ſecond is that, which God addes to the firſt, for the confirming thereof. And the firſt, is not effectuall without the ſecond; As here we ſee, Moſes firſt calling was not effectuall with him, till the ſecond came. And ſo Gods firſt grace is not effectuall till the ſecond come; by which the former is confirmed, ſtrengthened, and encreaſed. And the ſecond is confirmed by the third: and ſo we muſt goe on from grace to grace, if we will be bold and couragious in any dutie, either of our generall or particular calling. This muſt be well conſidered; for, that any man ſtands in grace, or encreaſeth therein, either reſpecting his particular calling, or his Chriſtian conuerſation, it comes from this, that God addes a ſecond grace vnto the firſt. And therefore whoſoeuer is enabled for any dutie, hath B great cauſe to praiſe God: for, whether we continue in grace, or encreaſe therein, it comes from the goodneſſe of God, who addeth grace to grace: which if he ſhould not doe, we ſhould fall away, and not be able to goe forward in the feare of God, and the duties of our calling; for the firſt grace would not ſuffice to ſtrengthen vs againſt temptation. And therefore howſoeuer God hath ſtrengthened vs for the time paſt, yet ſtill we muſt pray to God to deliuer vs from euill: which plainely imports, that our ſtanding is from his daily ſupplie of new grace.

2. *Point. When went* Moſes *out of Egypt?* The time is directly ſet downe, Exod. 12.41. *Euen the ſelfe ſame day when the promiſe of God was expired: for when the foure hundred* C *and thirtie yeares were expired, then went all the hoaſt of the Lord out of Egypt*, neither before, nor after, but the very ſame day. Indeede Moſes was choſen to be their captaine 40. yeares before, and ſent vnto them by God: and S. *Steuen* ſaith, *He thought they would haue vnderſtood ſo much.* But then they would not take him for their guide. Yet now 40. yeares after, when Gods determinate time of 430. yeares was expired, he comes againe vnto them, to cary them out of Egypt; & then they acknowledge him, & follow him out, according to Gods comiſſion.

Hence we learne, firſt, that no creature can alter the rule of Gods prouidence. Fourtie D yeares before, Moſes would haue deliuered the people; but he muſt ſtay till the time of the Lords promiſe was accompliſhed, and then he caries them away. Secondly, this muſt teach vs, not onely to beleeue, that God both can and will keepe his promiſes; but alſo by faith to waite for the time, wherein he will accompliſh the ſame vnto vs. Moſes is faine to waite 40. yeares for the fulfilling of Gods promiſe. When *Daniel* vnderſtood how long the Iſraelites muſt be in captiuitie, he would not pray for the ſhortning of that time: but when he knew that the time of their returne drew neere, then he praied vnto the Lord moſt earneſtly, waiting for the accompliſhment of Gods promiſe in their deliuerance. And *Dauid* thus waited on God for deliuerance in all his troubles. And their examples muſt we follow, for the frui-

Dan. 9.

Pſal. 42.11.

Moſes faith.

tion of all Gods bleſſings.

3. *Point*. In what *manner* doth *Moſes* depart? The text ſaith, He went out, *not fearing the Kings commandement*: ſo that his departure was with *courage*. Whence we learne ſundry inſtructions. Firſt, here is a notable preſident for the framing of our liues, which muſt be a rule vnto vs. We muſt walke diligently in our callings, as *Moſes* did; and though croſſes meete vs, ſo that *Pharaoh* fall out with vs, if Kings become our enemies: yet we muſt not lay aſide the duties of our callings; but after *Moſes* example, goe on therein with courage. Moſes *without fearing the Kings wrath, went and ledde all the people away*. And ſo muſt euery one of vs do: although dangers come, we muſt not feare, but ſtand faſt in our profeſſion, and goe on in the duties of our callings: Eccleſ. 10. 4. *If the ſpirit of him that ruleth riſe vp againſt thee, leaue not thy place.*

Secondly, hence we may learne, that Magiſtrates which are to gouerne the people, ought to be men of courage, in performing the duties of their calling. When too heauy a burthen lay on Moſes, in iudging all the congregation himſelfe; *Iethro* his father in law biddes him *prouide among all the people men of courage, fearing God, to be Rulers*, Exod. 18. 13. 21. Now their courage muſt not be a proud hautineſſe, or an indiſcreete crueltie; but a godly boldnes, which may inable them to the duties of their calling, without feare of man. To this ende, the Lord put *of his ſpirit* vpon the *ſeuenty*, which were to rule with Moſes, Num. 11. 17. Now, the ſpirit of God, is not a ſpirit of feare, but *of power, and of loue, and of a ſound minde*, 2. Tim. 1. 7. Which ſhewes, that in a Magiſtrate muſt be courage to call, and (if neede be) to compell others to the duties of their calling, how great ſoeuer they be. And it is a matter of great waight and moment in Gods Church: for, the Miniſter may teach and ſpeake as much as he will, or can; yet vnleſſe with the ſword of the ſpirit, there be ioyned the temporall ſword of the Magiſtrate; to reforme mens liues, and to keepe them from open ſinne againſt the law of God, and to vrge them to the duties which the miniſter teacheth: ſurely, their teaching and preaching will be to ſmall effect.

Laſtly, Moſes went with courage out of Egypt. This departure of his, was a ſigne of our ſpirituall departing out of the Kingdome of darkeneſſe: for, ſo *Paul* applieth it, 1. Cor. 10. And therefore after Moſes example, we muſt with courage come euery day more and more out of the kingdome of darknes, marching forward with couragious faith & heauenly boldneſſe towards our bleſſed Canaan, the glorie of heauen: we muſt not leaue this to the laſt breath, and then thinke to haue heauen gates ready open for vs: but we muſt enter into Gods Kingdome, in this life. Looke as Moſes by his faith did depart boldly out of Egypt, ſo muſt wee in heart by faith depart out of the A Kingdome of ſinne. This we ſhall doe, when we vſe meanes to eſtabliſh the Kingdome of Chriſt Ieſus in our hearts, and doe forſake the works of ſinne and darkeneſſe. For, looke where there is no departing from ſinne, there is no faith: and therefore let vs ſhew our ſelues to haue true faith, by departing more and more boldly and ioyfully out of the Kingdom of ſinne and Satan; that ſo it may appeare, we loue the light, and hate darkeneſſe. And in this iourney, let vs not feare any contrary commandement, nor the furious wrath of ſpirituall *Pharaoh* the deuill, nor all the gates of hell: for Chriſt Ieſus is our guide.

Becauſe a man might thinke at the firſt, that B it was a raſh and deſperate part in Moſes, thus boldly to take away the Iſraelites, not regarding *Pharaohs* commandement; therefore in the latter part of the verſe, the holy Ghoſt ſetteth down a reaſon, that mooued Moſes to doe ſo, in theſe words: *For he endured, or was couragious*, that is, he tooke heart to himſelfe. Why ſo? *Becauſe he ſaw God that is inuiſible.* That is, he caſt the eie of faith vpon God, who had promiſed the euidence of his power and preſence, in their deliuerance. So that it was the worke of Moſes faith, laying hold on the promiſe of Gods preſence, and protection from the rage of *Pharaoh*, that made him thus confident and bold.

Hence we learne, that the true valour and C manhood that was in Moſes, and is in all Gods children, like vnto him, is a gift of grace. Among many gifts of the ſpirit, powred vpon our Sauiour Chriſt, *the ſpirit of ſtrength, or courage, is one*, Iſay 11. 2. And *Iethroes* counſell to Moſes is notable this way; he biddes him prouide for gouernours, *men of courage, fearing God*, Exod. 18. 21. Inſinuating, that true courage is alwaies ioyned with the feare of God, and is a fruite of grace. But ſome will ſay, that many heathen men, who neuer knewe the true God, nor what the gifts of the ſpirit meant, had that courage. *Anſ.* True it is, they had courage indeede: but it was nothing but a carnall boldneſſe (not worthy the name of courage; beeing onely a ſhaddow of true fortitude) ariſing D from ambition, pride, and other fleſhly humors; whereas Moſes his courage ſprang from the grace of faith, in the mercifull promiſes of God made vnto him concerning his deliuerance and ſafetie. And indeede, howſoeuer wicked men haue a notable ſhewe of diuers vertues, yet in the triall they prooue but ſhaddowes; for, true valour, and other vertues, doe alwaies accompany regeneration.

*As he that ſawe him that is inuiſible.*

Here is the cauſe that made Moſes thus couragious: and this will make any man bold, if he can be perſwaded in his conſcience of Gods ſpeciall preſence with him, and prouidence and protection ouer him.

Here then obſerue a ſingular fruite of faith: it makes God who is indeede inuiſible, to be

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after a ſort viſible vnto vs. *Moſes* by faith ſawe him that was inuiſible; for, by faith he was perſwaded of Gods prouidence, and ſpeciall protection in the deliuery of his people, though *Pharaoh* ſhould rage neuer ſo much. So *Enoch* is ſaid to haue *walked with God*, becauſe he ſaw him by the eie of faith, in all his affaires. And when *Ioſeph* was allured to ſinne with his Miſtres, what ſtaied him? ſurely, the feare of God, whom he ſaw by faith. *How can I doe this great wickedneſſe* (ſaith *Ioſeph*) *and ſo ſinne againſt God?* As if he ſhould ſay, I am alwaies where God is preſent; how then ſhould I doe ſo wickedly, and God ſee it? And the ſame is the ſtate of all true beleeuers; their faith makes the inuiſible God, to be after a ſort viſible vnto them: ſo as a faithfull man may ſay, God is preſent with me, and protecteth me. Whereby we may ſee, what little faith is in the world: for fewe can truly ſay, they ſee God: which, faith inables a man to doe. Yea, moſt men care ſo little to ſee God, that he is farre from their very thoughts. Many haue made meanes to ſee the deuill: but where is he that labours for ſuch a meaſure of faith, that he may ſee the inuiſible God? If wicked men runne to Coniurers, to ſee the deuill, whom they ſhall once ſee to their ſorrowe; let vs labour for faith in the word and ſacraments, and this faith will make vs ſo to indure in all tribulation, as though we ſawe God.

Gen. 5. 22.

Gen. 39. 9.

Furthermore, ſeeing *Moſes* by faith endured, as he that ſaw God: we learne, that the ſeeing of God by faith, takes away feare and giues ſpirituall boldneſſe. This is a point of ſpeciall vſe: for naturally men are fearefull: ſome cannot endure the darke, nor ſolitary places, for feare of the deuill: yea, the ſhaking of a leafe, or the crawling of a worme doth terrifie others. Now, howſoeuer ſome mens conſtitution may helpe forward this feare, yet many times it comes from an accuſing conſcience, as a fruit of ſinne. And the way to remooue it, is here to be learned: namely, to doe as *Moſes* did: that is, labour to be reſolued of Gods preſence with vs, and prouidence ouer vs: and this will arme vs againſt all ſatanicall and fooliſh feare. For, if God be on our ſide, who can be againſt vs, to doe vs harme? Againe, the Souldier, by his place and calling ought to be a man of courage: for elſe the ſtate of his life, and the thought of his enemies will much affright him. Now how may he become couragious? They vſe to ſound the drumme and trumpet for this ende: and it muſt be graunted they are good incitements and prouocations vnto battell: but, when it comes to the point of danger, theſe cannot giue heart. Others vſe againſt the battell to fill themſelues with wine, and to make themſelues valiant by ſtrong drinke. This indeede may make them ſenſeleſſe and ſo deſperate. But the true way is, to become Chriſtian ſoldiers, knowing, and fearing God: & with their bodily armour, to bring alſo the ſhield of faith: whereby their hearts may be aſſured, that God hath called them to that fight: and that he is preſent with them, to couer their heads in the day of battell. This will make them to take heart and courage to themſelues, and to become truly valorous: though by nature they be weake and timorous.

Thirdly, who knows whether God wil bring vs to this triall: either to lay downe our liues, or forſake his truth: for, he may iuſtly take frō vs theſe golden daies of peace, for our ingratitude. Now, if ſuch times come vpon vs, what ſhall we doe? Shall we denie the faith of Chriſt? God forbid. But how ſhall we ſtand out in ſuch a triall? Surely, we muſt followe *Moſes*, and *labour to ſee him that is inuiſible, by faith*. This will make vs couragious, and without feare in Gods cauſe: remembring this alſo, that among thoſe which are reckoned to goe downe to hell, the *fearefull man* is one, (Reuel. 21. 8.) who dares not ſtand to the truth of God, but for feare of men denies it. Let vs therefore now begin to ſettle our hearts in the aſſurance of Gods prouidence and protection: that ſo, when triall comes, we may be bold in the caſe of God.

*Him that is inuiſible.*] That is God, who is a moſt ſimple eſſence, voide of all compoſition, or corporall ſubſtance: for, *God is a ſpirit*, (Ioh. 4. 24.) and therefore inuiſible, and not ſubiect to mans ſenſes. But ſome will ſay, God is ſaid to haue head, heart, hands, and feete: with other parts of mans body: and therefore he is viſible? *Anſw.* The holy Ghoſt ſo ſpeaketh in Scripture of God, by way of reſemblance of him vnto man: that we might the better thereby conceiue of his works: for, therefore are the parts of mans bodie aſcribed vnto God in Scripture, that we might knowe he doth ſuch works by his diuine power, as man doth by the parts of his body. Man ſheweth his ſtrength and valour in his arme: and by reſemblance vnto man, God is ſaid to haue an *Arme, to note out his power and valiant acts*. And ſo God is ſaid to haue eies, becauſe we ſhould conceiue that by his infinite wiſdome he ſeeth al things more cleerely, than man doth any thing at noone day, with his bodily eies. And ſo of the reſt.

But *Moſes* is ſaid, to *talke with God face to face:* and, to *ſee his backe-parts*, Exod. 33. 11. 23. *Anſw.* This imports not, that he ſawe the ſubſtance of God; but onely, that God did after a familiar manner, reueale himſelfe vnto him, and in ſome reſemblance ſhew him his glorie, ſo farre forth as *Moſes* was able to behold it: for the text is plaine, *My face cannot be ſeene. There ſhall no man ſee me and liue*, verſe 20.

Here we learne, that when we pray to God, we muſt not conceiue of him by any forme or image in our mindes; for ſo we make an idol of God. *Queſt.* What then muſt we doe? for, how (will ſome ſay) can I pray to him, and not thinke of him? *Anſ.* When we thinke of God, or pray vnto him, we muſt conceiue of him

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in our mindes, as he hath reuealed himſelfe in A Scripture; that is, by his workes, and by his properties: wee muſt thinke in our mindes of an *eternall eſſence*, moſt *holy*, *wiſe*, *&c. who made all things, and gouernes them by his mighty power*. For, euery image to reſemble God by, either to the minde, or to the eye, is a plaine lie; making him viſible, who is inuiſible: as ſaith the Prophet, Hab. 2.18. *The image, what profiteth it, for it is a teacher of lies?* Which flatly ouerthroweth the opinion and practiſe of the Romiſh Church, who reſemble the true God, euen God the Father, and the holy Trinitie, in images: what elſe doe they herein, but make a lie of God?

But the Papiſts ſay, they deuiſe no image to reſemble God in, but onely ſuch whereby hee B hath ſhewed himſelfe; as the Scripture teſtifies: as the *Father*, like an *old man*; the Sonne, as hee was incarnate; and the holy Ghoſt, *like a doue*, Matth. 3.16. *Anſw.* We muſt not conceiue of thoſe formes, of *an olde man*, or of *a doue*, to haue beene euer any image of the Father, or of the holy Ghoſt; but onely ſignes and pledges for a time, whereby thoſe perſons did then manifeſt their preſence. Nowe, there beeing an expreſſe commaundement againſt all repreſentation of God by images, not excepting thoſe very ſhapes, whereby it pleaſed God for a time to ſignifie his preſence; it muſt needs be idolatrous preſumption to make any image of God, or of the Trinitie. And indeede, God being inuiſible (as the text ſaith) it is impoſſible C to make any true image or reſemblance of him.

## VERSE 28.

### *By faith, hee ordained the Paſſeouer, and the effuſion of blood: leaſt he that deſtroyed the firſt borne, ſhould touch them.*

IN the former verſes, the author of this Epiſtle hath ſhewed vnto vs, the notable faith of D *Moſes*, by two worthy acts: 1. His *refuſing to be called the ſonne of Pharaohs daughter*. 2. His *departing out of Egypt*. Now, here in this verſe, he commends his faith vnto vs by a third action; which is, the ordination, or celebrating of the Paſſeouer. This verſe is the ſumme of the 12. Chap. of Exodus; the effect whereof is this: After that God had ſent nine ſeuerall plagues vpon the land of Egypt, which were occaſions to harden *Pharaohs* heart; at laſt he ſends *Moſes* to certifie *Pharaoh*, that vnleſſe he would let the people goe, hee would ſend a tenth plague, which ſhould bee more grieuous to them, then all the former; euen *the ſlaughter of al the firſt borne in Egypt, both of man and beaſt*. Yet *Pharaohs* heart was not ſoftened, neither did he let the people goe. Therefore *Moſes* departed from him, & (according to Gods commandement) aſſembles the Elders of Iſrael together, and cauſeth them to kill euery man a lambe of a yeare olde, and to eate it, roſte with fire; and to take the blood, and ſprinkle it vpon the doore cheekes, and vpon the poſts of their houſes: for a ſigne vnto them, that the Angel of the Lord, (ſeeing the blood ſprinkled vpon their doores) ſhould paſſe ouer them, and touch none of their firſt borne, neither man nor beaſt. This is the ſumme and meaning of that hiſtory. Now let vs come to the conſideration of this fact more particularly; and firſt, to the meaning of the wordes of this verſe, becauſe there is ſome difficultie in them.

*Through faith he ordained the Paſſeouer.*

The *Paſſe-ouer* here named, may bee thus deſcribed; *It is one of the Sacraments of the old Teſtament, ſeruing for a ſigne to the people of Iſrael, both of their temporall deliuerance from the bondage of Egypt, and from the ſlaughter of the firſt borne; and alſo of their ſpirituall deliuerance from euerlaſting death, by the ſacrifice of Chriſt Ieſus the immaculate Lambe of God.*

Touching this deſcription: firſt, I call it *one of the Sacraments of the old Teſtament*: becauſe they had beſide this, *Circumciſion*, another ordinarie Sacrament. Next I ſay, It ſerued for a ſigne to the people of Iſrael, to ſhew that it was properly a ſacrament vnto them. For, it is of the nature of a ſacrament, to ſignifie and ſeale vp ſome bleſſing of God to his people: now that the Paſſe-ouer did ſo, is plaine, where the Lord calls it a ſigne or token of deliuerance vnto them. But ſome will ſay, this Paſſe-ouer was a *ſacrifice*: for ſo it is called, *This is the* Exod 12.27. *ſacrifice of the Lords Paſſe-ouer*. And, *Thou* Exod.23.18. *ſhalt not offer the blood of my ſacrifice with leauened bread*, *&c.* *Anſ.* It is called a ſacrifice, becauſe it was killed, alſo the blood thereof was ſprinkled, and ſome parts of it, as the *fat*, Levit.3.4. with the two kidneies were burnt in ſacrifice to the Lord. For, when *Ioſias* kept that famous Paſſe-ouer with all the people, the Prieſts that ſlew the Paſſe-ouer, and ſpinkled the blood thereof, did *firſt take away that which was to* 2.Chr.35.12. *be conſumed with fire, and then gaue to the people according to the deuiſions of their families, as Moſes appointed*. Now, in regard of theſe properties of a ſacrifice which were in the Paſſeouer, it is truly called a ſacrifice. And yet more properly it was a Sacrament, becauſe it was a viſible ſigne of ſpeciall bleſſings from the Lord.

But what did this Sacrament of the Paſſeouer ſignifie; *Anſ.* It did ſignifie a double deliuerance; one *temporal*, as well from the deſtroying Angell, as alſo from the bondage of Egypt: The other *ſpirituall*: from the curſe of the Law, and from the wrath of God. The firſt is plaine, where the Lord ſaith, *The blood beeing* Exod.12.13 *ſprinkled vpon the doore poſts, ſhall be a token for you that I will paſſe ouer you*. And verſe 17. *Yee*

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*ſhall keepe the feaſt of vnleauened bread: for that ſame day will I bring your Armies out of the Land of Egypt.* And touching the ſecond, that it was a ſigne of a more heauenly deliuerance from the bondage of ſinne and Satan, *Paul* telleth vs plainely, when as hee ſaith, 1.Cor.5.7. *Chriſt our Paſſe-ouer is ſacrificed for vs:* giuing vs to vnderſtand, that the Paſchall Lambe in the olde Teſtament, was vndoubtedly a true ſigne of the true Paſchall Lambe Chriſt Ieſus: to which purpoſe *Iohn Baptiſt* ſaith; *Behold the Lamb of God that taketh away the ſinnes of the world:* Ioh. 1. 29. Where he calleth *Chriſt the Lambe of God,* making there an oppoſition betweene him and the Paſchall Lambe of *Moſes*, which may be called the Paſchall lambe of men; for herein alſo they differ. The Paſchall Lambe was ſeparated by men, though by Gods appointment; but Chriſt the true Lambe of God, was ſet a part before all worlds by God the Father. And thus we ſee briefly what this *Paſſe-ouer* is. It followeth.

*Ordained the Paſſe-ouer.* The word tranſlated, *ordained,* ſignifieth, *He made,* or *did celebrate:* for the better vnderſtanding whereof, we muſt haue recourſe to the Euangeliſts. Matthew ſetteth downe Chriſts ſpeach to his Diſciples about the Paſſe-ouer, which he kept with them a little before his paſſion, thus: Matth.26.18. *My time is come, I will make my Paſſe-ouer at thine houſe.* Luk.22.7.11. Now, S. *Luke* repeating the ſame Story, mentioneth, firſt the *killing*, and then the *eating* of it: by which two words hee explaneth what Chriſt meant by making (which here is tranſlated *ordaining*) the Paſſe-ouer; to wit, firſt, the killing and preparing of the Paſchall Lambe, and then the eating of it as the Lords Sacrament. But this is a ſtrange kind of ſpeach (will ſome ſay) how can the Paſſe-ouer be killed or eaten? ſeeing properly the Paſſe-ouer is nothing elſe, but the act of the Angell paſſing ouer the houſes of the Iſraelites, when hee ſmote the firſt borne in euery houſe of the Egyptians. *Anſ.* The phraſe is improper: yet it muſt not ſeeme ſtrange, becauſe it is vſuall in Scripture, entreating of the Sacraments, ſometime to giue the name of the ſigne to the thing ſignified: as 1.Cor.5.7. Chriſt is called our Paſſeouer; & on the otherſide, to giue the name of the thing ſignified to the ſigne: as in this place, *he ordained the Paſſe-ouer;* that is, the Paſchal Lamb, which was a ſigne of the Angels paſſing ouer their houſes. Matth.26.28. So, *This is my bodie,* that is, a ſigne of my bodie. 1.Cor.10.4. *The rock was Chriſt.* The reaſon of theſe figuratiue ſpeeches, whereby one thing is put for another, is the Sacramentall vnion of the ſigne with the thing ſignified: which yet is not *naturall* according to place, either by change of the ſigne into the thing ſignified, or by including the thing ſignified in the ſigne, or faſtning it vpon it; but *reſpectiue* and analogicall, by reaſon of that agreement & proportion, which is betweene the ſigne and the thing ſignified: which ſtands in this, that looke when the *outward ſigne* is preſented to the outward ſenſes, at the very ſame time the *thing ſignified* is thereby, as by certaine viſible words, preſented to the minde. And indeed looke what coniunction is betweene words, & the things ſpoken of, in the minde of the vnderſtanding hearer; the ſame is betweene ſacramentall ſignes, and the things ſignified, in the minde of a diſcerning receiuer. But when words of ſenſe are ſpoken to the eare, the vnderſtanding minde doth therewith apprehend the thing ſpoken of. And euē ſo the mind of the diſcerning receiuer doth inwardly apprehend the thing ſignified, & apply it to his ſoule, when the ſacramentall ſign is preſented to the outward ſenſe. And this coniunction ariſeth not from the nature either of the ſigne, or the thing ſignified; but from the inſtitution of the Lord. The meaning then of the holy Ghoſt here is this, That *Moſes* by faith did ordaine and appoint the killing and eating of the Paſchall Lambe, which was the ſigne of the paſſing ouer of the Lords Angell, when the firſt borne in Egypt were ſlaine.

It followeth: *And effuſion of blood;* that is, the ſprinkling of the blood of the Paſchall Lambe; which was a notable rite and ceremony vſed in this firſt Paſſe-ouer, after this manner: The blood of euery Lambe was put into a baſon, and ſprinkled with a bunch of Hyſope vpon the doore poſts of euery mans houſe among the Iewes. Now this rite did not continue alwaies, but was peculiar and proper to this firſt Paſſe-ouer kept in Egypt at the inſtitution theereof beeing then practiced (but not after) in regard of that ſpeciall deliuerance then at hand, whereof, it was an aſſurance: for it ſignified vnto them, that the Angell of the Lord, comming to deſtroy the firſt borne of Egypt, and ſeeing that blood ſo ſprinkled, ſhould paſſe ouer their houſes, and touch none of their firſt borne, of man nor beaſt. This ende of the ſprinkling of this blood, is here likewiſe ſet downe in theſe words; *Leaſt he that deſtroyed the firſt borne, ſhould touch them. He:* that is, the Angell of the Lord, who was ſent to deſtroy the firſt borne throughout all Egypt both of man and beaſt, ſaue onely of thoſe who had their doore poſts ſprinkled with blood. And thus much for the meaning of the words.

Firſt, obſerue what the holy Ghoſt ſaith of this fact of *Moſes*, in ordaining the Paſſe-ouer: namely, that *he did it by faith.* Hence we learne, that the Sacraments of the new Teſtament muſt be celebrated in faith: for, herein we are to ſeeke to be acceptable to God as *Moſes* was. The Lords ſupper in the new Teſtament ſucceedeth the Paſſe-ouer in the olde: for, that was a ſigne to the Iewes, that Ieſus Chriſt the immaculate Lambe of God, ſhould afterward be ſacrificed for their ſinnes; and this is to vs a ſigne of Chriſt already ſacrificed. Now looke as that was ordained and receiued vnder the Law, ſo muſt this be adminiſtred and receiued vnder the Goſpel. But in the olde Teſtament *Moſes*

*cele-*

A *celebrates the Paſſe-ouer through faith*, and enioines the Iſraelites ſo to doe; therefore accordingly muſt wee by faith celebrate and receiue the Lords ſupper vnder the Goſpel. *Cains* ſacrifice was fruitleſſe to him, and odious to God, becauſe he offered not *in faith*; and no leſſe were all other faithleſſe ſacrifices: euen ſo euery Sacrament & ſpirituall ſacrifice receiued or offered in time of the Goſpel, is vnprofitable to man, and vnacceptable vnto God, if it be not receiued in faith. In euery Sacrament we receiue ſome thing from God, as in euery ſacrifice wee giue ſome thing to God. In the Lords ſupper, as the miniſter giues the bread and wine into the hand of the receiuer, ſo the B Lord God giues his ſonne vnto their hearts. Now if faith bee wanting, Chriſt crucified is not receiued: for, faith is the hand of the ſoule, without which, there is no receiuing of Chriſt, and his benefits; but contrariwiſe, a heauie and fearefull ſinne, heaping vp Gods wrath againſt vs. Hereby we learne, how ſundry ſorts of people ſinne moſt grieuouſly againſt God: for, many come to receiue the Lords ſupper, who are altogether ignorant in the nature and vſe thereof, not knowing what the ſacrament meaneth; & yet becauſe it is a cuſtom in the church, they will receiue (at leaſt) once a yeare, though they know nothing therein as they ought. Now ſuch perſons muſt know, they ought to come *in faith*; which they cannot do, becauſe they want C knowledge: and therfore in receiuing it ſo, they commit a grieuous ſinne, and ſo indanger their owne ſoules, becauſe they receiue it vnworthily. And this is not the fault of young ones onely; but of many, whoſe yeares might ſhame them for their ignorance, if they were not paſt all feeling of ſpirituall wants. A ſecond ſort there are, who receiue the Lords ſupper, and ſay they will doe ſo, becauſe they haue *faith*. But theſe are like the former: for their faith is nothing but *honeſt dealing among men*; thinking, that if they bring that to the Lords Supper, though they haue no more, yet all is well. The greateſt ſort are of this minde, taking *fidelitie* for *true faith:* and it is a plaine point of popery, ſo common, as almoſt in euery place, men doe embrace it. But theſe deceiue themſelues: D for another kinde of faith is required of thoſe that receiue the Lords ſupper worthily; namely, ſuch a *faith*, whereby we doe not onely beleeue the remiſſion of ſinnes in Chriſts blood; but alſo are aſſured, that the bread and wine receiued worthily, are ſignes and ſeales of the ſame bleſſing exhibited vnto vs by Chriſt. Hee that comes onely in a good meaning, deceiues himſelfe, and receiues to his condemnation. And yet alas, many euen of the ancient ſort, haue no other faith, but their good meaning.

A third ſort there are, who yet goe further; and knowing the vanitie of this opinion, that a mans fidelitie in his dealing with men, ſhould be his faith, to commend him vnto God; they hold and know, that true faith, is to beleeue their owne ſaluation in the blood of Chriſt: and theſe are to bee commended in reſpect of the former. But herein they faile; that comming to receiue, they bring not with them a liuely faith: for, it is not onely required in a communicant, that he profeſſe the faith of Chriſt aright: but a worthy receiuer muſt looke to his owne heart, that his faith therein, be a liuing faith, ſuch as worketh by loue, and ſhewes it ſelfe by obedience. Now herein, many that haue good knowledge doe grieuouſly offend, That howſoeuer they make a ſhew of faith, in an orderly and religious carriage of themſelues on the Communion day; yet when that time is a little paſt, they returne to their former ſinnes againe, neuer els hauing any care (nay, not ſo much as making any ſhew) of laying away their ſinnes, ſaue onely at the receiuing of the Lords ſupper. And thus doe too many of thoſe, who make a faire profeſſion. Theſe men bring faith in profeſſion, but yet their faith is dead; for, if it were a liuely faith, it would purifie their hearts, and cauſe a change in them from euill to good, and from good to better, euery daie more and more. But bleſſed be God, by whoſe mercie it comes to paſſe, that there are ſome in his Church, who come with ſuch a faith, and thereby communicate acceptably to God, and fruitfully to themſelues. Yet we muſt confeſſe, they are but fewe in compariſon. But as for all the other three ſorts of people, they ſinne grieuouſly, becauſe they bring not the hand of a liuely faith, to receiue thoſe things which their God offereth vnto them. Wee therefore in this example are admoniſhed, to celebrate and receiue the Lords ſupper in ſuch ſort, as *Moſes* did: namely, in faith: and that not in an idle, or dead, but in a liuely faith: which may, both before and after the receiuing of this ſacrament, bring forth good fruits, to the reforming of our liues, in continuall obedience, of Gods glorie, and our owne comfort and ſaluation in Chriſt.

2. Obſerue further: *Moſes ordained and made the Paſſe-ouer*. We may not thinke, that *Moſes* killed all the Lambes that were to bee ſlaine at this Paſſeouer: but in his owne family he killed his own lambe, and inioyned the people from God, to doe the like in theirs. The like phraſe is often vſed in the Scripture, Ioſua 5. 3. *Ioſua* is ſaid *to circumciſe the ſonnes of Iſrael:* which was almoſt a thing impoſſible for one man to doe: But the meaning thereof is this: that *Ioſua* inioyned and procured, that all the people ſhould bee circumciſed, and ſawe it done. And ſo wee muſt vnderſtand this place.

Now in this, that *Moſes* did in this manner celebrate this Paſſeouer, wee are taught this leſſon; that *Gouernours* and *Superiours* in their place, muſt procure, that thoſe which be vnder their gouernment, doe keepe the commandements of God; and eſpecially thoſe, which concerne Gods worſhip. It is the commande-

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ment of the Lord by *Moſes*, that *the King ſhould haue the law written; that he may learne to feare his God, and keepe all the words of this lawe written, to doe them.* Now, how ſhall the King doe all the words of the lawe? ſeeing there be many commandements, that doe not concerne him, nor his place: but his ſubiects, and other particular men, of other callings. Surely thus: He muſt doe thoſe in his own perſon, that concerne him in his place; and then ſee that his ſubiects and ſeruants doe likewiſe ſuch duties, both towards God and man, as concern them in their places. This is a ſpeciall point concerning all Magiſtrates and Superiours whatſoeuer; and therefore *Paul* ſaith, Rom. 13. 4. *The Magiſtrate beareth not the ſword for nought, but for the wealth of Gods people:* that is, for their good; not in body onely, but principally, for the good of their *ſoules*. And therefore euery gouernour, either of towne or kingdome, and euery maſter of a family, within the compaſſe of his calling, is to ſee that thoſe which are vnder him keepe Gods commandements: eſpecially thoſe which concerne Gods worſhip. When a magiſtrate ſhall doe this, then the praiſe and honour of the whole is giuen to him; as here the killing of the Paſſeouer is aſcribed to *Moſes*, becauſe he ſaw that the people did it. So on the contrary, if the Magiſtrate be negligent in his dutie, hee becomes the greateſt ſinner of all; for then the ſinnes that are committed through his default, are aſcribed to him. *Nehemiah* reproouing the *Rulers, tels them that they brake the Lords Sabbaoths*, Nehem. 13. 15. when as not onely they, but the people alſo brake them: yet there he chargeth the ſinne of the people vpon them, becauſe it came through their negligence. As, if any ſinne be committed in a family, through the defect of the gouernour of the family; it is not onely the ſinne of the particular partie, but the gouernours ſinne. And ſo, when any man ſinnes in breaking the ſabbaoth, it is not onely the ſinne of that particular man, but of the gouernours to whom hee is ſubiect. And therefore gouernors muſt ſee that Gods commandemēts be kept of thoſe that be vnder their gouernment. But here ſome may obiect (as indeede ſome abuſe the place to this ende) that it ſeemes no man may be barred from the Lords Supper; for the like reaſon is in the Lords Supper, that was in the Paſſeouer: but *Moſes* kept the Paſſeouer himſelfe, and commanded all the people of Iſrael ſo to doe; therefore no man is to be put from Gods table. *Anſ.* It is true indeede, that in Egypt at the celebration of the firſt paſſeouer, *Moſes* kept it himſelfe, and commanded euery Maſter of a family among the Iſraelites to doe the ſame; and the reaſon hereof was, becauſe at the firſt inſtitution, the Paſſeouer was both a ſigne and a means of a temporall deliuerance, beſides the ſpirituall: and therefore there was great reaſon then, why all the Iſraelites ſhould eate the Paſſeouer, and none be put back; becauſe all of them were to eſcape the temporal puniſhment, which God was to inflict vpon the Egyptians. But afterward the Lord made a lawe, that if any were but *legally vncleane*, hee might not eate the Paſſe-ouer, but muſt ſtay till the next moneth, and then come, and onely the cleane muſt eate thereof: ſo that the Lord himſelfe did inhibit ſome from that Sacrament: whereby it is plain, that the celebration of the Paſſeouer is ſo farre from giuing warrant to this confuſion, & careleſſe admitting of all to the communion, that rather it prooueth that there muſt bee a diſtinction made, and a ſeparation of the vnworthy from the Lords Table. Thoſe which are fitly prepared are to be receiued; but notorious offenders, who are morally and ſpiritually vncleane, are to bee put backe, till by repentance they haue teſtified their worthineſſe.

3. Let vs conſider the ſignification of the *Paſſe-ouer*. For the *Paſchall Lambe* was a ſigne of Chriſt the true Lambe of God, ſhadowing out diuers things worthy our obſeruation: as firſt the Lambe, for the Paſſe-ouer was to be a Lamb of a yeare olde, without ſpot or blemiſh: which ſignified vnto vs, that *Chriſt* was *that immaculate Lambe of God* and without ſpot, as *Peter* calleth him, 1. Peter 1. 19. Secondly, the *Paſchall Lambe* when hee was killed and eaten, had no bone of it broken, ſo was it commanded, Exod. 12. 46. and Numb. 6. 12. ſignifying, that Chriſt when hee was crucified, ſhould not haue a bone of him broken, as S. *Iohn* applieth the former Texts, Iohn 19. 36. Thirdly, the *Paſchall Lamb* muſt be eaten with ſower hearbs, Exod. 12. 8. ſignifying that no man can feele any ſweetnes in the blood of Chriſt, till he haue his heart full of bitterneſſe for his ſinnes; and, with *Hanna*, be ſore *vexed and troubled in minde, ſo as he can poure out his ſoule before the Lord*, 1. Sam. 1. 15. The want of this is the cauſe why ſo many do heare Gods word, and receiue the Sacraments, and yet reape no benefit by them. Fourthly, before the *Paſchall Lambe* was eaten, all leauen muſt bee remooued out of their houſes. This had a notable ſignification: which we neede not to gheſſe at, ſeeing the holy Ghoſt hath ſet it downe; namely, that wee muſt remooue all *old leauen of corrupt doctrine* (Matth. 16. 12.) out of our hearts; and the *leauen of ſinne and wickedneſſe*, out of our liues, if we profeſſe communion with Chriſt. This is a point worth our marking; for, vnleſſe we doe ſo, we ſhall haue no benefit by the ſacrifice of Chriſt: for if wee wil liue in this old leauen, we muſt neuer looke to receiue Chriſt into our hearts. Laſtly, euery perſon receiued the Paſſeouer *in haſt, with ſhoes on their feete, with ſtaues in their hands, and their clothes girt vp*, Exod. 12. 11. yet this we muſt vnderſtand onely of the firſt paſſeouer in Egypt; for Chriſt did eate it *ſitting*. Now this ceremonie vſed in the firſt paſſe-ouer, ſignified thus much, that if we looke to haue benefit by

1.Cor.5.7.

Luk.22.14.

Chriſt,

A Chriſt, we muſt be of this minde to be alwaies ready to leaue this world, and bee prepared to goe when and whither God ſhall call vs: Wee muſt not haue our hearts glewed to earthly things, but alwaies ready to receiue Gods commaund, and to goe at his call. Theſe be the ſignifications of the Paſſeouer: which we muſt remember to make good vſe of in the courſe of our liues. And thus much of the firſt branch of this act of *Moſes* faith, in *ordaining the Paſſe-ouer*.

The ſecond branch of this worke is this; *And the effuſion of blood:* that is, the ſprinkling of the blood of the Lambe vpon the poſts of their houſes, and vpon the doore cheeks; which was a token to the Iſraelites, that the B deſtroying Angell ſhould not ſtrike the firſt borne of the *Iſraelites* either man or beaſt. In mans reaſon, this may ſeeme to be a weake and ſimple meanes; yet God ordaines it to preſerue all the firſt borne among the Iſraelites. And thus the Lord vſeth to deale, that his people, through the weakeneſſe of the meanes, might be brought to acknowledge God to bee their protectour and defender. When the *Iſraelites* were ſtung with the ſerpents, a man would haue thought it had bin the beſt way for their curing, to haue giuen them cunning Surgeons; but the Lord ordaines onely a dead ſerpent of braſſe, which they muſt looke vp vnto, and be cured. A weake meanes it was, and yet the Lord vſeth it; becauſe he would haue them to giue all the glorie vnto him, and not to aſ- C cribe the ſame either to themſelues or to the meanes.

Further, this *ſprinkling of the blood* vpon the doore cheeks and the poſts of their houſes, had a notable ſignification: namely, *of the ſprinkling of the blood of Chriſt* vpon the doors of our hearts, to which *Peter* alludeth, 1. Peter 1. 2. *Through the obedience and ſprinkling of the blood of Ieſus Chriſt.* And *Dauid*, when he ſaith, *Sprinkle me with Hyſope, and I ſhall be cleane: Dauid* knew wel that the blood of beaſts could not take away ſinne, and therefore no doubt by his ſauing faith, he had an eye to the blood of the Meſſias vnder legall tearmes. Whence, we are taught this leſſon: that as the *Iſraelites* D with their bodily hands did ſprinkle the blood of the *Paſchall Lamb* vpon their doore cheeks, and the poſts of their houſes: ſo by the hand of *faith*, euery one of vs muſt ſprinkle *the blood of Chriſt* vpon our owne hearts: which wee ſhall then doe, when we doe not onely in generall beleeue that Chriſt is a Sauiour and Redeemer, but particularly that he is a Redeemer vnto vs; and that the merits of his death, and the benefit of his blood are ours.

*Obiect.* But ſome will ſay, If this be ſo, then all is well, for I doe beleeue this. *Anſ.* Herein very many deceiue themſelues, thinking that they haue faith, when indeede they haue none. For, looke vnto their wayes, and ſee into their hearts by their liues; and it will eaſily appeare, that they haue nothing in them but ignorance, ſecurity, and preſumption in ſinne. Now ſuch men are deceiuers of their owne ſoules; for after this *ſprinkling* followeth ſanctification, and riſing from dead workes to neweneſſe of life: ſo that they that liue in ſinne, and yet ſay they haue faith, deceiue themſelues. For, if a mans heart bee ſprinkled with the blood of Chriſt through faith, it will change his life and conſcience, and make him a new creature; for, Chriſts blood is a cleanſing & purifying blood, inſomuch as where it is truly ſprinkled, it certainly cleanſeth: Heb. 9. 14. And thus much of this ceremonie of *ſprinkling*.

Now followeth the ende of both theſe actions, in theſe words: *Leaſt he that deſtroyed the firſt borne ſhould touch them.* Let vs examine the words in order: Firſt, by *the deſtroyer*, is meant the Angell of God (as we may ſee in the Storie, Exod. 12. 19.) who at midnight ſmote all the firſt borne of Egypt both of man and beaſt. Where by the way wee may take a view of the wonderfull power and ſtrength of Gods Angels, and alſo of their admirable ſwiftneſſe and readineſſe in doing the will of God, that in one night euen at midnight, one of them could paſſe through the Land of Egypt, and kill all the firſt borne of man and beaſt, in euery place of the Egyptians. The like wee may ſee in the deſtruction of *Senacheribs* hoſt, by one Angell in one night.

*The firſt borne:* that is, both of men and beaſts. So it is in the Storie, Exod. 12. 29. But beeing ſo, it may not vnfitly bee demanded, How this *Paſſe-ouer* could bee a Sacrament, when as euen the *beaſts* of the Iſraelites had benefit by it; for they were ſpared by reaſon of this *ſprinkling of the blood of the Paſchal Lamb? Anſ.* That hindreth not why it ſhould not be a Sacrament. For wee muſt conſider this *Paſſeouer* two waies: Firſt, as a meanes of temporall deliuerance; and ſo the beaſts had benefit by it. Secondly, as a ſigne and ſeale of our ſpirituall deliuerance from hell by the ſacrifice of the Lambe of God Ieſus Chriſt, which is the thing ſignified; and ſo it is a Sacrament for mans ſaluation: and thus the beaſts had no benefit by it. The water that flowed from the rock in the wilderneſſe, was a Sacrament, and the beaſts dranke of the water, but yet they did not partake of the Lords Sacrament: for we muſt conſider that water two wayes; firſt, as a meanes to quench thirſt, and conſequently as an outward benefit to preſerue the life of the creature, and ſo the beaſts had a benefit by it: but conſider it as a ſigne and ſeale of the water of life, and ſo their beaſtes had no benefit by it, but onely the beleeuing people.

It followeth; *Should touch them.* Here is the very vſe & end of both the former actions; *That the Angel might not hurt them*, but paſſe by the Iſraelites houſes. Here conſider a notable point, concerning Chriſt, the true Paſſeouer:

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ouer:namely,that they which haue their hearts ſprinkled with his blood, ſhall be preſerued from euerlaſting damnation; and not onely ſo, but hereby they ſhall haue deliuerance, from all temporall iudgements in this life, ſo farre forth as they are curſes,and hurtfull vnto them. So we may reade, before the deſtruction came to the citie of the Iewes, the *angel* of God went through the citie *with a writers inkhorne, to ſet a marke vpon thoſe that did mourne and crie for their ſinnes.* And *Dauid* ſaith, *the righteous man ſtandeth vpon a rocke, ſo as the floods of many waters ſhall not come neere him.* This is a point of great vſe:and the conſideration hereof, ſhould mooue all perſons that haue beene careleſſe in religion, now to become carefull and deſirous to haue their hearts waſhed in *the blood of Chriſt*: and thoſe alſo which haue any care, muſt haue double care hereof; for they haue freedome and ſecuritie,both in temporall, and eternall iudgements.

Ezek.9.4.
Pſal 32.7.

*Obiect.* But many of Gods deare children are taken away in common iudgements. *Anſ.* True: but yet they are neuer hurt thereby; but the iudgement and affliction is ſanctified vnto them, becauſe they haue their hearts *ſprinkled with the blood of Chriſt.* And as for thoſe whom God knoweth it good for,they are deliuered in generall iudgements, and preſerued for his glorie, and vſe of the Church.

But how did the *Angel* deſtroy the firſt borne in Egypt, both of man and beaſts? *Anſ.* By taking from them their temporall liues, by deſtroying or killing their bodies. That is the ſenſe and plaine meaning of the holy Ghoſt:and to this ſignification anſwereth the word in the originall. Now ſome doe abuſe this place, and ſuch like, for the ouerthrowing of the ancient cenſure of the Church in *excommunication:* for (ſay they) the practiſe of S. *Paul,* 1. Cor. 5. is the principall ground of excommunication; where *Paul* biddes that the inceſtuous man *be giuen to Satan for the deſtruction of the fleſh.* Now they that denie excommunication,would haue that place to be interpreted by this, becauſe the ſame word is there vſed:and therefore (ſay they) *Pauls* words muſt be vnderſtood, of deſtroying the inceſtuous mans bodie, and taking away his temporal life.This interpretation doth quite ouerthrowe excommunication: for, if nothing elſe be there vnderſtood, but onely the tormenting of the bodie,then excõmunication is not thence prooued.But the truth is,that the cenſure which the Apoſtle vrgeth there, cannot be vnderſtood of the puniſhment of the bodie: which I prooue thus. In that place S. *Paul* oppoſeth the *fleſh and the ſpirit.* Now vſually,when he maketh this oppoſition, *Fleſh* ſignifieth the *Corruption* of the whole man; and the *Spirit* ſignifieth the *grace* of God in the man:ſo that his plaine meaning is this, *Let him be deliuered to Satan for the deſtruction of the fleſh*; that is, for the deſtruction of his naturall corruption, and of the bodie of ſinne.

Further, where it is ſaid, *the firſt borne;* we muſt vnderſtand it of the firſt borne among the Egyptians, both of man and beaſt.And whereas he ſaith, *ſhould touch them;* he meaneth the Iſraelites, who were not touched in this deſtruction.

Hence we learne two points further. 1. The firſt borne of Egypt are deſtroyed, both of man and beaſts. This is markeable: for the Egyptians in former times deſtroyed the Iſraelites children, and eſpecially their firſt borne; for they ſlewe all the males, leaſt they ſhould increaſe in their land: and now it comes to paſſe, that their children, euen the principall of them, their firſt borne are ſlaine for the Iſraelites ſake; and when they are preſerued. Where we may obſerue a moſt righteous, and yet an vſuall kinde of iudgement with God. He doth often puniſh the wicked in their kind,with their own ſinnes: This is true euen in the beſt,ſo far forth as they are ſinnefull. The ſame iniurie which *Dauid* did to *Vriah,* was done vnto him by his owne ſonne,euen by his ſonne *Abſalon,*2.Sam. 10. 10, 11. and 16. 22.And this our Sauiour Chriſt teacheth vs, ſaying, (Matt. 7. 1.) *Iudge not, that ye be not iudged.* We finde this true likewiſe by experience: they that giue themſelues to backe-biting, rayling, and ſlandering, by the iuſt iudgement of God, haue for the moſt part the ſame done vnto themſelues by others; ſo that men are often puniſhed in their owne ſinnes. For, God hath his ſtorehouſe full of iudgements, and he can puniſh men what way he will. But he oft obſerueth this order,to puniſh men by their owne ſinnes, and to catch the wicked in their owne deuiſes.

This muſt be a motiue to make vs to looke vnto our ſelues, and to haue care againſt all ſinnes of the ſecond table; for looke wherein thou takeſt thy pleaſure to Gods diſhonour, therein ſhalt thou feele and ſee Gods iudgements vpon thee, to thy correction and confuſion. Pſal. 109. 17. *As he loued curſing, ſo ſhall it come vnto him; and as he loued not bleſſing, ſo ſhall it be farre from him.* This, *Adonibezek* felt and confeſſed, when his thumbes were cut off, Iudg.1. 6, 7. *As I haue done, ſo God hath rewarded me.*

Laſtly, in that *the deſtroyer killeth the firſt borne of Egypt,* marke a ſtrange kinde of Gods iudgements. King *Pharaoh* & his people ſinne, becauſe they will not let the Iſraelites goe; but the puniſhment of their ſinne, is laide vpon their children and cattell. The like we read of, 2. Sam. 12. 14. when *Dauid* had committed thoſe grieuous ſinnes of adulterie and murther, a part of his puniſhment was the death *of his child.* When he numbred the people,the plague light on them, 2. Sam. 24. Now we muſt not too curiouſly prie into the reaſon of Gods iudgements: for he is not bound to giue account of his actions, and yet in reaſon we may ſee the equitie thereof. For, we muſt conſider of kingdomes and ſocieties, and of twones and families, as of bodies; euery ſocietie is a bodie, and the particular perſons therein, are members of that bodie. Now looke, as it is in the naturall bodie; ſo it is in the bodie ciuill or politike; Oftentimes in the naturall bodie, when the ſtomach is ſicke, the head aketh; the braine is wounded, and the heart aketh; the foote is hurt, and the head aketh; and the offence of the tongue may be puniſhed with ſtripes vpon the backe: Euen ſo it is in ciuill ſocieties, the Prince ſinneth, and the people are puniſhed; or, the people ſinne, and the Prince is puniſhed. This is no iniuſtice with God: for ſith Prince and people make but one bodie, and ſo Parents and children; God may iuſtly lay vpon any member, the temporall puniſhment of ſinne committed by another. And thus much of this example; and of the faith of *Moſes* alone.

# The Iſraelites Faith.

## VERSE 29.

*By faith, they paſſed through the redde ſea, as by drie land: which, when the Egyptians had aſſaied to doe, they were drowned.*

HItherto we haue heard the faith of *Moſes* alone, highly commended, in two examples. Now followeth a commendation of his faith with others: ſo that here is a new example of faith; to wit, of the *Iſraelites* together with *Moſes*. For, Moſes is here to be conſidered not onely as one of them, but as a principall agent in this worke of faith. And here their faith is commended vnto vs by a wonderfull ſtrange action, which they did, through the power and goodneſſe of God: namely, by their *paſſing through the red ſea*: not by paſſing ouer it: for, that might haue beene by Art; but *through* it: which is aboue nature and Art, and meerely miraculous. This fact of theirs is largely ſet downe, Exod. 14. And, that it might appeare to be euery way wonderfull as it is indeede, the Author of this Epiſtle commends it by two circumſtances; which notably ſet forth vnto vs the ſtrangeneſſe hereof. Firſt, by their *manner* how they paſſed through; namely, *as by drie land*. Secondly, by the time when, namely then, when *the Egyptians following them, were drowned*. Here firſt we will ſpeake of the fact it ſelfe, and then of the circumſtances.

The fact is ſet downe in the firſt words; *By faith they paſſed through the redde ſea*. The words are plaine of themſelues; and offer vnto vs ſundrie points worthie our obſeruation. And firſt, it may be asked, who they were that here paſſed through by faith? The anſwer is, *the Iſraelites*. But ſome will ſay, we read in the Hiſtorie, that when the people came to the redde ſea, they were wonderfully afraid, and murmured againſt Moſes, ſaying, That *it had beene better for them to haue liued in the bondage of Egypt, then to come into the Deſart and there die*. Now, how can they murmure impatiently and fearefully, and yet *paſſe through by faith*? *Anſw.* At the firſt indeede they murmured, when they ſaw the danger they were in, hauing the huge armie of *Pharaoh* following them, and the redde ſea before them, and hills and mountaines on each ſide. But howſoeuer they murmured at the firſt, yet when Moſes ſpake words of comfort vnto them in the name of the Lord, bidding them *not to be afraid, &c.* and when he held vp his rod, and entred into the red ſea before them, then they followed him *by faith*: and hereupon the holy Ghoſt giues vnto them the title of true beleeuers.

Exod. 14. 11, 12.

Here we may learne, that true faith in Gods children, is mingled with vnbeleefe. The Iſraelites faith was true faith, but yet it was very imperfect and weake: for, if it had beene perfect and ſound faith, they would neuer haue murmured, nor haue beene impatient and fearefull. But looke as it is in nature, ſo it is in grace. In nature we cannot paſſe from one contrarie to another, but by the mixture of the contraries: as, in light and darkneſſe, the one doth not follow the other immediately; but firſt, there is a mixture of them both in the dawning of the day, and cloſing of the night: and ſo it is in other contraries, euen in thoſe which concerne the ſoule: vnbeleefe is a ſinne; faith is a vertue and grace contrarie to it. Now vnbeleefe cannot be expelled by faith, before there be a mixture of them both, and ſo when faith preuaileth, vnbeleefe decaieth; neither can faith be euer perfect, becauſe it is euer mingled more or leſſe with vnbeleefe.

This plainely ouerthrowes the opinion of the Church of Rome, who ſay, that after a man is regenerate, and beleeues, there is nothing in him that God can hate. For they imagine that he is ſo ſoundly ſanctified, that there is nothing in him which may properly be called a ſinne: but here we ſee their doctrine is falſe, ſeeing faith and vnbeleefe are alwaies mingled together.

Secondly, as it falls out with faith, ſo it is with the reſt of Gods graces: looke as faith is not perfect, but mixed with vnbeleefe; ſo are

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all other graces of God whatſoeuer. The feare of God is not perfect in a man, nor the loue of God: for, the feare of God is mingled with the feare of men: and the feare of God for his mercie, is mingled with the feare of God for his iudgements. And hereby many are deceiued; for when they feare God for his puniſhments, they thinke themſelues to bee moſt miſerable & voyde of grace: but they deceiue themſelues. For there is no man vpon the earth that feareth God onely for his mercies, and doth not feare God alſo for his puniſhments in part; for Gods graces in this life are euer mingled with their contraries. And therefore to imagine that a man may feare God for his mercies onely, and not for iudgements alſo, is to conceiue of ſuch a man as none is, nor can be in this life; for the beſt feare that is in any man liuing, is a mixt feare.

Further, when *Moſes* had ſpoken words of comfort vnto them, the vnbeleeuing and fearefull Iſraelites, doe ſtir vp their hearts to beleeue. So we accordingly muſt labour and ſtriue againſt that in-bred vnbeleefe which is in vs: for euery man hath innumerable ſinnes in him that reſiſt faith; and if they be not checked and ſuppreſſed, they will maſter his faith: but hee that would haue faith to continue and laſt, muſt ſtriue againſt naturall vnbeleefe, as the Iſraelites doe in this place; and as the man in the Goſpel, Mark. 9. 24. when hee ſaid to Chriſt, *Lord, I beleeue, helpe my vnbeleefe*, knowing that his vnbeleefe did ſuppreſſe his faith. And ſo did the Diſciples of our Sauiour Chriſt, when they prayed, *Lord increaſe our faith*, Luk. 17. 5. And *Dauid*, beeing oppreſſed with deadneſſe of heart, ſtirres vp his faith, ſaying, *Why art thou caſt downe, my ſoule? &c. waite on God*, Pſal. 42. v. 11. For, he that hath faith, is troubled with vnbeleefe; & the more it troubles him, the leſſe he beleeueth, vnleſſe he ſtriue againſt it manfully.

2. *Queſt.* But how many of the Iſraelites beleeued, and went ouer by faith? *Anſ.* Not all: for *Paul* ſaith, *With many of them God was not well pleaſed; for they were ouerthrowen in the wilderneſſe*: 1. Cor. 10. 5. Which ſhewes, that all that paſſed ouer had not true faith; for, ſome beleeued: and by the force of their faith, all went ouer, ſafely.

Hence we note this (which hath beene often taught vs) that an vngodly man receiueth many temporall benefits, by the ſocietie of Gods people which beleeue: as here the vnbeleeuing Iſraelits had this benefit, to go *through the redde ſea* ſafely, by reaſon of thoſe that beleeued. And in the former example, the brute beaſts were freed from killing by the Angell, becauſe they belonged to the hoſt of the Lords people. Now, ſhall a brute beaſt haue benefit, by beeing with Gods people, and ſhall not a man much more? Yes vndoubtedly: for, ſo we may reade, that for *Pauls* ſake, all the Mariners and Souldiers that were in the Shippe, were ſaued from drowning, Act. 27. 24. This point muſt perſwade euery one of vs, to make choyce of the godly for our ſocietie, and company, with whome wee liue and conuerſe; for, by them wee reape many benefits, and freedome alſo from many heauie iudgements.

The third point is this: *When did the Iſraelites beleeue?* This circumſtance is worth the marking: They beleeued *when they paſſed through the redde ſea*; for, they beleeued not onely in generall, that God was their God, as hee had promiſed to their fathers, but they beleeued, that God would bee with them, and giue them life in the middle of the redde ſea. A notable point. They beleeued (as it were) in the middle of their graues (for ſo might the redde ſea be well called) that God would giue them life euerlaſting, and preſerue them ſafely through the ſea, and from their enemies.

In their example we are taught the ſame dutie, to doe as they here did. The childe of God in this life hath innumerable cauſes of deſperation: and ſometimes his owne conſcience will take part with Satan, in charging the ſoule to bee in ſtate of damnation. In this heauie caſe, what muſt bee done? Surely, at this time, when a man is a caſt-away in himſelfe, he muſt euen then beleeue; beeing in hell (as it were) hee muſt beleeue that God will bring him to heauen. It is nothing for a man to beleeue in proſperitie, and peace; but in time of deſperation to beleeue, that is a moſt worthy faith: and indeede, then is the right time for a man to ſhew his faith, when there is in himſelfe no cauſe of beleeuing. *Obiect.* But when a man is in this caſe, he cannot beleeue. *Anſ.* Indeede to beleeue then, is a wonderfull hard thing, and a miracle of miracles. But yet this is the propertie of true faith, ſo to doe; and if there be but one dramm of true faith in the heart that deſpaires, howſoeuer it may for a time lie hidde, as dead; yet at the length it will make him to hope, and waite for mercie and life at the hands of Almightie God. And therefore, if it ſhall pleaſe God at any time to lay a torment vpon our conſciences, ſo as we ſhall ſtriue with the wrath of God, thinking that he hath caſt vs away; yet for all that, then we muſt beleeue Gods promiſes, and ſet before vs his mercies, and therewith refreſh vs. And if this faith were not, the childe of God many times were in a moſt miſerable caſe; the Lord therefore hath moſt mercifully prouided to helpe him, by the grace of faith. When a man is paſt all hope of life, he muſt then beleeue and hope for life, as the Iſraelites did in the red ſea, for preſeruation. And vndoubtedly, this is a comfortable ſigne of grace, if a man in the horrour of conſcience, can ſhewe forth the leaſt ſparke of true faith.

Fourthly, note the effect & iſſue of this faith. *They paſſed through the red ſea.* We ſay vſually, that water and fire be vnmercifull creatures;

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and therefore the naturall man feares them both: but the *Iſraelites faith* makes them not to feare the water; but it makes them bold, euen to paſſe *through the ſea.* The like we may ſee for fire, in the three children, Dan. 3. 16. 23. who were not afraid of the hot burning ouen, but were as bold in it, as out of it. Rauenous and wild beaſts are terrible vnto men; but faith makes a man not to feare them: and therefore *Daniel* feares not the Lyons, though he were throwne into their denne to be deuoured, Dan. 6. 22. Great is the fruit and force of faith: it takes from a man the feare of thoſe creatures, which by nature are moſt terrible. And here we ſee a cauſe, why the holy Martyrs of God died moſt cheerefully. A man would thinke it ſtrange, that one ſhould goe into the fire, reioycing, as many of them did: but the reaſon is, Becauſe they had faith in their hearts, which taketh away the feare of the moſt fearefull creatures.

But if it be ſo (may ſome ſay) that the Iſraelites *by faith went through the redde ſea,* not fearing the water; why may not we that beleeue, now doe the ſame? for we haue the ſame faith that they had: *Anſ.* We haue indeede the ſame faith, and yet we cannot paſſe through waters as they did. For their faith reſted on two promiſes: firſt, on this made to *Abraham, I will be thy God, and the God of thy ſeede:* ſecondly, on a particular promiſe made to *Moſes.* For, when he commanded him to goe through the red ſea, withall he made a promiſe, to keepe and preſerue them: and this they beleeued, and ſo went through. Now, howſoeuer we haue iuſtifying faith, hauing the ſame generall promiſe; yet we haue not the like particular promiſe, That if we paſſe through the red ſea, God will be with vs and ſaue vs. And therefore, if any man ſhall aduenture to doe ſo, let him looke for nothing but death; for it is not an action of *faith,* but of *preſumption.* And therefore *Peter* ſunke, when he would needs walke vnto Chriſt vpon the ſea, hauing no ſuch hold vpon Gods ſpeciall promiſe, as here they had: and the Egyptians following preſumptuouſly were drowned. Wherefore, let vs here be warned, not to attempt to doe extraordinarie workes, without Gods ſpeciall warrant: for a particular faith, requires a particular promiſe, beſides the generall promiſe of God in Chriſt.

Further, let vs here obſerue a wonderfull worke of Gods mercie and power. When theſe ſeruants of God were brought into extremitie of daunger, ſo as they were in a deſperate caſe for their temporall life; yet then the Lord findes a way of deliuerance. And indeede, if a man conſider aright of it, he muſt needes acknowledge that theſe Iſraelites were in a pitifull caſe; for, they had the red ſea before them, & mountaines on each ſide, and themſelues hindred from flight, by their bagge and baggage, and with their children, and the huge hoaſt of *Pharaoh* behinde them; ſo as to mans reaſon, there was nothing but preſent death to be looked for: yet the Lord in mercie to ſaue them, makes a way where there was no way, and opens them a gappe to life, when naturall reaſon could lay before them nothing but violent death. Which ſhewes the wonderfull mercie of God, to his owne people and ſeruants. And the like thing we may read of in *Dauid,* when he aboad in the wilderneſſe of *Maon:* for there *Saul followed him, and he and his men compaſſed Dauid and his men round about,* 1. Sam. 23. 26, 27. Now, what hope of deliuerance was there for *Dauid? Anſ.* Surely this onely: *Dauid* was the ſeruant of God, and the Lord preſerued him, that he might rule his people after *Sauls* death; and therefore he eſcapeth, though wonderfully: for *a meſſenger comes to Saul, and bids him haſt, for the Philiſtims inuaded the land: and ſo Saul returned from purſuing Dauid, and went againſt the Philiſtims.*

Hence we learne this generall rule, that in the extremitie of all danger, God hath meanes to preſerue and ſaue his owne children and people. Which muſt teach vs, to commend our caſe to God, and to reſt on him in all dangers; for when our caſe is deſperate in our ſight, then are we fitteſt for Gods helpe. Let vs therefore in ſuch caſes, learne to practiſe our faith; and then eſpecially to caſt our ſelues vpon God. This, *Iehoſaphat* did moſt notably: for, beeing aſſaulted with the huge armies of the Moabites, Ammonites, &c. he prayed vnto the Lord moſt feruently, ſaying, 2. Chron. 20. 12. *Lord, there is no ſtrength in vs, we know not what to doe: but our eyes are towards thee:* and thus doing, was preſerued: for, God will in no extremitie whatſoeuer forſake them that truſt in him.

*The redde ſea.*] In many places of the Old Teſtament, it is called *the ſea of ruſhes,* Pſal. 106. 7. 9. Or, *the ſea of ſedges,* Ier. 49. 21. It is a corner of the Arabian ſea, that parteth Egypt and Arabia. Thoſe which haue ſeene it in trauell, ſay, it hath no other colour then all other ſeas haue; Why then is it called *the redde ſea? Anſ.* To omit many ſuppoſed cauſes hereof, there be two eſpecially, for which it is ſo called. 1. Becauſe of the red ſand; for both the bottome of the ſea, and the ſhoare, are full of redder ſand, then ordinarily is elſe-where. 2. Some thinke it is called the red ſea, by reaſon of the ſedges and bul-ruſhes, which growe much at the ſea ſide, and be of a redde colour; which, by reflection, may make the ſame colour appeare on the water. But this neede not to trouble any man: for the holy Ghoſt vſeth the ſame name, which commonly the men of that countrey gaue it. And thus much of their fact, that *they by faith paſſed through the redde ſea.* Now we come to the two circumſtances, whereby it is commended.

The firſt circumſtance is, the *manner* of their going through the red ſea: *they went through as on drie land.* This muſt not be conceiued to

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be, by helpe of bridge or ſhippe, nor by meanes which men vſe, as ſwimming, ſailing, or wading; but their paſſage was miraculous: for, the waters ſtood like walles on both ſides of them. And the channel of the ſea was as a *pauement or drie land*; Exod. 14. 22. which notably ſetteth forth the ſtrangeneſſe of this fact, ſhewing that it was a wonderfull work of God. And this alſo confuteth certaine enemies of the Scripture: who haue cauilled at all the miarcles which are recorded therein: accounting of *Moſes* but as a *Magician* and Sorcerer, and of the miracles which hee did, as of illuſions: and for this miracle they make no account of it; for (ſay they) *Moſes* beeing a great ſcholler, and a wiſe man, knew the time of the riſe and fall of the waters, and knewe the fords and ſhallowe places: therefore he tooke his time, and found a place ſo ſhallow, that when the tide was paſt, the ſands were bare and dry (as the marſhes in England are) and then he led the hoaſt of Iſrael through. But *Pharaoh* and his hoaſt following them, were drowned, becauſe they went thorough at the flowing of the ſea. *Anſ.* Whereas they ſay that this their paſſage was no miracle, here we ſee it is ouerthrowen by this circumſtance of the manner of their paſſing ouer: for, the bottom of the ſea was as a pauement, and as ground on which no waters fall. Now, in moſt places of the ſea, where the waters ebb & flowe, the ground is neuer fully *dry*, but watery and full of moiſt places.

Exod. 14. 22.

Againe, the waters paſſed not away as at an ebbe, but *ſtood as walles on each ſide of the hoaſt of Iſrael, both on the right band and on the left:* both which ſhewe plainely, there was no vantage taken by the ebbing and flowing of the water (as vngodly Atheiſts doe cauill, deriding Gods workes to their owne deſtruction) but a mighty and miraculous worke of God, firſt making the waters ſtand like two walles, and then making the earth vnder it firme and dry, contrary to nature in them both.

The 2. circumſtance is, concerning the *time* when they paſſed through; euen then when the *Eypptians aſſaying to doe the ſame, were drowned.* Marke the words; for the thing is ſtrange. The *Egyptians* come armed afer the *Iſraelites*, with a huge great Armie. Now, the *Iſraelites* they take into the ſea; and the *Egyptians* ſeeing them, ſtand not ſtill vpon the banke, but aduenture after them, not by ſhip, but the ſame way that the Iſraelites tooke before them: but yet without any warrant or commaundement from God: ſo great was their malice againſt them; and yet a man would haue thought they durſt neuer haue aduentured into the ſea after them, eſpecially as they did.

Here, by this fact of *Pharaoh* and his men, we learne, that when God forſakes a man, and leaues him to himſelfe, he doth nothing elſe but run headlong to his owne deſtruction. *God* (as *Moſes* ſaith) *raiſed vp Pharaoh to ſhew his power vpon him:* and now it pleaſeth God to leaue him to himſelfe, and he purſueth the Iſraelites to his owne deſtruction. And this is the courſe and ſtate of all thoſe that are forſaken of God. The conſideration whereof muſt teach vs a ſpeciall clauſe to be vſed of vs in our prayers: wee muſt euer remember to pray for this, That God would neuer wholly forſake vs, nor caſt vs off. This condition is more fearefull then the eſtate and condition of any creature in the world beſides: for when God forſakes a man; all that he doth, is haſtning himſelfe to his own deſtruction. *Dauid* knew this well, and therefore hee prayes, *Oh knit my heart vnto thee, that I may feare thy name*, Pſal. 86. 11. And againe, hee praieth that the Lord would not *forſake him ouer-long*, 119. 8. as if he ſhould ſay, if it bee thy pleaſure to try me by leauing me to my ſelfe, yet, *O Lord, let it be but for a while, forſake me not ouer-long.* This is the ſcope of the ſixt petition, *Leade vs not into temptation:* where wee are taught to pray, that God would not forſake vs, or leaue vs to our ſelues; or to the power of Satan; but that he would be with vs, and ſhewe his power in our weakeneſſe continually. And this may enforce vs vnto this petition: for, the conſideration, That men forſaken of God, doe nothing but worke their own deſtruction, is many times a cauſe of great trouble of minde. For, ſome deſiring to ſee ſuch as hang or drowne themſelues, by beholding of them get this conceite in their heads, that God will likewiſe forſake them as he hath done theſe whom they behold, and ſo ſhal they make away themſelues; whence followeth great trouble, and anguiſh of ſoule for a long time. Now, how muſt a man or woman in this caſe helpe themſelues? *Anſ.* The beſt way is, by prayer to craue at Gods hands, that hee would euer be with them, and neuer wholly forſake them. And further, this muſt bee remembred withall, that God will neuer forſake any of his ſeruants before they firſt forſake him: and therefore they that can ſay truly and vnfainedly, that they deſire to ſerue God, & to be his ſeruants, and ſeeke his bleſſing by prayer, they may ſtand faſt on this ground, that God will neuer forſake them, till they firſt forſake him. And therefore *Azariah* the Prophet ſaith notably to King *Aſa*, 2. Chron. 15. 2. *The Lord will be with you while you be with him; and if ye ſeeke him, he will be found of you: but if ye forſake him, hee will forſake you.* And *Iames* ſaith, *Draw neere to God, and be will draw neere to you*, Iames 4. 8. It was neuer heard that God did euer forſake any that did ſeeke him. And if the cauſes were knowen why men make away themſelues, it would prooue (generally) to be thus; becauſe they firſt by ſome fearefull ſinnes haue forſaken God; and then he in his Iuſtice forſakes them. And therefore they that are troubled with this temptation, muſt pray earneſtly that they may ſticke faſt vnto God by faith and holineſſe: and ſo will hee neuer forſake them.

Secondly, in this circumſtance, that the *Egyptians following the Iſraelites, were drowned*, we haue a notable patterne of the ſtate and condition of all perſecuters of Gods Church. *In Pharaoh and his hoaſt* we may ſee their end, which is vſually deſtruction: that is their reward for perſecuting Gods Church. *Cain* ſlaies *Abel* that notable ſeruant of God: but his reward was this, he was *caſt forth of Gods Church*, Gen.4.11.13. and ſtriken in Gods iuſt iudgement with finall deſperation. *Saul* perſecuted *Dauid*: but his ende was to kill himſelfe *with his owne ſword*, 1.Sam.30.4. And *Ieſabel* ſhee *perſecutes* the Prophets and children of God: but her ende was this, *the dogges did eate her fleſh*. The whole ſtocke of the *Herods* were great enemies to Chriſt: but their name was ſoone rooted out; and *Herod*, called *Agrippa*, that ſlew *Iames*, and perſecuted *Peter*, was eaten vp of wormes. Many great Emperours in the primitiue Church were perſecuters: but they died deſperately. And *Iulian*, for one, once a Chriſtian, died blaſpheming Chriſt: and, caſting his blood vp towards heauen, cried, *Thou haſt ouercome, O Galilean, thou haſt ouercome*. And to come neere theſe times; what reward from God the perſecuters of the Church haue had, we may read in the booke of Acts and Monuments, which was penned for that purpoſe. And to come to theſe our daies, the whole band of thoſe that call themſelues leaguers, in *France, Italie, Spaine*, &c. like the *Tabernacles of Edom and the Iſmaelites, Moab, and the Agarims, &c.* Pſal. 83.5,6. they vow the deſtruction and perſecution of Gods Church: but yet Gods Church ſtands; and he ſo contriues the matter, that they draw ſwords againſt themſelues, and ſlay and poiſon one another. Herein doth God graciouſly make good his promiſe to his Church, that *the weapons made againſt her ſhall not proſper*. And Zachar.12.3. there is a prophecie of the Church in the new Teſtament: the Lord ſaith, *He will make Ieruſalem* (that is, his Church) *an heauie ſtone: for all people that lift it vp ſhall be torne, though all the people of the earth be gathered againſt it*: where the Prophet ſetteth downe notably, what ſhall be the condition of thoſe that perſecute Gods Church: the more they perſecute her, the more they ſhal haue Gods hand againſt them to confound them. Dan. 2.34. there is mention made of *a ſtone hewen out of a rocke without hands, which ſmote the image vpon the feete, which were of yron and clay, and brake them to pieces.* By that ſtone, is meant the kingdome of Chriſt, which ſhall daſh in pieces the kingdomes of the earth, which ſet themſelues againſt Chriſt, and his kingdome. For Chriſt muſt raigne till he haue put all his enemies vnder his feete: ſo that deſtruction is the ende of the enemies of Gods Church. For, *the hand of the Lord ſhall be knowne among his ſeruants, and his indignation againſt his enemies*, Iſa.66.14. And thus much of the ſecond circumſtance.

2.King 9. 35,36.

Act.12 23.

Iſa.54.17.

Now, in this whole fact of the Iſraelites paſſing through the redde ſea, towards the land of Canaan, there is a notable thing ſignified; namely, *Baptiſme*. So *Paul* ſaith, *The Iſraelites were baptized vnto Moſes in the ſea*, 1. Cor. 10.2. Yet we muſt remember, it was not ordinarie *Baptiſme*, but extraordinarie; neuer adminiſtred before, and neuer ſhall be ſo againe, for ought we know. The miniſter of this Baptiſme, was Moſes; an extraordinarie miniſter, as the Baptiſme was extraordinarie. The outward ſigne was the *red ſea*: or rather the water of the red ſea. The departing of the children of Iſrael out of Egypt through the red ſea, ſignifieth the departing of the children of God out of the kingdome of darknes, from the power of ſinne and Satan. And the drowning of *Pharaoh*, with all his hoſt in the red ſea, ſignified the ſubduing of the power of all ſpirituall enemies, with the pardon and death of ſinne; which ſtands partly in the aboliſhing of ſinne, and partly in newneſſe of life. And to this alludeth the Prophet *Micah*, ſaying, *He will ſubdue our iniquities, and caſt all their ſinnes into the bottome of the ſea*, Mic. 7.19. As if he ſhould ſay; Looke as God ſubdued *Pharaoh*, and all his hoſt, in the bottome of the ſea; ſo will he caſt, and put away the ſinnes of his people.

From this we learne two points: 1. That the *Baptiſme of infants* hath warrant in Gods word, howſoeuer ſome men be of a contrarie opinion: for, here we ſee all the Iſraelites were baptized in the ſea; and among them no doubt were many children. If it be ſaid, this baptiſme was extraordinarie, and is no ground for ours; *Anſw.* True: it was extraordinarie for the manner; but yet herein, the matter and ſubſtance, and the thing ſignified is ordinarie, and the ende all one with ours: and therefore the baptizing of infants in the red ſea, is ſome warrant for the baptiſme of infants in the Church now a daies.

Secondly, here we may learne another inſtruction. As the *Iſraelites* went through the redde ſea (as through a graue) to the promiſed land of Canaan; ſo we muſt know, that the way to the ſpirituall Canaan, euen the kingdome of heauen, is by dying vnto ſinne. This is a ſpeciall point to be conſidered of euery one of vs: we profeſſe our ſelues to be Chriſtians, we heare Gods word, and receiue the Sacraments, which are the outward badges of Chriſtians, and we perſwade our ſelues of life euerlaſting after death: well, if we would haue that to be the ende of our iourney, then we muſt take the Lords plaine way in this life; which is, to die vnto all our ſinnes. So it is ſaide, *They which are Chriſts, haue crucified the fleſh with the affections and luſts thereof*: where, this dutie is inioyned to euery Chriſtian; he muſt crucifie the luſts and affections of the fleſh, and not liue in ſinne. For, a man cannot walke in ſinne, and ſo runne the broad way to hell, and yet wait for the kingdom of heauen; theſe two wil not ſtand

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together: and therefore, if wee would walke worthy the calling of Chriſtianitie, wee muſt haue care that all our ſinnes, whether they bee of heart or life, little or great, new or olde, may be mortified and aboliſhed. Many will for a time become ciuill, and ſeeme to be religious, eſpecially when they are to receiue the Lords ſupper; but when that time of the Sacrament is paſt, then they returne to their olde cuſtome in ſinning againe: whereby it appeares, that their change was but in ſhew, to blind the eies of men. Aud doe we not each Sabbaoth profeſſe our ſelues good Chriſtians, and ſeeme to glory in it, by keeping this day with ſuch ſolemnitie? But alas! as ſoone as that day is paſt, many (and ſome euen this day) runne into all ryot. This is not Chriſtianity; this is not the way to heauen: but if euer we thinke to come to Canaan, we muſt kill and bury our ſinnes, we muſt die vnto them; or elſe wee ſhall neuer come to the ende of Chriſtianity: namely, eternal life. And thus much of this circumſtance, and alſo of the example it ſelfe.

## Ioſuahs Faith.

### Verse 30.

### *By faith, the walles of Iericho fel downe, after they were compaſſed about ſeuen daies.*

FRom the beginning of this chapter, to this 30. verſe, we haue heard two ſorts of examples of faith: the firſt, of beleeuers from the beginning of the world to the flood. The ſecond, of ſuch as were from the time of the flood, to the giuing of the Law in Mount Sina: and of both theſe, we haue hitherto intreated. Now here, and ſo forward, to the end of this chapter, is ſet downe a third order of examples of faith; namely, of ſuch as liued from the time of the giuing of the Lawe, to the time of the raigne of the Maccabees.

This 30. verſe containes the firſt example of this ranke; namely, the example of *Ioſuahs* faith, and of thoſe that went with him into Canaan. And their faith is commended vnto vs by a notable fact of theirs; *the cauſing to fall the walls of Iericho:* the Hiſtorie whereof wee may reade at large, Ioſuah 6. The ſumme of it is this; Whereas the *Iſraelites* came vnto *Canaan*, and could not enter into the Land, by reaſon of the ſtrength of Iericho, by which they muſt needes paſſe, nor could win it by reaſon of the huge walles of *Iericho*; the Lord promiſeth to deliuer *Iericho* into their hands: onely the people muſt doe this; they muſt *compaſſe-about the walls ſeauen daies*, and catie the *Arke* of the Lord with them, ſounding with Rammes hornes, and ſhowte, and ſo the walls ſhould fall downe. Now, the Lord hauing made this promiſe vnto them; the Iſraelites, and ſpecially *Ioſuah*, obey his commaundement, and beleeue his promiſe: and thus doing, *by faith the walls of Iericho fell downe, after they were compaſſed-about ſeauen dayes.* Indeed the power of God was the principall cauſe of this ruine of the walls; but yet becauſe vpon their beleeuing, God ſhewed this power, therefore is the downefall of them aſcribed to their faith.

Here are many notable points to be learned.

1. Whereas the text ſaith, *By faith the walls of Iericho fell downe*; we may obſerue the wonderfull power of true faith. *Ioſuah* and the Iſraelites beleeued Gods promiſes, that hee would ouerturne the *walls of Iericho:* and as they beleeued, ſo it came to paſſe. So our Sauiour Chriſt ſaith, Matth. 17. 20. *If a man had but as much faith as a graine of muſtard-ſeed, hee ſhall ſay vnto the mountaine, remooue hence, and it ſhall remooue, and nothing ſhall be vnpoſſible vnto him:* ſignifying, that by the power of true faith, ſuch things as are impoſſible to mans reaſon, ſhall be brought to paſſe, if God haue promiſed them: as wee ſee in this place, the mighty walls of Iericho fall downe by faith, which to mans reaſon is impoſſible. So, the Lord promiſeth to *Abraham, That he ſhould be the Father of many Nations:* yea, *that all the Nations of the earth ſhould bee bleſſed in him.* This was ſtrange; but *Abraham* beleeued it: and as hee beleeued, ſo it came to paſſe: for, many Nations deſcended from him: and after the time of Chriſts aſcenſion, when all the Nations of the world were called to the light of the Goſpel, they were bleſſed in Chriſt, the promiſed Seede of *Abraham:* and therefore is he called *the Father of the faithfull* in all Nations. And to come vnto our ſelues: To miſerable men it may ſeeme a ſtrange thing, that the power of the deuill and the ſtrength of the fleſh, ſhould be ouercome in vs: yet let a man beleeue this promiſe of God; *God ſo loued the world, that he gaue his onely begotten ſonne, that who ſo beleeued in him, ſhould not periſh, but haue euerlaſting life*, Ioh. 3. 16. I ſay, let him beleeue this effectually, and hee ſhall finde by faith the Kingdome of ſinne and Satan, in his heart and conſcience, weakned euery day more and more. And therefore S. *Iohn* ſaith not without cauſe, *This is the victorie that ouercommeth the world, euen our faith*, 1. Iohn 5. 4.

Gen. 17. 2. and 18. 18.

2. Here obſerue, that among the cauſes of the change and ouerthrowe of Townes, Cities, and kingdomes, this is one; namely, *faith in Gods promiſes.* Many men haue written of the change of Kingdomes, and doe giue diuers reaſons thereof: But moſt of them omit the principall, and that is *faith*; by vertue whereof many

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times Kingdomes and Townes are brought to ruine and ouerthrowe. God promiſed to *Abraham* and to his ſeede, that he would giue them the land of *Canaan* for their inheritance: now, they beleeued this promiſe, and here we ſee it comes to paſſe as they beleeued; *Iericho by faith is ouerturned* and the reſt of their Cities, and the people of Canaan diſpoſſeſſed. So that we ſee, faith in Gods promiſes, is a meanes to Gods people, to ouerturne cities and kingdomes, that are enemies to Chriſt and to his Goſpel. God hath made a promiſe vnto his Church, that the *whore of Babylon*, Reuel. 18. 2. that is, the Kingdome of Antichriſt ſhall flouriſh for a while, but after it ſhall be deſtroyed; yea, ſuch a ruine ſhall come vnto it, that the *Kings of the earth, and all great men and Merchants ſhall bewaile the deſtruction thereof*. Now, this promiſe beeing receiued by faith, and beleeued of Gods Church, ſhall vndoubtedly come to paſſe. It is in ſome part verified already (for we ſee, ſome Kingdomes and people haue renounced the curſed Doctrine and tyrannie of Rome; and many Chriſtian Princes haue already ſhaken off the Popes yoke) yea, and this promiſe ſhall come to paſſe daily more and more. Let all the Kings of that ſort doe what they can, and let the people ſet themſelues neuer ſo much againſt Gods Church, yet *Babylon ſhall downe:* for God hath promiſed ſo to his Church, and his Church beleeueth the ſame; and therefore by their faith it ſhall be brought to paſſe, in deſpite of the deuill.

Thirdly, here we learne, that when any City, Towne, or Kingdome, is to make warre either in defence of themſelues, or in lawfull aſſault vpon their enemies; a ſpeciall meanes for good ſucceſſe herein, is true faith. Chriſtian policie is a commendable thing in this caſe: but if policie be ſeuered from faith, it is nothing. Faith in Gods promiſes of protection and aſſiſtance, doth farre ſurpaſſe all worldly wiſedome. And therefore good King *Iehoſaphat*, when he was to fight againſt the huge Armies of the Moabites, and Ammonites, giues this counſell to his people, 2. Chron. 20. 20. *Put your truſt in the Lord your God, and ye ſhall be aſſured: Beleeue his Prophets, and ye ſhall proſper*, giuing a moſt notable inſtruction, and ſhewing that the beſt helpe for our defence, is faith in God, whereby we reſt vpon his word and promiſe, that he will helpe vs: yet this taketh not away the vſe of meanes, but it giues the bleſſing and efficacie vnto them. *Faith* we knowe, is called *a ſhield*, among the ſpirituall armour of God, whereby a man awards the blowes of Satan; and though that be the principall vertue of it, yet is it alſo a notable ſhield to defend men, euen againſt their outward viſible enemies, and a moſt ſtrong engine againſt them, to worke their ouerthrowe. Hence *Dauid* ſaith, *He will not be afraid for ten thouſand of the people, that ſhould beſet him round about*. They therefore that would defend themſelues againſt their enemies (yea, and ouercome them in lawfull aſſault) muſt embrace and obey true religion; and with Chriſtian policie, ioyne faith in Gods promiſes: for, by faith we make God our Captain, and through him we ſhall doe valiantly, and beate downe our enemies on euery ſide.

Eph.6.16.

Pſal.3.6.

Laſtly, here we may learne, what a vaine thing it is to truſt in outward worldly meanes. *The wals of Iericho* were both ſtrong and high, and hard it had been to haue ouerthrown them by ordinarie meanes: but yet we ſee, it prooued but a vaine thing to truſt vnto them, as the men of *Iericho* did: for they found but little reliefe and defence in them: for, the Lord layes them flat to the ground; and ſo the people of Iſrael went ſtraight forward and tooke the Citie. So likewiſe it is a vaine thing to truſt to mans ſtrength, or in the ſtrẽgth of an horſe, or in the number of men, or in riches, or in gifts of wiſedom and learning, or in any other outward meanes whatſoeuer: the reaſon is, becauſe God can ouerturne them with the leaſt breath of his mouth.

Ioſh.6.20.

This muſt admoniſh vs, that howſoeuer we vſe odinarie meanes of our preſeruation and helpe, yet euer we muſt caſt our whole care on God, and put all our confidence in him for helpe and ſafetie: for, without him all other outward meanes are nothing but vaine helps; *For, vaine is the helpe of man*. And thus much for the fact it ſelfe.

Further, this fact is ſet out vnto vs by two circumſtances; to wit, by the *meanes* which they vſed, and by the *time* which they obſerued for this exploit. For the firſt: when they come to Iericho, this ſtrong Citie, which they muſt needes ſubdue (or elſe they could not this way enter and poſſeſſe the Land) they doe not goe about to ouerturne the Citie by vndermining, battering, or ſcaling the walls; but, according to Gods appointment, they goe one by one in order round about the Citie walls day by day for one weeke ſpace: and on the ſeauenth day, they compaſſe it ſeauen times; during all which time they kept great ſilence, ſaue onely that ſeauen Prieſts ſounded vpon ſeauen trumpets of Rammes-hornes before the Arke, till *Ioſuah* bade them ſhout. Now, in common reaſon, a man would iudge this rather to be ſome childiſh ſport, then a meanes to fling downe theſe great walls. Nay, conſider it well, and it may ſeeme a courſe tending rather to ouerthrowe themſelues, then the walles of Iericho: for, they marched not in battell ray, as though they would pitch a field againſt the people of Iericho, or lay ſiege to their Citie; but they went in length one before another, ſo as they might compaſſe the Citie about. Now, if the men of Iericho ſhould haue come forth, and made aſſault vpon them, in all likelihood the Iſraelites had beene ouerthrowne; ſo weake and feeble were the meanes. And yet the Lord for waighty cauſes, preſcribes this courſe vnto them: to wit, Firſt, hereby to trie the faith

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of his people, whether they will beleeue his promiſes or no, when they are enioyned to vſe weake & feeble meanes, and in mans reaſon fooliſh.

Secondly, to make manifeſt in the weakeneſſe and inſufficiencie of the meanes, his own all-ſufficient power and wiſedome, for the furtherance of his glory: for, *through weakeneſſe is Gods power made perfect*, 2.Cor. 12.9. Hence, our Sauiour Chriſt, when hee was to cure the man that was borne blinde, *tempers clay of ſpittle, and layes it to his eyes*, Ioh. 9. 6. A meanes in common reaſon, rather fit to make a man blinde, then to recouer his ſight: and yet Chriſt vſeth it for the furtherance of Gods glory, in the manifeſtation of his Diuine power, whereby the people might knowe hee was able in himſelfe, to doe whatſoeuer he would.

Now, looke what courſe the Lord here takes for the battering of *the walles of Iericho*, the like hee vſeth in ouerthrowing the kingdome of the deuill, *the ſpirituall Iericho*; eſpecially in the new teſtament. For, after Chriſts aſcenſion, when hee intended to deſtroy the Kingdome of darkeneſſe, vnder which all the nations ſate, hee ſets apart a fewe fiſher-men, ſimple perſons, wanting worldly wit and policy; neither did he put a ſword of fleſh into their hands, but the word of God into their mouthes: and thus ſent them to diſpoſſeſſe the deuill out of all the world, and to batter down the kingdom of darkeneſſe by their preaching. And now in theſe latter daies, wherein the Antichriſtian kingdome of the Pope had ſpread it ſelfe through all places almoſt, God vſed the ſame weake meanes to ouerthrow it. For, hee ſet apart a ſilly Monke, and indues him with gifts to preach the truth: by which meanes, the kingdome of Antichriſt receiued a greater wounde, then if tenne Princes had ſet themſelues againſt it. And ſtrange it is to ſee, how God ouerturneth all the ſtratagems deuiſed againſt his Church, and how he vanquiſheth the power of ſinne, by the weake meanes of the Goſpel preached, and by the praiers of the Church; then which, to the world nothing ſeemes more feeble or fooliſh.

The conſideration hereof, is of ſpeciall vſe: for, it may be we ſhall ſee Kings and people of great power and number, to make reuolt from the Goſpel of Chriſt, and to fall to Antichriſt, embracing popery: hereat indeede, we muſt be grieued, but yet withall, here is good cauſe of comfort vnto vs; for we muſt know, that Satans kingdome muſt bee battered downe, not ſo much by the power of Kings, as by the breath of Gods mouth: not ſo much by the ſword of fleſh, as by the *ſword of the ſpirit*. So it is ſaid, that *the man of ſinne*, euen *Antichriſt muſt bee aboliſhed*: not by the power of Princes; yea, let all the princes and potentates in the world doe their beſt for him, yet his kingdom muſt downe in Gods good time; *for God wil conſume him with the breath of his mouth, and aboliſh him by* A *the brightneſſe of his comming*, 2.Theſ.2.8. that is, by the preaching of the word, in the mouthes of his Miniſters, who are mē voyd of all worldly power and policie.

Yet further, obſerue the meanes. *They walke about the walles of Iericho ſeuen daies together*. If men ſhould attempt the like enterpriſe at this day, in all likelihood it would coſt them their liues; for, now there are deuiſed ſuch inſtruments of warre, I meane great ordinance, and field pieces, that will kill afar off: and vndoubtedly, if there had bin ſuch inſtruments of war in this city, the Iſraelites could not ſo ſafely haue compaſſed the walles ſo many daies together. Whereby it appeares more then probable, B that in thoſe daies there were no gunnes knowen; no not amongſt the heathen, which at this day are ſo riſe amongſt Chriſtians. Whence may be gathered, that theſe later daies are perillous times; for now mens heads are ſet to deuiſe more hurtfull meanes againſt the life of man, then euer the ſauage heathen knew. For, beſide the inuention of gunnes, which put downe all euidence of proweſſe and valour, ſeene in Ancient warres; our age exceedes in contriuing ſuch ſtrange kindes of poyſons, as were neuer knowen in former times. For, men haue now deuiſed poyſon of that ſort, that will kill a man, not preſently; but a weeke, or a moneth, or a quarter of a yeare after; as appears by the confeſſion of thoſe, that haue giuen C themſelues to ſtudie and practiſe ſuch hurtfull deuiſes. And it is worth the marking, that the principall inuentors and practiſers of ſuch hurtfull inuentiōs, haue bin of the Romiſh religion.

The ſecond circumſtance to be obſerued, is the *Time* of this exploit. It was not on any of the ſixe daies, but on the ſeauenth; and that after they had that day compaſſed the citie about ſeuen times: then when the Prieſts blew the trumpets, and all the people ſhowted as *Ioſuah* bade them, the walles of Iericho fell downe; for this was the time which God had appointed for this exploit. The reaſon why God appointed ſeauen daies, and ſeuen times compaſſing on the ſeuenth day, is not reuealed vnto vs in the word of God: & therefore we may not D curiouſly prie into it, nor yet (as ſome do) hence gather, that ſeuen is a perfect number. But from the conſideration of the very time wherein the walles fell down, we may learne this; that if wee would haue God to accompliſh his promiſes vnto vs, we muſt waite for that time & ſeaſon which hee hath appointed: we muſt not thinke that God wil accompliſh thē when we appoint. But we muſt beleeue gods promiſe, & alſo wait his good leiſure, and then will it come to paſſe. The Iſraelites compaſſed about Iericho one day, and the walles neuer ſtirre; yea, they doe ſo ſixe daies together, and ſixe times more on the ſeuenth day, and yet they ſtand faſt: The reaſon is, Becauſe Gods appointed time was not yet come. But on the ſeuenth daie, when they had compaſſed them about the ſeauenth time, all the people gaue vp the ſhowt, and then they fell downe; becauſe that was the particular ſet time, wherein God would accompliſh his promiſe.

Further, whereas they *compaſſe about the walles ſeuen daies together*; it muſt needes be, that they went about them on the Sabbath day, for that was one of the ſeuen. Now here a doubt ariſeth: for, this was a ſeruile worke vpon the Sabbath, contrarie to Gods commandement; which inioyneth ſo ſtrict a reſt vpon the Sabbath day, that they might not kindle a fire thereon: how then could they lawfully compaſſe the citie on the Sabbath day? *Anſw.* All Gods commandements in the morall law, muſt be vnderſtood with this exception; *Thou ſhalt doe thus and thus, vnleſſe I the Lord command thee otherwiſe*: for, God is an abſolute Lord, and ſo aboue the Law; and therefore may lawfully command that which the Lawe forbiddeth. In the ſecond commandement he ſaith, *Thou ſhalt not make to thy ſelfe any grauen image, &c.* and yet *Moſes* by Gods ſpeciall appointment ſet vp *a braſen ſerpent*, which was a figure of Chriſt. Vpon ſuch a ſpeciall command, *Abraham* lawfully offers to kill *Iſaac*; the Iſraelites at their departure ſpoyle and rob the Egyptians; and *Ioſuah* with the people, here compaſſe the walls of Iericho on the Sabbath day.

## Rahabs Faith.

### Verse 31.

***By faith, Rahab the harlot periſhed not, with them which obeyed not, when ſhee had receiued the Spies peaceably.***

IN this verſe the holy Ghoſt proceedes further, in declaring the power of faith; and, for this ende, commends vnto vs the faith of *Rahab*. The words containe the ſumme and abridgment of the ſecond and ſixt chapters of *Ioſua*: the meaning of them is plaine.

The points herein to be conſidered, are three: 1. The perſon beleeuing; to wit, *Rahab*. 2. The reward of her faith giuen by *Ioſuah*: *Shee periſhed not, but was preſerued in the deſtruction of Iericho*. 3. The teſtimonie of her faith, ſo called by S. *Iames*, 2. 25. and ſet downe in the end of this verſe, *When ſhe had receiued the ſpies peaceably.*

For the *perſon*: *Rahab* was a woman of Canaan, dwelling in Iericho; as we may read, Ioſuah 2. there ſhe liued and had her abode: ſhe was no *Iſraelite*, but a forrainer in regard of her birth, and a Stranger from Gods Church. How then comes it to paſſe, that ſhe is commended for her faith, and here put into the Catalogue of theſe renowned beleeuers? Why are not the reſt of the Cananites preferred to this honour as well as ſhe? *Anſw.* We muſt knowe this, that from the beginning of the world to the time of Chriſts aſcention, the Church of God was ſmall; ſometime ſhut vp in ſome fewe families, as, from the flood, to the giuing of the Law; and after limited to a ſmall Kingdome and people in the Land of Canaan, where the Lords people dwelt. During which time, all other Nations and people of the world beſides this little company, were no people of God, but ſtrangers from the couenant of promiſe, and (as *Paul* ſaith) *Without God in the world*. And howſoeuer Gods Church was thus ſhut vp, as it were in a corner; yet now and then it pleaſed God to reach out his mercifull hand to ſome of the heathen, calling them into his Church, and receiuing them into his couenant: and they are called in the newe teſtament, *Proſelytes*. In *Abrahams* familie, his *bond-men and ſeruants were circumciſed*, and made members of the Church of God. And in *Moſes* dayes *Iethro Moſes* father in Law, a Prieſt of Midian, obtained this at Gods hands, to be ioyned vnto Gods Church: and ſo was *Ruth* the Moabite, Ruth 1. 16. and *Naaman* the Aſſyrian, 2. Kings 5.17. and as ſome thinke *Nabuchadonozer*, Dan. 4. 3. but that is not ſo certaine. And ſo was the *Eunuch of Ethiopia, Candaces the Queene of Ethiopias chiefe gouernour*, Act. 8. 27. Now, as God in mercie dealt with theſe, ſo did he in like mercie call *Rahab* the harlot aboue all the people of Iericho: for, they truſted to their ſtrong walls, and therefore died: but *Rahab* beleeued, that the God of Iſrael was the true God, and ſo had mercie ſhewed vnto her. Now, after the time of Chriſts aſcenſion, God dealt more bountifully with the world: for he ſent the light of his Goſpel into all Nations: and (as the Scripture ſaith) *their ſound went thorough all the earth, and their words to the ends of the world*, Rom. 10. 18.

Eph. 2. 12.

Gen. 17. 27.

Exod. 18. 11, 12.

The conſideration of this limited eſtate of the Church of God for ſo long a time, ſerues to diſcouer vnto vs the errour of thoſe, that maintaine and hold *vniuerſall calling* of all and euery man to the eſtate of grace and ſaluation: but if that were ſo, then in former ages the Gentiles would haue beleeued; whereas we ſee, that before the aſcenſion of Chriſt, the Church of God was but a ſmall remnant, among the people of the Iewes onely: and not one of tenne thouſand beleeued among the Gentiles. Now, if all men had beene effectually called, then all would haue receiued the promiſe of the Goſpel: but

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many Nations in former ages neuer heard of Chriſt: and therefore there was neuer in all ages a generall effectuall calling of all men.

*Obiect.* *Paul* ſaith, *God reconciled the world vnto himſelfe by Chriſt*, 2. Cor. 5. 19. and if that be ſo, then he called all men effectually. *Anſ.* We muſt vnderſtand the Apoſtle according to his meaning: for, Roman. 11. 15. he expounds himſelfe, and ſhewes what he meanes by the *world*; ſaying, That *the falling away of the Iewes, is the reconciling of the world:* which cannot be vnderſtood of men in all the ages; but in the laſt age of the world after Chrſts aſcenſion, wherein God offered to all the world life euerlaſting by Chriſt.

Further, *Rahab* is here noted by a notorious vice, ſhe is called a *harlot*; whereby, ſhe was infamous among the men of Iericho. Certaine of the *Iewes* which are enemies to the new Teſtament, ſay, That the Author of this Epiſtle, and S. *Iames* doe great wrong vnto *Rahab* for calling her an *harlot*; for (ſay they) in *Ioſuah* ſhee is called but a *Tauerner* or *Hoſteſſe*.

*Anſw.* We muſt know that the word which is vſed in *Ioſuah*, ſignifieth two things; a *Tauerner* and an *harlot*. Now, take the word properly, as it is generally vſed in the olde Teſtament, and then moſt commōly it is put for an harlot. And therefore in the newe Teſtament, *Rahab* hath no wrong don her by this title. For it is the thing that *Ioſuah* intended, to ſhewe what a one ſhe had been: and therefore in ſpeaking of her to the ſpies, he bids them go into *That harlots houſe*, Ioſ. 6. 22. vſing ſuch an Article as implyes, that ſhe had beene infamous and notorious in that kinde. And yet we muſt not thinke that ſhe playd the harlot, after ſhe had receiued grace to beleeue, but long before; for, *faith purifieth the heart*; neither will it ſuffer any ſinne to raigne therein. She is called a *harlot*, therefore, in regard of her life paſt; for which, ſhe was infamous among the men of Iericho, before her calling to the faith.

*Queſt.* How could ſhe beleeue, beeing a harlot in former times? for it is ſaid, That *neither fornicators, nor adulterers, ſhall inherite the Kingdome of heauen*, 1. Cor. 6. 9. *Anſ.* That is true according to the Law: but the Goſpel giues this exception, *vnleſſe they repent*. And ſo are all legal threatnings to be vnderſtood in the word of God.

In this circumſtance of the perſon, and in the qualitie of her ſinne, we may note the endleſſe mercie of God towards ſinners; for he hath vouchſafed to call moſt notorious and grieuous ſinners to the ſtate of ſaluation: as *Iſay* ſaith, *The Lord is very ready to forgiue*, Iſay 55. 7. yea, *with the Lord is plentifull redemption*, Pſal. 130. 7. This appeares, by vouchſafing mercie to *Rahab* a notable harlot: and as he dealeth with *Rahab* here, ſo hath he ſhewed like mercie to other notorious ſinners. King *Manaſſes* had ſold himſelfe to *Idolatry* and *witchcraft*, *and had ſhed innocent blood exceeding much, & cauſed Iudah to ſinne*, 2. Kin. 21. 6. 16. for which he was led captiue: yet *when he hūbled himſelfe and prayed, God was intreated of him*, 2. Chr. 33. 13. And *Paul* ſaith of himſelfe; *When he was a blaſphemer and a perſecuter, and an oppreſſor, he was receiued to mercie, though he were the head of all ſinners; that Chriſt might firſt ſhew on him all long ſuffering, vnto the example of them, which ſhall in time to come beleeue in him vnto euerlaſting life*, 1. Tim. 1. 13. 16.

The conſideration of this exceeding mercie of God towards ſinners, is of great vſe. Firſt, it armeth a poore ſoule againſt deſpaire: whereinto the deuill would drawe it vpon the viewe of the multitude and greatneſſe of his ſinnes: for, many reaſon thus: My ſinnes are ſo haynous, ſo many, and ſo vile, that I dare not come to God, neither can I be perſwaded of the pardon of them. But behold here the endeleſſe mercie of God, in forgiuing ſinnes to them that repent, though they be like crimſon and ſcarlet, and neuer ſo many. This muſt comfort the wounded ſoule, and encourage all touched hearts, to repent, and to ſue to the Lord for mercie and pardon.

Secondly, it muſt mooue euery one of vs now to begin to repent, if we haue not repented heretofore: and if we haue begun, to doe it more earneſtly; for God is moſt mercifull, *and with him is plentifull redemption*. Yet we muſt beware that we take not occaſion hereby to liue in ſinne, becauſe God is mercifull: for this is *to turne the grace of God into wantonnes*; which S. *Iude* makes a brand of the vngodly, and a ſigne of the reprobate, who (as the Apoſtle there ſaith) *are appionted to condemnation:* yea, this is a *deſpiſing of the bountifulneſſe of God, which ſhould lead them to repentance*; and hereby *they heape vp vnto themſelues wrath againſt the day of wrath*, Rom. 2. 4, 5. Let vs therefore remember this counſell of *Paul*, *Shall we ſinne that grace may abound? God forbid.* We muſt all, but eſpecially young men take heede of this courſe: for, if we bleſſe our ſelues in our heart, and ſay we ſhall haue peace, though we liue in ſinne, God will not be mercifull vnto vs, but his wrath ſhall ſmoake againſt vs.

Iude 4.

Deut. 29. 19, 20.

Further note, that howſoeuer ſhe was a ſinner, and a moſt infamous *harlot:* yet when ſhe repents, God doth honour and grace her with the title of a *beleeuer*; & that among thoſe moſt renowned beleeuers that euer liued before *Chriſt:* euen to be one of that *cloud of witneſſes*, in whom faith is commended to the Church for euer. Hence alſo it is, that S. *Matthew* reckons her in the *Genealogie of Chriſt*, to be one of his *predeceſſours*: when as *Amaſia*, *Achas*, and ſuch like, (who for ought we knowe) did neuer repent, are not once named. Herein we may ſee Gods wonderfull mercie in honouring ſinners, if they doe repent. The conſideration whereof muſt mooue vs, not only to learne the doctrine of Repentance, and to haue it in our mouthes, but to labour that it may be ſettled in our hearts;

Heb. 12. 1.

Matth. 1. 5.

hearts: that we may ſhewe forth the power thereof in our liues. All of vs deſire honour and reputation among men. Well: if we would be honoured indeede, we muſt repent, and then God himſelfe will honour vs; neither haue our ſinnes made vs ſo infamous, as by our repentance God ſhall make vs honourable.

Further, concerning the partie: How could *Rahab* come by faith? ſeeing ſhe liued out of the Church, where the word was neuer preached vnto her.

Ioſh.2.20. *Anſ.* If we reade the Story, we ſhall finde that ſhe came *to beleeue, by a report* of Gods meruailous acts: for, when the Lord deliuered the *Iſraelites* out of *Egypt* through the red ſea, and drowned *Pharaoh* therin with al his hoaſt; as they went further, he deliuered the Kings of the Nations into their hands: as *Og* the King of *Baaſhan*, with the Kings of the *Amorites* and *Amalekites*.

Now, the report hereof came to the people of *Iericho*; whereupon they were ſtricken with a wonderfull great feare. And howſoeuer the men of *Iericho* made no other vſe of it, but to arme and prepare themſelues to reſiſt and beate backe the Iſraelites: yet this report wrought further with *Rahab*; and therefore ſhe came to the Spies, whom ſhe had receiued, and hid vpon the roofe of her houſe, and their confeſſed the God of Iſrael to be the true God, in heauen aboue, and in the earth beneath. Ioſh 29. 10,11.

Here we may note, that when ordinary meanes faile, for the beginnning and encreaſe of faith; as the word preached, and the Sacraments: then God can worke faith extraordinarily, euen by reports, and rumors. For, thus *Rahab*, and many of the heathen came to beleeue. We ſay of the Church of Rome, that it is no true Church, and that their religion cannot ſaue a man: Hereupon many that ſauour that way, reply and ſay: Will you therefore condemne all your forefathers, that liued and died in time of Popery? We anſwer, no; we dare not giue ſuch cenſure vpon them: but rather iudge charitably of them: yea, we haue great hope that many of them were ſaued. For though they wanted preaching and reading, yet God might worke faith in them extraordinarily, and bleſſe euen good reports and ſpeeches vnto them, with the reading of other godly bookes, beſides Gods word, which ſome of them had. We need not then giue ſo hard a cenſure of them: becauſe God is not tied to ordinarie meanes, but can ſaue extraordinarily, when meanes faile.

Futher, concerning *Rahabs* faith, it may be demanded whether it was weake or ſtrong? becauſe, before ſhe had done this fact of faith, her whole abode was among the heathen. *Anſw.* We muſt knowe, that there is in the child of God a certaine ſeede, or beginning, or preparation to a true and liuely faith; which our Sauiour Chriſt in the Scriptures, doth honour with the title of a true and liuely faith: as when a man knowes no more but this, that *Chriſt Ieſus is the true Meſſias*; hauing withall, a care and conſcience to profit and increaſe in the true knowledge of the Goſpel, and to ioyne practiſe therewith, in his life and calling. Examples hereof, we haue many in Gods word: A certaine *Ruler* came to Chriſt, and beſought him *to goe downe and heale his ſonne*, Ioh. 4. 49, 50. &c. Ieſus but ſaid vnto him, *Goe thy way, thy ſonne liueth; and the Ruler beleeued the word that Ieſus ſpake vnto him, and his ſonne liued.* Now, inquiring of the hower, and finding it to be the ſame time when Ieſus ſaid, *Thy ſonne liueth*; the text ſaith, *He beleeued and all his houſhold.* Now what was this mans faith? Surely, he onely acknowledged, that *Chriſt was the true Meſſias*: and withall, reſigned himſelfe and his family to be inſtructed further therein. And though they knew nothing particularly, of the means whereby Chriſt ſhould be a Sauiour; yet for this willingneſſe in embracing Chriſt, and readineſſe to be taught, the holy Ghoſt ſaith, *they did beleeue.* So in the ſame Chapter, ver. 29. the *woman of Samaria* (beeing conuicted in her conſcience, of the things that Chriſt told her) runnes to the towne, and ſaith; *Come ſee a man that hath told me all things that euer I did: Is not he the Chriſt?* Then the text ſaith, *Many of the Samaritans beleeued, becauſe of the ſaying of the woman.* Now what *faith* had theſe *Samaritans*? Surely, they did onely acknowledge him to be the true Meſſias, and were willing to be further inſtructed in his doctrine; which they teſtified, by going to heare him in their owne perſons. So likewiſe, Chriſt giues a notable teſtimony to the confeſſion of the *Apoſtles faith* (Matt. 16. 17, 18.) in the perſon of *Peter*, ſaying; *Thou art Peter, and vpon this rocke* (that is, vpon this your *faith*, which thou confeſſeſt) *will I build my Church*; and yet the *Apoſtles* were ignorant of ſome maine points of the Goſpel. For a little after, when Chriſt tels them of his going to Ieruſalem, and of his paſſion, for the redemption of them, & all the elect, *Peter* perſwades him to the contrary, ſaying; *Maſter, ſpare thy ſelfe, theſe things ſhall not be vnto thee.* Whereby it appeares, that *Peter* did not know *how* Chriſt ſhould be a Sauiour; neither did the Apoſtles particularly know Chriſt his *reſurrection*, till he was riſen againe: yea, at the very time of his *aſcenſion*, they knewe not the nature of Chriſts Kingdome; and therefore they asked him, *Lord, wilt thou now reſtore the Kingdome to Iſrael?* (Acts 1. 6.) dreaming ſtill of a temporall Kingdome: for which Chriſt rebukes them. And notwithſtanding all theſe wants, Chriſt ſaith, they had true faith; yea, ſuch faith as *the gates of hell ſhould neuer preuaile againſt.* This then is a moſt comfortable truth, That if a man (in the want of meanes of further knowledge) doe holde Chriſt Ieſus to be the true Meſſias, and yeelde himſelfe willing to learne the doctrine of the Goſpel, and (withall) ioyne obedience to his knowledge, the Lord is willing for a time, to accept of this as of true faith.

Now, to apply this to *Rahabs* faith: Her faith was but a weake faith, or rather the ſeede and beginning of a liuely faith afterward. For, as we may reade, all that ſhe knew was this, that the God of Iſrael was the onely true God, and that hee would certainly deliuer the Land of Canaan into the Iſraelites hands. This was a notable perſwaſion wrought by a report; and accordingly ſhe ioynes her ſelfe to Gods people, & reſignes her ſelfe to obey the God of Iſrael: but whether ſhe knewe the particular doctrine of ſaluation by Chriſt, it is not here ſet downe; and it is very like, that as yet ſhe was altogether ignorant of it. For, here are all things ſet down, that tend to her commendation. So that her faith was very weake, and onely the ſeede of a liuely faith: and yet here the holy Ghoſt doth commend her for her faith, among the moſt renowned beleeuers that euer were.

Ioſh 2.11.

Hence we may learne many good inſtructions. Firſt, That God makes much account of a little grace: if hee ſee in a man but the ſeeds of grace, he doth highly eſteeme thereof. When the young man came to Chriſt, and asked him *what he ſhould doe to be ſaued*; Chriſt tells him, *hee muſt keepe the commaundements:* the young man anſwers, that *hee had kept them from his youth*; at which anſwer it is ſaid, *Chriſt looked vpon him, and loued him.* This he did for the ſhewe of Grace, which appeared in his anſwer: much more then will he like of that, which is true grace indeede. So, likewiſe Chriſt reaſoning with the Scribe, concerning the firſt and great commandement, and perceiuing that hee had anſwered diſcreetly, hee ſaid vnto him; *Thou art not farre from the Kingdome of God*, Mark. 12. 34. ſhewing hereby how deeply hee tenders the ſparks and ſeedes of true grace: nay, hee makes much of a very ſhew of grace: which if it be ſo, then if God haue giuen to any of vs but one ſparke of true grace, how ought we to tender it, and cheriſh it, and to reioyce therein, with all thankfulneſſe to God for it? yea, wee muſt ſeek to encreaſe the ſame: for according to our grace is our acceptance & reſpect with God in Chriſt.

Mark.10.17.

Secondly, whereas *Rahabs weake faith* is thus commended, here is comfort for all thoſe that are willing to learne Gods word, and to obey the ſame. Many are willing to learne: but they are ſo wonderfull troubled with dulneſſe and want of memory, that they cannot learne; and hereupon they growe to doubt much of their eſtate towards God. But theſe men muſt comfort themſelues: for though they haue but little knowledge, yet if they haue care to encreaſe in knowledge, and make conſcience of obedience to ſo much as they know, God will account of them as of true beleeuers: and in truth ſuch are to be commended aboue thoſe which haue much knowledge, and ſo ſeeme to haue much faith, and yet ſhewe forth no obedience anſwerable to their knowledge; for, they haue a ſhew of godlines, but want the power of it.

Thirdly, this confuteth our ignorant boaſters, who ſay they haue as much knowledge as any man needes to haue: for, they knowe, that a man muſt *loue God aboue all*; and, that *Chriſt Ieſus is the Sauiour of the world:* and this (ſay they) is enough; and hereupon they take vp their reſt for matters of religion, and ſeeke to go no further. But theſe men know nothing at all: for, if they would adde to this which they know, though it be but little, a care to encreaſe in knowledge, and with their knowledge ioyne obedience, then it were ſomething. But whiles they haue no care neither to get more knowledge, nor to ſhewe forth obedience to that they knowe, they doe hereby ſhew plainly, that there is no drop of ſauing knowledge, nor true faith in their hearts.

Fourthly, ſeeing God commends the ſeedes of true faith, for true faith indeede; This muſt encourage all men to vſe all good meanes to come by true faith and repentance. For though as yet thou haſt but little knowledge, and therfore but little faith and repentance: yet if thou ioyne hereto an endeauour to get more knowledge, and haue alſo care to practiſe that which thou knoweſt; then will the Lord encreaſe thy knowledge and thy ſmall faith, till thou haue ſufficient, and in the meane time accept of thee as a true beleeuer. And thus much for the meaſure of *Rahabs* faith.

The ſecond point to bee conſidered is, the *reward* which *Rahab* receiued at the hands of *Ioſhua*, and the *Iſraelites*, for her faith; *Shee periſhed not with them that obeyed not:* that is, ſhe with her family was preſerued aliue, when as *Ioſuah* deſtroyed all that liued in *Ierich*o, young and olde, man, woman, and childe.

But ſome will ſay; The *Iſraelites* were the people of God, a religious people: now, it may ſeeme to be a cruel part to deſtroy all; for, what had the young Infants done? *Anſ.* In mans reaſon it may ſeeme ſo indeede: yet it could not bee a cruell part, becauſe they did no more then that which God commaunded them. For, it was Gods ordinance, that the *Canaanites ſhould bee rooted out, and that the Iſraelites ſhould ſhewe no compaſſion on them*, Deut. 7. 3. Beſides, euen in reaſon the *Iſraelites* had ſome cauſe to deale thus: for, God gaue this charge to the *Iſraelites*, that when they came to any Citie or people, Firſt, *they muſt offer peace; and if they anſwered peaceably, then they muſt bee ſaued, and become their tributaries & ſeruants:* Deut. 20. 10. but if they would not make peace, *then they muſt put them to the edge of the ſword* (v. 17) man, woman, and child, beeing inhabitants of Canaan, or neere adioyning. And thus no doubt *Ioſhua* dealt when he came to *Ierich*o; firſt, he offered peace if they would become their tributaries: but they truſted to their ſtrong walles, and would not yeeld to become their ſeruants; for which cauſe he put them all to the edge of the ſword: and therefore it was no cruelty, becauſe it was Gods commandement; for Gods will is the rule of iuſtice.

But was not this partiall dealing, to ſpare *Rahab* with her family, who were inhabitants of *Iericho* as well as the reſt? *Anſw.* There were two cauſes why ſhe ſhould eſcape: Firſt, becauſe ſhe yeelded her ſelfe to the people of *Iſraell*, and ioyned her ſelfe vnto them, and was content to become one of their religion; and therefore the commandement of putting all to death, did not take hold of her. Secondly, *Rahab* obtained this of the ſpies, and bound them to it by an oath, that when they came to deſtroy *Iericho*, they ſhould ſpare her and her family: and therefore alſo did ſhee eſcape.

In this preſeruation of *Rahab*, we may learne ſundry points: firſt, whereas ſhe is ſaued aliue, becauſe of the oath of the ſpies, we ſee what ſpeciall care euery one ought to haue for the doing of thoſe lawfull things whatſoeuer they are, whereto he binds himſelfe by an oath. Ioſh.6.22. *Ioſhua* knowing this bond of the ſpies to *Rahab* (as we may reade) giues ſpeciall charge for her preſeruation. Hence *Dauid* ſaith, If a man binde himſelfe with an *oath*, he muſt keepe it, *though it be to his owne hinderance*, Pſal. 15.4. Euery ſingle promiſe bindes a mans conſcience, if it be lawfull: But when an oath is adioyned, then there is a double bond. And therefore the Heb.6.17,18. Author to the Hebrewes ſaith, that *God, to make knowen the ſtableneſſe of his counſell promiſed, bound himſelfe with an oath: that by two immutable things* (to wit, Gods promiſe, and oath) *we might haue ſtrong conſolation:* ſo that an oath binds a man double to the performing of his promiſe. And that this conſcience is to be made of a lawfull oath, appeareth thus: If a man make a lawfull oath, and yet be induced to doe it by fraud; he muſt performe it, and not faile: as appeareth by *Ioſuahs* fact to the *Gibeonites*, Ioſ. 9. 19. For, when they came to the *Iewes* craftily, as though they had beene men of a far country, and had brought them to ſweare that they would not hurt them: though the hoaſt of Iſrael murmured at it, when they came to their cities; and though they might haue reaſoned thus, that they got it of them by fraud, and therefore they would not keepe it: yet, this is the anſwer of *Ioſuah* & the Princes vnto the people, That *they had ſworne vnto them, by the Lord God of Iſrael, and therefore they might not touch them.* And when king *Saul*, in zeale to Iſrael, had broken this oath of *Ioſuah*, and the Princes, by deſtroying the *Gibeonites*, 2. Sam. 21. there came a plague vpon the Land, for three yeares ſpace; and was not ſtaied, till ſeauen of *Sauls* ſonnes were hanged, for *Sauls* fact. So that the breach of an oath is a moſt dangerous thing: and therefore, he that hath bound himſelfe thereby, muſt haue great care to keepe it.

Yet here ſome caſes may be propounded, worthie our conſideration. For firſt, what if a man haue taken an oath to doe an vnlawfull thing, muſt he then keepe his oath? *Anſ.* If his conſcience tell him, out of Gods word that the thing is not lawfull, then he muſt not keepe it: for an oath may not be the bond of iniquitie: the keeping of it is a doubling of the ſin. *Dauid* in his anger, had ſworne *to ſlay Nabal, and all the men of his family*, for denying reliefe vnto his ſeruants, 1. Sam. 25. 22. This was a raſh oath, and therefore afterward, when he was preuented by *Abigails* good counſell, he bleſſeth God for it, and breaks his oath which he had made, ver. 32.

*Queſt.* 2. What if a man take an oath, and yet afterward in conſcience doubts of the lawfulneſſe of that which he hath ſworne to doe: what muſt be done in this caſe? *Anſ.* So long as he doubteth, he muſt defer the performance of it. For, he that doth a thing doubtingly, condemnes himſelfe in the thing he doth, *becauſe he doth it not of faith: and whatſoeuer is not of faith, is ſinne*, Rom. 14. 23.

*Queſt.* 3. What if a man be vrged by feare to take an oath, muſt he afterward keepe it? As for example; a man is taken of theeues; nowe, wanting money, they charge him on paine of death, to fetch them money, and they binde him hereto by an oath: what muſt be done in this caſe, conſidering there muſt ſuch great care be had in keeping of an oth? *Anſ.* So long as the thing which he is bound by oath to doe, reſpecteth his priuate damage onely, he muſt keepe his oath; yet ſo as he declare his caſe to the Magiſtrate, becauſe their courſe is againſt the common good: now the Magiſtrate hearing of it, is according to equitie, to prouide for his defence, and for the ſafetie of his goods.

A ſecond point to be conſidered, in *Rahabs* preſeruation, is this; *Rahab* eſcaped a common danger (but not without all meanes) onely ſtaying her ſelfe on the bare promiſe of the ſpies: but, as ſhe beleeued in the true God, ſo ſhe vſed meanes, whereby ſhe might be ſure of her preſeruation, and that is this; *She bindes the Spies by an oath*, to ſaue her life, and to ſpare her Ioſh.2.18.21. houſhold: alſo *ſhee keepes within*, and *ties the cord of red threed in her windowe*, according to the mutuall couenant. Thus ſhe vſeth meanes for her temporall ſafetie: and ſo haue other of Gods children done in like caſe. When King *Hezekiah* (2. Kings 20. 6.) was ſicke, he was certified by the Prophet from God, that he *ſhould liue fifteene yeares longer*; yet he neglected not the means whereby he ſhould be healed, and liue: for, he applied dry figges to his byle; and vſed foode, and raiment for his bodily life, during the whole ſpace of thoſe fifteene yeares. So the Apoſtle Saint *Paul*, in his voyage by Sea to *Rome*, was aſſured by a viſion, that *none of them that were with him ſhould periſh, but all come ſafe to land:* and yet notwithſtanding, *when the Mariners would haue gone out, he tells the Centurion*, that *vnleſſe thoſe ſtaied in the ſhip*(that ſo they might vſe ordinarie meanes) *they could not bee ſafe.* Now, as it fareth *temporally* for the ſauing of the body; ſo is it in the *ſpirituall* caſe, for the ſaluation of the ſoule: men muſt vſe meanes to come by grace, and ſo to ſaluation. But, many in this regard be great enemies to their owne ſoules; they ſay, God is mercifull, and Chriſt is a Sauiour, and I hope hee will ſaue me; yet they will not vſe the meanes to come to ſaluation. But if we would be ſaued, then with our inward faith, we muſt ioyne the obſeruation of the outward ordinarie meanes whereby God vſeth to ſaue mens ſoules; as namely, the hearing of Gods word, calling vpon God by prayer, and the receiuing of the ſacraments; that thereby our ſinnefull lyues may be amended, and our faith ſtrengthened. This muſt be remembred of vs: for, they that contemne or neglect the meanes, deſpiſe the grace and mercie of God offered therein: and therefore *Paul* ſaith of the Iewes, when they put the Goſpel from them, *that they did iudge themſelues vnworthy eternall life,* Act. 13.46. It followeth;

*With them that diſobeyed:* That is, with the people of *Ierieho.* *Queſt.* How did they diſobey? *Anſ.* Thus: When *Ioſuah* and the people came vnto them, and offered them peace, if ſo bee they would become their tributaries and ſeruants, the inhabitants of *Ierieho* would not yield vnto them, but ſet themſelues againſt the people of *Iſrael*, and ſo againſt God, in that they would not vndertake that eſtate which God offered vnto them: and therefore they are here eſteemed diſobedient.

Hence we learne, that if it ſhall pleaſe God at any time to put vs out of theſe temporary benefits which we enjoy in goods and poſſeſſions; we muſt be contented with Gods will and prouidence, and ſeeke to obey God therein. The inhabitants of *Ierieho* pay deerely for their diſobedience in this caſe: God ſets the *Iſraelites* as Lords ouer them: and becauſe they will not yeild to become their ſeruants, they die for it. *Dauids* practiſe was commendable in this caſe: for, when hee was put out of his owne Kingdome, by his owne ſonne, hee murmured not, but ſaid thus; *If I ſhall finde fauour in the eies of the Lord, he will bring me againe: but if hee ſay thus, I haue no delight in thee; beholde, here I am, let him do to me as ſeemeth good in his eies,* 2. Sam. 15.25, 26. In other countries, we ſee Cities and Townes ſpoyled and ſacked: what muſt the people doe? *Anſ.* They muſt ſubmit themſelues to the Lords pleaſure; knowing that he permitteth it, who may doe what he will. And ſo, if it ſhall pleaſe God to bring vs into the like caſe; as to ſuffer our enemies to haue dominion ouer vs, and to diſpoſſeſſe vs of our places: we muſt ſubmit our ſelues to Gods good pleaſure, when we ſee no helpe by lawfull meanes: wee muſt not murmure or rebell; for, that is but to diſobey, as the people of *Ierieho* did: and ſo ſhall we bee A deſtroyed, as they were. And thus much for the ſecond point.

Rahabs faith.

The third thing to be conſidered in this example, is the *teſtimony of her faith, in receiuing the ſpies peaceably.* This was a notable worke of faith, as Saint *Iames* noteth, Iam. 2. 25. and the more commendable, becauſe ſhe receiued them into her houſe, and entertained them: yea, ſhee preſerued them in danger of her owne life; for, ſhee did it contrary to the pleaſure of the State vnder which ſhe liued. But againſt this may be obiected, firſt, that ſhee lyed in this fact; for, when the King of *Ierichos* meſſengers came to ſearch for the Spies, whom ſhe had hid in the top of her houſe, ſhee ſaid to the meſſengers, B *they were gone another way.* Now, how can it bee a good worke, which was don with lying; eſpecially to our Superiour, who hath power to aske vs, and to whome we are double bound to ſpeake the truth? *Anſw.* Wee muſt know that the worke was good which ſhe did; and a worke of mercie, to preſerue Gods people, although ſhe failed in the manner of doing it: ſhee receiued them by faith, though ſhee ſhewed diſtruſt, in lying for their ſafetie. It was a notable worke of *Rebecca*, Gen. 27. to cauſe her ſonne *Iacob* to get his fathers bleſſing; for ſo God had determined, and yet ſhee failed in the manner.

*Queſt.* But how could this worke be good, beeing faultie in the manner of doing it? *Anſ.* C It might: for *Rebecca's* perſon ſtood righteous before God in Chriſt. Now, the worker beeing acceptable vnto God, the worke muſt needes be good alſo: and though the worker failed in the circumſtances; yet the euill of the worke, was couered in the obedience of Chriſt; and ſo the goodnes of it was approoued, and the fault thereof couered.

The vſe of this doctrine is two-fold: firſt, it ſhewes that the works of Gods children, are partly good and partly bad; euen the beſt works they doe are imperfect. Secondly, this ſhewes the true meaning of Saint *Iames*, when he ſaith, that *Rahab was iuſtified by her works:* hereby he meanes, that by her works ſhe declared her ſelfe to be iuſt. For, that ſhe was not iuſtified by her D works appeareth plaine; becauſe the worke which ſhe did, was faultie in the manner, and not perfectly good: and therefore could not be anſwerable to the perfect iuſtice of God.

But ſome will further ſay, that this concealing of the Spies, and lying to the Kings meſſengers, was a worke of treachery againſt her own country; and therefore was a notorious fault, and ſo no worke of faith? *Anſ.* Treacherie indeede, is as great vilany, as one man can practiſe againſt another; and therefore ought to be abhorred and deteſted of al men: but yet we muſt knowe, that *Rahab* in this place is no Traytor. For, ſhe had a plaine Certificat in her conſcience, that the Land of Canaan, and the city *Ierieho* were giuen by the Lord to the people of Iſraell, and that they were the right

Lords thereof, and ſhould enioy them: ſo that ſhe hid the Spies, not in *treacherie, but* in *faith.*

Thus we ſee her fact. The duties which wee learne hence, are theſe: Firſt, it is ſaid that this harlot *Rahab*, being by calling an Hoſteſſe and a Victualler, receiued the ſpies peaceably. Hence, Inn-keepers are taught their duty. Firſt, if they will ſhew themſelues faithfull, they muſt haue ſpeciall regard & reſpect vnto ſuch gueſts of theirs, as be the ſeruants of God, and feare him. This was the worke of *Rahabs* faith towards the ſpies of Gods people. *Dauid* makes this the property of euery godly man, *That in his eyes a vile perſon is contemned, but he honoureth thẽ that feare the Lord*, Pſal. 15. 4. And therefore if Inn-keepers will ſhew themſelues godly, they muſt ſo do. And to encourage each one hereto, our Sauiour Chriſt makes this notable promiſe (Matth. 10.41.) *He that receiueth a Prophet, in the name of a Prophet, ſhall receiue a Prophets reward: and hee that receiueth a iuſt man, in the name of a iuſt man, ſhall receiue a iuſt mans reward.* And, *if any ſhall giue, to one of theſe little ones to drinke, a cuppe of colde water onely, in the name of a Diſciple: Verily I ſay unto you, he ſhall not loſe his reward.*

Alſo *Strangers* are here taught, that in ſeeking places for their abode, they muſt make choyce to bee with thoſe that feare the Lord: ſo God directs theſe ſpies to doe. And when Chriſt ſent his Diſciples to preach, hee bade them (Matth. 10.11.) when they entred into a Citie, *To enquire who is worthy in that Citie, & there to abide till they departed.* But alas, theſe duties are little performed; eſpecially the firſt. For, *In-keepers*, & ſuch as entertaine Strangers, doe make moſt of thoſe that giue themſelues to riot & good fellowſhip: they are beſt welcome, that ſpend moſt in gaming, drinking, & laſciuiouſnes. Theſe might learne otherwiſe of *Rahab*, who did better, though ſhe had been an harlot.

Thirdly, *Inn-keepers* muſt here learne, that when a man comes into their houſe (if he be no malefactor) they muſt giue him protection. Thus, *Rahab* doth here to the ſpies of the Iſraelites, euen with the danger of her owne life. The like alſo we may reade of *Lot*: for, when two Angels in the likeneſſe of men came into his houſe, and the men of Sodome would haue had them out; *Lot beſought them to let them alone*, Gen. 19.8. And his reaſon is, *becauſe they came vnder the ſhadow of his roofe.*

Againe, hence we may learne another generall dutie; to wit, that a Chriſtian man in the time of perſecution and danger, is not to diſcouer his fellow brethren, or to detect them; but muſt rather indanger his owne life, by concealing them for their preſeruation. This was practiced by good *Obadiah*: when *Ieſabel* killed the Lords Prophets, he hid them by fifties in a Caue; which if it had beene knowen, would haue coſt him his life. And ſo did the Apoſtles and brethren in the Primitiue Church; when the Iewes would haue ſlaine *Paul in Damaſcus, the brethren tooke him by night, and let him down through the wal in a basket to ſaue his life*, Act. 9:25. And ſince thoſe times, in the Hiſtorie of the Church vnder the Goſpel, we may finde, that when the Chriſtians were vrged by perſecuters to reueale their brethren, they rather choſe to lay downe their owne liues, then to betray their brethren into their enemies hands. And this is true loue indeede, ſuch as the holy Ghoſt commendeth, *When a man will giue his life for his brother*, 1. Ioh. 3. 16.

Laſtly, whereas *Rahab receiued the ſpies peaceably*, we note that it is a ſpeciall fruite of faith, to bee peaceable and kinde. The holy Ghoſt, repeating the fruites of the ſpirit, names *Peace and meekeneſſe among them.* Now, this *peace* is, when a man is kinde and peaceable to all, but eſpecially to thoſe that be of the *houſhold of faith.* And vndoubtedly it is a fruite of faith, which the Prophet *Iſay* fore-told ſhould be vnder the Goſpel, Iſay 11. 6. that then *the Wolfe ſhould dwell with the Lamb, and the Leopard lie with the Kid:* ſignifying, that howſoeuer men by nature were as ſauage as Wolues, yet beeing conuerted to the Kingdome of Chriſt, they ſhould become gentle as *Lambes*, beeing kinde and peaceable one to another. This peaceableneſſe is eſpecially to be ſhewed in the place and calling where a man liues: for, there did *Rahab* ſhew forth hers, whẽ the ſpies came vnto her. And, where this is truly in outward action, there is *faith* in the heart: it is a good token that a man is at peace with God, when he liues peaceably with men. Which being ſo; we muſt learne, not to giue place to our heady affectiõs, but muſt rather bridle the rage of malice and anger, and endeauour to liue peaceably with all, eſpecially with thoſe that bee members of Gods Church. And thus much of this example.

Gal. 4. 22.

## The Iudges Faith.

VERSE 32.

*And what ſhall I ſay more? For, the time would be to ſhort for me to tel of Gedeon, of Barac, & of Samſon, & of Iephte: Alſo of Dauid, and Samuel, and of the Prophets.*

*Which through faith ſubdued Kingdoms, wrought righteouſneſſe, &c.*

Hitherto, the Author of this Epiſtle hath ſet downe vnto vs examples of faith, more at large. But from this verſe to the ende of this Chapter, he heapes vp briefly together many examples of faith, one vpon another. The reaſon whereof is; Firſt, becauſe the number of true beleeuers which are mentioned in Scripture, is very great, and therefore he could not here ſtand to ſet them downe in order one by one. Secondly, by handling all the examples at large, which the Author propoundeth in this ſhort Epiſtle, he ſhould haue ſeemed to haue reſtrained the name and title of faith to a very few: for, all that are here named and commended for their faith, are but few, in compariſon of all that truly beleeued in the old Teſtament. And therefore he heapes vp the reſt together, to intimate that the number of beleeuers, was more then he could record. And this he doth, by a Rhetoricall preterition or paſſing ouer, called in Schooles, *Paralepſis*; whereby matters are briefly diſpatched and paſſed ouer, with the very naming onely.

*What ſhall I ſay more?* ] That is, as if he had ſaid; I haue propounded diuers worthie examples of faith: and, beſides theſe, there are alſo many more; but the time of writing an Epiſtle, will not ſuffer me to handle them all at large.

Firſt, in this particular quicke diſpatch of beleeuers, by our Apoſtle, we may obſerue a difference betweene the infinite vnderſtanding of God, and the created vnderſtanding that is in mans minde. Man indeede vnderſtands the things that are reuealed to him of God; but yet in a manner and order, farre different from that which is in God: for man cannot conceiue in his minde all the things he knowes, at once, by one act of his vnderſtanding; but muſt haue diſtinct time to conceiue of them, one by one diſtinctly. For looke as he vtters them diſtinctly, one by one (as we ſee in this place,) ſo likewiſe doth he apprehend them in conceit, and vnderſtanding. But with God it is not ſo; for God at once, by one act of vnderſtanding, without diſtinction of time, doth conceiue of all things at once, both paſt, preſent, and to come; and ſo could vtter and expreſſe them, if any creature were able in conceit ſo to comprehend them.

Secondly, whereas the holy Ghoſt ſaith, *The time would be too ſhort, &c.* he giues vs to vnderſtand, that the *number of beleeuers* is very great; and that a long time would not ſerue to repeat them, or to write of them. This directeth vs vnto a good anſwer to a queſtion, which much troubleth our common people; to wit, How great is the number of them that ſhall be ſaued; whether it is greater then the number of them that ſhall be damned? *Anſ.* We muſt conſider the number of the Elect two waies: firſt, in compariſon of them that ſhall be condemned: ſecondly, in themſelues. If we compare the elect with the reprobate, the number of the Elect is but a ſmall number: for in moſt ages, the Church of God hath beene but a handfull, to the reſt of the world. And in the Church this likewiſe is true; *Many are called, but few choſen,* in reſpect of them that are called. But yet conſider the *Elect,* as they are in themſelues, and they are a huge great number; yea, innumerable, as Saint *Iohn* ſaith, ſpeaking of the Elect among the Gentiles, beſide the choſen Iewes: for all that doe truly beleeue ſhall be ſaued. Now, beleeuers are innumerable: This the Author of this Epiſtle would inſinuate vnto vs by his phraſe of ſpeech, *What ſhall I ſay more? &c.*

The Iudges faith.

In handling theſe examples; we muſt obſerue the order here vſed by the holy Ghoſt: for in this 32. verſe he ſets downe the names of the perſons that beleeue, all ioyntly together, rehearſing them one by one: and in the 33, 34, 35. verſes, he laies downe briefly the fruits of all their faith; in number, ſome moſt notable actions, ſeruing all and euery one of them, moſt worthily to commend their faith. In handling of them, we will follow the order obſerued by the holy Ghoſt: and firſt ſpeake of the perſons; then of their actions.

The foure firſt are theſe: *Gedeon*, *Barac*, *Samſon*, and *Iephte*: theſe foure were *Iudges* in Iſrael: the fift is *Dauid*, who was both a *Prophet* and a *King*: the ſixt is *Samuel*, both a *Iudge* and a *Prophet*: laſtly, the *Prophets* generally; by whome we muſt vnderſtand eſpecially theſe three, *Elias*, *Eliſeus*, and *Daniel*.

In ſpeaking of theſe perſons here commended vnto vs; firſt, we will intreate of them generally, and then in particular. In generall, let vs firſt obſerue *the order* which the holy Ghoſt here vſeth in naming them. *Gedeon*, for time, was after *Barac*; and yet here he is firſt named: ſo *Samſon* was after *Iephte*, and yet here he is put before him. This, the holy Ghoſt would neuer doe, without ſome ſpeciall cauſe. We therefore muſt know, that the Scripture vſeth a two-fold order in reckoning vp of perſons: to wit, the *order of time*: when as he that liued firſt, is firſt named: and the *order of dignitie*; when the moſt worthie and excellent is named firſt, though he were later in time. Now, the Scripture accounteth beſt of them that did excell in faith, and in the fruits thereof: ſo in this place whereas *Gedeon* is ſet before *Barac*, and *Samſon* before *Iephte*; the holy Ghoſt obſerues not the order of time, but the order of dignitie, according to the excellencie of their faith; naming them in the firſt place, that were moſt famous for this grace of faith, and did exceede the other in the fruits thereof.

Here we learne this ſpeciall point: That the more men excell in faith, and other graces of God, the more God will honour them: for, looke who moſt honour God, ſhal be moſt honoured of him: but the more a man excells in grace, the more he honours God. And for this cauſe is *Gedeon* preferred before *Barac*, and *Samſon* before *Iephte*; becauſe they were more plentifull in the fruits of faith. This muſt mooue vs, not onely to ſeeke to haue faith, but to labour euery day more and more for the increaſe of faith, and of obedience: for, the more a man abounds in grace before God, the more will God honour him, both here and in heauen. And thus much for the order wherein they are propounded.

Secondly, let vs conſider what manner of perſons theſe were, *Gedeon, Barac* and the reſt: They were extraordinary men, in their time, raiſed vp by God, for the ſpeciall good of his Church, and the common wealth of the Iewes, that they might helpe and defend them in diſtreſſe. And therefore, as their calling was extraordinarie; ſo God indued them with extraordinarie gifts of *wiſedome, ſtrength, zeale, and authoritie*; for which, they are here renowned in this Catalogue of moſt worthie beleeuers.

In their example we may obſerue this point: That whom God doth raiſe vp extraordinarily, for ſome ſpeciall good in his Church, them he endues with extraordinarie gifts to diſcharge that calling: and withall, he giues them the ſpirit of grace, with a true and liuely faith. This (beſides the inſtance we haue in hand) appeares plainly in Chriſts Apoſtles; they were called by Chriſt to preach the Goſpell to all the world, and to plant his Church vniuerſally; and thereupon (howſoeuer they were ſimple mē before) were furniſhed with extraordinary gifts of wiſdome, zeale, and knowledge, and with this excellent grace of ſauing faith, which did ſanctifie their other gifts: for, howſoeuer *Iudas* was numbred among them, hauing been a Diſciple; yet he neuer came to the execution of the Apoſtleſhip, but went aſtray from that miniſtration, Acts 1.25. And in theſe latter dayes, when God reſtored his Goſpel to light out of the darke myſt of Popery, he raiſed vp extraordinarie men, whom he endued with wiſedome, zeale, & iudgement; which giftes alſo he ſealed vp in them by a liuely faith, which they teſtified by their piety and godlineſſe in life and conuerſation. And this courſe he obſerueth vſually, in all thoſe whom he raiſeth vp extraordinarily for the good of his Church.

This we muſt obſerue, to acquaint vs with a ſpeciall difference, betweene thoſe whom God raiſed vp extraordinarily for ſpeciall good, and all arch-heretiques and traytors that ſet vp themſelues, vnſent of God. For, many ſuch wretches haue excelled in wiſedome, in worldly policy, in zeale and authoritie: whereupon they haue pretended and perſwaded many, that they were called of God. But hereby eſpecially they are to be diſcouered, that they are voide of this rare gift of true ſauing faith: for looke at their liues, and ordinarily for impietie they haue beene and are arch-deuils. So that, though they wanted not authoritie, or outward zeale, and wiſedome: yet they wanted faith, which ſhould *purifie their hearts*; or elſe they would neuer haue liued in ſuch notorious ſinnes, as they were diſcouered to doe. And A this is the trial which our Sauiour Chriſt directs vs vnto; ſaying, *Ye ſhall knowe them by their fruites*. Math. 7.16. Let them therefore pretend what knowledge, what zeale, or authoritie ſoeuer they will; if the fruites of faith appeare not in their liues by obedience, they are not called of God, for the ſpeciall good of his Church.

Thus much of theſe men in generall: now we come to entreate of them ſeuerally, as they are propounded in the Text.

THe firſt perſon here commended vnto vs, is *Gedeon*: the Hiſtory of whoſe acts, is laid downe at large, Iudges 6. In his example note one point eſpecially, to acquaint vs with the manner which God vſeth in begetting and B encreaſing true faith in the hearts of his children. If we read the Storie, we ſhall ſee, that the Lord, in the likeneſſe of an Angel, called *Gedeon*, once, twice, yea thrice to be a Iudge to his people. But *Gedeon* greatly doubts of his calling; and therefore deſires a ſigne of the *Lord*; which God gaue him: *For, the ſacrifice which he offered, was burned vp with fire from heauen*: yet ſtill he doubted, and was in a greater feare then before, euen of death it ſelfe: but beeing confirmed by the Angel, and ſet a work, he brake downe the Altar of *Baall*, and built one to the true God, and thereon offered ſacrifice as God commanded, though with ſome feare. And, when the *Midianites* and *Amalekites* C came armed againſt Iſrael, he is ſtirred vp by the ſpirit of God for their defence: but yet ſtill he doubted of his calling, and therefore againe asked a ſigne at Gods hands, and had it; and after that asked another, which God alſo graunted. Now, hauing all theſe one in the necke of another, at length he knowes his calling, and ſo goes in faith, and defends Iſrael: ſo that he got the aſſurance of his calling, by ſundry particular ſignes and confirmations of his faith. And though he doubted greatly at the firſt: yet, after hee beleeues, not onely that he ſhould be a Iudge and Deliuerer of Gods people out of the hands of their enemies; but this principally, that God was his God, and would D giue vnto him euerlaſting life.

Iudg. 6.12. 14.16.

Here then we haue a notable precedent of the manner of Gods working true and ſound faith in the hearts of his children. They receiue not this grace at once, but, by degrees, God workes it in them by little and little. When a man is firſt called of God, he hath much doubting & feare; but then God ſends ſundry helps to weaken this feare and doubting: and as they decreaſe, ſo is faith increaſed. No man beleeues ſoundly at the firſt, but weakely; euen as he growes in yeares, ſo he muſt grow in faith: and the encreaſe of our faith is by continuance in the meanes, and by the experience of Gods loue and fauour. And indeede the more faith encreaſeth, the more we vſe the means to grow therein, and the more wee delight in the meanes; and at length, after long experience of

Iephtes faith.

A Gods mercie, we ſhall haue wrought in our hearts this gift of true and liuely faith, which ſhall be able to preuaile againſt all feare and doubting. And thus much for the perſon of *Gedeon*.

The ſecond perſon commended vnto vs, is *Barac*; of whom we may read, Iud. 4. His Storie is large and plaine enough: and therefore we will not ſtand vpon it.

The third perſon is *Samſon*; of whom we may alſo reade Iudg. 13. 14. &c. Now touching *Samſon*, this queſtion may well be asked, how he can be iuſtly commended for his faith, ſeeing it may ſeeme he killed himſelfe? *Anſ. Samſon* did not kill himſelfe: for he was called extraordinarily to be a Iudge ouer *Iſrael* B for their defence and deliuery out of the hands of the *Philiſtimes*. Now, when the Princes of the Philiſtimes were gathered together, beeing his enemies, and the enemies of God and his people, he caſt the houſe downe vpon their heads to kill them therein, becauſe (beeing blinde) he could not purſue them in battaile. And therefore hauing them by Gods prouidence in his hands, he deſtroyed them, as his calling was: albeit, he loſt his life in the ſame action.

Againe, *Samſon* in pulling down the houſe purpoſed not directly and wilfully to kill himſelfe, but to aduenture his owne life, by taking iuſt reuenge vpon his enemies, and the enemies C of God: and therefore as Gods ſeruant, he praied firſt vnto God: and ſo did no more then the Souldier in the field ought to doe: who, bearing a louing minde towards his Country, is content to aduenture his owne life for the deſtruction of his enemies, in the defence of his Country: and is reſolued, that if he die in that defence, he dieth in his lawfull place and calling, and dieth Gods ſeruant, yea, Gods Champion. This did *Samſon*, and therefore may iuſtly be commended for his faith: neither is this fact of his any diſgrace, but rather a notable commendation of his faith, and an euidence of great zeale for Gods glorie, and of ſingular loue to his people.

The fourth perſon commẽded here, is *Iephte*, D of whom we may reade, Iudg. 11. *Iephte was the baſe ſonne of Gilead, borne of an harlot*. To be baſe borne, is noted in Scripture as a matter of reproach: and therefore the Lord forbad *a baſtard to enter into the congregation of the Lord, to beare any office, vnto the tenth generation*, Deut. 23. 2. So ignominious is this kinde of birth, by the iudgement of Gods ſpirit, vnto that party on whom it falls. For, this ſinne of fornication doth not onely hurt the perſons committing it, but euen ſtaines the children baſe born vnto the tenth generation. Yet howſoeuer *Iephte* was baſe borne, and ſo ſuffered for it great reproach: here we ſee, he is cõmended vnto vs for his faith, among the moſt worthie beleeuers that euer were. Indeede, beſides *Iephte*, we ſhal not find the like exãple in Scripture. Yet in *Iephte* we may ſee, that howſoeuer it be a reproachfull thing, to be borne of fornication: yet that doth not hinder, but the party ſo borne, may come to true faith, and ſo to the fauour of God, and to life euerlaſting. Such perſons as are baſe borne, vpon view of that reproach, which the Scripture faſteneth vpon them, might take occaſion to thinke miſerably of themſelues; euen that God hath reiected them: but, this example ſerues to ſhew, that it hindereth not, but that they may come into the fauour of God, and by faith get honour of God, to counteruaile that diſcredit, which they haue by their baſe birth.

Further, whereas we commonly ſay, that ſuch as are baſe borne are wicked perſons; here we ſee the contrary in *Iephte*: and therefore, we muſt not for this cauſe condemne any for wicked or vngodly. Indeede, the Lord hath branded this eſtate with reproach, that men ſhould ſhunne the ſinne of fornication the more.

Againe: whereas *Iephte* is here commended for his faith; we may probably gather, that their opinion is not true, who hold that *Iephte* ſacrificed and killed his owne daughter. For, beeing commended here for his faith, certaine it is, he had knowledge in Gods will & word: and therefore, we muſt not thinke, but that he knewe, God would neuer accept of ſuch a vowe; by the performance whereof, he ſhould commit wilfull and moſt vnnaturall murder. This his faith ſhewes, that it was not his intent to kill the firſt perſon that met him out of his houſe; for, by the light of nature he might knowe, that God would neuer accept thereof: and therefore it is not like he ſo made his vow; for, this faith, and ſuch a vow cannot ſtand together.

But ſome wil ſay, the text is plaine (Iudg. 11. 31.) that *He vowed to offer for a burnt offering, the thing that came out of the doores of his houſe to meete him when he came home*. *Anſ.* It is ſo indeede, in ſome traſlations: *It ſhall be the Lords, (And) I will offer it, &c.* But the words, in the originall, may as well be tranſlated thus: *It ſhall be the Lords, (or) I will offer it, &c.* And this latter tranſlation is more ſutable to the circumſtances of the place; for, this was *Iephtes* meaning, that whatſoeuer met him firſt, he would *dedicate* it to God: and, if it were a thing that might be ſacrificed, then his purpoſe was to offer it vnto the Lord in ſacrifice.

*Queſt.* But if he did not kill her, why did hee then ſo lament for her? *Anſ.* Becauſe, by his vowe, he was to dedicate her to God; and ſo ſhee was to liue a Nazarite all her life long: which muſt needs be a very bitter thing to him, who had no childe but her; it beeing ſo great a reproach, & in ſome ſort, a curſe in thoſe daies, to want iſſue. I ſpeake not here, how well or ill *Iephte* did in making her a Nazarite: But, this may no way bee admitted, That beleeuing and godly *Iephte* ſhould aduiſedly kill his owne daughter. Vndoubtedly, hee could not thinke,

that

that God would be pleaſed, with ſuch an abhominable ſacrifice. Thus much for theſe perſons: the reſt, I paſſe ouer, becauſe this ſtory is plaine and large in Scripture.

## The Faith of the Iudges and Dauid.

VERSE 33, 34, 35.

*Which through faith ſubdued Kingdomes, wrought righteouſneſſe, obtained the promiſes, ſtopped the mouthes of Lions,*

*Quenched the violence of fire, eſcaped the edge of the ſword, of weake were made ſtrong, waxed valiant in battell, turned to flight the Armies of the Aliants.*

*The women receiued their dead raiſed to life.*

IN theſe words, the Apoſtle propounds vnto vs ten ſeuerall fruits of faith: the nine firſt whereof, are the particular actions of the parties ſpoken of in the former verſe; and they are here related for the commendation of their faith. The firſt is, *Subduing of Kingdomes*; which ſerues chiefly for the commendation of the faith of the foure Iudges there named, and of *Dauid*. For, as we may reade in the bookes of *Iudges*, and of *Samuel*, all theſe *ſubdued Kingdomes*; as, the *Canaanites*, Iudg. 4. the *Midianites*, Iudg. 6. the *Philiſtims*, Iudg. 15. and 16. 2. Sam. 8. 1. the *Ammonites*, Iudg. 11. *Moabites*, and *Aramites*, 2. Sam. 8. 2. 6. Now, how did they ouercome and ſubdue them? The text ſaith, *by faith*; which, we muſt not thus vnderſtand, as though onely by the very act of faith they ſubdued kingdomes: But the meaning of the holy Ghoſt is, that they beleeued the promiſes which God made vnto them, of *deliuering theſe kingdomes into their hands*; and according to their ſaith, God accompliſhed his promiſes vnto them: and ſo they ſubdued Kingdomes by faith.

In this worke of faith, we may learne two things: firſt, that it is lawfull for Chriſtians in the newe Teſtament to make warre; for, that which may be done in faith, is lawfull for Gods ſeruants: but, warre may be made in faith; for, theſe ſeruants of God, ſubdue kingdomes in warre, and that by faith: and therefore it is lawfull for Chriſtians, vpon iuſt cauſe to make warre. The *Anabaptiſts* of Germany ſay, It is not lawfull for a Chriſtian vnder the Goſpel to carry a weapon, or to make warre. But, this one place of Scripture (if there were no moe) is alone ſufficient to prooue the lawfulneſſe of warre vnder the Goſpel, if it be vſed according to Gods will and word. When the *Souldiers* came to *Iohn Baptiſt*, and asked him, *What they ſhould doe?* he bids them not leaue off their calling; but this: *Doe violence to no man, neither accuſe any falſly, and be content with your wages*, Luk. 3. 14. And our Sauiour Chriſt reporteth of a *Centurion* (which was captaine of a Band) when he came to haue his ſonne healed; that *hee had not found ſuch faith in Iſrael*. And hee was not a Centurion, onely afore he beleeued; but euen afterward, when Chriſt commended his faith: yet did he not diſlike his calling. The like may bee ſaid of *Cornelius*, Act. 10. All which, ſhewe plainely, that vpon iuſt cauſes, Chriſtians may lawefully make warre.

Matth. 8. 3.

*Ob.* 1. But to defend their opinion, they obiect ſome places of Scripture; as Matth. 5. 39. *Reſiſt not euill ſaith Chriſt:* therefore (ſay they) a man may not weare a weapon, nor vſe a ſword; leaſt thoſe make him to reſiſt, and ſo to breake this commandement of Chriſt. *Anſ.* That place muſt bee vnderſtood of priuate reuenge: and ſo it maketh nothing againſt lawfull warre. For, what though a priuate man may not reuenge himſelfe, nor make warre; yet that hindereth not, but that a Magiſtrate who bears the ſword, may lawefully vſe it. Againe, it is friuolous to imagine, that reſiſting is onely by a weapon; for, the chiefe reſiſtance that God reſpecteth, is in the heart and affection. And a priuate man may reſiſt; that is, breake this commandement, by vnlawfull reſiſtance, though he carry no weapon: &, the publike perſon breake it not, though he make warre.

*Obiect.* 2. Secondly, they obiect the prophecy of *Iſay*, who ſpeaking of the kingdome of Chriſt, vnder the Goſpell, ſaith; That then *they ſhall turne their ſwords into ſcithes, and their ſpeares into mattocks:* therefore (ſay they) there muſt be no warre vnder the Goſpel. *Anſ.* That Prophecy ſignifies, that in Chriſts kingdome, there muſt bee great loue, and peace, and wonderfull concord among all the true ſeruants of God. But, here they take aduantage, and ſay; If this be ſo, what then needeth any warre? *Anſ.* We muſt know, that as there be two kindes of Kingdomes, a ſpirituall

Iudges and Dauids faith.

kingdome, and a politicke; ſo, there be two kindes of peace, ſpirituall, and politicke. *Spirituall peace*, is inward, in the Church: and politicke peace, is outward, in the common wealth. Spirituall peace, is begunne, and preſerued by ſpirituall meanes of grace in the miniſtery of the Church; but warre is an ordinarie meanes for the eſtabliſhing and preſeruing of politicke peace.

Secondly, hence we learne, that Gods people may make warre, not onely by way of defence; but alſo, in aſſault vpon their enemies, and that according to Gods word. For, here it is ſaid, that *Gedeon, Samſon, Dauid*, and the reſt, by *faith ſubdued Kingdoms*, making warre againſt them by way of aſſault, and not in defence onely. Indeede, ſpeciall care ought to be had, that offenſiue warre, in aſſaulting an enemie, bee made vpon iuſt and good grounds: one ſpeciall ground or cauſe is here implied in this worke of faith; to wit, the recouery of iuſt right in matters of importance: for, the Kingdoms of Canaan were giuen to the Iſraelites by God himſelfe, and for the recouery of them, they made warre by way of aſſault. So, when *Lot* was taken captiue by *Keder-laomer*, and the Kings of the Nations; *Abraham*, *Lots* kinſman, gathers his ſeruants together, and purſues the Kings, and ouertaking them, deſtroyed them for the recouerie of *Lot* and his goods. Other reſpects there be, for which offenſiue warre in aſſault may bee made: but becauſe they are not here mentioned, I will not propound them.

Gen.14.

The ſecond fruite of their faith is this; they *wrought righteouſneſſe*: that is, ſome of theſe men in their places wherein God had ſet them, *gaue to euery man his owne*. This *working of righteouſneſſe* conſiſts in two things; Firſt, in giuing rewards to ſuch as deſerued them. Secondly, in inflicting due puniſhment according to mens deſerts. In both theſe, the men before named did all excell; but eſpecially two of them, *Dauid and Samuel*. For *Dauid*, it is a wonder to ſee how *righteous* he was: for when he was anointed King in *Sauls* ſtead, and *Saul* reiected, how did he behaue himſelfe towards *Saul*? Did he ſeeke *Sauls* blood? No: But when *Saul* hunted him, *as the hunter doth the Partridge*, *Dauid* euen then gaue himſelfe to *ſtudie and practiſe righteouſneſſe*: yea, when *Saul* was fallen into his hands both in the *Caue* & *aſleepe in the campe*, 1. Sam. 24. 5, 6. &c. and 26. 7, 8. hee would not touch him, nor ſuffer others to doe him hurt, *becauſe hee was the Lords anointed*: yea, ſo righteous was *Dauid* towards *Saul*, that *his heart ſmote him for cutting off but the lappe of his coate*. Therefore *Dauid* is here commended eſpecially, for this effect of faith, *the working of righteouſneſſe*.

To applie this vnto our times; If this bee a fruite of faith thus to *worke righteouſneſſe*, then what may be ſaid of the Church of Rome, and of the Popiſh ſort among vs? They pretend the auncient faith, and none muſt bee ſo good beleeuers and Catholikes as they: but how doe they ſhewe this their faith? Is it by the *practiſe of righteouſneſſe*? Doe they giue to euery one his due? Nay verily: but they ſet themſelues to worke the ruine of Kingdomes, that ioyne not with them in religion. This, witneſſe their manifold and deuilliſh plots againſt our ſtate from time to time. This did not *Dauid*, no not againſt *Saul*, though he were reiected of God, and alſo moſt vniuſtly ſought his death. But they haue many times ſought the death of the Lords anointed ouer vs: whereby they declare their ſtate to all the world, that they haue no ſparke of true faith, at all: for, true faith will make a man practiſe righteouſneſſe and innocencie. And therefore we may iudge of them, and all their adherents that be of this minde to allow ſuch practiſes, that they haue none other but the faith of deuills: which is, to beleeue the word of God to be true. This the deuils doe with trembling. And as their *faith* is deuilliſh, ſo are the *fruites* thereof: namely, treachery and falſhood, ſuch as the deuil moſt approoues. But wee muſt learne, that true faith is eſpecially commended by theſe fruites, The ſtudie and practiſe of innocencie, and the maintaining of peace in Chriſtian eſtates: for, true faith, and treachery, and contention, will no more ſtand together, then light and darkneſſe.

Secondly, *Samuel* alſo *wrought righteouſneſſe*; as appeareth by his proteſtation before all Iſrael, when hee gaue vp his office of gouernment ouer them vnto *Saul*: 1. Sam. 12. 3: *Behold* (ſaith he) *here am I: beare record of mee before the Lord, and before his anointed: whoſe Oxe haue I taken? or whoſe Aſſe haue I taken? or whome haue I done wrong to? or whom haue I hurt? or of whoſe hand haue I receiued any bribe, to blinde mine eyes therewith? and I will reſtore it.*

Now, as theſe two, *Samuel* and *Dauid* were famous, for this fruit of faith in working righteouſneſſe: So likewiſe were the Iudges and Prophets, before named, in their places carefull of this vertue: & did practiſe the ſame, partly in rewarding the good, and partly in puniſhing the wicked.

But ſome will ſay; To worke righteouſneſſe, cannot be a fruite of faith: for, the very Heathen, which neuer heard of Chriſt, by the light of nature haue done Iuſtice, and are highly commended by Heathen Writers, for the ſame. Now, that which the Heathen can doe by the light of nature, is not thus to be extolled as a fruite of faith? *Anſ.* True it is, the Heathen haue done many works of iuſtice: but we muſt wiſely conſider, that euery iuſt worke is not a fruite of faith, vnleſſe it be done by *a righteous perſon in obedience to God*, and *for his glory*. But, in all theſe, the Heathen failed in their workes. For, though the things they did were good in themſelues: yet ſeeing the Heathen were corrupt trees, remaining in the ſinnefull ſtate of

A corrupt nature, their works muſt needes be corrupt fruite; as comming from them. For, an euill tree cannot bring forth good fruite. The heart is the fountaine of euery action: now, their hearts were corrupt, beeing deſtitute of faith which purifieth the heart: and therefore their works muſt needes be ſinnefull. Againe, they did not their works in obedience: for, they were guided onely by the light of nature, and knew not God aright, nor his comandements. And laſtly, they propounded not the glorie of God, as the end of their works, but the praiſe of men, their owne profit, or ſome ſuch ende. But theſe worthie perſons do not onely ſuch things as were iuſt in themſelues: but they do them in faith, in obedience, and for Gods glorie, and ſo B pleaſe God.

Now, ſeeing theſe renowned Princes and Iudges, haue their faith commended vnto vs by their practiſing of righteouſneſſe; we muſt learne to followe them within the compaſſe of our calling, doing Iuſtice and righteouſneſſe in ſuch things as concerne vs. There be many reaſons ſet down in Gods word, to perſwade vs hereunto. As firſt, for this ende hath God cauſed the Goſpel to be publiſhed. Tit. 2.12. *The ſauing grace of God hath appeared*: but to what ende? *To teach vs, that we ſhould denie vngodlineſſe, and liue ſoberly and righteouſly:* that is, that we might *doe Iuſtice*. Vnleſſe therefore we worke righteouſneſſe, we make the Goſpel a C vaine word vnto vs. Secondly, we deſire to be counted iuſt before God and men; and it would grieue vs, if we ſhould be otherwiſe thought of: but if we would be iuſt indeede both before God and man, then we muſt worke righteouſneſſe: 1.Ioh.3.7. for (as S. *Iohn* ſaith) *He that doth righteouſneſſe is righteous:* Thirdly, there is no man ſet ouer a family, but he either doth, or ought to endeauour to bring a bleſſing vpon his family. But this he cannot doe, vnleſſe he *worke righteouſneſſe*, and doe Iuſtice: for, *Salomon* Prov.20.7. ſaith: *He that walketh in his integritie, is iuſt, and bleſſed ſhall his children be after him*. Laſtly, we doe all of vs deſire to eſcape hell: well, then we muſt remember to *practiſe righteouſneſſe*; 1.Cor.6.9. for, the Apoſtle ſaith, *no vnrighteous man*, that is none practiſing D vnrighteouſneſſe, *ſhall enter into the kingdome of heauen*. So that within the compaſſe of our calling, we muſt all endeauour to doe Iuſtice.

Here ſome will aske: How ſhall I do Iuſtice, and worke righteouſneſſe? *Anſw*. For doing of it, wee muſt remember to practiſe theſe rules that followe: 1. That which is both the word Matth.7.12. of God, and the rule of Nature; *We muſt doe to all men, as we would they ſhould doe vnto vs: this is the Law and the Prophets* (ſaith our Sauiour Chriſt.) Now, the ſquare for all our actions, muſt bee the word of God: and Gods word giues this direction: Do thou to thy neighbour as thou in thy reaſon and conſcience thinkeſt he ſhould do to thee, if thou wert in his caſe, & he in thine.

The 2. rule, is that which *Paul* teacheth vs, Rom.13.7. ſaying, *Giue vnto euery man that which is their dutie: tribute to whom tribute belongeth, &c.* That which Gods word, and our conſcience, and the wholeſome lawes of the realme binde vs vnto, that we muſt giue vnto euery man.

The 3. rule is this: *Euery man within the compaſſe of his calling, muſt not onely intend and labour for his owne good; but for the common good, in that Church & common wealth wherein he liueth.* The blinde would out of their carnall mindes, haue learned this for a rule, *Euery man for himſelfe, and God for vs all:* and this is many a mans practiſe, he wil labour diligently in his calling: but, all is for himſelfe. But, he that propoundeth onely this end in his calling, to benefit himſelfe alone, dealeth vniuſtly, both towards the Church and common wealth, in which he liueth; who ought to haue a part of his care with himſelfe.

The 4. rule is taught vs alſo by S. *Paul: Defraud or oppreſſe no man in any matter*. This rule concerneth our manner of dealing in common affaires. In all our traffick and bargaines, as we would benefit our ſelues; ſo we muſt ſeeke to benefit thoſe with whom we deale. This rule is very neceſſarie to be learned: for, this is the common practiſe of men in their traffique, To vſe all meanes whereby they may defraud others; ſo that they get vnto themſelues, they care not how it come. But in the feare of God, let vs remember, that the practiſe of iuſtice (to which we are all bound) ſtandeth in this; that we defraud or oppreſſe no man in any thing. And thus much of this ſecond fruite of their faith.

The third fruite and effect of theſe mens faith, is this: *They obtained the promiſes.*] By *promiſes*, we muſt not vnderſtand the maine promiſe, concerning the *Meſſias* comming; for, that they obtained not as yet: for, (as it appears v. 39) *they receiued not that promiſe*; for, Chriſt was not incarnate in their time. But, by *Promiſes* are here meant certaine ſpeciall and particular promiſes, made vnto them alone, and not common to all: ſo that the meaning of theſe words is this; *They obtained the benefit and accompliſhment of thoſe* particular promiſes that God made vnto them. This effect is ſpecially to be vnderſtood of *Caleb*, and *Dauid:* for, *Caleb* entred into the Land of Canaan, and there enioyed his poſſeſſion, according to Gods promiſe made vnto him, Ioſ. 14. So, *Dauid* had a particular promiſe made vnto him, that he ſhould be king ouer Iſrael; this he long waited for, and reſting herein, he was not onely anointed King, but in due time actually made King ouer all Iſrael.

Whereas theſe worthie men, by *faith obtained theſe promiſes*; Hereby we may be directed, to ſee the true cauſe, why after ſo long preaching of the word, and often receiuing of the ſacraments, men reape ſo little profit; eſpecially, conſidering that God hath made a promiſe

A of grace and ſaluation, by meanes of his word & ſacraments. Hence therefore we muſt learne, that the word of God preached, and the ſacraments receiued, are vnprofitable, not becauſe God altereth his willh,auing promiſed his bleſſing in theſe meanes; for herein the will of God is vnchangeable; but the cauſe is, the great meaſure of vnbeleefe, in thoſe which heare and receiue. They therefore profit not, becauſe they receiue them without faith. For, howſoeuer men ſay they haue faith; yet the works of their liues, and their eſtate in ſinne, after long hearing, ſhewe plainely, they haue none at all. Take a veſſell that is cloſe ſtopped, and caſt it into a riuer, or into the ſea; yet it receiues no water, becauſe it hath no place of entrance: B Euen ſo, bring a man that wants faith, to the word and ſacraments, wherein God hath promiſed the fulneſſe of his grace: yet he receiues none, becauſe his heart is cloſed vp through vnbeleefe. This is it which makes the heart like a ſtopped veſſell, which hath no entrance for Gods grace. We therefore, in the feare of God, muſt labour to haue our hearts purged of this vnbeleefe and lip-faith, and to be endued with true ſauing faith; whereby we may profitably heare the word, and receiue the ſacraments, and ſo enioy Gods moſt excellent promiſes in Chriſt. Men may lie, and be deceiued; but God is truth it ſelfe, and cannot lie: and therefore, as he thah made his promiſe of life to beleeuers, and to no other: ſo wil he aſſuredly accompliſh the ſame to them, and to no other. Wherefore C if we loue our ſoules, and deſire life, let vs get into our hearts the grace of faith. And thus much of the third effect of their faith.

The fourth and fift effects, which I will handle together, are theſe: *Stopped the mouthes of Lyons: Quenched the violence of the fire.*] For the fourth. Whereas ſome of theſe perſons are ſaid to haue ſtopped the mouthes of Lyons, it is to be vnderſtood of *Daniel*; as appeareth in the 6. Chap. of that booke. For, *Daniel* (thorough the malice of others that incenſed the Kings wrath againſt him) was caſt into the den of hunger-bit Lyons. But, *Daniel* euen then beleeued in the Lord, and put all his truſt in God, and for this cauſe, *the Lord by his angel* D *ſtopped the mouthes of the Lyons*, & (as it were) ſealed vp their pawes, that they could not hurt him.

The fift effect, in *quenching the violence of the fire*, muſt be vnderſtood of *Shadrach, Meſhac, and Abednego*, the companions of *Daniel*: which three (as we may reade, Dan. 3.) refuſed to worſhip the golden image, which *Nabuchadnezar* had ſet vp. For which cauſe, they were caſt into an hot burning Ouen; but they put their truſt in God, and claue faſt vnto him in obedience, euen to the hazard of their liues. Whereupon, the Lord by his omnipotent power, did moſt miraculouſly preſerue them, by ſtaying the rage of the fire contrary to the nature thereof, that it had no power ouer their bodies; nay, it did not burne the haire of their heads, nor cauſe their garments to ſmell. And therefore they are ſaid, to *haue quenched the violence of it*, becauſe it had no power ouer them, though it burned moſt fiercely; but was to them, as though it had beene quite put out and quenched.

Now, ioyne theſe two effects together, and they affoord vs good inſtructions. Firſt, here we learne how to behaue our ſelues in time of danger, and at the point of death. Euen as theſe foure men did, ſo muſt we from the bottome of our hearts forſake our ſelues, and put all our truſt in Chriſt. This did *Daniel*, when he was in the *Lyons den*: and this did the 3. *Children*, in the hot fiery furnace. And this hath beene alwaies the auncient practiſe of Gods children in all ages; At the very point of death, and in the extremitie of all danger, they reſted themſelues wholly vpon the mercifull promiſes of the true God. The time will come vpon vs all, wherein we ſhall be called to the practiſe of this duty: for, we muſt all paſſe the doore of death, and once lie in the pangs thereof. Now, what ſhall we doe when we lie halfe dead, gaſping and panting for breath, able to ſpeake to no man, nor to heare any ſpeaking vnto vs, when all comfort of the world failes vs? Surely, we muſt then, at that very inſtant, labour to leaue our ſelues and this world, and yeeld vp our ſelues by faith into the hands of God, and cleaue faſt vnto Chriſts Paſſion, from the bottome of our hearts, and he will ſurely deliuer vs from the danger; ſtopping the mouth of Satan that roaring Lion, and quenching the fire of hell, that it ſhall not touch vs.

But ſome will ſay, if this be all we muſt doe, then all is well; for, this I can ſoone doe when time ſerues, and therefore I will take no care till then? *Anſ.* Beware of ſpirituall guile; for, it will be found a moſt hard matter, for a man to relie and caſt himſelfe wholly vpon Chriſt, in the houre and pang of death. For, then aboue all times, is the deuill buſie againſt vs: then will the conſcience ſtirre, if euer; and the body beeing tormented, the ſoule muſt needes be wonderfull heauie. This we may ſee by the ſtate of our Sauiour Chriſt, in his agony and paſſion; and therefore we muſt not reckon ſo lightly of this dutie.

*Queſt.* But, if it be ſo hard a thing, how could *Daniel* and the three children doe it? *Anſ.* They were prepared for it: for, they reſted vpon God in the time of peace: and ſo were enabled to relie vpon him in time of perill. Euen ſo, if we would beleeue in God when we die, and then ſhewe forth our faith, we muſt while we liue put our truſt in him, and ſhewe it by obedience: for rare it is to finde a man that liues in vnbeleefe, to ſhewe forth faith at his ende. And therefore while we haue health, ſtrength, and peace, we muſt labour to beleeue, and then ſhall we find the comfort of it in time of perill, and of death.

Secondly, from theſe two effects of faith, wee obſerue further, that Gods diuine prouidence doth firmely rule and gouerne the whole world. Ordinarily God gouernes the world by ſecondarie cauſes, ſetting one creature ouer another, and ordaining one to doe this thing, and another that, and accordingly they worke: but we muſt not thinke that God is bound to any of theſe meanes, but is moſt free to vſe thẽ, or not to vſe them. Ordinarily hee executeth this or that puniſhment by this or that creature, and ſo by meanes conuayes his bleſſings: but yet he can worke without them, as here we ſee. For, he preſerues his creatures againſt the ordinarie meanes; as, *Daniel* from the Lions, whoſe nature is to deuoure: and againſt the nature of fire, hee ſaued *the three children* in the fire. So that God worketh by meanes, but yet freely; becauſe he can worke at his pleaſure either without or againſt meanes: and his powerfull hand, ſauing againſt meanes, ſhewes his ruling and diſpoſing prouidence ouer all things.

Thirdly, by theſe effects of their faith we learne, that Gods goodneſſe and mercy towards beleeuers, is farre greater, and more vnſpeakeable then euer hee promiſed, or they could expect. This point is carefully to bee conſidered of vs all; for, it is of ſingular and extraordinarie vſe, eſpecially in time of perill and trouble: and yet wee ſee it is the plaine truth of God; and therefore *Paul* giues thanks and praiſe vnto God, *who is able to doe for vs exceeding aboundantly aboue all that we aske or thinke*. Eph.3.20. *Daniel* put his truſt in the Lord, when he was in the Lions den: and what doth he obtaine for his labour? the Lord neuer promiſed to ſtop the Lions mouthes, neither did *Daniell* euer preſume vpon that deliuerance; and yet the Lord ſaued him. And ſo the three children, though they made no account of their liues, becauſe God had not promiſed to keepe them from burning, yet they come out in ſafety. For, God in mercie ſo quenched the heat of the fire vnto them, that though it burnt to death thoſe that caſt them in; yet did it not ſo much as burne their garments, or the hair of their heads, to cauſe the ſame to ſmell. And the like is his goodneſſe towards all his ſeruants. *Dauid* ſaith, *The Lord preuented him with liberall bleſſings*, Pſal.21.3. that is, when *Dauid* neuer asked ſuch bleſſings at Gods hand, euen then did the Lord beſtowe his liberall bleſſings vpon him: as namely this, when *Dauid* was *following his Fathers ſheepe*, and walking in his calling, hee neuer dreamed of any Kingdom: yet thence the Lord tooke him to be King ouer his people Iſrael. So the Iſraelites hauing beene 70. yeares in captiuity, neuer thought of returne; and yet then were they deliuered: and their deliuerance was ſo ſtrange and miraculous, that they *were like them that dreame*, Pſal. 126.1. When *Peter* was caſt into priſon by *Herod*, Act.12.4. and committed to foure quaternions of Souldiers to be kept, the Angel of the Lord came and awoke him as he ſlept, and ledde him out of priſon, paſt the watches, and through the iron gate, and then left him. Now, this deliuerance was ſo ſtrange vnto him, *that he knewe not whether it was true, but thought he had ſeene a viſion*. From hence it is that God hath made this gracious promiſe vnto his Church, *to anſwer before they call, and to heare while they ſpeake*, Iſay 65.24. So endleſſe is his mercie, and his goodneſſe ſo vnſpeakeable towards his ſeruants, that if they cleaue vnto him vnfainedly, they ſhall finde his bounty farre ſurpaſſing all that they could aske or thinke.

The conſideration hereof ſerues to ſtirre vp euery one of vs in our places, to cleaue vnfainedly vnto the true God, with all our hearts by faith, in due reuerence and obedience. If a ſeruant were to chooſe his Maſter, and among an hundred ſhould heare of one, that beſides his wages, would giue vnto his ſeruants, gifts which they would not thinke of; this ſeruant would forſake al the reſt to come vnto this one. Behold, the Lord our god is this bountiful maſter: who doth not onely keepe couenant with his ſeruants, in a full accompliſhment of his promiſes; but is exceeding gracious, preuenting them with liberall bleſſings, aboue all that they can wiſh for themſelues: wherefore let vs forſake all our bad Maſters, the world, the fleſh, and the deuill, in the ſeruice of ſinne; and reſigne our ſelues with full purpoſe of heart, to ſerue this our good God, to the ende of our dayes. There is no man liuing, that can haue ſuch true ioy in heart, as Gods ſeruants haue; for, God ſhewes more kindneſſe vnto them, then they can aske or thinke of. And take this for truth alſo: there be none that thus giue thẽſelues to ſerue God faithfully with all their hearts, but before they die they ſhall finde this to be true, that God is a moſt mercifull God, and his goodnes endleſſe towards them aboue their deſerts.

Secondly, this endleſſe mercie of God, muſt mooue vs all to repent vs of our ſinnes, and to truſt in him for the pardõ of thẽ, be they neuer ſo many or haynous: for, they cã neuer reach to the multitude of his mercies. Though they be in number like the ſand of the ſea, they muſt not diſmay vs from comming vnto him: but conſidering that his goodneſſe is endeleſſe, and his mercie is ouer all his workes, we muſt come vnto him for the pardon of our ſinnes. For, God is mercifull to performe his promiſe; yea, & beyond his promiſe, to doe for vs more then we can thinke of. Many indeede abuſe this mercie of God, by preſuming thereon to goe on in ſinne: but ſuch deceiue themſelues: *For, God will not be mercifull vnto them*, Deut. 29.20. It is the penitent perſon that ſhall finde mercie.

The ſixt effect of their faith, is in theſe words: *Eſcaped the edge of the ſword*. The words in the originall, are thus: *Eſcaped the mouth of the ſword*: which is the Hebrewe phraſe in the olde

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Elias and E-lizeus faith.

Teſtament, and here followed by the Penman of this Epiſtle:& before, where he calleth the word of God *a two mouthed ſword*, Heb. 4. 12: hereby meaning (as it is tranſlated) *a two edged ſword*. This effect muſt be vnderſtood of two worthy Prophets, *Elias* and *Elizeus*: for *Elias*, wee may reade, that when he had ſlaine *Baals* Prieſts (1. Kings 19. 1.) *Iezabel* the Queene threatned to kill him: which he hearing, fled into the wilderneſſe, and thence was led to Mount *Horeb*,& there eſcaped by means of his faith. And for *Elizeus*, we may reade, that when he diſcloſed the King of *Syriah* his counſell to the King of *Iſrael* (2. Kings 6.) hee was compaſſed about in *Dothan*, the city where he lay, with a huge hoaſt of *Aſſyrians*; but, praying to the Lord, the Lord ſmote the hoaſt with blindneſſe, and ſo the Prophet led them in ſafetie to *Samaria*. So then, the meaning of this effect, is, that when theſe ſeruants of God were in diſtreſſe, and danger of death, they denied themſelues, and their owne helpe, and by faith relied vpon God vnfainedly, from the bottom of their hearts; and ſo found deliuerance with God, from the perill of death.

Firſt, here we learne, that God prouides for the ſafetie and deliuerance of his ſeruants, in the extremitie of perill and danger, when both might and multitude are againſt them. This point we haue touched in diuers examples before, and therefore doe here onely name it.

Secondly, in that theſe men in the extremity of danger beleeued, and ſo *eſcaped the edge of the ſword*; we learne, that when we are in greateſt danger, ſo as we ſee no way to eſcape; euen then we muſt put our truſt in the true God, and he will ſaue vs. This wee muſt doe, not onely for the ſafety of our bodie; but more eſpecially, for the ſaluation of our ſoule. Put the caſe a man were in deſpaire of his ſaluation, and that he ſees *legions of deuils* compaſſing him about to take him away: what muſt this man doe in this caſe? *Anſ.* Looke what *Elias* and *Elizeus* did, the ſame thing muſt he doe; he muſt not lie dead in deſperation, yielding thereto: but, at the very ſame time, when ſuch terrors oppreſſe him, he muſt by faith liſt vp his heart to God, and put his truſt and confidence in him, thorough Chriſt. And, if he can this doe, hee may aſſure himſelfe, that he ſhall certainely eſcape theſe fearefull terrors of conſcience, and the torments of hell, as *Elias* and *Elizeus* did the edge of the ſword: for, let a man put his whole truſt in God, & whatſoeuer his troubles bee, God will deliuer him. *Great are the troubles of the righteous: but the Lord deliuers him out of them all*, Pſal. 34. 19. Indeede, we muſt not limit God, for time, or manner of deliuerance; but, waite on God by faith, accounting his grace ſufficient, till deliuerance come. And thus much of the ſixt effect.

The ſeauenth effect of their faith is this: *Of weake were made ſtrong*. Or thus: *Of weake were reſtored to health*. This muſt bee vnderſtood of *Hezekias*, a worthy king of Iuda, who (as wee may reade, 2. Kings 20.) beeing ſore ſicke, euen vnto death, was reſtored to health, and obtained of God the lengthning of his daies, for the ſpace of fifteene yeares. Which wonderfull recouery, he obtained by meanes of his faith, which he ſhewed in time of his ſickneſſe, by a prayer he made vnto God, the ſubſtance whereof, ſtood in theſe two things: Firſt, beeing very ſicke, hee praied for the pardon of his ſinnes. This appeareth by his thankſgiuing, vpon his recouery, Iſay 38. 17. where he confeſſeth, that *God had caſt all his ſinnes behinde his backe*. Now, looke for what he gaue thanks; that (no doubt) he had before begged of God in praier. Secondly, he made requeſt vnto God for prolonging of his daies, for ſome reaſons which did concerne himſelfe: and this hee alſo prayed for in faith. Now, the reaſons mooning him to pray for longer life, were theſe: Firſt, he had then no iſſue to ſucceed him in his Kingdome; and therefore hee praied for life, to beget a childe, which might ſit vpon his throne after him. And the ground of this praier was this: God had made a particular promiſe vnto *Dauid* and *Salomon*, 1. Kings 8. 25. *that they ſhould not want iſſue after them, to ſit vpon the Throne of Iſrael*, ſo that *their children took heed to their way, to walk before the lord, as Dauid did.* Now, King *Hezekiah*, knowing this promiſe, had regard hereunto; and, building himſelfe hereon, his conſcience bearing him witneſſe, that hee had walked before the Lord vprightly, he praies for iſſue to ſucceed him: and, for that cauſe, hee deſires ſtrength of bodie, and length of daies. This appeareth notably by his praier, 2. King. 20. 3. *Lord* (ſaith he) *I beſeech thee now remember how I haue walked before thee in truth, and with a perfect heart.* The ſumme of his prayer is this: All the kings ſucceeding *Dauid and Salomon*, which walke in Gods commandements, ſhall haue iſſue to ſit on their thrones after them. Now, from hence he praies thus: *Oh Lord, I haue walked before thee, in truth and ſincerity of heart*: and hereupon the concluſion followes, *grant me iſſue to ſit vpon my throne after me*; and therefore, life and health to accompliſh the ſame.

Secondly, hee praied that he might liue to glorifie God, in that weighty calling, wherein God had placed him ouer his people. This appeareth likewiſe, by his thankſgiuing vnto the Lord, vpon his recouerie: where he ſaith, Iſay 38. 20. *The Lord was ready to ſaue me: therefore wee will ſing my ſong all the daies of our life in the houſe of the Lord.* Thus by his worthy prayer, hee ſhewed forth his faith notably: by vertue whereof, beeing ſicke vnto death, hee obtained of the Lord, the prolonging of his daies, for the ſpace of fifteene yeares. And, ſo we ſee, to whom this ſeauenth effect of faith is to be referred.

Here we are taught a ſpeciall dutie, for the recouery of our health, in the time of ſickenes:

Hezekiahs faith.

to wit, before we vſe the ordinarie meanes of Phyſicke, we muſt (according to this example) firſt put our faith in practiſe, by humbling our ſelues for our ſinnes paſt, confeſſing them truly vnto God, and praying for pardon, from a reſolute purpoſe of heart, to lead a new life; and alſo, by intreating health of God, and his good bleſſing vpon the meanes which we ſhall vſe for our recouerie. Thus haue other of Gods ſeruants done, beſide *Hezekias*. When *Dauid* was grieuouſly ſicke; the principall thing he did, was this practiſe of faith; in humbling his ſoule before God for his ſinnes, and intreating earneſtly the pardon of them, as we may ſee, Pſalm. 6. and 38. This is the principall thing, which in thoſe Pſalmes is propounded of *Dauid*. And ſo the Apoſtle counſells, Iam. 5. 14, 15. *Is any man ſicke among you? let him call for the Elders of the Church:* and what muſt they doe? ſurely, firſt pray for him; and then (as the cuſtome was in thoſe daies) *anoint him with oyle, in the name of the Lord.* And the praier *of faith ſhall ſaue the ſicke, and the Lord ſhall raiſe him vp againe; and if he haue committed any ſinne, it ſhall be forgiuen him.* And here we muſt be admoniſhed, to beware of the bad practiſes of the world, in this caſe: the moſt men in their ſickneſſe, firſt ſeeke to the Phyſitians; and if that faile them, they ſend for the Miniſter. This was King *Aſa* his practiſe, for which he is branded to all poſteritie, that *beeing diſeaſed in his feete, he ſought vnto Phyſitians, and not vnto the Lord,* 2. Chron. 16. 12. though otherwiſe, he had good things in him, 1. King. 15. 14. And many doe farre worſe, who ſeeke to Witches and Inchanters, when they, or theirs are in diſtreſſe: but this is to forſake God, and to ſeeke helpe of the Deuill, like to *Ahaziah*, who ſent to *Baalzebub the God of Ekron, to know of his recouerie, when he was ſicke vpon a fall,* 2. King. 1. 2. This ſhould be farre from all Gods children: for, as *Ahaziahs* ſickneſſe became deadly, through his ſending to *Baalzebub*; ſo vndoubtedly, many diſeaſes become incurable, by the bad and prepoſterous dealing of the Patient, who either vſeth vnlawfull meanes, or lawfull meanes diſorderly, or truſteth therein. We therefore, in this caſe, muſt remember our dutie in the practiſe of faith, as *Hezekiah* did.

The eight fruit of faith, is this; *Waxed valiant in battell.* This effect may well be vnderſtood of all the *Iudges* before named, and of all the good Kings in Iuda and Iſrael. But yet there be two eſpecially, to whom we may more peculiarly referre it: to wit, *Samſon*, and *Dauid*. For *Samſon*, he by meanes of faith, came to be ſo mightie (Iudg. 15. 15.) that *with the iaw bone of an aſſe he ſlew a thouſand Philiſtims.* And for *Dauid*, he likewiſe was ſo incouraged by faith, that with the ſame ſling, wherewith he kept his fathers ſheepe (which was but a ſlender weapon for warre) he encountred with *Goliah* that huge Philiſtim, and hit him with a ſtone A in the forehead, and ſlew him. Both theſe facts were the fruits of their faith, which made them bold to encounter with theſe mightie enemies.

In this effect of their faith, firſt, we may obſerue, that true fortitude and manhood, right valour and courage, comes from true faith. It muſt be graunted, that many heathen men had great ſtrength and courage; but indeede, it was but a ſhadowe of true valour; for right valour comes from a beleeuing heart. And, therefore it is ſaid, that theſe Iudges & Princes of Iſrael, *waxed ſtrong in battell by faith.*

Secondly, Doth true faith make men valiant in battell? Then ſhould the preaching of the word, be ſet vp, and maintained, as well in the Campe, and Gariſon, and among Souldiers B on the Seas; as in Cities and Townes of peace. For, the preaching of the word is the meanes of this faith which giues valour in battell, to them that fight in a good cauſe.

Hence it was, that the Lord enioyned by *Moſes*, that when the people of Iſrael went out to battell, *the Prieſts ſhould come forth, and incourage the people, that their hearts might not faint, nor feare, nor dread their enemies; becauſe of the powerfull preſence of God fighting for them.* The Papiſts obiect this (by way of reproach) againſt *Zwinglius*, who was one of the reſtorers of the Goſpel: That he died in the fielde among Souldiers: But, this indeede is no reproach, but rather a matter of great commendation vnto him: in that, for the increaſe of C faith and knowledge, in them that were weake Chriſtians about him, he was content to hazard his owne life. And thus much of the eight effect.

Deut. 20. 2, 3.

The ninth effect of faith, for which theſe worthy men are commended, is this; *They turned to flight the Armies of the Aliens.* This may be vnderſtood of the moſt of the *Iudges*, and of the good *Kings* of Iuda and Iſrael. But I will make choyſe, eſpecially of two, *Gedion*, and *Iehoſaphat*: for, *Gedeon*, one of the Iudges, *with three hundred Souldiers* (Iudg. 6. 7.) altogether vnweaponed, onely *with light pitchers in their hands*, put to flight a mighty huge Armie of the *Midianites*. And *Iehoſaphat* a godly D King, beeing aſſaulted with a mighty and great Armie of Moabites, Ammonites, and men of mount Seir, knewe that by force of armes hee could not withſtand them; and therefore by faith makes a worthy prayer vnto the Lord, and the Lord heard him, and ſet his enemies one againſt another, and ſo did he put them to flight: which he could neuer haue done by any ſtrength of his owne.

Here we may learne, how Kingdomes and people may become able to put to flight their enemies. The beſt way is, to put in practiſe their faith in God; by humbling themſelues truly for their ſinnes paſt, with vnfained confeſſion of them vnto God, praying withall earneſtly for the pardon of them; and for Gods aide, aſſiſtance, and protection againſt their ene-

enemies. The power of this meanes is euident in Scripture: and therefore when *Eliah* was taken vp, *Eliſha* cried, *My Father, my Father, the Chariot of Iſrael, and the horſemen thereof*, 2. King. 2. 12. giuing him this notable commendation, that he was as good to Iſrael, by meanes of his faith, as all their chariots and horſemen. *Queſt.* How could that poſſibly be true? *Anſ.* If we read the Storie, we ſhall finde it to be moſt true, that by his prayers which he made in faith, he did as much or more then all the ſtrength of the land could doe. And ſo it ſhall be with all Chriſtian Kings and people: if they can ſhew forth their faith, by praier vnto God, they ſhall doe wonderfull much hereby, in ſubduing of their enemies.

. To applie this to our ſelues: We haue had many and dangerous aſſaults from Popiſh enemies, both domeſticall and forraine, who haue of long time, and no doubt ſtill doe purpoſe our ouerthrow. Now, how ſhall we be able to withſtand their might, and to eſcape their malice? True it is, Chriſtian policie, and warrelike prouiſion muſt be vſed: yet our ſtay and reſt muſt not be thereon; but we muſt ſtirre vp our faith, both Magiſtrates and Subiects, Prince and people: and firſt of all humble our ſelues for our ſinnes, and ſhew forth our repentance by new obedience in time to come; and then pray for a bleſſing vpon the outward meanes which ſhall be vſed. This is the right practiſe of faith, in the caſe of daunger by our enemies; which we ſhall finde (if we exerciſe it vnfainedly) to be a ſurer meanes of ſafetie and victorie againſt our enemies, then all worldly munition and policie. For hereby we ſhall haue the Lord for our protection, and his bleſſing vpon the outward meanes, giuing ſtrength and good ſucceſſe thereunto; when as, omitting this dutie, the Lord will not be with vs, and then we ſhall finde that vaine is the ſtrength or wit of man. Let vs not therefore betray our ſelues wilfully into our enemies hand; but by this practiſe of faith, enable our ſelues againſt all our enemies whatſoeuer: otherwiſe we may iuſtly feare to be deliuered into their hands, for a pray vnto their teeth. And therefore, if we loue our owne ſafetie, and the wel-fare of our Land, let vs practiſe this dutie: *For, the praier of faith auaileth much with God, if it be feruent*; and therefore the Lord ſaith to *Moſes*, when he fell downe before him, to turne backe the wrath that was broken in vpon the people, *Let me alone:* as though Moſes had held, or bound the Lords hand by his praier, that he could not ſmite his people. And thus much for the ninth fruit of faith.

## The faith of the widow and the Shunamite.

### VERSE 35.

## *The women receiued their dead raiſed vp to life.*

This is the tenth and laſt fruit of their faith, which muſt be vnderſtood of theſe two women eſpecially; the *widow of Zarephath*, and the *Shunamite*. The *widow* of *Zarephath*, giuing entertainment to *Elijah* in the great famine, had this bleſſing vouchſafed vnto her for her faith, that her dead ſonne was reſtored to life by the Prophet: And the *Shunamite* that prouided lodging for the Prophet *Eliſha*, had her onely ſonne reſtored to life from death by the Prophet through faith. Now here we muſt obſerue, that theſe two women did not onely beleeue in the true God; but more particularly, that God would vſe theſe his ſeruants, as meanes to reſtore to life their two children that were dead: as appeares by this, that both of them made meanes to the Prophet, for the reuiuing of their children; which they did, by faith.

1. King. 17.

2. King. 4.

But ſome will ſay, This laſt effect of faith, may ſeeme to croſſe the Scripture elſe-where; which ſaith, that *Chriſt is the firſt fruits of them that ſleepe*. How then could theſe that were before Chriſts incarnation, be reſtored from death to life? *Anſw.* Saint *Pauls* meaning is this; that Chriſt is the firſt of all thoſe that roſe from death to life, to die no more, but to liue for euer. So, indeede, Chriſt is the firſt fruits of them that ſleepe: for, he roſe to liue for euer. As for theſe two, and ſome other, mentioned both in the old Teſtament and the new, that were raiſed from death to life, they roſe not from the ſleepe of death, to liue for euer, but to die againe.

1. Cor. 15. 20.

In this tenth fruit of faith, all Parents may learne their dutie towards their children, in the caſe of ſickneſſe, or ſuch like. They muſt follow the example of theſe two godly women, and labour eſpecially to ſhew forth their faith in ſuch duties as God requireth in ſuch a caſe: to wit, they muſt humble themſelues for their owne ſinnes, and for the ſinnes of their children and family; praying earneſtly to God for the pardon of them (for God may viſit the iniquitie of the Parents vpon the children in bodily iudgements) and entreating the Lord to reſtore them to health and libertie: and withall, they muſt vſe the ordinarie lawfull meanes of recouerie in phyſicke and ſuch like, praying to God for a bleſſing thereupon.

This is their dutie; but (alas!) the manner and practiſe of many Parents, is farre otherwiſe: for, whereas they ſhould firſt ſeeke vnto the Lord, and come to his Prophet, they either runne firſt to the ordinarie meanes of phyſicke; or, beeing worſe diſpoſed, ſeeke helpe of wizzards and bleſſers by their charmes and ſorce-

Shunamites faith.

A ries forſaking God and running to the Deuill. Indeede, the vſe of lawfull meanes is not to be diſcommended ſimply: but this prepoſterous courſe is blame-worthie, and depriues many of Gods bleſſing in the meanes; That they ſeeke helpe of Phyſicke, before they haue ſought to the Lord, in this holy practiſe of faith.

*Queſt.* But how can the parents faith benefit the childe? *Anſ.* It cannot procure vnto it eternall life: for euery one muſt be ſaued by his owne faith in Chriſt. And, yet the childe receiues many a good bleſſing at Gods hand, by meanes of the Parents faith; as namely, the benefit of the couenant of grace in the ſeales thereof; beſides the fruition of many temporall bleſſings, as life it ſelfe in this place.

B The conſideration hereof, muſt mooue all parents, aboue all things to labour for true faith: for, by the practiſe hereof, they ſhall be able to bring the greateſt bleſſing vpon themſelues, and their children, and vpon the lawfull meanes which they ſhall vſe for their good. Say the Lord ſhall lay his hand vpon children and ſeruants in a family, what muſt parents and maſters doe? Surely, the beſt way for helpe, is the practiſe of faith, in true humiliation for ſinne, and prayer to God for mercie, and for a bleſſing vpon the meanes which they ſhall vſe. In all ſocieties this is true, that by the faith of the gouernours, many curſes are remooued, and many bleſſings procured. God ſends his iudge- C ments among vs daily, and we know not when other moe ſhall befall vs: but, for the remoueall and preuenting of them, we muſt giue our ſelues to true humiliation and praier; and ſo ſhall we finde the Lords mercie towards vs, as theſe two women did.

And thus much of this tenth fruite of faith, and of them all ſeuerally.

Now, from them all ioyntly together, obſerue this ſpeciall point; *That faith is ſuch a grace of God, as doth bring downe from heauen vpon euery beleeuer, all Gods bleſſings that are needefull for him.* Who is hee that deſires not to be made partaker of Gods bleſſings needefull for him, both in ſoule and body? Well: the D onely way and meanes hereto, is to get a true and a liuely faith, and to put the ſame in practiſe, in all ſuch duties as God ſhall require at our hands. The worthie men before named, obtained all the former moſt wonderfull bleſſings, by meanes of their faith: *By it they eſcaped the edge of the ſword, they quenched the violence of the fire, waxed mighty in battell, &c.* as we haue heard.

Now if faith be ſuch a notable grace of God, then aboue all things in this world, let vs labour for it. We muſt not content our ſelues with lip-faith, and ſo preſume vpon Gods mercies; but we muſt labour for a true and a liuely faith in Chriſt, which may purifie our hearts, and bring forth fruite in our liues. Here are ſtrong motiues to perſwade vs hereunto: for, what doe we deſire? riches, honour, or fauour, and grace in the world? would we haue health, and ſtrength? nay, the fauour of God, which is all in all? then, looke to get true faith: for, in the practiſe thereof, thou ſhalt obtaine of God, all needefull bleſſings, both temporall and ſpirituall. Many toyle themſelues exceedingly, by worldly meanes to get temporall bleſſings, as health, wealth, honour, &c. and yet neuer attaine thereto, becauſe they ſeeke them not by faith. I confeſſe, naturall men get many good things: but to them they are no bleſſings; becauſe they want faith both in getting, and keeping of them: for they lay all religion aſide, and toyle themſelues wholly in worldly means. This courſe the childe of God muſt beware of. Say, that a Prince bids one of ſeruants goe to his Treaſurie, and there inrich himſelfe with Iewels, with gold, and ſiluer, and with whatſoeuer he lacketh: what will this man doe? Surely, firſt he will call for the keyes, whereby he may vnlocke the doores and cheſts; for elſe he can get nothing. Behold, in the Miniſterie of his word, God ſhewes vs his full treaſury, wherein we may enrich our ſelues, with all his bleſſings: Now, we muſt not with the foole, runne without the key, but labour firſt, for true faith; which is that key, whereby Gods heauenly treaſures are opened vnto vs: and, we muſt be ſure that we haue a ſound key; that is, a true and ſound faith, which may ſtrongly turn about the lockes of Gods treaſury. For, this is moſt certaine, he that doth vnfainedly beleeue, ſhall neuer want any thing, either in body or ſoule, that is good for him to haue. Euery one will ſay, he beleeues; but the truth is, that true faith is rare: for mens hearts are not purified, nor their liues changed; but they remaine as ſinnefull as euer they were, which cauſeth Gods iudgements to be rife among vs. Wherefore, as we deſire our owne good, both in ſoule and bodie; ſo let vs labour for true faith, and ſhewe forth the power of it in our liues. And thus much of theſe Iudges and Prophets, and of the fruits of their faith.

## Beleeuers vnder the Maccabees.

### Verse 35.

*Others alſo were racked, and would not be deliuered, that they might receiue a better reſurrection.*

Beleeuers vnder the Maccabees.

IN theſe words, the Author of this Epiſtle proceedes to the fourth order of Examples of faith,contained in this Chapter: wherein(as in the former laſtly handled)he proceedes briefly,heaping vp in few words, many worthie examples of faith, concealing the names of the parties, and onely ſetting downe thoſe things, for which their faith is commended vnto vs. And this fourth and laſt order of examples, comprehendeth ſuch beleeuers as liued vnder the regiment of the Maccabees, and afterward to the comming of Chriſt. For, of beleeuers in former times, it cannot be vnderſtood, becauſe there is a manifeſt diſtinction put betwene theſe beleeuers, and the former Iudges, Kings, and Prophets; in theſe words, *others alſo*: whereby it is plaine, that here he propounds examples of beleeuers different from thoſe which he mentioned before. And it is alſo plaine, that theſe beleeuers liued before the comming of Chriſt. For, howſoeuer the Chriſtians in the primitiue Church, were racked, ſcourged, and tormented after this ſort; yet of them this place cannot be vnderſtood, becauſe they enioyed *the promiſe of the Meſſias*: but, theſe here mentioned,enioyed *not that promiſe in their daies*, but waited for it by faith, and therein died, v.39. And indeede, in the time of the Maccabees, the Church of the Iewes was wonderfully perſecuted by *Antiochus*, about two hundred yeares before Chriſt; as we may ſee,2.Maccab.4.and 6.chapters.

*Queſt.* Where had the Author of this Epiſtle this large narration of theſe ſtrange perſecutions, ſeeing they are not regiſtred in the bookes of the old Teſtament?

*Anſ.* We may iudge, that he gathered it out of the Stories and Records of men: which (howſoeuer they be not now extant) yet in his daies in the primitiue Church were extant, knowne, and approoued. Neither muſt this ſeeme ſtrange vnto vs: for,the ſpirit of God,in the olde Teſtament ſpeaking of men, hath oftentimes reference and relation therein to humane writings; as this phraſe (*The reſt of the acts of ſuch and ſuch, are they not written in the bookes of the Chronicles of the Kings of Iudah and Iſrael)* ſo often vſed in the bookes of Kings and Chronicles, doth euidently declare.

Now, thoſe *bookes of Chronicles*, were not parcells of holy Scripture, but ciuill or Eccleſiaſticall Stories, like to our bookes of Martyrs and Chronicles. 2.Tim.3.8. S. *Paul* ſaith, *Iannes and Iambres reſiſted Moſes.* Now, in the booke of *Exodus*, we ſhall not finde the Sorcerers that withſtood *Moſes*, once named. And S. *Iude* maketh mention of a *prophecie of Enoch*, v.14. which in all the old Teſtament is not recorded: and it is like, that Moſes was the firſt penne-man of holy Scripture. Whence then had theſe Apoſtles theſe things? *Anſw.* No doubt, the holy Ghoſt might reueale ſuch things vnto them, though they had beene vnknowne in thoſe times: but it is more probable, that the Apoſtles had them out of ſome Iewiſh writers, or records then extant, and approoued among the Iewes. So *Paul*, preaching to the Athenians, alleadgeth the ſaying of *Aratus* an Athenian Poet: *For, we are his generation.* And to the Corinthians,he propoundeth a ſentence of *Menander*; *Euill words corrupt good manners*, 1.Cor.15. And to *Titus*,he alleadgeth *Epimenides*,a Cretian poet; *The Cretians are alwaies liers, euill beaſts, ſlow bellies*, Tit.1.12.

Act.17.28.

Now whereas the ſpirit of God taketh theſe ſentences out of the writings of men; we may learne, that to read the writings of men is not vnlawfull, but a thing of good vſe to the ſeruants of God. But whereas ſome would hence prooue, that their authoritie may be alleadged ordinarily at euery mans pleaſure in the publike miniſterie, it hath no ground in theſe places. For, firſt, the Apoſtles were ſo guided by the holy Ghoſt in their publike Miniſterie, that they could not erre: but no Miniſters at this day haue ſuch a priuiledge. Secondly, the Apoſtles, alleadging or recording the ſayings of men,in their Sermons or writings,did thereby ſanctifie them, and make them to become a part of holy Scripture. This,no ordinarie Miniſter can doe: but let him alleadge a humane teſtimonie tenne thouſand times, yet ſtill it remaines humane,and is not Gods word. Thirdly, they that would warrant their practiſe,in alleadging humane teſtimonies in their ſermons, by the Apoſtles, ought to follow the Apoſtles in their manner of allegations. Now, the Apoſtles were ſo ſparing herein,that in many books we ſhall not finde one: for, there are onely three, in all the new Teſtament. Againe, the Apoſtles did it without oſtentation: for, the names of the Authors are concealed, whence they tooke their teſtimonies.

And laſtly, the Apoſtles did it vpon weightie cauſe and iuſt occaſion; to wit, when they were perſwaded in conſcience, that thoſe teſtimonies would conuince the conſciences of their hearers in thoſe things for which they alleadged them. Now, how farre many differ from the Apoſtles in their allegations, let the world iudge.

Yet before we come to ſpeake of theſe examples of faith in particular, there are ſundrie generall points to be handled. In the three former verſes, the ſpirit of God hath ſet downe the proſperous ſucceſſe of beleeuers, through faith: But here he comes to acquaint vs with a different eſtate of other beleeuers, vnder grieuous perſecutions and torments, euen vnto moſt cruell and bitter kinds of death.

From this which the Apoſtle here obſerueth, we may take a view of the ſtate of Gods Church and people here in this world. For, God vouchſafeth peace, and proſperous ſucceſſe to ſome, as a iuſt reward of faith and obedience: but others muſt want the comfort of

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outward peace and welfare, and vndergoe moſt grieuous trialls and perſecutions. Looke, as there is a continuall interchange betweene day and night, and the one doth conſtantly followe the other; ſo as it is one while day, and another while night: ſo is it with the Church of God, and with true beleeuers in this world; ſometime they haue peace and proſperitie; and this continueth not alway: but another while they are in trouble, miſerie, and perſecution.

To make this point more plaine, becauſe it is of ſome importance; we may behold the truth of it, in the Church of God from the beginning. *Adams* familie was Gods Church, and therein was firſt notable peace: but when God accepted *Abels* ſacrifice, and refuſed *Caines*, then perſecution began, and *Cain* ſlew his brother *Abell*. *Abraham* is called the Father of the faithfull, and his familie in thoſe dayes, was the true Church of God, wherein, we may notably ſee this changeable eſtate: for, God calls him out of *Charran*, to dwell in the land of Canaan, Exod. 12. 1. 10. But, within a while, the familie was ſo great in the Land, that he was faine to goe downe into Egypt, to ſoiourne there. And, there the Lord bleſſed him exceedingly, and enriched him ſo greatly, that he became a mighty Prince, able to encounter with the Kings of thoſe nations in battell, after his returne to Canaan, Exod. 14. Genes. 14.

Gen. 12. 1, 10.

The Iſraelites, Gods choſen people, were 400. yeare in bondage in Egypt; but, at the appointed time God gaue them a glorious deliuerance: and, yet they were tried in the wilderneſſe 40. yeares; after which time, they were planted ſafely in the fruitefull Land of Canaan, a Land that flowed with milke and hony. And there alſo, the Church of God was in this caſe; ſometime in proſperitie, and otherwhiles in aduerſitie; for, when it was ruled by Iudges (as in that booke appeares) for ten, twenty, thirty, or fourty yeares together, the Iſraelites for their ſinnes, were in ſubiection and bondage to the nations round about them; as the *Moabites*, the *Philiſtims*, the *Ammonites*, &c. Yet then, when they cried to God, he ſent them ſome mighty Iudge to deliuer them, for ſo long time againe. This was the interchangeable eſtate of the Church, all the time of the *Iudges*. And afterward, when it was gouerned by Kings, it was in the ſame caſe: for, one while God gaue them good Kings, who would aduance religion, and maintaine and cheriſh the Prieſts and Prophets of God; and for their time the Church proſpered. But otherwhiles, for their ſinnes, God would ſend them wicked Princes; which perſecuted the Prophets, and the godly in the Land. This is plaine in the bookes of the Kings and Chronicles. After the raigne of good king *Ioſias*, came the captiuity into Babylon, and 70. yeares expired, the Lord by K. *Cyrus* returned them againe. After their returne, they were one while in peace, and another while in diſtreſſe: as we may ſee in the bookes of *Ezra* and *Nehemias*: but, aboue all other, that perſecution of *Antiochus Epiphanes*, was moſt notorious, which was foretold by *Daniel* in his Prophecie, Dan. 11. 36. and is recorded in the books of the *Maccabees*.

To come to the time of the Goſpel: The Primitiue Church, after the aſcenſion of Chriſt, in the firſt 300. yeares, ſuffered ten moſt bloody and grieuous perſecutions: betwixt each of which, ſhe had ſome times of peace, and (as it were) reſpite to breath in. And, after the tenth perſecution ended, the Lord raiſed vp the good Emperour *Conſtantine*, who brought peace and welfare vnto the Church. But, ſoone after him, the hereſie of *Arrius*, raiſed vp by the deuill, brought as grieuous perſecutiōs on the church, as euer the Pagans did; beeing a moſt blaſphemous hereſie, denying the eternall deity of Chriſt, and of the holy Ghoſt: and, it preuailed in the Church for 80. yeares. Not long after the ſuppreſſion of that hereſie, began the idolatry and tyrannie of *Antichriſt* to preuaile in the Church, for many hundred yeares. And nowe, about ſome fourescore yeares agone, the Lord in mercie raiſed vp worthie inſtruments, by whoſe meanes he deliuered his Church from that idolatry and blindeneſſe: yet ſo, as ſtill the Church hath felt the bloody hand of *Antichriſt* in grieuous perſecutions. All which, ſhewes this to be moſt true: that the outward ſtate of Gods Church, is interchangeable, hauing one while peace, and another while grieuous perſecution.

To apply this to our ſelues: God hath planted his Church among vs in this land, and for many years together, hath bleſſed vs with proſperitie and peace; which, in great mercie he hath giuen vs as a reward of the faith of his ſeruants which are among vs: and, during this time, we haue had great freedome and liberty in Gods holy miniſtery, for the word, praier, and ſacraments. But, we muſt know, that the ſtate of Gods Church, for peace and trouble is interchangeable, as day and night, for light and darkeneſſe. Wherefore we muſt be aduertiſed, to looke vnto our ſelues: for our eſtate in peace muſt not laſt alwaies, theſe golden dayes will haue an ende, and troubles and afflictions will vndoubtedly come. Indeed, God onely knoweth, what kinde of afflictions ſhall befall, and the particular time thereof: but that they ſhall come in the time appointed of God, wee may reſolue our ſelues by the reaſons following.

First, the tenour of the Law, is this; that *the curſe doth followe the tranſgreſſion*: ſo that when any man, or family, or people, liue in the breach of Gods commandements, they muſt looke for Gods iudgements to be powred vpon them. Now, we may too truely aſſume, that this our nation and people abound with grieuous ſinne in all eſtates: For, in the ciuill eſtate (to omit the manifold practiſes of oppreſſion) Where is iuſtice without bribery? or bargai-

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ning, without fraud and deceit? And in the miniſterie (beſide many abuſes) where is that care which ought to be for the building of Gods Church? And for the bodie of our people (beſide groſſe ignorance, and ſuperſtition) what fearefull blaſphemie, whoredome, ſwearing, and Sabbath-breaking, doth euery where abound? beſide fearefull Atheiſme, which is a mother of abhominations: whether we reſpect naturall Atheiſme, whereby many denie God by their works; or, learned Atheiſme in ſome, who diſpute againſt the truth of God, reuealed in his word. All theſe, and many other ſinnes among vs, crie loud for Gods iudgements vpon vs: euen for that fearefull iudgement, the remoouall of Gods kingdome in the Goſpel of peace.

Secondly, conſider what manner of perſons of place, and note, both in Church and Commonwealth, God takes from vs by death, euen in their beſt time: are they not ſuch as excelled among vs, for great wiſdome and learning, and for true pietie and good conſcience? now, howſoeuer this may ſeeme but a ſmall thing in the eyes of many; yet vndoubtedly, it is a forerunner of Gods iudgements: for *the righteous periſh, and no man conſidereth it in heart; and mercifull men are taken away, and no man vnderſtandeth that the righteous is taken away from the euill to come*, Iſa. 57.1.

Thirdly, God hath ſent his fearefull iudgements among vs, and about vs, warre and ſword in our neighbour nations; which alſo hath been oft ſhaken at vs: alſo, famine and peſtilence throughout our owne Land, by intercourſe and long continuance, Leuit. 26. Now this is the truth of god, that, *when God ſends his iudgements vpon a people; if they doe not repent, one iudgement is but the forerunner of another more grieuous and terrible then the former.* But, little or no repentance appeares among vs; nay rather, we fall away more and more, and ſo ſtand ſtill in danger of more fearefull iudgements.

Laſtly, it is vſuall with God, thus to deale with his owne ſeruants; as he doth ſometime reward their faith and obedience with peace; ſo, otherwhiles he will trie their faith by affliction. Thus he dealt with his ſeruant *Iob*, though there were none for pietie like him in his time, through all the world. Now, God hath his ſeruants among vs: for the triall of whoſe faith, we may perſwade our ſelues, ſome tribulation ſhall come vpon vs; *For, all that will liue godly in Chriſt Ieſus ſhall ſuffer tribulation*, 2. Tim. 3. 12.

This beeing ſo, that our peace ſhall be turned into trouble (as by the former reaſons, which directly faſten themſelues vpon our Church and ſtate, may euidently appeare) let vs then here learne our dutie.

Firſt, we muſt caſt with our ſelues, what may be the worſt that can befall vs, when triall and perſecution ſhall come. This is the counſell of our Sauiour Chriſt to thoſe that would follow him conſtantly as good Diſciples: they muſt, as *good builders*, conſider of the coſt, before they lay the foundation; and, like *good warriers*, conſider of their ſtrength, before they goe out into the field, leaſt they leaue off, and turne backe, like fooles and cowards, Luk. 14. 28. &c. We by Gods mercie doe now profeſſe the true religion of Chriſt, with hope to be ſaued thereby: therefore, we muſt caſt with our ſelues, what our religion may coſt vs, and ſee beforehand, what is the worſt thing that may befall vs, for our profeſſion of Chriſt and his Goſpel. If we haue not done this at the beginning of our profeſſion, we muſt now doe it; for, better late, then neuer: leaſt going on ſecurely, without this account making, we ſhamefully forſake Chriſt when triall comes.

In former times, the conſtant profeſſion of Chriſt, hath coſt men loſſe of friends, loſſe of goods, and libertie; yea, the loſſe of their hearts blood: and the ſame caſe may befall vs. Wherefore, we muſt caſt with our ſelues, and ſee whether we be willing to ſuffer the loſſe of goods, and friends; yea, the loſſe of our liues, for the defence of Chriſts true religion.

Againe, as this eſtate of the Church muſt mooue vs to make this account, for reſolution in ſuffering; ſo it muſt teach vs to labour for thoſe ſauing graces of Gods ſpirit, which may inable vs to ſtand faſt in all temptations, troubles, and perſecutions. We muſt not content our ſelues with blazing lamps, as the fiue fooliſh virgins did; but get the oyle of grace into the veſſels of our hearts. Knowledge in the word, is a commendable thing; but not ſufficient to make vs ſtand in the day of triall. We therefore muſt labour for true ſauing graces; eſpecially for this, to haue our hearts rooted and grounded in the loue of God, through faith: whereby we are aſſured, that God is our father in Chriſt, and Ieſus Chriſt our Redeemer, and the holy Ghoſt our comforter and ſanctifier. This aſſurance of faith will ſtabliſh our hearts in all eſtates: come life, come death, we neede not feare; for, nothing ſhall be able to ſeparate vs from this loue of God in Chriſt Ieſus.

And thus much of the coherence of this verſe with the former. Now to the words.

*Others alſo were racked, &c.* Here the holy Ghoſt beginnes to propound the fruits of faith, for which this laſt ranke of beleeuers are commended vnto vs. And they are not ſuch famous exploits as the former, but *nine* ſeuerall kinds of ſufferings; vnto all which, we muſt remember to applie this clauſe *by faith*, from the 33. verſe: as thus, *Through faith, they endured racking, mocking*, and ſo for all the reſt.

Out of theſe effects in generall, we may learne two things: Firſt, a ſingular fruit of faith, for which it is here ſo highly commended in this laſt ranke of examples: to wit, that by it the child of God is inabled to beare whatſoeuer the Lord ſhall lay vpon him. The torments wherewith mans bodie may be afflicted, are many and terrible; and yet, be they neuer

Faith giues patience.

ſo many, nor ſo terrible, true ſauing faith will make the child of God to beare them all for the honour of Chriſt.

The effects of faith before ſet downe, were many and ſingular: but vndoubtedly, this ſtrength of patience, which it giueth vnder the greateſt torments for Chriſts ſake, is one of the principall.

This, *Paul* doth notably teſtifie in this profeſſion, (Rom. 8. 38, 39.) *I am perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers; nor things preſent, nor things to come; nor height, nor depth, nor any other creature, ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.* Oh ſingular power of faith! which ſo firmely vnites the beleeuer vnto Chriſt, that no torments in the world, no not all the power of Satan, and his angels, can ſeparate them aſunder.

*Queſt.* How doth faith worke this indiſſoluble power in cleauing vnto Chriſt? *Anſ.* After this manner: It is the propertie of faith, to perſwade the conſcience, of Gods loue and fauour in Chriſt: and vpon this perſwaſion, the heart beginnes to loue God againe. Now, by this *loue* doth faith worke, and make a man able to beare all torments that can be inflicted for religions ſake: for, *Loue ſuffereth all things*, 1. Cor. 13. 7. euen that loue wherewith one man loueth another: how much more then ſhal this loue wherewith we loue God in Chriſt, make vs to ſuffer any thing for his names ſake? Hence it is, that *loue* is ſaid *to be ſtrong as death: and the coales thereof are fierie coales, and a vehement flame: yea, much water cannot quench loue, neither can the floods drowne it:* that is, grieuous perſecutions and torments cannot extinguiſh the ſame. Nay, ſuch is the power of loue to God when it is feruent, that it makes a man ſo zealous of Gods glorie, that if there were no other way to glorifie God, then by ſufferings; the childe of God would rather yeeld himſelfe to endure the torments of the damned, then ſuffer God to loſe his glorie. This we may ſee in *Paul*, Rom. 9. 3. *I would wiſh my ſelfe* (ſaith he) *to be ſeparate from Chaiſt for my brethren that are my kinſmen, according to the fleſh:* that is, the Iſraelites; meaning for the aduancement of Gods glory in their calling and ſaluation. Such zeale we may ſee in *Moſes:* for, thinking that God ſhould loſe his glory, if the Iſraelites were deſtroyed, he *prayes the Lord to pardon their ſinne: But if thou wilt not*, then (ſaith he) raze me out of the booke which thou haſt written.

Cant. 8. 6.

Exod. 32. 32.

This beeing the fruite of faith, To make a man able and willing to ſuffer any thing for Chriſts ſake; we muſt hereby be mooued to labour for true faith: for, tribulation may come; nay, ſome affliction will come on euery childe of God, more or leſſe. Now, without faith we ſhall neuer be able to glorifie God vnder the croſſe. *The iuſt muſt liue by faith in* this eſtate Heb. 10. 38. as, here they endure racking, burning, hewing aſunder, &c. and all by faith.

Secondly, out of all theſe ſufferings here endured by faith, note the minde and diſpoſition of godly men towards Gods Church and people; they are moſt bitterly and bloodily bent againſt them: for, here they put in execution vpon Gods children, whatſoeuer cruelty the deuill could ſuggeſt into their hearts. And this hath been their diſpoſition and behauiour, not onely before Chriſts incarnation, but alſo euer ſince: as may appeare by the manifolde ſtrange tortures, deuiſed againſt Chriſtians in the Primitiue Church; and both then and ſince inflicted vpon them. Beholde it in the Church of Rome, eſpecially in their late Inquiſition: whereby, beſide the cruell racking of the conſcience by vniuſt inquiries, they put the Proteſtants to moſt cruell torments.

ungodly

The conſideration of this cruell diſpoſition in the wicked, againſt the godly, is of ſpeciall vſe. Firſt, it prooues vnto vs, that the religion which by Gods mercie we profeſſe, contained in the bookes of the olde and new Teſtament, is no politique deuice of man, but the ſacred ordinance of the euerliuing God. For, if it were the inuention of man, it would ſo fit their humour, and accord with their nature, that generally it would be loued and embraced, and not one of an hundred would miſlike it. But, we ſee it is generally deteſted; *This ſect is euery where ſpoken againſt*, Act. 28. 22: naturall men reiect it, and perſecute it, and the profeſſours of it vnto the death. This they doe, becauſe true religion is contrary to their nature, as light is to darkneſſe; and condemnes thoſe wayes and courſes which they beſt like of. This reaſon ſhall iuſtifie true religion, to bee Gods owne ordinance, euen to the conſcience of the worldly Atheiſt: his deuilliſh malice againſt it, proues Gods diuine truth to be in it.

Secondly, doe the wicked hate the godly, becauſe of their religion and profeſſion? then on the contrary, we muſt learne to loue religion, becauſe it is religion; and the profeſſouts of it, for their profeſſions ſake. This is Chriſts inſtruction, *to loue a diſciple becauſe he is a diſciple*, Matth. 10. Indeede wee muſt loue all men; but eſpecially thoſe that embrace the Goſpel of Chriſt, and be of the houſholde of faith: for, all ſuch are brethren, hauing one Father, which is God; and brethren ought to loue one another. But alas this leſſon is not learned: for, the world generally is giuen to mocking, and ſcoffing, and the matter of their mocking is religion, and the profeſſors thereof. This ought not to bee ſo: for, howſoeuer men may faile both in knowledge and practiſe, yet the profeſſers of religion ſhould not ſo be deſpiſed. This abuſe is growen to ſuch a hight, that many refraine the diligent hearing of the word preached, leaſt they ſhould bee mocked. But let theſe mockers know, that herein they ſhake hands with the deuill, and with the perſecuters

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of Gods Church: for, *mocking is a kinde of perſecution.* Young Chriſtians ſhould not be ſo dealt with; but rather encouraged, for the aduancement of the Kingdome of Chriſt. Thus dealt our Sauiour Chriſt with thoſe that gaue any teſtimonie of the ſparkes of grace: when the *young man* ſaid, *Hee had from his youth kept Gods commaundements*, the Text ſaith, *Ieſus beheld him, and loued him*, Mark. 10. 21. and, hearing a *Scribe* anſwer diſcreetly, he ſaid vnto him; *Thou art not farre from the Kingdome of God*, Mark. 12. 34. Now, we muſt be followers of Chriſt, and walke in loue, iudging and ſpeaking the beſt of all profeſſours, accounting none for hypocrites, till God make their hypocriſie knowne. It is a note of a Chriſtian to loue a man, becauſe he loues religion: on the contrary, to hate a man, becauſe hee is a Chriſtian, is a note of a perſecuter, and an enemie to Chriſt. And thus much in generall.

Now wee come in particular to the ſeuerall kindes of ſuffering, which theſe beleeuers endured by faith: the firſt whereof, is *racking*; in theſe words: *others alſo were racked*: or, as ſome tranſlate it; *And others were beaten with clubbes.* For, the worde in the originall will beare either tranſlation: and, both of them fitly agree to this kinde of ſuffering. For, in theſe times, the enemies of Gods Church, vſed to ſet the bodies of them that were to be tormented, vpon rackes, and engines; whereon, they ſtretched out euery ioynt, and then did beat the whole body thus racked, with clubs, till the party were ſtarke dead. An example of this kinde of ſuffering, we haue in *Eleazer a Iewe*, 1. Mac. 6. who vnder *Antiochus* was firſt racked, and then beaten on euery part of his body, vnto the death; becauſe he refuſed to eat ſwines fleſh.

But ſome will ſay, This cannot be any commendation of faith, to be racked and beaten to death: for, malefactors and traytors are ſo vſed. *Anſ.* To preuent this obiection, the holy Ghoſt addeth theſe words; *and would not bee deliuered*: or, *would not accept deliuerance*: to ſhewe, that this ſuffering was a notable commendation of true faith. The meaning of the words in this; That whereas ſome Iewes in the olde Teſtament, were condemned to death for their religion, by perſecutors: and yet, had life and libertie offered vnto them, if they would recant, and forſake their religion; This proffer of life they refuſed, *and would not be deliuered*, vpon ſuch a condition.

In this example of faith, wee are taught to hold faſt true religion, and to preferre the enioying of it, before all the pleaſures and commodities in the world; yea, before life it ſelfe. This point, *Paul* vrgeth in ſundry exhortations; ſaying, *Let him that thinketh he ſtandeth, take heede leaſt he fall*: 1. Cor. 10. 12. forbidding vs to preſerue our outward peace, by communicating with idolaters. And againe, *Stand faſt in the faith*: 1. Cor. 16. 13. Yea, this is one maine point that *Paul* vrgeth to *Timothy*, in both his Epiſtles; *to keepe faith, and a good conſcience.* And our Sauiour Chriſt in one of his parables, Matth. 13. 44. compares the Kingdome of heauen, *to a treaſure hid in the field: which, when a man findeth, hee hideth it, and goes home and ſels all hee hath, to buy the field.* Whereby hee would teach vs, that euery ones duty, who would enioy the Kingdome of heauen, is this: In regard of it, to forgoe and forſake all things elſe, eſteeming them to bee droſſe and dongue, as *Paul* did, Philip. 3. 8. What though a man had all the riches and pleaſures of the world, and all things elſe for this life, that his heart could wiſh? yet, if he want religion, and a good conſcience, all he hath is nothing: for, ſo he wants the loue and fauour of God, and ſhall loſe his ſoule; for the ranſome whereof, all the world can doe nothing. Wherefore, we muſt hereby be admoniſhed, to haue more care to get and maintaine true religion, and a good conſcience, then any thing in the world beſides.

Now, becauſe nature will iudge it a part of raſhneſſe, to refuſe life, when it is offered: therefore, to preuent this conceit, againſt theſe beleeuers, the holy Ghoſt ſets downe a notable reaſon of this their fact: to wit, They refuſed deliuerance, *that they might receiue a better reſurrection.* Many interpreters vnderſtand theſe words, of the reſurrection at the day of iudgement ſimply; as though the holy Ghoſt had ſaid, Theſe Martyrs therefore refuſed to be deliuered from death; becauſe, they looked to receiue, at the day of iudgement, a greater meaſure of glory: euen for this, that, in obedience to God, for the maintenance of true religion, they were content to lay downe their liues. This (no doubt) is the truth of God; that the more we humble our ſelues, in ſuffering for the name of Chriſt in this life; the greater ſhall our glorie be, at the generall reſurrection; *for our light affliction, which is but for a moment, cauſeth vnto vs, a farre more excellent, and eternall waight of glory*, 2. Cor. 4. 17. And yet (as I take it) that is not the meaning of theſe words; but, their *reſurrection* at the laſt day, is here tearmed *better*, then the temporall deliuerance offered vnto them. For, beeing in torments on the racke, they were but dead men; and, when life was offered vnto them, it was (as it were) a kinde of reſurrection, and in regard of the enemies of the Church, a good reſurrection: but, for that, they would not loſe the comfort of reſurrection to life, at the laſt day.

Here then, are two reſurrections compared together. The firſt, is a deliuerance from temporall death; the ſecond, is ariſing to life euerlaſting at the day of iudgement. Now, of theſe two, the latter is the better; and that in the iudgement of Gods ſeruants, and Martyrs. So then, the true meaning of theſe words, is this: Theſe ſeruants of God, refuſed deliuerance from temporall tortures and puniſh-

ments;

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ments; becauſe their care and deſire was, that their bodies might riſe againe to life euerlaſting, at the day of iudgement: which riſing againe to life at that day, they iudged farre better, then to riſe to a temporall life, for a while in this world.

This reaſon, well obſerued, may teach vs theſe two ſpeciall duties: Firſt, to be carefull aboue all things, for aſſurance in our conſciences (as theſe ſeruants of God had) that our bodies ſhall riſe againe to life euerlaſting at the laſt day. True it is, we make this confeſſion with our mouthes, among the articles of our faith; but we muſt labour to be ſettled and reſolued effectually in our hearts, that theſe our bodies (be they neuer ſo miſerably tormented here) ſhall one day riſe to life and glory, by Ieſus Chriſt. All the true Martyrs of Chriſt, knewe and were reſolued of this: and this it was, that made them ſo confident in their ſufferings. And if we can attaine vnto it, we ſhall finde great vſe hereof, both in life and death. For our liues, this will mooue vs to embrace true religion from our hearts, and in all things to endeauour to keepe a good conſcience. This *Paul* teſtifieth, Act. 24. 15. 16. for, hauing made profeſſion of his hope in the reſurrection, both of iuſt and vniuſt, he ſaith, *And herein I endeauour my ſelfe to haue alwaies a cleare conſcience, both towards God, and towards men.* And for death, this perſwaſion alſo is of great vſe: for, it will notably ſtay the heart, againſt the naturall feare of death. It is a wonder to ſee, how terrible the thoughts of death are to many a one. Now, this feare ariſeth hence, that they are not in heart reſolued of their reſurrection, to life and glorie at the laſt day: for, if they were, they would endeauour themſelues with patience and with comfort, to vndergo the pangs thereof, though neuer ſo terrible.

Secondly, hence we muſt learne ſo to lead this temporall life, that when we are dead, our bodies may riſe againe to life eternall. Theſe Martyrs are a notable preſident herein vnto vs: for, they are ſo reſolute to hold that courſe of life, which hath the hope of glorie, that they will rather loſe temporall life, then leaue that courſe. And indeede this dutie is ſo neceſſarie, that vnleſſe we order well this temporall life, we can neuer haue hope to riſe to glory. *Queſt.* How ſhould we leade this temporall life, that we may riſe to glorie, after death? *Anſ.* This S. *Iohn* teacheth vs, Reuel. 20. 6. *Bleſſed and holy is he that hath his part in the firſt reſurrection: for on ſuch the ſecond death hath no power.* We muſt therefore labour earneſtly to haue our part herein. This firſt reſurrection is ſpirituall, wrought in the ſoule by the holy Ghoſt; cauſing him that is by nature dead in ſinne, to riſe to neweneſſe of life: whereof whoſoeuer is true partaker, ſhall vndoubtedly riſe to glorie. For, they *that are quickened in Chriſt* from the death of ſinne, *are made to ſit together in heauenly places in Chriſt Ieſus*, Eph. 2. 5. 6. Naturall death may ſeuer ſoule and bodie for a time: but it can neuer hinder the fruition of eternall life. Wherefore, as we deſire this life which is eternall when we are dead: ſo let vs frame our naturall liues to die vnto ſinne while we are aliue.

Verſe 36. *And others haue beene tried by mockings, and ſcourgings: yea, moreouer by bonds and priſonment.* The ſecond kinde of ſuffering, wherewith the ſeruants of God were then tried, is mocking. Touching the which we may obſerue diuers points: Firſt whence it came. No doubt it came from vngodly perſons, that were enemies to Gods Church, and true religion; for here it is made a part of the triall of Gods Church, by the enemies thereof.

Here, then beholde the ſtate of mockers and ſcoffers at the ſeruants of God: they are here accounted wicked wretches, and enemies to God, and to his truth. So Saint *Iude*, ſpeaking of certaine *falſe Prophets*, which were crept into the Church, calls them *vngodly men*, Iude 4. which he prooues afterward, by there blacke mouths in *euill ſpeaking*, ver. 8. 10. And *Iſmaell* is accounted a *perſecuter*, by the holy Ghoſt, for *mocking Iſaac*, Gal. 4. 29. And *Dauid* reckoning vp the degrees of ſinners, makes the chaire of the ſcornefull, the third and higheſt, Pſal. 1. 1. All theſe places ſhew the haynouſnes of this ſinne: and therefore if any of vs, young or olde, high or low, haue beene ouertaken with it heretofore, let vs now repent and leaue it; for, it is odious in Gods ſight. Thou that art a ſcoffer, mayſt flatter thy ſelfe, and thinke all is well, let the matter prooue how it can, words are but winde. But knowe, thy caſe is fearefull; for, as yet thou wanteſt the feare of God, and art an enemy to Chriſt and his religion: and one day thou ſhalt be iudged, not only for thy wicked deeds, but *for all thy cruell ſpeakings*, Iude, verſe 15.

Secondly, whereas theſe ſeruants of God *were tried by mockings*, it ſhewes that Gods Church in this world, is ſubiect to this affliction. It is not a thing newely begun in this age of ours, but hath beene alwaies in Gods Church from the beginning. Gen. 21. 9. *Iſmaell mocked Iſaac*; and *Iſay* brings in Chriſt complaining thus: Iſay 8. 18. *Behold, I and my children whom the Lord hath giuen me, are as ſignes and wonders in Iſraell.* And *Ieremie* ſaith, *I am in deriſion daily: euery one mocketh me*, Ier. 20. 7. Yea, our Sauiour Chriſt vpon the Croſſe, when he was working the bleſſed worke of mans redemption, was euen then *mocked* by the ſpitefull Iewes, Mat. 27. 41. And *Paul* was *mocked* of the Athenians, for preaching Chriſt and the reſurrection. Act. 17. 18.

Now, if this haue beene the eſtate of Chriſt our head, and of his moſt worthie Prophets, and Apoſtles, to be mocked and ſcorned; then muſt no child of God at this day thinke to eſcape: for, if they haue done this to the greene tree, what will they doe to the dry? Wherefore, if we belong to Chriſt, wee muſt prepare for it, and arme our ſelues with patience to vndergóe this triall. *The Diſciple is not aboue his maſter, nor the ſeruant aboue his Lord. If they haue called the Maſter of the houſe Beelzebub, how much more them of the houſe?* Matth. 10. 24, 25.

Thirdly, whereas theſe ſeruants of God were tried by mockings, and did endure the ſame, by faith; here we learne how to behaue our ſelues, when wee are ſubiect to mocking and deriſion, eſpecially for religious ſake. Wee muſt not returne mock for mock, and taunt for taunt: but with meekeneſſe of heart learne to beare the ſame. When Chriſt was vpon the croſſe, the Iewes moſt ſhamefully mocked him; yet euen then did Chriſt pray for them. And the ſame was *Dauids* behauiour, as wee may reade notably, Pſal. 38. 12, 13, 14. *When his enemies ſpake euill of him,* what did he? Did hee raile on them againe? No; *Hee was as a deafe man, and heard not; and as a dumbe man which openeth not his mouth; euen as a man that heareth not; and in whoſe mouth are no reprooſes.* This was a rare thing in *Dauid,* that hee could thus bridle his affectiõs in the caſe of reproach: but, read the 15. v. and wee ſhall ſee the cauſe; *Hee truſted in the Lord his God:* alſo, he conſidered the hand of God in their reproches, as 2. Sam. 16. 10. and theſe things made him ſilent. This example we muſt looke vpon, and learn hereby with patience to poſſeſſe our ſouls vnder reproach.

The third kinde of ſuffering, is *Scourging.* They were not onely *mocked* for religion, but alſo *whipped* and *ſcourged.* The fourth, is *Bonds and impriſonment.* The fiſt is ſtoning, verſe 37. *They were ſtoned.* The ſixt, is this, *They were hewen aſunder.* Theſe were all worthy fruits of faith, beeing endured for religious ſake: but the particular points that might here be obſerued, haue beene handled before; and therefore I paſſe them ouer.

The ſeauenth kinde of ſuffering, is this: they were *tempted.* Theſe words, by the change of a letter in the originall may be read thus, *They were burned.* And ſome doe ſo tranſlate it; thinking, that they that writ or copied out this Epiſtle at the firſt, did put one letter for another. Their reaſon is, becauſe examples of grieuous puniſhments are mentioned both before and after this: and therefore they thinke this ſhould be *burning,* which is a ſore and grieuous death. But we may ſafely and truely reade the words thus, *They were tempted:* conceiuing hereby that they were enticed and allured by faire promiſes of life, to forſake their religion, So the ſame word is vſed by Saint *Iames,* ſaying; *Euery man is tempted, when hee is drawne away by his owne concupiſcence, and is enticed,* Iames 1. 14. If any aſke, why this triall in *tempting,* ſhould bee placed among ſuch cruell torments? I anſwere, becauſe it as great a triall as any can be. For, it is as A dangerous a temptation to ouerthrow religion and a good conſcience, as any puniſhment in the world. This appeares plainely in Chriſts temptations by the Deuill: for, in thoſe three, Satan bewraies his malice and craft againſt Chriſt and his Church moſt notably. Now Satan, not preuailing with the two firſt, makes his third and laſt aſſault from the glory and dignity of the world: for, ſhewing vnto Chriſt *all the Kingdomes of the world, and the glory of them,* hee ſaith, *All theſe will I giue thee, if thou wilt fall downe and worſhip mee,* Matth. 4. 9. Indeede, Chriſts holy heart would not yeeld B vnto it: but, that it was a grieuous temptation, appeares by Chriſts anſwers. For, in the former temptations, hee onely diſputed with Sathan out of Scripture: but when this temptation comes, Chriſt bids him (as it were in paſſion) *auoide Satan;* ſignifying thereby not onely his abhorring of that ſinne, but alſo the danger of that aſſault by the world. And indeede, theſe temptations on the right hand (as we may call them) will moſt dangerouſly creepe into the heart, and cauſe ſhipwracke of faith and a good conſcience. All *Dauids* troubles and perſecutions could not bring him to ſo grieuous ſinnes, as did a little eaſe and reſt. A huge great Armie cannot ſo ſoone giue entrance to an enemie into a Citie, as riches and faire promiſes: neither C can bodily torments ſo ſoone preuaile againſt a good conſcience, as will worldly pleaſures and faire promiſes. In regarde whereof, we muſt take heede that we be not deceiued by the world: for, the view of the glory and pompe thereof, will ſooner ſteale from a man both religion and a good conſcience, then any perſecution poſſibly can doe. And indeede, who doe ſo oft change their religion when trialls come, as they that haue the world at will?

The eight example of ſuffering is this, *They were ſlaine with the ſword.* There can be nothing ſaide of this, which hath not beene ſpoken in the former examples; and therefore I omit it.

D The ninth and laſt example of ſuffering is this; *They wandred vp and downe in ſheepe skins, and Goats skinnes, beeing deſtitute, afflicted, and tormented:* That is, beeing either baniſhed, or conſtrained by flight to ſaue their liues, they wandred vp and downe in baſe attire, and were deſtitute of ordinary foode and comfort; and ſo in great affliction and torment.

Here we ſee theſe ſeruants of God, were driuen from their owne Country, friends, and familes, by perſecution. Whence we obſerue, that in time of perſecution, a Chriſtian man may lawfully flie for his ſafety, if he be not hindred by the bond of priuate or publike calling. For, theſe ſeruants of God, here commended for their faith, did flie when they were perſecuted; and that by faith: therefore the action is lawfull, as I might prooue at large, but that I haue ſpoken of it heretofore. When our Sauiour Chriſt knew that the Phariſies heard of

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the multitude of Diſciples which he made, Ioh. A 4. 1. 3. *hee left Iudea*, where they had greateſt iuriſdiction, *and came into Galile*, for his ſafety. The Prophets in the old teſtament did flie: as, *Elias* from *Iezabel*, 1. King. 19. 3. And, ſo did the *Apoſtles* in the new; and that by Chriſts direction, Matth. 10. 23.

*Obiect.* 1. But ſome will ſay, Perſecution is the hand of God, and therefore no man may flie from it; for ſo he ſhould ſeeme to flie from God himſelfe. *Anſw.* We muſt conſider perſecution two wayes: firſt, as it is the hand of God: ſecondly, as it is the worke of the wicked enemies of Gods Church. For, them God vſeth ſometimes as inſtruments, in laying his hand B vpon his Church, either for chaſtiſement, or for triall. Now, a Chriſtian beeing perſecuted for the truth, and hauing libertie to flie, cannot be ſaid to flie from Gods hand; vnleſſe he went away contrary to Gods commaunde, as *Ionas* did, beeing ſent to Niniue: and beſide, he knowes that is impoſſible. But, his intent is to flie from the wrath of his enemies, to ſaue his life, for the further good of Gods Church. Againe, the reaſon is not good, To ſay perſecution is the hand of God, therefore a man may not flie from it. For, ſo might a man conclude, that none ought to flie from ſickneſſe, or from warre: both which, a man may doe with a ſafe conſcience, not beeing hindred by ſome ſpeciall calling.

C *Obiect.* 2. But euery one is bound to teſtifie his faith and religion, before his enemies; and therefore may not flie in perſecution. *Anſw.* True indeede: a Chriſtian man muſt ſo teſtifie his faith, if he bee called thereto of God: but if God giue him liberty, and opportunitie to flie, then he will not haue him, at that time, to iuſtifie his religion by that meanes.

*Obiect.* 3. But, if it be lawfull to flie, how then comes it to paſſe, that ſome of Gods children, when they might haue fled, would not; but, haue ſtood to iuſtifie their profeſſion vnto death. *Anſ.* We muſt iudge reuerently of them, and thinke they did it by ſome ſpeciall inſtinct and motion of Gods ſpirit; as appeareth by their patience and conſtancy in their greateſt D torments. Examples hereof, we haue in our Engliſh Acts and Monuments, in men worthy of notable commendations for their conſtancie, and zeale for the truth of the Goſpel.

*Queſt.* If flight in perſecution, may bee an action of faith; Whether may not the miniſter of Gods word flie in time of perſecution?

*Anſw.* There bee ſome caſes, wherein the Miniſter may lawfully flie: 1 When that particular Church and congregation, ouer which he is placed, is diſperſed by the Enemies: ſo as he hath no hope to gather and call them backe againe: then (no doubt) hee may flie, till his congregation be gathered againe. 2. If the perſecutors doe ſpecially aime at the Miniſters life, then with the conſent of his flocke, he may goe apart for his owne ſafetie, for a time. So it was with *Paul*: when the Epheſians were in an vproare about their *Diana*, *Paul* in zeale *would haue entred in among them; but the Diſciples ſuffered him not*, Act. 19. 30. This they did for *Pauls* ſafetie, and the good of the Church; for they knewe, thoſe Idolaters would haue beene moſt fierce againſt *Paul*. And ſo ought euery particular Church, to haue ſpeciall care of the life of their Miniſter. Other cauſes there be, in which he may flie: but I will not ſtand to recite all; becauſe there be ſo many circumſtances, which may alter the caſe, as well reſpecting his enemies, as himſelfe, and his people: making that vnlawfull at one time, and to ſome perſons, which to others, or at another time, may be lawfull.

Secondly, whereas it is ſaid, *Theſe ſeruants of God wandered vp and downe*: we doe learne, that a man may lawfully goe from place to place, and trauell from country to country; if ſo be, he goes in faith, as theſe men did. Againe, their going was to keepe faith and a good conſcience: and, for the ſame ende, may a man lawfully trauel from place to place. But when men goe not in faith; nor yet, for this ende, the better to keepe a good conſcience, there vndoubtedly their trauell is not lawfull.

By this then, we haue iuſt cauſe to reprooue the bad courſe of many wanderers among vs: as firſt, of our common beggars, whoſe whole life is nothing elſe, but a wandering from place to place; though not in faith, nor for conſcience ſake: but they finde a ſweeteneſſe in their idle kinde of life; and therefore they wander, becauſe they would not worke. Now, this their courſe (hauing no other ground, but loue of idleneſſe, and contempt of paines in a lawfull calling,) cannot be but greatly diſpleaſing vnto God; who enioynes, that euery man ſhould *walke in ſome lawfull calling, and eate his owne bread*. This they doe not; and therefore the curſe of God purſueth them: for, generally they are giuen vp to moſt horrible ſinnes of iniuſtice, and vncleannes: they walke inordinately; for, they range not themſelues into any families, but liue liker bruite beaſts, then men: they are not members of any particular congregation, but excommunicate themſelues from all Churches; and ſo liue as though there were no God, no Chriſt, nor true religion. And, herein we may ſee Gods hand more heauie vpon them, that they take all their delight in that courſe of wandring, which in it owne nature is a curſe, and a puniſhment.

Secondly, we may here alſo iuſtly reprooue the courſe of ſome others among vs, who will needes be trauellers; not for religion ſake (for that were commendable, if they had ſuch need) nor yet, by vertue of their calling (which were lawfull) but, onely for this ende, to ſee faſhions, and ſtrange countries: and, they refraine not from ſuch places as Rome, Spaine, &c. wherein that cruell Inquiſition will hardly ſuffer any to paſſe, with ſafetie of a good conſcience. But,

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ſhall wee thinke that this their trauell is commendable? No ſurely: for, the ende of lawfull trauell, is the preſeruation of faith and a good conſcience; or, the bond of ſome lawfull calling. Now, theſe men trauelling vpon no ſuch grounds, but onely vpon pleaſure; how ſhall wee thinke they will ſtand to the truth, when they thruſt themſelues into ſuch needleſſe danger, and triall? The crazed conſciences of many at their returne, ſhew ſufficiently, the badneſſe of that courſe.

Further, note the ſtate of theſe beleeuers, for their attire; it was of *ſheep ſkins*, and *goates ſkins*. The like may bee obſerued, in other famous Prophets, and ſeruants of God: *Eliah* wore a garment of heire, and thereby was knowen, 2. King. 1. 8. And ſo did *Iohn Baptiſt*, Matth. 3. 4. Yea, the falſe Prophets went ſo arraied, that they might the rather be reſpected of the people, Zach. 13. 4. And our Sauiour Chriſt ſaith, *The falſe Prophets ſhal come in ſheepes clothing*, like the true Prophets; when as indeede, *they are rauening Woolues*. Now, the true Prophets of God, went thus baſely attired: that not onely by word and doctrine, but alſo in life, and conuerſation, they might preach repentance vnto the people. And indeede, euery Miniſter of the Goſpel, ought to be a light vnto his people, both in life and doctrine: and, he that preacheth well, and doth not liue according to his doctrine, buildes with the one hand, and pulls downe with the other. Now, whereas theſe ſeruants of God, went vp and downe in ſuch baſe attire, as ſheepe ſkinnes, and goat ſkinnes: it was for pouerties ſake, beeing depriued of friends, goods, houſe, and lands; and ſo, deſtitute of prouiſion for better attire.

In their example, we may note that Gods ſeruants and children may be brought to extreame pouerty, and neceſſitie; ſo as they ſhall want ordinarie foode, and raiment, and bee faine to couer themſelues with beaſts ſkinnes. This was the poore ſtate and condition of godly *Lazarus*. Yea, Chriſt Ieſus, for our ſakes, did vndergoe a meane eſtate; for, *he had not a place whereon to lay his head*: and at his death, hee had not ſo much ground of his owne, as might ſerue for a buriall place; but, was laid in *Ioſephs* toombe: which is a great comfort to any child of God in like diſtreſſe. For, why ſhould any bee diſmayed with that eſtate, which Chriſt Ieſus and his deereſt ſeruants haue vndergone for his example.

Here ſome may aske, how this can ſtand with that ſaying of *Dauid*, *I haue beene young and am olde: yet I neuer ſaw the righteous forſaken, nor his ſeede begging bread*, Pſalm. 37. 25.

*Anſ.* *Dauids* ſaying may be taken two waies: firſt, as his owne obſeruation in his time. For, he ſaith not, *The righteous is neuer forſaken*; but, that *he neuer ſaw it:* and indeede it is a rare thing, to ſee the righteous forſaken.

Secondly, (which I take to be *Dauids* meaning) the righteous man is neuer forſaken, and his ſeede too. For, if God lay temporall chaſtiſement on any of his ſeruants, ſuffering them to want, yet he forſaketh not his ſeede after him; but renueth his mercie towards them, if they walke in obedience before him: he may make triall of godly Parents by want, but their godly children ſhall ſurely be bleſſed: ſo that this hindereth not, but that the godly may be in want.

Further, whereas they are ſaid to goe vp and downe in *Sheepes ſkinnes and Goates ſkinnes*, we muſt vnderſtand, that they did it by faith. From whence we learne, that when all temporall bleſſings faile, then the child of God muſt by faith lay hold vpon Gods gracious promiſes of life eternall, and ſtay himſelfe thereon.

This point muſt be remembred carefully: for ſay we ſhould want all kind of temporall benefits, muſt we thereupon deſpaire, and thinke that God hath forſaken vs? God forbid: nay, when all meanes faile, and the whole world is againſt vs, yet then we muſt lay hold vpon the promiſe of life eternall in Chriſt, and thereupon reſt our ſoules. Thus did theſe beleeuers in this place. And this faith did *Iob* notably teſtifie, when god had taken from him children, goods, health, yea, and all that he had, yet then he ſaid, Iob 13. 15. *Though he kill me, yet will I truſt in him*. And ſo muſt we endeauour to doe if that caſe befall vs: for, when all worldly helps and comforts faile vs, this promiſe of life in Chriſt, will be a ſweete and ſafe refuge for our ſoule.

Beeing *deſtitute, afflicted, and tormented*.] Here the Apoſtle amplifieth their miſerie in their wandring eſtate, by three degrees of croſſes, which did accompany the ſame. Firſt, they were *deſtitute* of all temporal bleſſings: ſecondly, they were *afflicted* both in body and minde: Thirdly, *tormented*, that is, euill entreated. Theſe are added for a ſpeciall cauſe; to ſhewe that theſe ſeruants of God were laden with afflictions: They were *baniſhed* and driuen to extreme pouertie; they were *depriued* of all their goods, and of all ſocietie of men: they were *afflicted* in body and in minde, and euill entreated of all men; no man would doe them good, but all men did them wrong; whereby, we ſee that euen waues of miſerie ouerwhelmed them on euery ſide.

Hence we learne that Gods ſeruants may be ouerwhelmed with manifolde calamities at the ſame inſtant, beeing preſſed downe with croſſes in goods, in body, minde, friends, and euery way. This was *Iobs* caſe, a moſt worthie ſeruant of God; he was afflicted in bodie, in friends, goods, and children, and (which was greateſt of all) he wreſtled in conſcience with the wrath of God; Iob 13. 16. *Thou writeſt bitter things againſt me, and makeſt me to poſſeſſe the iniquities of my youth*. And the like hath beene the e-

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ſtate of many of Gods children : Pſal. 88. 3. 7. *My ſoule is filled with euils : thou haſt vexed me with all thy waues, &c.*

*Queſt.* How can this ſtand with the truth of Gods word, wherein are promiſes of all manner of bleſſings both temporall and ſpiritual, to thoſe that feare him : Deut. 28. 1, 2. &c. *If thou obey the voyce of the Lord thy God, all theſe bleſſings ſhall come vpon thee, and ouertake thee: bleſſings in the Citie, and in the field: in the fruite of thy bodie, and of thy ground and cattell.* Pſal. 34. 10. *They that ſeeke the Lord, ſhall lacke nothing that is good.* For, *Godlineſſe hath the promiſes of this life, and of the life to come*, 1. Tim. 4. 8. And therefore *Dauid* compareth the godly man *to the tree that is planted by the water ſide, which bringeth forth much fruite, and is greene and well liking*, Pſal. 1. 3. How then comes this to paſſe, that Gods owne ſeruants ſhould be thus oppreſſed, & laden not with one calamitie or two, but with ſundry and grieuous afflictions at the ſame time? *Anſ.* True it is, the Scripture is full of gracious promiſes of temporall bleſſings vnto Gods children: but they are conditionall, and muſt bee vnderſtood with an exception, to this effect; *Gods children ſhall haue ſuch and ſuch bleſſings, vnleſſe it pleaſe God by afflictions to make triall of his graces in them, or to chaſtiſe them for ſome ſinne :* ſo that the exception of the croſſe, for the triall of grace, or chaſtiſement for ſinne, muſt bee applied to all promiſes of temporall bleſſings. And hence it comes to paſſe, that the moſt worthy and renowned ſeruants of God for their faith, are ſaid to be afflicted and in miſerie. For, his promiſes of temporall bleſſings, are not abſolute, but conditionall. *Al things are theirs* (as *Paul* ſaith) 1. Cor. 3. 21. and they ſhall haue honour, wealth, fauour, &c. vnleſſe it pleaſe God to prooue their faith, or to chaſtiſe their ſinnes by croſſes and afflictions.

*Qu.* How can Gods ſeruants be able to beare ſo many and grieuous croſſes at once, ſeeing it is hard for a man to beare one croſſe patiently? The anſwer is here laid downe, to wit, *by faith*; for many and grieuous were the miſeries that lay on theſe ſeruants of God: and yet by beleeuing the promiſe of life in the Meſſias, they were enabled to beare them all. This is a ſoueraine remedy againſt immoderate griefe in the greateſt diſtreſſe : and vndoubtedly the floods of affliction ſhall neuer ouerwhelme him, that hath his heart aſſured by faith of the mercie of God towards him by Ieſus Chriſt. This made *Dauid* ſay, *He would not feare euill, though hee ſhould walke through the valley of the ſhadow of death*, Pſal. 23. 4. and *Paul* ſpeaking of *tribulation, anguiſh, famine, perſecution, yea, and death it ſelfe*, ſaith, *In all theſe we are more then cõquerers through him that hath loued vs*, Rom. 8. 37. And frõ this faith it was, that he was able to endure all eſtates ; *to be hungry, to want, &c.* Phil. 4. 12. 13.

If this be true, that Gods children may bee

A afflicted with manifold calamities at once; then the opinion of naturall and vngodly men is falſe, who iudge him and thinke him to be wicked and vngodly, whom God ladeth with manifold calamities. This was the iudgement of *Iobs three friends*, and the ground of all their diſputation againſt him; that, becauſe God had laid ſo many croſſes vpon him, therefore he was but an hypocrite. And, this is the raſh iudgement of naturall men in our dayes, eſpecially vpon thoſe that make profeſſion of religion : when Gods hand of triall or correction lies vpon them, they preſently cenſure them for hypocrites : but this is a wretched opinion; for Gods deareſt children may be preſſed downe with manifolde calamities.

B Secondly, ſeeing faith in Chriſt will ſupport the ſoule vnder manifolde croſſes, be they neuer ſo grieuous; we muſt labour in the feare of God, to haue our hearts rooted and grounded in this faith: and when afflictions come we muſt ſtriue to ſhew forth the fruite and power of it, by bearing them patiently.

And thus much of the ſeuerall branches of affliction, in this laſt example of beleeuers.

C

## VERSE 38.

### *Whom the world was not worthie of, they wandered in the wildernes, and mountaines, and dennes, and Caues of the earth.*

IN theſe words, the holy Ghoſt doth anſwer to a ſecret obiection or ſurmiſe, which a natural man might conceiue againſt the beleeuers D ſpoken of before. For, it beeing ſaid, *That they wandred vp and downe:* ſome man might thinke thus: no meruaile though they wandred vp and downe; for it may be, they were not worthy to liue in the world. This, the holy Ghoſt doth flatly denie, and auoucheth the cleane contrary of them; to wit, *that they wandred vp and down by faith*; and the Lord cauſed them ſo to do, *becauſe the world was not worthy of them*, they were too good to liue in the world.

In this anſwer to this ſurmiſe, wee may obſerue what is the opinion of naturall men, concerning the children of God; to wit, that they are not worthy to liue in the world, but the earth wheron they tread, is too good for them. This hath beene, is, and will bee the worlds eſtimation of Gods children. Matth. 24. 9. *Yee*

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*ſhall bee hated of all nations for my names ſake.* Ioh. 16. 2. *They ſhall excommunicate you; yea, the time ſhall come, that whoſoeuer killeth you, ſhall thinke he doth God good ſeruice.* Act.22.22. *Away* (ſay the Iewes, of *Paul*) *with ſuch a fellowe from the earth: it is not meete that hee ſhould liue.* And hence he ſaith of himſelfe, and the other Apoſtles, 1.Cor.4.13. *They were made the filth of the world, and the off-ſcouring of all things:*

In the time of the perſecuting Emperours in the Primitiue Church, when any common calamitie befell the people or State: as famine, dearth, peſtilence, or ſuch like, they ſtraightway imputed it to the Chriſtians: ſaying, That *they and their wicked religion were the cauſe thereof.* And though we haue religion maintained among vs, yet the poore ſeruants of God finde the like welcome in the world: for, thus the wicked cenſure them euery where, That they are diſſembling hypocrites, and none ſo bad and vile perſons as they are. Now, if any man aske, how comes it to paſſe, that the world ſhould ſlander them ſo, and thinke ſo vilely of them. *Anſ.* Firſt, becauſe *they be taken out of the world, in regard of ſtate and condition in grace,* Ioh. 15. 19. *therefore the world hateth them,* Ioh. 15. 19. Secondly, *the world knowes them not,* 1. Ioh. 3. 1. and therefore ſpeakes euill of them, Iude 10. Thirdly, the wicked meaſure others by themſelues; and therefore deſpiſe the godly, that ioyne not with them, 1. Pet. 4. 3. Laſtly, there is a ſecret enmitie betweene the ſeede of the wicked, and the ſeede of the Church: (1. Ioh. 3. 12.) the wicked are of that *euill one,* the *deuill*; and therefore, muſt needes hate the godly, who are borne of God. So that, when we ſhall ſee or heare, that vngodly perſons ſhall in any ſuch ſort abuſe the children of God; we muſt not maruell, nor bee troubled at it, for it is no newe thing, it hath beene from the beginning: but wee muſt pray that God would open their eies, that they may turne from their ſinnes to repentance; and then (no doubt) they will change their conceite: and alter their behauiour towards them: as *Paul* did, Gal. 1. 13. 15. Acts, 9. 1. 26.

To come to the words more particularly; the Holy Ghoſt ſaith, *The world was not worthy of them:* that is, the company of vngodly liuers, without Chriſt, and voyde of grace, were not worthy the ſocietie of theſe holy ones; and for this cauſe, did the Lord take them from among them.

Here note a ſingular fruit of true faith: it brings a man to that eſtate, and giues him that excellencie, that hee is more worth, then the whole world, I meane by the whole world, the eſtate of all thoſe that liue in the world, out of Chriſt. If then a man, would haue true and ſtable dignity, let him labour for true faith: for *faith* hath this priuiledge, to aduance a beleeuer to true honour and excellencie. And therefore A our Sauiour ſaith, *As many as receiued him by faith, to them he gaue power, or prerogatiue, to bee the ſonnes of God.* Ioh.1.12. Wee take it for a great prerogatiue, to bee the childe of an earthly prince; and ſo it is: but, to be the ſonne of God (who is King of Kings) is a preheminence and dignitie aboue all dignities; and, no tongue can expreſſe the excellency thereof. For, what more can a man deſire, then to bee heire of glory in life euerlaſting? and, yet true faith bringeth this to a beleeuer. It is an excellent dignitie, to be matched with Angells; and no prince in the world, by all humane wit or power can attaine vnto it: but yet, the childe of God can, beeing ioyned to God by faith in Chriſt; whereby (in ſome ſort) he is aboue the B Angels themſelues: for, our nature in Chriſt, is aduanced aboue the nature of Angels.

Honours and dignities, in Politicke or ciuill eſtates, are the good gifts of God, and his own ordinances, whereby men are in higher places, and in account one aboue another: but yet, all the dignity, honour, and pompe of the world, ſeuered from that dignitie which faith bringeth to the beleeuer, is nothing worth. Indeede, if worldly preheminence be ioyned with faith, it is a great and excellent prerogatiue; for, faith makes it acceptable vnto God: but, ſeuer faith from worldly dignities, and what are they, but vanitie of vanities? which will turne to the greater C condemnation of him that enioyeth them. If a man haue fauour in the Court, and yet want the Kings fauour, it is nothing: and, ſuch are all temporall dignities, without Gods fauour; for, at his indignation they vaniſh away. Now, his fauour without faith, can no man haue; for, *hee that commeth vnto God muſt beleeue,* verſ. 6.

Here, all theſe that are in place aboue others, either by birth, or ſpeciall calling, muſt learne aboue all things to labour for the dignity of faith. When we haue ſuch things wherein wee delight, wee deſire continuance of them. Beholde, the dignitie of faith is euerlaſting: and beſides, it ſanctifies all ciuill dignities, and D makes the owners of them glorious, and acceptable, both before God and man; when as otherwiſe, without faith, they are nothing: and, they that haue them, can doe nothing but abuſe them.

Againe, the holy Ghoſt ſaith, *The world was not worthy of theſe men,* for another cauſe; and that is this: Euery Chriſtian man by his faith, brings many bleſſings among thoſe parties, and to that place where he liued: now, the world deſerues no ſuch bleſſings, and therefore is vnworthie of the perſons by whome they come.

*Queſt.* How doe Chriſtians bring bleſſings to places where they liue? *Anſ.* Firſt, by their preſence: for, as God ſaid to *Abraham* the Father of the faithfull, *Thou ſhalt be a bleſſing,* Gen. 12. 3. ſo is it with all beleeuers. *Laban* confeſſeth *that he perceiued that the Lord had*

*bleſſed*

Beleeuers vnder the Maccabees.

*bleſſed him for Iacobs ſake*, Gen. 30. 27. And *Potiphar* ſawe that *Ioſeph* was a bleſſing in his houſe: *For the Lord made all that he did to proſper*, Gen. 39. 2. 3. While *Lot* was in Sodome, the *Angell could not deſtroy it*. Gen. 19. 22. And *if there had beene tenne beleeuers in Sodome, the Lord would haue ſpared all for tennes ſake*, Gen. 18. 32. Now, bringing good things, and keeping backe Gods iudgements by their preſence, they are thereby bleſſings. Secondly, they are bleſſings *by their prayers*. *Abraham* prayed for *Abimelech*, Gen. 20. 17. 18. and *God healed him and his family of barrenneſſe*. At *Moſes* prayer, Gods iudgements were taken from Egypt, Exod. 7. 12. 13. 30. and his wrath appeaſed toward his people; Exod. 32. 11. 14. And ſome thinke that *Stephens* prayer at his death for his perſecuters, was one meanes for mercy vnto *Saul*, that then conſented to his death. Act. 7. 60. and 8. 1. Thirdly, they bring bleſſings vpon a place, by their *example*: for, when men ſhall ſee godly perſons, walking before them in the feare of God, and making conſcience of all manner of ſinne, it is a ſpeciall meanes to cauſe others to turne from their wicked wayes, to newneſſe of life. And therefore *Peter* exhorts the Chriſtians *to haue their conuerſation honeſt among the Gentiles; that they which ſpeake euill of them as of euill dores, might by their good workes which they ſhould ſee, glorifie God in the day of their viſitation*. 1. Pet. 2. 12. And he bids *godly wiues* ſo walke, that *their husbands may bee wonne without the word, by beholding their pure conuerſation which is with feare*. 1. Pet 3. 1. 2. And *Paul* bids the Philippians, *to walke blameleſſe in the middle of a wicked and crooked nation, as lights in the middle of the world*, Phil. 2. 15. that thoſe which were to be conuerted, by their good conuerſation might bee wonne to the truth. God ſent a flood vpon the world for the grieuouſneſſe of mans ſinnes: Now, why doth he not ſtill ſend more floods? are not men now as wicked as they were then? Yes vndoubtedly; man for his part deſerues it now: as well as they did them: and therefore our Sauiour Chriſt ſaith, as it was in the dayes of *Noah*, ſo ſhall it be in the dayes of the ſonne of man; ſo that euery day wee deſerue a new flood: but yet the Lord ſtayes the execution of his iudgements for a time, that his elect may bee gathered and conuerted. And ſo ſoone as that is done, heauen and earth ſhall goe together: and God will not ſtay one moment, for all the world beſides. So that euery nation and people in the world haue benefit by Gods children; becauſe for their ſakes doth the Lord ſtay his wrath, and deferre his iudgements, euen the great iudgement of fire, wherewith the world ſhall bee conſumed at the laſt day. Theſe things the world ſhould take notice of, as well to mooue them to repentance of their ſinnes, whereby they are made vnworthy the preſence of a godly man, as alſo to perſwade them to better behauiour, and cariage towards the godly by whom they are ſo many wayes bleſſed.

The holy Ghoſt addeth, that *they wandred in wilderneſſes, and mountaines, and dennes, and Caues of the earth*. Theſe were deſolate places, and not inhabited: and yet for the wickedneſſe of the world, God will haue theſe beleeuers here to wander. We muſt not thinke, that they betooke themſelues voluntarily to this ſolitary life; but onely vpon neceſſity beeing conſtrained by perſecution to flie into the wilderneſſe, for the ſauing of their liues, and the keeping a good conſcience.

This ſerues to deſcry vnto vs the blinde errour of many ages afore vs, wherein it hath beene thought, and is by Papiſts at this day, to bee a ſtate of perfection, to liue a Monke or Hermite out of all ſocieties, in ſome deſert place, and there to ſpend the whole life in contemplation onely, and that voluntarily: and they magnifie this eſtate ſo much, that hereby they thinke to merit eternall life at the hands of God. But theſe beleeuers did neither voluntarily, nor with opinion of merit betake themſelues to this ſolitarie life, but on neceſſity. And, indeede this kinde of life hath no warrant in Gods word; for, euery Chriſtian is a member of two Kingdomes; of Chriſts Kingdome of grace, and of that particular ſtate where he dwelleth; and by reaſon hereof hath a twofolde calling; a temporall, and a ſpirituall calling. In both of which, he muſt walke diligently, ſo long as he can, doing the duties both of a childe of God, and of a member of that common-wealth where hee liueth. Now, when a man goes voluntarily to leade a ſolitary life, he forſakes his temporall calling altogether, and performes the other but negligently: for, hee withdrawes himſelfe from many duties of piety, whereby the people might be furthered to God-ward: which none can doe with a good conſcience.

Further, obſerue the places where they are conſtrained to wander, to wit, in *Wilderneſſes, Caues, and Dennes*; places where wilde beaſts haue abode and recourſe: & yet here they liue, when as men will not ſuffer them to liue among them. Where note, that many times more mercie may be found among wilde and ſauage beaſts, then with ſome men; ſo mercileſſe are the wicked when God forſakes them, and leaues them to themſelues. The *Lions* entreat *Daniel* better, then *Darius* Courtiers and ſeruants doe; Dan. 6. And *Lazarus* findes more kindeneſſe with the doggs at *Diues* gates, then with him, and all his family beſides, Luk. 16. 21. The conſideration whereof muſt teach vs to nippe ſinne in the head at the beginning, and not to ſuffer it to growe: for, if it get a head and raigne in vs, it will make vs worſe then bruite or ſauage beaſts, and cruell as the Deuill himſelfe; as we may ſee in the worlds vſage of theſe beleeuers.

Thus we ſee the ſtate of true beleeuers, vnder

der many and grieuous miſeries, which wee muſt well obſerue, to arme our ſelues againſt the times of aduerſities, which God may ſende vpon vs. We muſt not iudge it a curſed eſtate to be vnder the Croſſe: for, here we ſee, the faith of his ſeruants is commended for ſuffering *nine* ſeuerall kinds of miſeries. If we ſhall thinke that theſe were but a fewe; we muſt know, that in them the holy Ghoſt ſetteth downe the ſtate of his Church vnto the ende; for, theſe things were written for enſamples vnto vs. And therefore if calamities come, and ſuch miſeries befall vs, as doe driue vs toward diſtruſt, as though God had forſaken vs, we muſt remember that God did not forſake theſe his children in their calamities, and therefore alſo will not forſake vs. And thus much for this laſt example.

## VERSE 39.

### *And theſe all through faith obtained good report, and receiued not the promiſe.*

THe holy Ghoſt hauing ſet downe at large a worthy and notable Catalogue of examples of faith in ſundry beleeuers, that liued from the beginning of the world, to the time of the Maccabees, doth now for a further commendation of their faith rehearſe the ſame things that before he had ſaid in the 2. and 13. verſes of this chapter. In ſaying, that by *faith they all receiued good report*; his meaning is, that they did beleeue in the true Meſſias, and looked for ſaluation in him alone, whereupon they were approoued of God himſelfe; who gaue teſtimony hereof, partly by his word, and partly by his ſpirit in their conſciences, and partly by his Church: by all which they were commended, and aſſured to be Gods ſeruants. And yet notwithſtanding this good report, *they receiued not the promiſe*; that is, the promiſe of Chriſts incarnation in their dayes. They receiued Chriſt truely by faith, and ſo ſaw his day; but his actuall incarnation in the fleſh, they liued not to ſee.

Whereas it is ſaid, That *by faith they obtained teſtimony*; Here firſt obſerue, that there is nothing in man, that makes him acceptable to God, but faith onely. God regards no mans perſon: he accepts not of a man, becauſe he is a King, or becauſe he is wiſe, or rich, or ſtrong, &c. But, if a man beleeue, then the Lord is readie to giue teſtimony of him, that he likes well of him. In regard whereof, we muſt all labour diligently, aboue all other things, to get true faith in Chriſt, that ſo we may haue approbation A at Gods hands; without which, there is no ſaluation to be hoped for.

Secondly, here alſo learne the right way to get teſtimony, approbation, and credit with men; a thing, whereof many are exceeding glad; and which, the childe of God muſt not contemne. Now, the way is this: He muſt firſt labour to get approbation at Gods hands; which indeede he cannot doe any other way, ſaue onely, by a true and liuely faith, as we haue heard before. Now, the Lord God approouing of him, he hath the hearts of all men in his hands, inclining them whether he will: and if it ſtand with his glorie, he will cauſe them to like, and to ſpeake well of him, that doth beleeue.

B Many, indeede, get great applauſe in the world, which little regard true faith; but in the ende, this their glory and applauſe, will be their ſhame: for, *They that honour me, will I honour*, ſaith the Lord: *but he that deſpiſeth me ſhall be deſpiſed*, 1. Sam. 2. 30.

Laſtly, whereas the holy Ghoſt ſaith, That all theſe worthy men *obtained teſtimony of God, and yet receiued not the promiſe*: We are hereby taught, that we which now liue in the Church, are much more bound in conſcience to beleeue, then they that liued in the olde Teſtament. For, we haue receiued the promiſe of Chriſts incarnation: They receiued it not, and yet beleeued. Wherefore, in the feare of God let vs labour for true faith. But ſome will ſay, C What ſhould we heare ſo much of faith? we doe all beleeue. *Anſw.* Indeede, we ſay ſo with our mouthes: but it is a rare thing to find true and ſound faith in the heart; for, groſſe and palpable ignorance abounds euery where, and yet men will needes be good beleeuers, which is a thing impoſſible: for, how ſhould faith be without knowledge? And, as men are ignorant, ſo they haue no care to learne, nor to get knowledge, that ſo they might come by true faith. Their hearts are wholly taken vp with the world, for matters of profit and delight; that they can ſpare no time, to ſeeke for this pretious gift of faith. Againe, many haue knowledge; with whom true faith is rare: for, faith purifies the heart, it is ioyned with a good con- D ſcience, and ſhewes it ſelfe by obedience, thorough loue. Now, (to leaue the heart to God) where almoſt is the man that walkes anſwerable to his knowledge? May we not truely ſay of many, that as the word commeth in at the one eare, it goeth out at the other? And, among thoſe which learne, and beare away ſomething, there is little care to practiſe it in life.

But, we muſt knowe, that if we would be approoued of God, we muſt beleeue. Now, ſo long as we remaine ignorant; or elſe hauing knowledge doe not ioyne practiſe therewith, in obedience from a good conſcience: vndoubtedly we haue no ſparke of true faith in vs. We may make a ſhew of faith, and ſo beare the world in hand wee beleeue: but certainely, this will prooue a very dead faith; and in the ende, and finiſhing of all, appeare to be nothing, but bare lip-faith, and meere preſumption. Now, to conclude this point, we muſt know, that vnleſſe we get true faith, as theſe beleeuers had, (which we muſt ſhewe by good fruits, as they did) euen they ſhall riſe vp in iudgement againſt vs to condemne vs, at the laſt day. For they beleeued; though they had not the ground of faith ſo laid before them as we haue. Wherefore, let them that want knowledge, labour for it; &, they which haue it, let them ioyne obedience with their knowledge, that the faith of their hearts, may be ſeene by the fruits of their liues: for, true faith cannot be hid, but will breake out in good works.

### VERSE 40.

## *God prouiding a better thing for vs, that they without vs ſhould not be made perfect.*

BEcauſe ſome man might much meruell, that ſuch men as receiued teſtimony of God for their faith, ſhould not yet receiue the promiſe; therefore here the holy Ghoſt renders a reaſon thereof: the good pleaſure of God, appointing that Chriſt ſhould be incarnate at ſuch a time, as was moſt conuenient for the perfect conſūmation of the whole Church, conſiſting of Gentiles, as wel as Iewes. For, though theſe auncient beleeuers, were in time long before; yet God prouided Chriſts incarnation ſo fitly for vs, that they without vs ſhould not haue perfect conſummation in glorie.

*The Expoſition. God prouiding a better thing for vs.* The word in the originall, tranſlated *prouiding*, ſignifieth properly *foreſeeing*; wherein is likewiſe included, Gods decree and ordination. Now, this we muſt knowe: that it is a peculiar prerogatiue, belonging to the true God alone, to be able to forſee things to come: and that many 1000. yeares before: no creature of himſelfe can do it. And, yet it is true, that this propertie to *foreſee*, is aſcribed vnto God, not properly; but in regard of our capacitie: for if we ſpeake of God properly, God cannot be ſaid *to foreſee* any thing; becauſe all things be preſent to him, whether paſt, or to come.

This preſcience, or foreknowledge in God, puts a difference betweene the true God, and all creatures: for, the true God foreſees all things that are to come; ſo can no creature doe. Indeede, ſome creatures foreſee and foretell ſome things: yet herein, they come ſhort of the diuine propertie: for, God foreſees all things by himſelfe, without ſignes, and outward means. But creatures onely foreſee ſome things not of themſelues: but, by meanes of ſignes, and outward cauſes, or by reuelation from God: otherwiſe can no creature foreſee things to come.

Now, as we ſaid before, this *fore-ſight* in God includes his decree and ordination: for, therefore did theſe things ſo come to paſſe, becauſe God ordained them. Whereby we ſee, that Gods preſcience or foreknowledge is not idle, but operatiue, and ioyned with his will: for, Matth. 10. 29. 30. *an haire cannot fall from our head: nor a ſparrowe light vpon the ground, without his will.* As all things in time come to paſſe; ſo God before all worlds *willed*, that is, decreed and appointed them. And, vnder this large extent of Gods will or decree, we muſt include the ſinnefull actions of men; for, God doth not barely foreſee them, but decree the beeing of them, and ſo will them after a ſort; though not to be done by himſelfe, yet by others. When *Iudas* betrayed Chriſt, and *Pilate* with the wicked *Iewes* condemned and reuiled him, they ſinned grieuouſly; and yet herein, *they did nothing, but that which Gods hand and counſell had determined before to be done.*

This point well conſidered, confutes their opinion, who indeede inlarge Gods preſcience or foreknowledge ouer all things good and euill; but yet exclude ſinne from without the compaſſe of his decree, and ordination. But here we ſee Gods foreſight includes his decree; and nothing comes to paſſe ſimply without his will: howſoeuer many things be done againſt his reuealed will; yet without his abſolute will, can nothing come to paſſe. *He worketh all things according to the counſell of his owne will:* doing himſelfe thoſe things that be good, and willingly permitting euil to be done by others, for good ends.

But, what did God here prouide and foreſee for vs? *Anſw. A better thing:* that is, God in his eternall counſell prouided a better eſtate for his Church in the newe teſtament; then he did for beleeueres in the olde.

Hence we learne, that as God hath his generall prouidēce, wherby he gouerneth all things; ſo alſo, he hath his ſpeciall and particular prouidence, whereby in all things, he prouides and brings to paſſe, that which is beſt for his church. For, in the olde teſtament, God prouided that for his Church, which was meete for it: But conſidering that the Church in the newe Teſta- (in ſome reſpects) was to haue a better eſtate, then the Church in the old teſtament had; therefore, he prouides for it a better ſtate. And look, as in his eternall wiſedome he foreſeeth what is beſt for all eſtates and times; ſo in his prouidence doth hee accompliſh and effect the ſame.

*For vs.*] That is, for the Church in the new teſtament: where note, that Gods Church, and

A the ſtate thereof in the new Teſtament, is better then it wa's in the old, before the cōming of Chriſt. The holy Ghoſt here ſpeakes this plainly; and therefore, we neede no further proofe thereof.

*Queſt*. How ſhould it bee better with the Church now, then it was then? *Anſ*. True it is, that God gaue the couenant of grace in the beginning, to our firſt parents in Paradiſe: the ſumme whereof was this; *The ſeede of the woman ſhall breake the Serpents head*. And this couenant did God renue and reuiue vnto his Church, from time to time, in all ages, vnto this day. Both circumciſion and the Paſſeouer, were ſeales of this couenant; as well as our Sacraments bee: ſo that in ſubſtance they differ B not; the free gift of grace in Chriſt belonged to them as well as vnto vs. The beleeuing Iewes in their Sacraments, did eate the ſame ſpirituall meate, and drinke the ſame ſpirituall drinke with vs (as the Apoſtle witneſſeth, 1. Cor. 10. 3): and beleeuers then, obtained the ſame eternall life that we doe now by faith. And yet if wee regard the manner of adminiſtring the couenant of grace in Gods Church, vnto the people of God; Herein doth the Church of the new Teſtament farre ſurpaſſe the Church of God in the olde: and, indeede herein conſiſts the preheminence of the Church vnder the Goſpell; which ſtands in fiue things eſpecially. C

^things

*Firſt*, in the olde Teſtament, ſpirituall and heauenly^were propounded vnto the Church, vnder temporall and earthly bleſſings. This is plaine by Gods dealing with the Patriarchs, *Abraham, Iſaac, and Iacob*; for, the Lord promiſed vnto them the temporall bleſſings of the Land of *Canaan*; vnder which hee ſignified the gift of life euerlaſting, in the Kingdome of heauen. But, in the new Teſtament, life euerlaſting is plainly promiſed to the beleeuer, without any ſuch type or figure.

*Secondly*, in the olde Teſtament Chriſt was ſhewed and ſignified vnto them in ceremonies, rites and types; which were in number many, D and in ſignification ſome of them darke and obſcure: but now theſe types and ceremonies are aboliſhed, the ſhadowe is gone, and the ſubſtance come: and in ſteade of dark ſignes and figures, we haue two moſt plaine and ſenſible Sacraments. More plainely, the couenant of grace in the olde Teſtament, was ſealed by the blood of Lambs, as ſignes of the blood of Chriſt: but now to his Church in the new Teſtament, Chriſt himſelfe hath ſealed his Teſtament by his owne blood.

*Thirdly*, in the olde Teſtament all the knowledge they had was in the Law: and their vnderſtanding in the Goſpel was obſcure and very ſlender: but, in the new Teſtament, not onely the Law is made manifeſt, but alſo the ſupernaturall knowledge of the Goſpel.

*Fourthly*, the Law was onely committed and publiſhed to one nation and people: but the Goſpel is ſpred and preached to all the world.

And *laſtly*, the Church in the old Teſtament beleeued in Chriſt to come: but, now the Church beleeues in Chriſt, which is already come and exhibited: in all which reſpects, the Church in the new Teſtament doth exceed the Church of the olde.

Now, where the Text ſaith, *God prouided a better thing for vs*, we muſt not vnderſtand it of all theſe prerogatiues, but onely of the fift and laſt, touching the actuall exhibiting of Chriſt in the fleſh: as Chriſt alſo imports, Luk. 10. 23, 24. *Bleſſed are the eyes which ſee that ye ſee; for, I tell you, many Prophets and Kings haue deſired to ſee thoſe things yee ſee, and haue not ſeene them:* Which things we muſt vnderſtand of the incarnation of Chriſt. And that this is ſuch a prerogatiue to the new teſtament, appeareth by olde *Simeon*, who when hee had ſeene Chriſt in the Temple, as it was promiſed to him, ſang vnto God this ſong (Luk. 2. 29) *Lord, now letteſt thou thy ſeruāt depart in peace, according to thy word; for, mine eyes haue ſeene thy ſaluation:* as if he ſhould ſay, I haue now Lord liued long enough; let me now depart in peace, ſeeing now I haue ſeene thy Chriſt my Sauiour (where we ſee he makes it a matter of full contentment vnto his ſoule) which the beleeuers vnder the Law ſaw not.

Hence we muſt learne our dutie: for, if our ſtate bee now better then the ſtate of the olde Teſtament was, and if wee enioy priuiledges denied to Gods ancient ſeruants before and vnder the Law; then vndoubtedly we ought to ſtriue to goe bofore them in grace and obedience; for, euery mans accounts ſhall be according to his receits. He that receiues fiue talents, muſt mak account to returne moe, then he that receiues two: where God is more aboundant in his mercy, there he looks for anſwerable thankfulnes & obedience. We go beyond the ancient Church in fiue things: and therefore we muſt ſtirre vp our hearts to be anſwerable in grace & obedience going beyond thē. But if for all this, wee come ſhort of them in theſe things, then ſurely our caſe is fearefull, and our puniſhment ſhall be the greater: for, they that had leſſe prerogatiue, ſhal be witneſſes againſt vs, if they goe beyond vs in obedience.

*That they without vs might not be made perfect:* that is, might not be fully glorified. Here is the reaſon why Chriſt was not exhibited in their dayes. Indeede all true beleeuers before Chriſt, were iuſtified, and ſanctified, and in ſoule receiued to glory before vs; yet perfected in ſoule and body both, they muſt not bee before vs: but wee muſt all bee perfected together. Now, his will herein he bringeth thus to paſſe; All muſt bee perfected in Chriſt: But hee will not haue Chriſt to come and ſuffer, til the fulnes of time came, *in theſe laſt daies*, Heb. 1. 2. (as the Apoſtle ſpeaketh) that the beleeuers liuing in theſe dayes, might haue time of beeing in the Church to be called, iuſtified,

and

Beleeuers vnder the Maccabees.

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and ſanctified; that ſo they might be glorified with them that liued before. For, put the caſe that Chriſt had ſuffered in the dayes of *Abraham*, or *Dauid*, or thereabout; then the ende of the world muſt needes haue come the ſooner: for, ſo it was foretolde, that Chriſt ſhould come in the latter ages of the world. 1. Pet. 1.20. Now, if the world had beene ſooner cut off, then had there not beene time of birth and calling, for all the elect that now liue and ſhall liue: therefore for their ſakes was Chriſts comming deferred, till the fulneſſe of time. And this I take to be the meaning of the words.

Now, in that the holy Ghoſt here ſaith, *The members of Chriſt in the newe Teſtament muſt be perfected, with all the ancient beleeuers in the olde*; we muſt hereby be admoniſhed, to conforme our ſelues vnto theſe auncient Fathers in the participation of grace and practiſe of obedience in this life. For how can we looke to be A glorified with them after this life, if here we be not like them in grace. Chriſt tells his followers, that *many ſhould come from the Eaſt and from the Weſt, to ſit with Abraham, Iſaac, and Iacob, in the kingdome of heauen*, Matth. 8.11. 12. (becauſe they were followers of theſe Patriarchs in the faith) *when as the children of the Kingdome*, that is, many Iewes by birth, borne in the Church, *ſhould be caſt into vtter darkeneſſe*. Now, if Chriſt denie to glorifie the children and poſteritie of theſe auncient beleeuers, becauſe they did not follow them in grace and in obedience: how can we which are by nature ſinners of the Gentiles, looke to be glorified with them, vnleſſe in grace and obedience we conforme our ſelues vnto them? Thus much for B theſe examples of faith: now ſomething muſt be added out of the next chapter; becauſe there the holy Ghoſt makes vſe of all theſe worthie examples.

# A COMMENTARIE VPON PART OF THE 12. Chapter to the Hebrewes.

## VERSE 1.

*Wherefore, let vs alſo, ſeeing we are compaſſed with ſo great a cloud of witneſſes, caſt away euery thing that preſſeth downe, and that ſinne that hangeth ſo faſt on: let vs runne with patience the race that is ſet before vs.*

IN theſe words, the holy Ghoſt propoundeth a worthy exhortatiō to the Chriſtians of the newe Teſtament; that they ſhould labour to be conſtant in the profeſſion of the faith: that is, in holding, embracing, and beleeuing true Chriſtian religion. And his reaſon is framed thus; *The Saints of God in the olde Teſtament, were conſtant in the faith: and therefore, you muſt likewiſe be conſtant in the faith that liue in the newe Teſtament.* The firſt part of the reaſon is laid downe in all the examples of the former chapter. The concluſion or ſequell is contained in this firſt verſe. Wherein, we may obſerue two points: an exhortation vnto conſtancy in true religion; and the way or meanes to D attaine thereunto. The exhortation is inferred vpon the former examples; which are all here applied as preſidents and directions vnto vs, for conſtancy and and perſeuerance in the faith: in theſe words; *Wherefore, ſeeing we are compaſſed about with ſuch a cloud of witneſſes*: that is, Seeing *Abel, Enoch, Noe, Abraham*, and all the reſt of the holy Fathers, who are a cloud of witneſſes vnto vs (that is, lights, and leaders before vs) were conſtant in true religion (whether we reſpect their faith in Gods promiſes, or obedience to his commandements) therefore, we alſo muſt be conſtant in the faith. The way or meanes hereunto, ſtands in three duties, in the words following; *Let vs caſt away, &c.*

For the *exhortation*: Firſt in generall, the very inferring of it from the former examples, teacheth vs this ſpeciall duty; That euery one in Gods Church muſt apply vnto himſelfe thoſe

A inſtructions, that are laid downe, either generally in doctrine, or particularly in example. And therefore the holy Ghoſt here ſaith not, Let the *Galatians*, or the *Corinthians* (which were renowned Churches) be conſtant in the faith; but, *Let vs*, that is, *you Hebrewes*, with my ſelfe be conſtant in the faith, following the example of your auncient Fathers. It is ſaide of the auncient Iewes, that Heb.4.2. *many of them heard Gods word; but it was not profitable vnto them, becauſe it was not mingled with faith in them.* What is it to mingle the word with faith? It is, not onely to receiue it by faith, beleeuing it to be true; but alſo, by the ſame hand of faith, to apply it to a mans owne ſoule, to his heart, and life. And vndoubtedly, Gods word thus applied B to a mans particular perſon, hath in it great power and fruite; whether we regard information of iudgement, or reformation of life. But, it is a hard thing to doe, and rare to finde a man that doth ſincerely apply vnto himſelfe, either generall doctrines, or particular examples. We are all prone to ſhift it from our ſelues, and lay it vpon others, ſaying; *This is a good Item, or a good leſſon, for ſuch a one, and ſuch a one, if he were here; or, if he would marke it.* In the meane while, what benefit reape we to our owne ſoules? for, the word not applied to our ſelues, doth vs no good: it is like Phyſicke not taken, or food not eaten. And, hence it comes to paſſe, that though we heare much; yet we profit little by the miniſtery of Gods word. We muſt therefore learne to followe *Maries* example, *who* C *pondered Chriſts words, and laid them vp in her owne heart.* When an exhortation is giuen, we muſt not poſt it off, and lay it vpon other mens ſhoulders; but apply it to our ſelues, and lay it to our owne hearts, ſaying, This inſtruction is for me. Hereby (no doubt) we ſhould feele greater bleſſings vpon the preaching of the word, then yet we doe. And, to mooue vs hereunto, let vs conſider, that Satan our vtter enemie (who ſeekes nothing but our deſtruction) is moſt buſie to hinder this application of the word, either by the miniſter, or by a mans own conſcience. As for example: when the miniſter (by occaſion out of Gods word) ſhall confute, either errour in iudgement, or miſdemeanour D in life; then, men that heare, and are guilty thereof, ſhould ſay, *This is mine errour*, or *my fault; now am I confuted*, or *reprooued.* And God (no doubt) if men would thus doe, would make it effectuall vnto them at the length. But, in ſtead of this applying to our ſelues (either through our owne corruption, or Satans ſuggeſtion, or both) we ſhift it from our ſelues, and ſay, Now he reprooues ſuch a one, and ſuch a one; and ſpeakes againſt ſuch and ſuch: and indeede, Satan (by his good will) would neuer haue a man to apply the word rightly to himſelfe. Therefore, ſeeing Satan is ſo buſie, and this is his deceit to make a man ſhift off an exhortation or reproofe from himſelfe, and to lay it on others: we muſt be as carefull to apply it to our ſelues, and to lay it to our owne conſciences: and then (no doubt) we ſhall finde it to be a word of power, able to reforme both the miſdemeanour of our liues, and the errours of our mindes.

Now, to the reaſon more particularly. *We muſt be conſtant in the faith,* becauſe we are *compaſſed about with ſo great a cloud of witneſſes.* Here the auncient Fathers of the olde Teſtament, which in the former chapter were commended vnto vs for their faith, are compared to a *cloude*, and then to a cloude *compaſſing vs*. Laſtly, to a cloud of *witneſſes*.

They are compared to a cloude (as I take it) by alluſion to the cloude which directed and led the Iſraelites in the wilderneſſe: for, when they came from Egypt, and were 40. yeares in the Deſert of Arabia; all that while, they were *directed by a pillar of cloude by day*, Exod. 13. 21. Now, looke as that cloud guided the Iſraelites from the bondage of Egypt, to the Land of Canaan: ſo doth this company of famous beleeuers, direct all the true members of Gods Church in the new Teſtament, the right way from the Kingdome of darkeneſſe, to the ſpirituall Canaan the kingdome of heauen. And this is the true cauſe why theſe worthie beleeuers are compared to a cloude.

Marke further, they are called *a cloud*: but what *a cloud*? namely, *compaſſing vs. A compaſſing cloud* they are called, by reaſon of the great company of beleeuers; ſo as which way ſoeuer a man turnes him, he ſhall ſee beleeuers on euery ſide: and they are ſaid *to compaſſe vs*, becauſe they giue vs direction in the courſe of Chriſtianitie, as the cloud did the Iſraelites in the wilderneſſe.

Now, whereas the whole company of beleeuers is called *a cloud compaſſing vs*: here is anſwered a common obiection of temporizers, which argue thus againſt religion: There are ſo many kindes of religion now a-dayes, that no man can tell which to be of: and therefore it is good to be of no religion, till we bee certified, which is the true religion. This carnall reaſon is here anſwered; for, howſoeuer in ſome things, there be variety of opinions in Gods Church, yet for the ſubſtance of religion all agree in one. For, the company of beleeuers in this world, reſembles a cloud that goes before vs, ſhewing vs the right way which we are to walke in, to the Kingdome of heauen. Secondly, in that theſe auncient beleeuers are called *a cloud compaſſing vs*, we are taught, that as the Iſraelites did follow the cloud in the wilderneſſe from the Land of Egypt to Canaan; ſo muſt we follow the examples of theſe ancient beleeuing Fathers and Prophets, to the kingdome of heauen. It is a ſtrange thing to ſee how the Iſraelites followed that cloud. They neuer went, till it went before them: & when it ſtood ſtill, they ſtood ſtil alſo, though it were 2. yeares together; & when it begã to moue, they moued with it. So in the ſame manner muſt we ſet before

fore our eyes, for a patterne of life, the worthy
examples of beleeuers in the old Teſtament: *for
what ſoeuer was written, was written for our
learning.* We muſt therefore be followers of Rom.15.4.
them in faith, obedience, and other graces of
God; and ſo ſhall wee be directed to life euerlaſting,
in the ſpirituall Canaan the kingdome
of heauen. And yet we muſt not followe them
abſolutely. For, all of them had their infirmities,
and ſome of them had their grieuous faults,
whereby they were tainted, & there commendation
ſomewhat blemiſhed: but, wee muſt
followe them in the practiſe of faith and other
graces of God. The cloud that guided the Iſraelites,
had two parts; a light part, and a Exod.14.20.
darke. The *Egyptians* who were enemies to
Gods people, had not the light part before
them, but the darke part: and ſo following that,
they ruſhed into the red ſea, and were drowned;
when as the Iſraelites following the light
part went through, in ſafety: Euen ſo theſe beleeuers
had in them two things: their *ſinnes*,
which be their darke part, which if we follow,
we caſt our ſoules into great danger and deſtruction:
and faith with other graces of God,
which are their light part, which we muſt followe
as our light: which if we doe carefully, it
will bring vs ſafe to the Kingdome of heauen.
So *Paul* bids the Corinthians, *bee followers of
him*; yet not abſolutely in euery thing; but *as he
followes Chriſt*: and ſo muſt we follow the Fathers,
as they went on in faith in Chriſt.

Further, they are *a cloud of witneſſes*: that is,
a huge multitude of witneſſes. And they are ſo
called: Firſt, becauſe by their owne blood they
confirmed the faith which they profeſſed: Secondly,
becauſe they did all confirme the doctrine
of true religion, whereof they were *witneſſes*,
partly by ſpeaches, and partly by actions
in life and conuerſation. And ſo is euery member
of Chriſt a witneſſe: as the Lord often calls Iſa.43.9,10. 12.
the beleeuing Iſraelites, *his witneſſes. Queſt.*
How came this to paſſe, that theſe beleeuers
ſhould be Gods *witneſſes? Anſ.* Surely, becauſe
they teſtified the truth, and excellencie of
Gods holy religion, both in word and action, in
life and conuerſation.

Now, ſeeing theſe in the old Teſtament
were Chriſts witneſſes; Firſt, hereby all ignorant
perſons muſt be ſtirred vp to be carefull to
get faith, and to learne true religion. If any
thing will mooue a man to become religious,
this will: for, out of all the world, God will
chuſe faithfull men to be his witneſſes, to teſtifie
his religion vnto others. If a man were perſwaded
that ſome worthie mightie Prince
would vouchſafe to call him to beare witneſſe
of the truth on his ſide, he would be wonderfull
glad thereof, and take it for a great honour
to him. How much more then ought we to labour
for knowledge, faith, and obedience in
true religion, that we may become witneſſes
vnto the Lord our God? if it be a dignitie to be
witneſſe to an earthly Prince; oh then what a
A great prerogatiue is this, for a ſilly ſinfull man,
to become a witneſſe to the truth of the euerliuing
God, who is King of Kings, and whoſe
word needes no confirmation? This muſt make
vs all to labour for knowledge, and for faith,
and for the power of religion: but, if we will remaine
ſtill in our ignorance, and neuer labour
for knowledge, then ſhall theſe ſeruants of
God that beleeued in the old Teſtament, ſtand
vp and witneſſe againſt vs at the day of iudgement:
for, they had not ſuch means as we haue,
and yet they became moſt faithfull witneſſes.

Secondly, this muſt teach vs to be carefull,
that as in word we profeſſe Chriſt, ſo in deede
we may confeſſe him, expreſſing the power of
his grace in vs. For, by this true confeſſion of
B Chriſt, we are made his witneſſes: but when we
confeſſe Chriſt in word onely, and yet in life
and practiſe denie him, then we are vnfaithfull
witneſſes: for, we ſay and vnſay. In an earthly
court, if a man ſhould one while ſay one thing,
and another while another thing, he would not
be accepted for a witneſſe, but rather be excepted
againſt, as altogether vnworthie; and ſo
would prooue a diſcredit to his friends cauſe,
and a ſhame to himſelfe: ſo it is with vs in
Chriſts cauſe; if we profeſſe in word, and denie
in deede, we diſcredit Chriſt and his profeſſion,
and ſhame our ſelues for euer. And therefore
we muſt be carefull not onely in word & iudgment,
but in life and conuerſation, to make a
C true and conſtant confeſſion of Chriſt and of
his truth. And thus much for the exhortation.

Now followeth the ſecond point to be obſerued
in this verſe; namely, the *manner* how
Gods Church and people may put in practiſe
this worthie exhortation of the holy Ghoſt,
To be conſtant in the faith. And this conſiſts in
three duties: 1. They muſt *caſt away that
which preſſeth downe*: 2. They muſt caſt away
that *ſinne that hangeth ſo faſt on*: or, *ſinne which
ſo readily doth compaſſe vs about*: 3. They
muſt *runne the race that is ſet before them,
with patience.* Whoſoeuer in Gods Church either
Iew or Gentile, can performe theſe three
things, ſhall be able no doubt to follow the
D counſell of the holy Ghoſt, and continue conſtant
in the faith vnto the ende. Of theſe three
in order.

The firſt thing then to be done, is this, *We
muſt caſt away that which preſſeth downe*: or
thus, *Caſt away the waight, or burthen* (for ſo
much the word in the originall ſignifieth) euen
that burthen which ſo preſſeth down the poore
Chriſtian, that he cannot goe on forward in the
courſe of godlineſſe and Chriſtianitie. By *burthen*
or *weight*, here we muſt vnderſtand fiue
things: Firſt, the loue of temporall life: ſecondly,
Care for earthly things: thirdly, Riches and
temporall wealth: fourthly, Worldly honour
and preferments: fiftly, Worldly delights and
pleaſures. All theſe are things which lie heauie
on mans ſoule, as weightie burthens which
preſſe it downe, eſpecially then when the

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ſoule ſhould lift vp it ſelfe to ſeeke heauenly things. So in the parable of the Sower, *riches, pleaſures,* and *cares* for the things of this life, are called *thornes, which choake the word of God in a mans heart*, and make it vnfruitfull. And, *ſurfetting* and *drunkennes*, are ſaid to be things which *oppreſſe the heart, and make it heauy.* And, eaſie it were, to ſhewe by many teſtimonies, that all theſe fiue things doe preſſe downe the heart; eſpecially then, when it ſhould bee lifted vp in the ſeeking of heauenly things.

Now in this, that theſe fiue things are waighty burdens, we may learne; firſt, what is the cauſe, that in theſe our daies, euery where the Goſpel of Chriſt, beeing publiſhed, preached, and expounded, takes ſo little place in mens hearts; whether wee regard knowledge and vnderſtanding, or affection and obedience. For, Gods word, is a word of power, mightie in operation: how comes it to paſſe then that the ground is barren, where it is caſt? why makes it not men learned and religious? *Anſ.* Surely, in euery place where the word of God is preached, eſpecially among vs, theſe fiue things poſſeſſe the hearts of men, and exerciſe all the thoughts of the minde, and affections of the heart. From whence it commeth to paſſe, that after long preaching, there is little fruite, or profit; either for knowledge, or obedience: for, where the heart is preſſed downe with the waight of theſe earthly things; there the word of God can take no place, nor bring forth fruit. And, this is generally true among vs; though we heare Gods word from yeare to yeare, and thereby might increaſe in knowledge, and obedience, if we would; yet in many, there is little ſhew of either: and, the cauſe is in theſe worldly cares, which take place in our hearts. For, this is a moſt certaine truth, that ſo long as our hearts are addicted to the greedy ſeeking after theſe earthly things, honours, pleaſures, &c. ſo long will the ground of our hearts bee barren. The good ſeed of Gods word may be ſowen therein; but little fruite ſhall come thereof, ſaue briers and weeds, which will increaſe our damnation.

Againe, whereas the loue of temporall life and care of earthly things, &c. are *ſore burdens preſſing downe* a mans heart from heauen to earth, and making it heauy, and ſad, and dead in regard of all ſpirituall exerciſes and contemplations: hereby we are taught, oftentimes to giue our ſelues to eleuate and lift vp our minds and hearts to God, partly by meditation in his word, partly by inuocation on his name, and partly by thankſgiuing. And to doe theſe things the better, we muſt remember to ſet apart ſome ſpeciall time euery day, for this ſpeciall worke: ſo as we may ſay with *Dauid*, Pſal. 25. 1. *Lord, I lift vp my heart vnto thee. Dauid* was well acquainted with this exerciſe, and ſo was *Daniel*: for both of them vſed this, as we may reade, Pſal. 55. 17. *Euening and morning (ſaith Dauid) and at noone will I pray, and make a noyſe.* And *Daniel* vſed to pray vnto God three *times a day*: wherein, he would heartily and vnfainedly call vpon God, with thankſgiuing. And, great reaſon we ſhould doe ſo; for, we liue in this world, wherein are innumerable weighty things, which preſſe downe our hearts from looking vp to heauen: & therefore, we muſt often practiſe our ſelues in holy meditation and prayer vnto God; that ſo we may lift vp our ſoules vnto God, from the things of this world. To vſe a fit compariſon: We know that thoſe who keepe clocks, if they would haue the clock ſtil going, muſt once or twice a day wind vp the plummets which cauſe the wheeles to goe about; becauſe they are ſtill drawing downward: Euen ſo, ſeeing our hearts haue plummets of lead, which are worldly cares and deſires, to preſſe them down, from ſeeking vp to heauen; we muſt doe with our hearts, as the clock-keeper doth with his plummets, winde them vp vnto God euery day: and, for this ende, muſt ſet apart ſome particular time to doe the ſame, in holy duties. Why doth God command the ſeauenth day to bee ſanctified, and ſet apart, from all bodily exerciſes, and worldly cares? vndoubtedly, it is for this ende; to cauſe men to eleuate their hearts from all worldly things, to ſeeke the things aboue: elſe, if the minde ſhould bee alwaies preſſed downe with worldly cares, it could neuer attaine to heauens ioyes. Hee that hath not conſcience on the Lords day, to lift vp his heart to heauē, by praier, & hearing Gods word, with meditation thereon; cannot poſſibly haue any ſoundnes in religion, nor his heart firmely ſetled on heauenly things.

Dan.6.10.

Thirdly, whereas the holy Ghoſt ſaith, That the Hebrewes muſt caſt away *the weight that preſſeth downe*; Here wee are taught, in what manner, and how farre forth we muſt vſe the things of this life; as *riches, honours*, and lawfull *pleaſures*; yea and all *temporall bleſſings* whatſoeuer: namely, ſo farre forth, as they will further vs in the courſe of religion, and in the exerciſes of godlineſſe, and vertue; and no further. But (finding by experience, that theſe temporall things be a burden vnto vs, preſſing vs downe, and making vs vnfit for ſpirituall exerciſes) we muſt leaue them, and abſtaine from them. This is that moderation, which we muſt vſe in temporall things: for, the maine end that euery man muſt propound to himſelfe in all things, is this; *That God may be glorified.* Now, that a man may glorifie God, it is neceſſarie that he ſhould walke in the waies of godlineſſe, and of true religion. Therefore, looke as riches and worldly commodities may further vs in Chriſtian religion, and godlineſſe; ſo farre forth muſt we vſe them, & therein giue glory to God: but, when they hinder vs therein, then we muſt leaue them, & caſt them off. The Mariner that is vpon the ſea in a great tempeſt, ſeeing his ſhip too ſore ladē, wil caſt out any of his cōmodities; firſt, that that is the heauieſt, and at laſt (if neede

A be) the moſt pretious iewels that be in his ſhip, before he will ſee it loſt: Euen ſo muſt we doe in the ſea of this world, when we ſee riches, honours, and lawfull pleaſures, to make vs vnfit and vntoward for the exerciſes of pietie, and religion; then away with them, we muſt caſt them off, how deare ſoeuer they be vnto vs. And thus much for the firſt duty.

The ſecond duty that we muſt performe, for conſtancie in religion, is this; we muſt *caſt away the ſinne that hangeth ſo faſt on:* or as the words will better beare, *We muſt caſt away the ſinne, that is ſo fit, or ſo ready to compaſſe vs about euery way.* By *ſinne* here, we muſt not vnderſtand *actuall ſinne*, the practiſing of vngodlineſſe B in life and conuerſation; but, *originall ſinne*, which is the corruption of nature, in which men are conceiued and borne. Now this originall ſinne, is ſaid to *be ready to compaſſe vs about*; becauſe (as *Paul* ſaith of himſelfe) *when a man would doe good, it cauſeth euill to be preſent with him; ſo as that good thing which he would doe, that he doth not: but the euill that he would not do, that doth he.* And it is ſaid, *to compaſſe vs about*; becauſe, whatſoeuer in heart a man doth deſire, or affect, or purpoſe to doe, this originall ſinne doth corrupt and defile the ſame vnto him: and, whatſoeuer in action a man would bring to paſſe, it doth likewiſe pollute it. By reaſon whereof, it comes to paſſe, that we may truely ſay, that all the thoughts, affections, C wills, and purpoſes, yea and euery action of Gods children, are all mixed and ſtained with the corruption of this ſinne. So that this hinders Gods deare ſeruants and children, that they cannot goe on in the courſe of godlineſſe and chriſtianitie, as they would; but, either they fal in their iourney many times: or, if they ſtand, yet they doe often ſtagger, and goe very faintly and haltingly forward.

From this that the holy Ghoſt ſaith, *Originall ſinne compaſſeth the beleeuer about*; we are to obſerue and learne ſundry points. Firſt, this ſerueth notably to confute ſome errours maintained and vpheld by the Church of Rome: for they ſay, that after a man is regenerate by Gods ſpirit, there is nothing in him that God can iuſtly D hate; and they doe curſe all that holde the contrary. Now, to ratifie this their doctrine, that originall ſinne, after regeneration, is not ſinne properly: They ſay, that after regeneration it is no more ſinne, then Tinder is fire; which in it ſelfe is no fire, but very apt and fit vpon the leaſt occaſion, to be ſet on fire. But this opinion is here ouerthrowne, by this that the holy Ghoſt ſaith: That the beleeuing Hebrewes, that is, Gods Church *muſt caſt away this ſinne*: Where it is plaine, that after regeneration, whereby a man receiueth the ſpirit of ſanctification, and adoption, he hath ſinne in him; for this ſinne is moſt apt and ready to hinder him in the courſe of Chriſtianity and godlineſſe. Now, if ſinne were not properly ſinne, it muſt loſe it owne nature and qualitie; and if it had loſt it proper qualitie, it would not be ſo ready to hinder a man in the courſe of godlineſſe, both in thought, words, and deeds. So that here it is manifeſt and plaine, that in a regenerate man, there is ſinne properly: And, howſoeuer he be free from the guilt and puniſhment of ſinne; yet the corruption remaineth ſtill in him, though greatly weakned through Sanctification.

Againe, here obſerue, that the opinion of many men concerning their ſanctification, is erroneous: for, ſome there be, who haue thought that a man might be perfectly ſanctified in this life, and haue originall ſinne quite aboliſhed. But this is moſt falſe: for this Church of the Hebrewes had as worthie men in it for godlineſſe and ſanctification, as any are in theſe daies; yea, and the author of this Epiſtle was (no doubt) a man that had receiued a great meaſure of ſanctifying grace: yet including himſelfe among them, he exhorts the Hebrewes thus; *Let vs caſt off the burden, and ſinne, that is ſo ready to compaſſe vs about.* What? had the Apoſtle, and theſe Chriſtians ſinne in them? Yes, or elſe the holy Ghoſt would neuer bid them caſt it off: for, it were a vaine thing, to bid them caſt off that which they had not. Therefore, they were not perfectly ſanctified; as indeede no man euer was, or ſhall be, in this life, Chriſt onely excepted. We muſt not maruell at this, that no man is perfect in this life: nay, we muſt rather maruell at this, that God hath giuen to any of vs, any droppe of ſound grace, beeing ſuch miſerable wretched ſinners as we are.

The Lord himſelfe hath giuen many reaſons, why men ſhould not be perfect in this life. As firſt: If a man were perfectly ſanctified in this life, then were he perfectly iuſt and righteous in himſelfe before God, and ſo ſhould be ſaued; yet not by free grace and mercy alone in Chriſt; and thus ſhould Chriſt not be a whole and alone Sauiour; but onely a meanes to conuay into a man that ſauing grace whereby a man ſhould be ſaued. But Chriſt is our whole and onely righteouſneſſe, whereby we are iuſtified and ſaued; and this may our corruption teach vs, which ſtill remaines in vs, not quite mortified till the houre of death. Secondly, whatſoeuer grace we receiue of God, it comes by meanes of faith, which God worketh in vs: And looke how it ſtands with vs in regard of faith, ſo is it with vs for all other graces. But, faith in the beſt beleeuer is imperfect in this life, and mixed with much doubting; and therefore all other gifts and graces which come by faith, as righteouſneſſe, repentance, and ſanctification, are alſo imperfect in this life.

From this, that ſanctification in this life is imperfect, we learne (for the ouerthrowing of another errour of the Church of Rome) that no *man can ſtand at Gods tribunall ſeat, iuſtified by inherent iuſtice or righteouſnes.* For that which we call Sanctificatiõ, the Papiſts call the *Iuſtificatiõ of a ſinner*; making two parts of iuſtificati-

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on: the firſt, whereby a ſinner of an euill man is made good; by the pardon of ſinnes, and the infuſion of inward righteouſneſſe, ſtanding in hope and charity eſpecially: And the ſecond, whereby of a good man, one is made better, and more iuſt: and this they ſay, may proceede from the merit of a mans own workes of grace; and hereby they holde a man ſtands righteous before God. But look how it ſtands with grace in vs in this life, ſo likewiſe ſhall it ſtand with the ſame graces at the laſt day; if they be imperfect now, and ſo not able to iuſtifie vs before God, they ſhall alſo be found imperfect then to that purpoſe and effect: But now they are imperfect, as hath beene ſhewed, and therefore cannot then ſtand for our righteouſneſſe; vnleſſe we will imagine that God will then accept of an imperfect Iuſtice. Wherefore, their Doctrine is erroneous, and a doctrine of all terrour and deſperation: for, who dare aduenture the ſaluation of his ſoule vpon his owne righteouſneſſe? We denie not, but that God accepteth of our ſanctification; yet not as the matter of our iuſtification vnto life: that onely is the obedience and righteouſneſſe of Ieſus Chriſt, accepted of God for vs, and made ours by faith; for, that alone is aunſwerable to the rigour of the Law.

Thirdly, this alſo ſheweth the errour of thoſe, who hold that concupiſcence or original ſinne, is not a quality, but an *eſſence or ſubſtance liuing and ſubſiſting by it ſelfe*. For, here we ſee a plaine difference betweene a mans bodie and ſoule, and *originall ſinne that compaſſeth them*; elſe the holy Ghoſt would not bid vs to caſt off this ſinne; for, that which is of the ſubſtance of man, cannot by man bee caſt off. And to make this more plaine, we muſt know, that in man deſcending from *Adam*, there be three things: 1. The ſubſtance of his ſoule and body: 2. The powers and faculties in them both. 3. The corruption or bad diſpoſition in thoſe powers and faculties, whereby a man is vnconformable to the will of his Creator, and prone to that which is euill. And this third thing is it, which is here ſpoken of, different from mans ſubſtance and faculties; and ſo is not a ſubſtance in man, or mans nature corrupted, but an ill diſpoſition therein. Fourthly, hence alſo we learne, what a regenerate man doth moſt feele in himſelfe; namely, *originall ſinne, the corruption of his nature*: for, that hangs on faſt, and hinders him in the practiſe of all good duties. This *Paul* knew well; and therefore confeſſeth, that *hee ſaw another Lawe in his members, rebelling againſt the Law of his mind, and leading him captiue vnto the law of ſinne, which was in his members*, Rom. 7.23. This cauſeth him *to leaue vndone the good which he would haue done, and to doe the euill, which he would not doe*, v. 19. And *Dauid* felt the the ſame thing when hee ſaide, *I will runne the way of thy commandements, when thou ſhalt enlarge my heart*. Why doth *Dauid* ſpake of the *enlarging of his heart*?

A Surely, hee felt in himſelfe this originall ſinne, which did ſtreighten his good affections, ſo as he could not put them forth ſo much as hee would toward the Law of God. And when hee ſaith, Pſal. 51.12. *Stabliſh me oh Lord by thy free ſpirit*; he would giue vs to vnderſtand, that by originall corruption hee was reſtrained of his Chriſtian libertie, and hindred in all good affections, holy actions, and heauenly meditations: which cauſeth him to pray for libertie and freedome by the ſpirit. So that it is plaine, the ſeruant of God feeles this corruption, clogging and hindring him from all good duties.

This ſerues to admoniſh all ſecure perſons, which neuer felt ſinne to be a clogge or burden B vnto them, of their fearefull and dangerous eſtate. For, to euery childe of God, originall corruption is a grieuous burthen. Now, conferre with a naturall man, and aske him what imperfections and wants hee feeles in himſelfe: his anſwer is; hee neuer was hindred by any corruption in all his life, he neuer felt doubting or want of loue, either to God or to his brethren: he feeles no pride of heart, no hypocriſie, nor vaine glory, &c. If wee take theſe men vpon their words, they are Angels among men: but indeede they are blinde and ignorant, and wonderfully deceiued by Satan: for, all Gods ſeruants in this life doe continually bewaile the corruption of their nature, crying out againſt C originall ſinne, that it *hinders them in doing the good things which they would doe; and cauſeth them to doe that euill which they would not*. Theſe men therefore, that are neuer troubled with corruption, but (to their owne thinking) haue grace at will, are in a fearefull caſe, their mindes are ſtill blinded, and their hearts hardned; they are dead in ſinne, abiding in darkneſſe vnto this houre. And if they goe thus on to death, they ſhall finde that ſinne will vnvizor himſelfe, and then they ſhall knowe what ſinne meanes, and finde the terrour, and feele the burthen of it when it is too late; like the fooliſh virgins that knew what the want of oyle meant, when the doores were ſhut.

D Secondly, this ſhewes vnto vs, what is the ſtate and condition of the childe of God in this life; Hee is not here a Saint feeling no corruption, perfectly ſanctified and freed from all ſinne: But ſuch a one as feeles the burthen of corruption, hindring him in his Chriſtian courſe, vnder which he ſighes and groanes, labouring by all good meanes to be diſburthened, and to caſt it off. It is indeede a matter of great comfort for a man to feele Gods graces in himſelfe, as *faith*, loue, repentance, ſanctification, and ſuch like; but no child of God can alwaies or alone feele the comfort of grace, moſt commonly he ſhall bee troubled with ſinne, if he be Gods childe. Now, if feeling it, he diſlike himſelfe, and ſtriue to be eaſed of it, this is a ſure argument of his happy eſtate.

Fiftly, the commandement to *caſt away*

*ſinne that preſſeth downe*; teacheth euery childe of God to labour earneſtly for the gouernment and direction of Gods ſpirit: for we haue within vs originall corruption, that like an armed man beſets vs about, and hindreth vs in euerie good thing wee take in hand. We muſt therefore pray vnto God daily, that hee would guide vs by his good ſpirit: for, by reaſon of the corruption of our nature, and the deceitfulneſſe of ſinne, we ſhall vtterly faile, vnleſſe Gods ſpirit gouernes vs, both in the thoughts of our hearts, in the words of our mouthes, and the actions of our liues. This *Dauid* knew well, and therefore prayeth to the Lord *for his good ſpirit, to leade him into the Land of Righteouſneſſe*, Pſal. 143. 10.

Laſtly, ſeeing wee haue this corruption of nature in vs, wee muſt *keepe our hearts with all diligence*, and ſet watch and ward about them. So *Salomon* ſaith: *Counterguard thy heart my ſonne*, Prou. 4. 23. Why doth *Salomon* giue this commaundement? Surely, for ſpeciall cauſe: for, euery man while he liues on earth, is compaſſed about with his own corrupt nature; which like a home-borne traytor ſeekes to deliuer the heart into the poſſeſſion of Satan, and ſo to defraude God of his right. Againe, the heart is mans Treaſure, from whence comes all actions good and badde: now, if it bee well kept and guarded, the Lord will dwell in thy heart, and thence will proceede the iſſues of life: but, if it be left open, for corruption to enter and take place; then is it made an habitation for the deuill.

If a citie were beſieged about by bloody enemies, the inhabitants thereof would ſet watch and ward in euery place, to keepe out the enemie: ſo, we hauing originall ſinne, as a fierce enemie compaſſing vs about, for to worke our deſtruction ſome way or other, muſt labour to haue our hearts guarded with a watch of grace; that our corruption may not let in Satan there to dwell, or to haue any abode.

But (will ſome ſay) how ſhal we get a watch that may thus keepe our hearts?

*Anſw.* Wee muſt labour that the word of God may dwell plentifully in our hearts; and there, as the ſcepter of Chriſt, to be held vp by the grace of faith, ruling our wills and affections, & bringing into ſubiection euery thought to the obediẽce of Chriſt. In ſuch a heart Chriſt dwells, who is ſtronger then Satan: and, here can neither corruption ſet open the doore to Satan, nor Satan enter; but all things are in ſafety. Alſo the actions, that proceede hence, ſhalbe the iſſues of life, being holy and pleaſing vnto God.

And thus much of the ſecond point.

The third duty to be performed for our continuance in the faith, is this: *We muſt runne with patience the race that is ſet before vs.* In theſe words the holy Ghoſt borroweth a compariſon from the games of men that did runne a race: and thus we may conceiue it; The race A that the holy Ghoſt propounds vs to runne, is the race of *Chriſtian religion*: the parties that muſt runne in this race, are all *Chriſtians*, men or women, high or low; not one excepted: the *price* and crowne for which we runne, is *euerlaſting glory*: the iudge of the runners is the *Lord himſelfe*, who hath appointed this race vnto euery Chriſtian in this life; who alſo, will giue the reward to euery one that runneth well.

In this compariſon, we may obſerue many good inſtructions. Firſt, in that *Chriſtian religion* is compared to a *race*; We are taught, that euery one that profeſſeth religion muſt goe forward therein, growing in knowledge, faith, pietie, and in euery grace of God. He that runnes B a bodily race, muſt neither ſtand ſtill, nor goe backward (for then he ſhal neuer get the price) but ſtill goe forward to the race ende: So muſt euery Chriſtian goe forward in grace, following hard towards the marke, for the price of the high calling of God. If we care not for eternall life, then we may take our eaſe, and let grace alone; but if we tender our owne ſaluation, we muſt goe on in the graces of religion, as a runner doth goe forward in his race. This beeing well obſerued, would rouze vp our drowſie Chriſtians, that make no progreſſe in religion.

Secondly, this reſemblance of Chriſtianity to a race, teacheth vs all to ſtriue to goe one before another in knowledge, faith, and holy obedience: thus runners doe, that runne a bo- C dily race. Alſo in the world, the manner of men is, to labour and ſtriue to goe one before another in riches, preferment, in fine apparell, and in all bodily delights: now, ſhall men ſtriue to be firſt in theſe tranſitory things, and ſhall wee neglect our duty about theſe ſpirituall graces? wherein, the more wee excell, the more acceptable wee are to God, and ſhall bee more glorious in the world to come.

Thirdly, ſeeing Chriſtianitie is a race, we muſt remember to be conſtant therein, till we come to the ende of our faith; euen the ſaluation of our ſoules. It hath beene the manner of our people, to turne in religion with the State and Time; and yet, to this day many thouſands come to our aſſemblies, that would turne to D Poperie, if that abhomination ſhould be ſet vp againe: for (ſay they) It was a merrie world, when that religion was vp. But, this is not the propertie of good runners; If we would haue the crowne of life, we muſt hold true religion conſtantly vnto the death.

Laſtly, like good runners we muſt minde our way, and haue our hearts ſet vpon the end of our race; which is, euerlaſting life. Each ordinarie traueller, is very inquiſitiue of his way, and all his care is to goe the neereſt way he can to his iourneys ende. Behold, we are trauellers, and our iourney is to heauen; we muſt therefore endeauour to goe the ſtraighteſt way we can, to come to life euerlaſting: neither muſt we make delaies in this way, but vſe all helpes

A to further vs herein; for the matter is of great importance whereabout we goe.

Here ſome will ſay, We like this well; but, true religion hath alwaies many enemies, and few hearty friends: beſides, if a man runne this way, he muſt runne alone, and ſuffer many croſſes and reproaches. *Anſ.* This is moſt true: and therefore the holy Ghoſt addeth; That we muſt runne this race *with patience*: We muſt not be diſcouraged becauſe of theſe croſſes and afflictions; but labour with patience to beare that part of affliction, what-euer it be, that ſhall light vpon vs in our iourney. This is Chriſts counſell to his Diſciples, Luke 21. 19. *Poſſeſſe your ſoules in patience:* as if he ſhould ſay, If you would ſaue your ſoules, you muſt labour to beare all croſſes that fall on you, with patience. In the parable, Luk. 8. 15. *They that receiue the ſeede in good ground, are they, which with an honeſt and good heart heare the word, and keepe it, and bring forth fruit.* But how? *with patience:* Euery one that heares Gods word, and makes conſcience thereof, ſhall haue enemies to ſcoffe and mocke, and to afflict him; which the deuill ſets a worke, to hinder the growth of the word in his heart: but, muſt he therefore ceaſe to bring forth fruit? no, he muſt bring forth fruit with *patience*. And ſo muſt we do in the race of true religion: for croſſes, afflictions, and mockings will come; but theſe ſtormes muſt not turne vs backe: nay, the more they beare vpon vs, the more muſt we arme our ſelues with patience, by which we ſhall be able to beare them all. And thus much for this third duty; as alſo B of the exhortation vnto Conſtancie in the faith, after the example of all theſe godly Fathers.

FINIS.

# A GODLY AND LEARNED EXPOSITION OR COMMENTARIE vpon the three firſt Chapters of the REVELATION.

Preached in Cambridge by that reuerend and iudicious
Diuine, M. WILLIAM PERKINS, Ann. Dom. 1595. firſt publiſhed
for the benefit of Gods Church by ROBERT HILL,
Bachelor of Diuinitie.

*The ſecond Edition reviſed, and enlarged after a more perfect*
*copie, at the requeſt of M.* PERKINS *Executors, by* THOMAS
PIERSON, *Preacher of Gods word.*

Hereunto is prefixed an Analyſis of the Viſion in
theſe three Chapters.

PROV. 13.9. *and* PROV. 4.18.
*The light of the righteous reioyceth by encreaſe, ſhining more and more vnto the perfect day:*
*But the candle of the wicked ſhall be put out.*

* * *

Printed for the widow BURBIE, and are to be ſold at
her ſhop in Pauls Churchyard at the ſigne
of the Swan. 1609.

# TO THE RIGHT VVORSHIPFVLL AND VERTVOVS Ladie, the Ladie ELIZABETH MOUNTAGU of Hemington in North-hamptonſhire,

Grace and Peace.

IVST cauſe there was (Right Worſhipfull) as well in reſpect of the reuerend Author, whoſe reſt is now in glorie; as alſo of the godly Reader, whoſe good herein claimes ſpeciall ſtroke; that ſome refining hand ſhould recommend vnto the Church of God, a more perfect copie of this godly Expoſition, then the firſt Edition hereof did affoord: and yet no cauſe I finde, why your worthie Children, who no doubt for the Authors ſake, did more gratefully accept the former dedication, ſhould by me be depriued of their right: Nay rather as they in heart (I am perſwaded) did highly honour the Author, for his double labour in Chriſts vineyard; ſo doe I reioyce this recompence is returned for their loue, That with this worke, their memorie with poſteritie ſhall long endure. And ſith my paines herein yeelds me this right, to make choice of ſome, to whom I alſo may commend the patronage hereof, I preſume to preſent the ſame vnto your Ladiſhip. If this be any kindneſſe on my behalfe, I confeſſe it is farre ſhort of your deſert, and of my deſire: ſome others (I know) may challenge me herein, as vnmindfull of their loue; yet becauſe God may offer me opportunitie hereafter, to giue them good content this way, I will entreat their patience for this time, that I may ioyne the Mother with the Children, in this worke of loue, to affoord tuition to theſe godly labours of the dead. It fits you beſt (good Madam) in many reſpects; for neither will your Children complaine of your admiſsion into the ſocietie of their right, nor you eſteeme the leſſer hereof, becauſe of their claime hereto by former poſſeſsion. They are your owne, and you theirs; this comes vnto you all, as vnto one, accounting your vnited loue far greater ſafetie: and looke what grace it finds by your protection, like grace it yeelds by many a good inſtruction. Salomon ſaith, [a] Good vnderſtanding maketh acceptable (meaning to ſuch as feare God, for [b] fooles hate knowledge) how welcome then will this be vnto you, who [c] haue ſaide vnto Wiſedome, thou art my ſiſter, and doe eſteeme the words of her mouth, [d] The ioy and reioycing of your heart; ſith herein you ſhall finde on euery leafe, ſome pleaſant fruit of the tree of life: a taſt whereof I will here ſet before you, that you may iudge the better of the ſtore. When the Diſciples hearts were full of griefe for Chriſts departure then at hand, Philip ſaid vnto him, in the name of all, [e] Shew vs the father, and it ſufficeth. Loe [1] here, behold and you ſhall ſee, not the father alone, but with the father, the ſpirit of grace, and with them both the [2] Sonne of God, ſo liuely deſcribed to your view, that you may truely ſay of this knowledge (God ſanctifying the ſame vnto your Soule) [a] It is eternall life. When Chriſt would hearten his Diſciples for the great worke of their miniſterie, he doth it by the promiſe of his preſence, ſaying, [b] Behold I am with you alway. The euidence and fruite whereof, you ſhall [3] hereby ſo well perceiue, that hereupon I truſt, both you and many moe, will learne to ſay with Dauid in temptation, [c] I haue ſet the Lord before me alway; for he is at my right hād, therfore I ſhal not ſlide: And with Ieremie in affliction, [d] The Lord is with me like a mighty gyant, therfore my perſecutors, ſhalbe ouerthrown, & ſhall not preuaile.

[a] Pro.13.15.

[b] Pro.1.22.

[c] Pro.7.4.

[d] Ier 15.16.

[e] Ioh.14.8.

[1] Ch.1.v.4.

[2] verſ.5.

[a] Ioh.17.3.

[b] Math.28.20.

[3] verſ.13.

[c] Pſal 16.8.

[d] Ier.20.11.

*What ſhall I ſay more? It would be too long to ſpeake of the dignitie of Chriſts Church and*
*miniſterie here handled at large: and to inſtance in particulars through the ſeauen Epiſtles to*
*theſe ſeauen Churches of Aſia: onely this, in the* Preface *of each Epiſtle, learne what* Chriſt *is*
*in himſelfe, and to his Church, in the* Matter, *behold the ſtate of euery Church, and ſee what*
*Chriſt approoueth, and what his ſoule deteſteth; In the* Concluſion, *ſee his bountie towards*
*his children and the dutie of all to him againe. The handling of theſe things will much delight*
1.Cor.2.4. *your Chriſtian heart: for beſide the* [e] Plaine euidence of the Spirit, *in opening the text,*
*which is beſt pleaſing vnto God, and moſt profitable to his Church (wherein this godly Author*
*had a ſpeciall grace) the application is ſo fit and pertinent to our times, that I had welnigh ſaid,*
*He did foreſee what we now behold, and hath foretolde, what we for our* lukewarmeneſſe, *and*
2.Tim.2.7. decay in loue, *may iuſtly feare:* [f] Conſider what I ſay, and the Lord giue you vnderſtan-
ding in all things. *Hold faſt that which you haue, be faithfull vnto death, and the Lord will*
Heb.6.10. *giue you the crowne of life.* [g] For God is not vnrighteous, that he ſhould forget your
works and labour of loue, which you haue ſhewed towards his name, in that you
Rom.15.13 haue miniſtred vnto the Saints, and yet doe miniſter. Now the God of hope, [h] fill
2.Ioh.4. you with all ioy and peace in beleeuing, *and encreaſe your ioy by* the conſtant [i] walking
2.Cor.9.8. of your children in the truth: *Yea the ſame Lord,* [k] make all grace ſo to abound towards
you all, that alwaies hauing all ſufficiencie in all things, you may abound in euery good
Phil.1.11. worke, [l] which is by Ieſus Chriſt vnto the praiſe and glorie of God; *vnto whoſe*
*gratious protection both now and euer I humbly commend your Ladiſhip, with*
*your godly family. London, December*
10. 1606.

**Your Ladiſhips to command,**

***Thomas Pierſon.***

# TO THE RIGHT VVORSHIPFVLL SIR EDWARD MOVNTAGU,

Sir Walter Mountagu, Sir Henrie Mountagu, & Sir
Charles Mountagu Knights, M. Iames Mountagu, Doctor of Diuinitie, Deane of his
*Maieſties Chappell, and M. Sidney Mountagu Eſquire, the Ladie Suſan Sandys, and the Ladie*
Theodoſia Capel, children of that right worthy and religious Sir Edward Mountagu
*of Bowghton in the Countie of North-hampton Knight, and of the Ladie Elizabeth his*
worthie Wife, Siſter to the right Honourable Sir IOHN HARINGTON,
*Baron of Exton, and father to the vertuous Ladie the Counteſſe*
of Bedford, Grace and Peace.

RIght Worſhipfull, as the Patriarch *Iacob* had [a] twelue ſonnes, ſo Chriſt the *Meſſiah* had [b] twelue Diſciples: but as *Ioſeph* was beloued aboue [c] all thoſe ſonnes: ſo *Iohn* was beloued aboue [d] all the diſciples. *Ioſeph* was apparelled better then the reſt, and *Iohn* was inſpired far better then the reſt. [e] Had it not been for *Ioſeph*, Egypt had wanted her food temporall, and had it not beene for *Iohn*, the Church had wanted her food eternall. [f] The future ſtate of Eyypt was reuealed to *Ioſeph*, and the future ſtate of the Church was reuealed to *Iohn*. The one was [g] exiled, becauſe his father loued him, and the other exiled, becauſe his maſter loued him. The place of his exile was into the [h] Iſland of Pathmos, beeing before by *Traian* put into a veſſell of [i] ſcalding oyle. But that God who ſhewed his viſions to [k] *Abraham* in the mount, [l] to *Iacob* in the field, [m] to *Ioſeph* in the ſtocks, [n] to *Moſes* in Midian, [o] to *Ieremie* in the priſon, [p] to *Daniel* in Babylon, [q] and to the Apoſtle *Peter* in the houſe of a Tanner, euen he ſheweth his viſions to *Iohn* in his exile.

Hee is not bound to perſons, he can aduance whom he liſt, he is not bounden to place, he can reueale where he liſt. For perſons, he can preferre [r] *Abel* befor *Cain*, [ſ] *Iacob* before *Eſau*, [t] *Dauid* before *Eliab*, [u] *Matthias* before *Iudas*. He can make * *Moſes* a Courtier, [x] *Iob* a Potentate, [v] *Samuel* a Iudge, [z] *Dauid* a King, [a] *Salomon* a Soueraigne, [b] *Elyſha* a plowman, [c] *Amos* a Neat-heard, [d] *Ieremie* a Prieſt, [e] *Daniel* a Prince, *Iſaiah* [f] of the blood Royall, [g] *Matthew* a Publicane, [h] *Peter* a Fiſher, [i] and *Paul* a Tent-maker, to be penners and preachers of the word of God. For place, as no time can preſcribe againſt the King of a nation, ſo no place can preſcribe againſt this King of all nations. [k] *The winde bloweth where it liſteth, and the Spirit worketh where it liſteth.*

It pleaſed Chriſt, who is called in this Reuelation, that [a] *faithfull witneſſe*, that *firſt begotten of the dead*, [b] that *Prince of the Kings of the earth*, [c] *Alpha and Omega*, the *firſt* and *laſt*, [d] *he that hath the keyes of Hell, and of death*, [e] *which hath that ſharpe ſword*, [f] *his eyes like fire, his* [g] *feete like braſſe*, [h] *the ſeuen Spirits of God, the ſeuen Starres in his hand*, [i] *the key of Dauid*, who is called here [k] *Amen, the beginning of the creatures of God*; and in *Daniel*, he that [l] *reuealeth ſecrets*, it pleaſed this Chriſt to reueale ſecrets to *Iohn*. Not by dreame, as to [m] *Iacob*; or apparition, as to [n] *Moſes*; or by voice, as to [o] *Adam*; but partly by viſion, and partly by voice, as he did when he turned [p] *Saul* into *Paul*. This *Iohn* was *Legatus à Latere*, that Embaſſadour who leaned on his Lords breaſt. He writeth

[a] Gen.42.13
[b] Matt.10.1.
[c] Gen.37.3.
[d] Ioh.21.
[e] Gen.41.38
[f] Gen.41.25
[g] Gen.37.4.
[h] Reu.1.9.
[i] *Faſciculus temporum.*
[k] Gen.22.12
[l] Gen.28.
[m] Gen.49.
[n] Exod.3.
[o] Ier.38.14.
[p] Dan.2.
[q] Act.10.
[r] Gen.4.
[ſ] Mal.1.
[t] 1.Sam.16.
[u] Act.1.
* Exod 2.10.
[x] Iob 1.1.
[v] Act.7.
[z] 2.Sam.2.1.
[a] Prou.1.1.
[b] 1.king.19.19.
[c] Amos 1.1.
[d] Ier.1.1.
[e] Dan.1.6.
[f] Iſa.1.1.
[g] Matth.9.9
[h] Matt.4.18
[i] Act.18.2 *Nullum tempus occurrit Regi.*
[k] Ioh.3.5.
[a] Reu.c.1.
[b] verſ.8.
[c] verſ.18.
[d] verſ.16.
[e] verſ.14.
[f] verſ.15.
[g] Chap.2.1.
[h] Chap.3.1.
[i] verſ.7.
[k] verſ.14.
[l] Dan.2.22.
[m] Gen.28.
[n] Exod.3.
[o] Gen.3.
[p] Act.9.

Iohns Goſpell.
Iohns Reuelation.
[q] Amos 3.7.

The cõtents of the whole Reuelation.

[r] The church of Rome.
[s] The Romane Empire.
[t] The deuill.

Chriſts hiſtorie, there he ſheweth his loue to Chriſt: he writeth the Churches hiſtorie, there Chriſt ſheweth his loue to him; eſpecially in this, that he will doe nothing, which he doth not reueale to his [q] *ſeruant* this Prophet. For the Church in his time, we may ſee how it ſtood, in the three firſt Chapters; and what condition it ſhould haue for the time to come, it is plainly ſet downe in the reſt of this booke. If we reſpect the generall eſtate of the Church, after *Iohn* had deſcribed the Authors of this Reuelation, which are God the Father, chap. 4. and Chriſt his Sonne, chap. 5. he commeth to the workes of God, which are predictions, chap. 6. obſignations, chap. 7. indignations, chap. 8, 9. Predictions of things to come, obſignations of ſuch as muſt be ſaued, and indignation on things to be deſtroyed. And for the more particular eſtate of the Church, hauing (chap. 10.) ſhewed his warrant to write, he commeth to her actions; firſt in her Prophets: ſecondly, in her bodie. In her Prophets, their fighting, falling, riſing, chap. 11. In her bodie, comparing her to a woman clothed with the Sunne, chap. 12. and deſcribing her by her combats, conqueſts, triumphs: her combats defenſiue, chap. 13. and offenſiue in Chriſt, by words, chap. 14. threatnings, chap. 15. and iudgements, chap. 16. her victories gotten againſt that [r] whore, chap. 17. and 18. the [s] Beaſt, chap. 19. and the [t] Dragon, chap. 20. And all that glorie which ſhee ſhall haue in the kingdome of God, is vnder the type of Ieruſalem moſt comfortably ſet downe, chap. 21, 22.

[u] Num. 13.
[*] Gen. 3.
[x] Rev. 1. 3.

[y] Rev. 2. 1.

[z] Gen. 20.
[a] 1. Sam. 9. 9.
[b] 2. Pet. 1. 13.
[c] Iſa. 58. 1.
[d] Ez. 3. 1.
[e] 1. Cor. 3.
[f] Luk. 12. 24.
[g] Prov. 9. 4.
[h] Ezec. 47.
[i] Matt. 23. 24
[k] 1. Pet. 5. 1.
[l] Mar. 9. 50.
[m] Dan. 12. 2.
[n] 1. Cor. 11. 19.
[o] Ezec. 34. 2.
[p] Naz. in orat. de paup.

[q] 2. Sam. 1. 21.
[r] 1. Sam. 1. 24
[s] Gen. 19.
[t] Num. 12. 3.
[u] Exod. 4. 14.
[x] 2. Cor. 11 23
[y] 1. Sam. 12,

The things in this Booke were (I graunt) very darke to them that liued in the daies of *Iohn*, as the Prophecie of *Daniel* was to them who liued in the time of *Daniel*. But as that Prophecie being fulfilled, we can now tell what was foretold in it; ſo many things being fulfilled which were foretold in this booke, we may eaſily ſee what is meant by it; and the poſteritie to come ſhall better vnderſtand this booke then we doe, becauſe it may be all things are not yet fulfilled. Neither is this booke like the cities of the [u] *Anakims*, or the [*] *tree of knowledge*, which may not be reached to: for [x] *bleſſed is he that readeth the words of this booke.* But to come to theſe three Chapters written by *Iohn* ſurnamed the Diuine, and expounded by one a moſt worthie Diuine. The firſt Chapter is a Proeme or Preface to the booke: the two latter are Epiſtles dedicating this booke. The dedication is made to [y] ſeuen ſeuerall Churches, and by name to the Miniſters which are called *Angels*. In the word of God, Miniſters haue many excellent titles giuen them, (though now they are ſcarcely graced with titles) they are called [z] *Prophets*, [a] *Seers*, [b] *Remembrancers*, [c] *Trumpets*, [d] *Watchmen*, [e] *Husbandmen*, [f] *Stewards*, [g] *Maydens*, [h] *Fiſhers*, [i] *Leaders*, [k] *Elders*, [l] *Salt*, [m] *Starres*, [n] *Angels*, and [o] *Shepheards*. *Prophets* to teach, *Seers* to foretell, *Remembrancers* to put in minde, *Trumpets* to ſound, *Watchmen* to admoniſh, *Husbandmen* to plow vp, *Stewards* to diſtribute, *Maydens* to keepe pure the doctrine of truth, *Fiſhers* to catch men, *Leaders* to goe before, *Elders* to gouerne, *Salt* to ſeaſon, *Starres* to giue light, *Angels* to declare, and *Shepheards* to feede: to feede (I ſay) ſoundly by doctrine, liberally by charitie, and religiouſly by life. By doctrine: for *Sacerdos ſine doctrina, eſt navis ſine velis*, a Prieſt without knowledge, is a ſhippe without saile. By liberalitie: for [p] *Nihil habet homo adeò diuinum quàm benefacere*, Man is in nothing more like God, then in doing good. By life: *cuius vita deſpicitur, eius oratio contemnitur:* his words are not eſteemed, whoſe life is not approoued. And that it may be ſaid of them as it was of *Origen*, *Quale habuit verbum, talem habuit vitam:* as his words were, ſo were his workes. They muſt not be barren like mount [q] *Gilboah*, but [r] weaned as *Samuel* was, before they be offered vnto the Lord. They muſt be pure water if they will cleanſe others, and more then whetſtones, if they will ſharpen others. They muſt be in [s] integritie *Abrahams*, [t] in meekeneſſe *Moſes*, [u] in knowledge *Aarons*, [x] in paines *Pauls*, [y] and in praying *Samuels*: and remember, that as *Auguſtine* ſaid, *Manus pauperum ſunt gazophylacium Chriſti*, The hands of the poore are the treaſurie of Chriſt. I neede not ſpeake much of the dutie of a Miniſter: for euery one will teach him his dutie, that will not be ranged within any dutie himſelfe.

[i] 1. Chr. 12. 14.
[k] Rev. 2. 4.
[l] verſ. 10.
[m] verſ. 14.
[n] verſ. 20.
[o] Chap. 3. 1.
[p] verſ 8.
[q] verſ 16.
[r] Chap. 2. 21.

Theſe Churches were then like [i] *Dauids* Worthies, excellent aboue all the Churches of the world: but becauſe they *loſt their firſt* [k] *loue*, [l] *Were not faithfull to the death*, [m] *maintained the doctrine of Balaam*, [n] *ſuffered women to teach*, [o] *bare a name onely to liue*, [p] *had but a little ſtrength*, [q] *were neither whot nor colde*, and [r] *repented not as they ſhould haue* *done; of all their ſinnes,* they are reprehended by *Iohn*, threatned by Chriſt, and the *Candleſticke* of the Goſpell is now taken away from them. *Iam ſeges eſt vbi Troia fuit:* Now *Mahomet* rageth, where *Meſsiah* did raigne. Are they reprehended? let vs hearken: are they threatned? let vs feare: are they fallen? let vs labour to continue. From *Iohns* reprehenſion we ſee *that* (as one ſaid) *hereof our Elders haue complained, hereof doe we complaine, and hereof they which liue after vs will complaine, that men waxe worſe*; and liue not according to the doctrine of Gods word. From Chriſts threatning we ſee, that God is mercifull, [f] who firſt *offereth peace* before he fight againſt vs, that we beeing forewarned, might be forearmed. And by the wofull downefall of theſe ſeuen Churches, *let* [t] *vs that ſtand take heede that we fall not:* for if God ſpared not the [u] olde *world* who deſpiſed *Noah*, the *Sodomites*, who vexed *Lot*, ***Ieruſalem* which abuſed the Prophets, [x] *Coloſſa, Hierapolis*, and *Laodicea*, who reiected *Paul*, and theſe Aſian Churches, who did not growe in righteouſneſſe as they did in riches, how ſhall we eſcape [y] *if we neglect ſo great ſaluation?* and for this cauſe theſe Sermons are moſt worthie to be conſidered of in this preſent age. O then let vs now [z] *conſider this ſeaſon:* [a] *redeeme the opportunitie,* [b] *not harden our hearts,* but regard the time of our preſent viſitation. As the day openeth and ſhutteth with the Sunne, ſo ſaluation openeth and ſhutteth with the Goſpell, [c] *whileſt it is called to day, let vs heare his voice:* [d] *He that laboureth in Summer is the ſonne of wiſedome; but he that ſleepeth in harueſt is the ſonne of confuſion.*

Seneca.
[f] Deut.20 10
[t] 1.Cor.10. 12
[u] 2.Pet.2.
* Matt.23.38
[x] Oroſius ſaith that theſe Cities for this cauſe, fell by an Earthquake.
[y] Heb.2.3.
[z] Rom.13.
[a] Rom.12. 11
[b] Heb.3.& Pſal.95.
[c] Heb.3.13.
[d] Pro.10.5.

All things in the world doe take their time, the bird to build her neaſt, the *husbandman* to ſowe his ſeede, the *mariner* to goe to ſea, the *gardener* to ſet his trees, the ſicke *patient* to take phyſicke, the *cooke* to ſeaſon meates, and the *dreſſer* of the vineyard to gather his fruite. It will be too late to build in Summer, to ſowe in harueſt, to goe to ſea when the ſhip is launched, to tranſplant trees when they are olde, to take phyſicke when we are dying, to ſeaſon meates when they are vnſauory, and when winter is come to gather fruit. The [a] fiue fooliſh virgines came too late, *Diues* [b] in hell repenteth too late, the time preſent is onely ours. Is the figge tree fruiteleſſe? it ſhall heare that ſentence, [c] *Neuer fruite growe on thee any more.* [d] *Get thee then righteouſneſſe before thou come to iudgement, vſe Phyſick before thou be ſick, and whileſt thou mayeſt yet ſinne, ſhewe thy conuerſion,* as the wiſe man exhorteth euery man. But alas, whereunto ſhall I liken this generation? We are like the *Epheſians*, we haue [e] loſt our firſt loue; or the *Laodiceans*, we are [f] neither hote nor colde: or the *twilight*, neither day nor night: or the *Autumne*, neither faire nor foule: or one ſicke of an ague, one day well, another ill: or a man in a *Lethargie*; neither aliue nor dead: or *Hermaphroditus*, neither male nor female: or to thoſe creatures called Αμφίβια, which liue in water or on land: or the *Lioneſſe*, which the oftener ſhe breedeth, the fewer cubs ſhe beareth: or the *Mariner*, who is onely good in a ſtorme: or the *Marigold*, that ſhutteth and openeth with the Sunne: or the *Mermaides*, which are halfe fleſh, halfe fiſh. I would to God we were either hote or colde: that as the hoteſt regions bring forth ſweeteſt ſpices, ſo moſt zealous people might be moſt fruitefull in good works: that as the Sunne in the heauen is ſwifteſt at her ſetting, ſo the ſonnes of God might be beſt at their ending. But is it ſo? no: the more we are taught, the more ignorant are many; and the older we are, the colder in Religion. We haue indeede many of vs, as it was ſade of *Ariſtogiton, Martem*, or rather *religionem in lingua*, religion in tongue: but when triall is made of vs, euery [g] *Phocion* can eſpie our halting: and then with [h] *Archilocus* we thinke it better *clypeum abijcere, quam interiere*, euen to caſt off all religion, then to vndergoe the leaſt diſgrace for religion.

[a] Matth.25. 10
[b] Luk.16.
[c] Luk.13
*Solum tempus præſens eſt noſtrum, Sen.*
[d] Eccl.18.18
[e] Apoc.2.
[f] Apoc.3.
[g] Plutarch in Phocion.
[h] Theatr. Phil.l.5. c.30

[i] The *Moone* deſiring to be apparelled as the reſt of the Planets, anſwer was made her, That her diuerſe chaunges could admit no kind of habite: and we deſiring to be attired with the robes of Chriſtians, it is to be feared, that ſince we *tread* [k] *not the Moone vnder our feete*, we ſhall neuer be clothed as the Church was, with the [l] *Sunne.* [m] *Who is wiſe, and he ſhall vnderſtand theſe things; and prudent, and he ſhall know them.* Let vs therefore labour to [n] *growe in grace*, to abound in knowledge, to be full of good works, and to ouercome all the vnderminers of our future ſaluation. Then ſhall we [o] *eate of the tree of life*, not *be hurt of the ſecond death, taſt of the hidden Manna, haue power ouer nations, bee clothed in white, made pillars in Gods temple, and ſit with Chriſt Ieſus in the*

[i] Treatiſe of Apoſtacie, cap.2.
[k] Apoc. 12. 1.
*That is, all earthly vanities.*
[l] Apoc.12.1.
*That is, Chriſt the Sonne of righteouſnes.*
[m] Hoſ.14.10
[n] 2.Pet.3.19
[o] See Reu. c.2.3.

*throne of his father*. And though the [p] *ſonne of Iſhai* cannot make vs Captaines of thouſands, yet that *Sonne of Dauid* will [q] make vs the ſonnes of God. That we may doe ſoe, we muſt *beleeue the Goſpell, put on Chriſt Ieſus*, and be renewed by *repentance*. The firſt is neceſſary, the ſecond comely, the third profitable. To come to the firſt; it is neceſſary we ſhould beleeue: for *he that* [r] *beleeueth not, is condemned alreadie*, he is condemned in the counſell of God, in the miniſterie of the word, and in his owne conſcience, and he ſhall be condemned in the day of iudgement; for [ſ] *the wrath of God abideth vpon him.* The more I conſider the fruites of faith, the more I ſee the neceſſitie of faith. [t] Thorough it we are *ſaued:* [u] by it we are *iuſtified:* [*] in it we *liue.* We are ſaued from Satan, iuſtified before God, and liue in the Church. In the Church? nay, by it we liue in heauen: for [x] *he that beleeueth in the Sonne of God, hath euerlaſting life.* Faith is that which [y] *purifieth the heart*, maketh the whole man to [z] *runne the wayes of Gods commandements*, [a] *giueth entrance to grace*, [b] *acceſſe to God in praier*, [c] *made the Elders well reported of*, and each Chriſtian to [d] *ſtand* to the profeſſion of Chriſt. It is that [e] *hand* by which we muſt apprehend Chriſt: that [f] *ſhield* by which we reſiſt all the fierie darts of the Deuill: and that [g] meanes by which we doe good to others. [h] By faith we *receiue the ſpirit:* are *members of Chriſt:* [k] we *are riſen with him:* [l] *he dwelleth in our hearts:* [m] *we feede on him continually:* *reſiſt Sathan:* [o] *are the children of God:* [p] *and the word which we heare becommeth profitable*. And what ſhall I ſay? faith is of ſuch a qualitie, that it [q] *uniteth* vs to Chriſt, [r] maketh vs *certaine* of our ſaluation, [ſ] *bold* in our profeſſion, miniſtreth [t] *true ioy*, [u] giueth temporall *bleſſings*, [*] ſanctifieth our *gifts*, and maketh vs refuſe the [x] *pleaſures*, of this preſent world. In a word, no ſinne can condemne him who hath this true faith, and no vertue can ſaue him who wanteth it.

To come to the ſecond, which is Chriſt, the obiect of faith. The moſt comely garment that euer we can weare, it is to be couered with the [y] robes of Chriſts righteouſneſſe: [z] *Iacob* was bleſſed by *Eſaus* garments; and we are bleſſed by Chriſts garments. What we ſee through a greene glaſſe, ſeemeth all to be greene: and what God ſeeth through Chriſt, it is all amiable. We muſt put on this apparell, not as the Church in the Canticles: [a] *I haue put off my clothes, how ſhall I put them on againe?* or as a gowne, that we caſt off when we come to our home: but we muſt ſo put him on, that we neuer put him off againe. We muſt put him on by imputation, imitation, infuſion, and profeſſion: by *imputation* of his righteouſneſſe, *imitation* of his vertues, *infuſion* of his ſpirit, and *profeſſion* of his name. Thus we muſt labour to get Chriſt: for what though a man could command the earth with *Alexander*, the [b] ſea with *Moſes*, the [c] fire with *Eliah*, and the [d] Sunne with *Ioſuah*? What though he were as rich as [e] *Salomon*, as wiſe as [f] *Achitophel*, as ſtrong as [g] *Samſon*, as ſwift as [h] *Ahimaaz*, as beautifull as [i] *Abſolon*, as fortunate as [k] *Metellus*, and deſcended as [l] *Paul* was of the bloud royall of Princes, yet hauing not Chriſt, he hath nothing. Yea, ſay a man had the abſtinence of *Ariſtydes*, the innocencie of *Phocion*, the holineſſe of *Socrates*, the almes deedes of *Cimon*, the moderation of *Camillus*, the honeſtie, iuſtice, and faithfulneſſe of both *Catoes*, all theſe out of Chriſt, were but [m] *ſplendida peccata*, and to be eſteemed as [n] dung, in regard of Chriſt. For haue him, and haue all things, want him, and want all things: he is in, at, and after death *aduantage*. I come to the laſt, it is profitable to repent: for if we [o] *turne* to the Lord, he will turne to vs: and that wee may turne, conſider his [p] *mercies* in forgiuing, his [q] *benefits* in giuing, his [r] *patience* in forbearing, and his [ſ] *iudgements* in puniſhing: [t] The *word* preached, [u] *ſinnes* committed, and that *few* ſhall be ſaued: [x] the *ſhortneſſe* of life, [y] the *vncertaintie* of life, [z] and the *certaintie* of death: the *ioyes* of Heauen, [b] the *torments* of Hell, the [c] *comfort* of the elect, and that elſe we can haue no [d] *comfort* in death: [e] *pray* we cannot, vnleſſe wee repent, and [f] *periſh* we ſhall, vnleſſe we repent: but bleſſed ſhall we bee if wee doe repent. But *manum de tabula, Magiſter adeſt:* this diſcourſe following will teach vs theſe things: and it am I bold to preſent to your Worſhips. *Iohn* ſent his Reuelation to many Churches; and I preſent his Epiſtles to many worthy perſonages: and to whome may I better preſent them then to you. *Iohn* was a Diſciple full of loue, and you are brethren full of loue. The Preacher of theſe *Lectures* was well knowne to many, but to none better then to many of you, eſpecially to thoſe who were in my time worthie

members

p 1. Sam. 22. 7.
q Gal. 3. 27.
r Ioh. 3. 18.
ſ Ioh. 3. 38.
t Eph. 2. 8.
u Rom. 5. 1.
* Heb. 2. 4.
x Ioh. 3. 15.
y Act. 15. 9.
z Pſal. 119. 32
a Rom. 5. 2.
b Heb. 10. 3.
c Heb. 11.
d 2. Cor. 1. 24.
e Eph. 3. 17.
f Eph. 6. 16.
g Matt. 8. 13.
h Gal. 3. 7.
i Rom. 8. 1.
k Col. 3. 12.
l Eph. 3. 17.
m Ioh. 6. 35.
n 1 Pet. 5. 8.
o Ioh. 1. 13.
p Heb. 4. 2.
q Col. 2. 7.
r 2. Cor. 13. 5. Rom. 8.
ſ 1. Tim. 3. 13
t Phil. 3. 28.
u Mat. 15. 28.
* Luk. 17. 19.
x Heb. 11. 25
y Rom. 1. 13.
z Gen. 27. 15
a Can. 5. 3.
How Chriſt is to be put on.
b Exod. 14.
c 2. king. 1.
d Ioſ. 10.
e 1. king. 4.
f 2. Sam. 16. 23.
g Iud. 16.
h 2. Sam. 18. 19
i 2. Sam. 18.
k Theatr.
Phil. l. 2. c. 33.
l Phil. 3. 8.
m *Auguſtine.*
n Phil. 3. 10.
o Ier. 4. 1.
Reaſons of repentance.
p Rom. 2.
q Gen. 39. 9.
r Rom. 2. 5.
ſ Ho. 26. 9.
t Act. 17. 30.
u 1. Pet. 4. 3.
* Luk. 13. 24.
x Eccl. 12. 1.
y Pſal. 90. 12.
z Heb. 9. 26.
a 1. Cor. 2. 9.
b Mat. 25. 46.
c Luk. 15. 10.
d Eccleſ. 41. 1.
e Ier. 7.
f Luk. 13. 2.
Act. 2. 40.

members of that moſt worthy [g] *Colledge* with him. And the rather I doe it, that times to come may reioyce in the Lord, that from one honourable roote haue iſſued ſo many profitable branches to the Church. You are ſixe brethren as pillars of your houſe, there were three ſiſters as fruitfull vines of the ſame: one is not, but is with the Lord, and her I knew a Ladie of admirable vertues: the other two are, and long may they bee ſo. You are all brethren by *nature* of one venter, *nation* of one country, *grace* of one ſpirit, *affection* of one heart, *fortune* in great fauour, and of one hope by your holy behauiour. And [a] concerning brotherly loue, I neede not to write vnto you: *for you are taught of God to loue one another*. Your [b] *Scilurus* at his death neede not to teach you concord, by giuing to each of you a ſheafe of arrowes, which cannot well be broken whilſt they are conioyned: for you by your amitie make your ſelues inuincible. If [c] *Chilo* the Lacedemonian died for ioy to ſee one ſonne crowned at *Olympus*, and [d] *Diagoras Rhodius* did the like, when his three children got the garland at a wreſtling: and [e] *Iacob* ſo reioyced to heare of his ſonne *Ioſeph*, to be aduanced greatly in the kingdome of Egypt: how might that happy father of yours reioyce, to ſee at one time, one ſonne ſitting as *high Sheriffe* of the ſhire, another *preaching* before the Iudges of Aſſize, and the third *pleading* as Counſellor at the barre, and all the reſt of great expectation in the kingdome? Thus [f] *wiſe ſonnes are a ioy to their parents*, and all may [g] behold *how good and comely a thing it is for brethren to dwell together in vnitie*. *Ariſtotle* could ſay, that parents were not bleſſed, vnleſſe they were after there death bleſſed in their children. And ſurely it is no ſmall part of a fathers bleſſedneſſe, to ſee his children like to flouriſh when he is gone. Nay of all monuments that parents can leaue behind them, there is none (as one ſaith) like to a vertuous ſonne. But all parents are not to be bleſſed. [h] *Adams* two ſons could not agree in one field, [i] *Abrahams* in one houſe, [k] *Iſacks* in one wombe, [l] *Dauids* in one pallace, nor [m] *two brethren* in the diuiſion of an inheritance. And though concord amongſt brethren (eſpecially ſuch as diuide the inheritance) be very rare, yet doe you, euen in this, moſt comfortably agree. You are not as *Simeon* and *Leui*, *Romulus* and *Remus*, *Eteocles* and *Polynices*, *Atreus* and *Thyeſtes*, *Æta* and *Perſeus*: but as *Caſtor* and *Pollux*, *Dauid* and *Ionathan*, *Ioſeph* and *Beniamin*; and (as a true friend is deſcribed to be) [n] one ſoule in two bodies. It ſeemeth that as *Agrippa* the brother of *Auguſtus* was beholding to *Saluſt* for that one ſentence, *Small things increaſe by concord, but periſh through diſcord*: ſo you haue all learned the ſame leſſon, as being perſwaded, that as the members of a bodie beeing once diſmembred, they cannot poſſibly be ioined againe: ſo if naturall brethren be once vnnaturally diſioyned, no glue will conioyne them faſt again. It were infinite to ſhew examples of brotherly loue and hatred, [o] and others haue eaſed me of this paines. Now that good God, who hath brought you from one roote, placed you in one country, aduanced you to like credit, & giuen you one heart, giue you alſo one inheritance in the kingdome of heauen. Thus right worſhipfull, I am bold to ſpeak vnto you, and the world knoweth I ſpeake the truth, and the Lord knoweth I deſire not to flatter. Go on therefore I beſeech you, continue in loue, be ſetled in the truth, and labour to honour him who thus honoureth you. Bee not carried away with the [p] ſhewe of this world, but thinke religion the beſt nobilitie, and that as [q] *Prudentius* ſayd,

*Generoſa Chriſti ſecta nobilitat viros,*
*Cui quiſquis ſeruit, ille verè eſt nobilis.*
*He noble is that comes of Chriſt his race:*
*Who ſerues this Lord, he ſurely is not baſe.*

And this made *Theodoſius* more to thanke God, that hee was a Chriſtian, then a King; conſidering that he muſt looſe the one, he could not looſe the other. Now as to one of you I am bounden in particular, and by him, beeing a Miniſter, the deſpiſed Miniſterie is not a little graced: ſo for him I pray, that he may be an [a] *Abraham* to our *Abimelech*, a [b] *Nathan* to our *Dauid*, a [c] *Iehoida* to our *Ioaſh*, [d] an *Ebedmelech* to *Ieremiah*, an [e] *Eliſha* to the widow of this Prophet deceaſed, a light in the Court, a trumpet in the Church, and that [f] *Ahaſhueroſh* may long hold out his golden Scepter vnto him: that by his meanes [g] *great men may not want ſuch as will tell them the truth*: no [h] earthly *Alexander* accounted a ſonne of *Iupiter*, and that no man be more reſpected then a

good

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[g] Chriſts Colledge.

ςυλοὶ οἶ ἀ παιδὲς ἀρσενες *Menander*.

The Ladie Wray.

[a] 1.Theſſ.4.9.

[b] Which had eightie ſonnes. Plutarke.

[c] Theatr. Philoſ.p.294.

[d] Aul.Gel. l.3.Nat.At.

[e] Gen.45.28.

[f] Pro.10.1.

[g] Pſal.133.1.

Lib.10.Eth.

[h] Gen.4.

[i] Gen.21.9.

[k] Gen.25.

*Fratrum gratia rarum.*

[l] 2.king.1.

[m] Luk.12.13.

[n] φίλος ἐςὶ μία ψυχὴ δυὸ σώμασιν ἐνοικοῦσα.

[o] See Fren. Academ.p.542.&c.

[p] *Ludimur heu blandâ fallentis imagine mundi.*

[q] *Prudent.* περὶ ςεφ.

Hiſt.Eccleſ.

M. Doctor Mountagu.

[a] Gen.20.

[b] 2.Sam.12.

[c] 2.king.11.

[d] Ier.38.

[e] 2 king.4.1.

[f] Eſter 5.2.

[g] *Dictum regis: deeſt regibus qui verum dicat.*

[h] *Plutar. in vita Alexã. reports, that Iupiters Prieſts called Alexander by the name of Iupiters ſonne.*

good[i] Paſtor: and that he may euer remember that ſaying of wiſe *Salmon*: [k] *Hee that loueth pureneſſe of heart, for the grace of his lips, the King ſhall be his friend.* His *Cyrus* will not be ſpoken to, *verbis biſſinis* in ſilken words, to his *Alexander* he needeth not ſpeake *ἢ ἥκιστα ἢ ὡς ἥδιστα*, either ſweet words, or no words. For if one *Antiochus* might bee ſurnamed *Holy*, and another good Prince called the *Good King*: much more may hee, whoſe religious knowledge ſurpaſſeth all the Princes that haue beene of this nation: and whoſe humilitie is ſuch, that he will haue his ſonne to remember[l] *that he differeth not in ſtuffe, but in vſe from the reſt of his people, and that by Gods ordinance.* I am the bolder for that one, to make choyce of all in the Dedication of this booke: no man knew, loued, conuerſed with, and reſpected this *Authour* more then he. Hee reſorted to him in his health, viſited him in ſickneſſe, and preached a learned Sermon for him at his death. Concerning this Author, as he ſaid of *Carthage*, I had rather bee ſilent, then ſay little, and his worthy labours doe ſpeake enough for him, by name, that his [m] Poſthume, dedicated to his excellent Maieſtie, by[n] an excellent Diuine. In a word therefore, whatſoeuer this man did, he deſired to profit others by it, he thought (as it is written[o] of *Bernard* in his life) that he was not his owne man, but deputed to the ſeruice of others. He was neuer idle, but as[p] *Hierome* reporteth of *Ambroſe*, and *Bernard* of himſelfe, he did either *read*, or *meditate*, or *pray*, or *conferre*, or *counſell*, or *comfort*, or *write*, or *preach*. And thus (as the[q] Embleme is of a faithfull Teacher) he like a wax candle, in giuing light to others, in a ſhort time extinguiſhed himſelfe. Yet in this ſhort time of his, what Art was he not maſter of? what vertue was he not endowed with? He was a complet Diuine, and hath his bleſſings in the Church, that no mans writings are read of all ſorts, and in all Countries with greater grace and profit then his. He was peaceable in the Church, patient of wrongs, and free from ambition. For as *Ierome* ſaid of *Nepotian*, *Aurum calcans, ſchedulas conſectabatur*: he regarded not his purſe, but followed his booke: and as *Bernard* ſaid, he liued *in terra auri ſine auro*, in a Kingdome of gold without gold. An excellent gift he had to *define* properly, *diuide* exactly, *diſpute* ſubtilly, *anſwer* directly, *ſpeake* pithily, and *write* iudicially: and how he preached, if theſe *Sermons* doe giue a teſtimonie, what witneſſe had they who often heard him themſelues? I haue publiſhed of his now two Diſcourſes, and I onely did it, that theſe his labours might not periſh: I haue no benefit by them, but exceeding great paines. And ſince I vnderſtand that his other labours are in the hands of his friends, to make benefit for his children; I will eaſe my ſelfe of the like labour, and be a meanes that they may haue the benefit of the future impreſſion of this booke: the which, how faithfully I haue publiſhed, I appeale to the godly and indifferent Reader, and I hope no honeſt minded man will be hired to caluminate it. Thus as one deſirous to bee *ſeruiceable* in my calling, *profitable* to the Church, not *forgetfull* of my friend, and to teſtifie the *happineſſe* of your houſe, which was in your fathers time, and is now (as it is ſaid of *Aurelian* the Emperours,) *Referta piis, & Eccleſia Dei*, repleniſhed with the godly, and a Church of God; and withall to leaue a monument of my dutie to you all, I haue as you ſee, publiſhed this expoſition of ſeuen Epiſtles vnder your eight names, nothing doubting but it will be as welcome to you, as by your countenance it may be profitable to the Church. The God of heauen giue you all that bleſſing of bleſſings, which (if *Ierome* ſay true) few men haue, that you may *tranſire à deliciis ad delicias*, go on from grace to grace, and bee a long time happie in this life, and for euer happie in the life to come. *London*: Saint *Martins* in the fields, from my worſhipfull friend Maiſter *Oldiſworths* houſe, by which familie (as *Paul* was by the houſe of *Oneſiphorus*) in the time of this late (and I wiſh I may ſay) the laſt viſitation, I haue receiued no ſmall refreſhing. *March* 12. 1604.

**Your Worſhips to command,**

**Robert Hill.**

**Fellow of S. Iohns Colledge in Cambridge.**

[i] Baſil. doron. pag. 42.

[k] Pro. 22. 11.

[l] Baſil. doron. pag. 95. *O dictum vere regium!*

[m] *Problema Theologicum.*

[n] M. Samuel Ward, Fellow of Imm. Colledge.

[o] Autor vitæ Ber. lib. 2. cap. 4. & 7.

[p] Hieron. ad Marcellam.

[q] *Alijs inſeruiens, meipſam conſumo.*

Epiſt. ad Iulianum.

2. Tim. 1. 16.

# *To the Godly and Chriſtian Reader,*
# Grace and Peace.

I *Am not ignorant (good Reader) how vngratefull a thing it is, to deale by way of Cenſure or reformation, in thoſe things wherein others haue gone before; and many times for the ſmart that followeth, doe men beſhrow their owne fingers. Yet the warrant of a good calling will breed peace in his conſcience, that herein ſhall endeuour the obſeruance of theſe rules of Loue, to wit,* [a] Iudge the beſt of that which is done ; *and* [b] referre his owne paines to the glory of God in the good of others: *Hereto I aime in this ſecond Edition of this booke. For my calling to this worke, when mine accuſers ſtand forth, the executors of the dead ſhall anſwer for my diſcharge. And for mine indeauour to doe good; the ſmall gaine of this reuiſed worke, was truly returned to the right owners thereof: If thou therefore returne glory to God, for good receiued to thy ſoule, in this behalfe I haue my deſire. Here onely reſts the doubt, how this ſecond edition ſhould not he preiudiciall to his good eſtimation that publiſhed the former: I anſwer, well enough: For I hope he intended* [c] *the glorie of God in the good of his Church, and the credit of the reuerend Author of this worke. Now if any addition be brought hereunto, his intent is furthered, and wherein then can he be grieued? If one man ſhould helpe poore Orphanes to ſome lands or liuing, he would not thinke himſelfe wronged by another, that ſhould enlarge their iuſt claimes, or ſettle their poſſeſſion in a better tenure: ſo I truſt it fareth in this worke; where thou ſhalt find vpon thy diligent view, in ſome doubtfull* [d] *things the Authors meaning truly cleared, his method rectified, many repetitions omitted, and the matter (ſpecially towards the latter ende) ſomewhat enlarged. If any thing be diſſonant to the Authors iudgement in his liue-workes (which I hope thou ſhalt not perceiue) rather charge the fault on me through ignorance, or miſunderſtanding, then entertaine in thy heart the leaſt conceit of wauering leuitie in ſo godly, learned, and iudicious a Diuine, who hath ſo well deſerued of thy loue, if thou loue the truth. Thus crauing thy fauourable acceptance of my helping hand, to doe thee good, I ende with him,* That is the beginning, and the ende: Let him that hath an eare heare what the ſpirit ſaith vnto the Churches.

**Thine in him, who is Lord of all,**

***Thomas Pierſon.***

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[a] 1.Cor.13.5. Loue thinketh not euill.

[b] It ſeeketh not her own things.

[c] See his Preface towards the ende.

[d] As touching the Images of the Trinitie. Pag.53.col.1.

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# A GENERALL ANALYSIS OF *the Viſion ſhewed to* Iohn.

The three firſt Chapters conſiſt of a

- Preface, containing the
  - Title of the booke, *viz. Apocalyps*, or *Reuelation*, deſcribed by ſeuen Arguments, *verſ.* 1, 2, 3.
  - Inſcription of the viſion, wherein is *Iohns*
    - Dedication, *To ſeuen Churches.*
    - Salutation, including the
      - Bleſſings wiſhed for
        - Grace.
        - Peace.
      - Authors of them, *viz.*
        - 1. *The Father.*
        - 2. *The holy Ghoſt.* *verſ.* 4.
        - 3. The *Son*, who
          - Is deſcribed by
            - His offices.
              - Propheticall.
              - Prieſtly.
              - Kingly.
            - The execution of his office in 4. workes.
              - 1. Louing vs. *verſ.* 5.
              - 2. Waſhing away our ſinnes.
              - 3. Making vs kings & Prieſts. *verſ.* 6.
              - 4. Comming to iudgement. *verſ.* 7.
          - doth confirme the former deſcription. *verſ.* 8.
- A Viſion, cōtaining
  - Circumſtances 4.
    - Perſon to whome, *Iohn.*
    - Place where, *Iſle Pathmos.* *verſ.* 9.
    - Manner how, *In a traunce.*
    - Time when, *On the Lords day.* *verſ.* 10.
  - Parts,
    - The entrance into it: containing,
      - The meanes of *Iohns* preparation, *viz.* a voice, ſet out by
        - The place whence it came.
        - The greatneſſe of it. *verſ.* 10.
        - The matter of it. *verſ.* 11.
      - Parts of his preparation.
        - Hearing, noted in the meanes, *verſ.* 10.
        - Turning himſelfe, *verſ.* 12.
    - Matter, *viz.* a repreſentation of Chriſt in maieſtie, ſet out by
      - The place where *Iohn* ſaw him, *verſ.* 13.
      - His forme or figure, in
        - His attire, *verſ.* 13.
        - The parts of his bodie, *verſ.* 14, 15.
        - The properties thereof, *verſ.* 16.
      - His actions.
        - 1. A confirmation of *Iohn* beeing ſore afraid, *verſ.* 17, 18.
        - 2. A commandement to write, *verſ.* 19.
        - 3. The interpretation of the Viſion, *verſ.* 20.
        - 4. Seuen ſeuerall commandements, to write ſeuen Epiſtles to the ſeuen Churches. *Chap.* 2. *and* 3.

# A GODLY AND LEARNED EXPOSITION OF THE three firſt Chapters of the REVELATION.

## REVELAT. I. 1.

*The Revelation of Ieſus Chriſt, which God gaue vnto him, to ſhew vnto his ſeruants things which muſt ſhortly be done: which he ſent, and ſhewed by his Angel vnto his ſeruant Iohn.*

A BEfore we come to the words, wherein is contained ſingular matter fitte for this time and age, this queſtion muſt be handled; Whether this Booke of the *Reuelation* be Canonicall Scripture: For ſome haue heretofore, as alſo in our time, called the authoritie of it in queſtion. But we are without all doubt, to reſolue our ſelues that it is Canonicall Scripture, of equall authoritie with the reſt of Gods Booke. Our reaſons be theſe: Firſt, the doctrine contained in this booke is Apoſtolicall, as any ſhall perceiue which ſeriouſly reads the ſame. Secondly, the ſtyle of this booke is Apoſtolicall, that is, plaine, ſimple, and eaſie, if we conſider that the matter thereof is Propheticall. Thirdly, this booke hath beene approoued and receiued for Canonicall, by the common conſent of Gods Church in all ages ſince the daies of *Iohn*, and was neuer refuſed of any whole Church, but onely of ſome priuate men. Fourthly, the things foretold in this booke, came to paſſe as they were foretold: as among the reſt (in one for all) may appeare by the Propheſie of the two beaſts; whereof one came out of the Sea, the other out of the earth, Chap. 13. the one prefigured the Romane Empire, the other the Hereticall Apoſtolicall Church of Rome: both which in all things are come to paſſe in theſe latter ages anſwerable to the Propheſie.

The contrarie reaſons brought to improoue the authoritie of this booke, are of no moment. 1. *Reaſon.* *Iohn* nameth himſelfe ſundrie times in this Booke; whereas in penning the Goſpel he did not once mention his owne name, though he had iuſt occaſion ſo to doe: therefore, it was not penned by *Iohn*, but by ſome other, and publiſhed afterward in *Iohns* name.

*Anſw.* The reaſon is not good: for there is great difference betweene an hiſtorie and a Propheſie. The Goſpel of *Iohn* is an hiſtorie of Chriſt: now there is no neceſſarie reaſon, why one man penning the hiſtorie of an other, ſhould name himſelfe. But this booke of the Reuelation is a Propheſie, in penning whereof, it is more requiſite the Prophet ſhould put to
B his owne name; ſo did the former Prophets: *Ieremie* mentioneth his name in his booke at leaſt an hundred times, ſo doth *Iſai*, and *Daniel* almoſt in euery chapter. Then ſeeing they doe it ſo often, it is no maruell if *Saint Iohn* repeat his name fiue ſundrie times in this whole booke.

2. They obiect, that his ſtyle in this booke is not the ſame with that he vſed in the penning of the Goſpel. *Anſ.* The difference of the ſtyle ariſeth from the difference of the matter, ſeeing there he writes an hiſtory, here he pennes a Propheſie. Againe, he writes not his owne words, but thoſe which he receiued from Chriſt by particular reuelation.

3. They ſay, this booke hath beene reiected

in diuers ages, as not Canonicall. *Anſ.* It cannot be prooued that it was euer refuſed of any whole Church, but of ſome particular men. Now the diſallowing of any priuate man, cannot make a whole booke to be reiected: for then the Epiſtles to the Hebrews, of *Iames*, and of *Iohn*, ſhould not be Canonicall; which yet be receiued of all Churches for the pure word of God.

Now come to the words, *The Reuelation of Ieſus Chriſt, which God gaue vnto him, &c.* Theſe three firſt chapters conſiſt of two parts: A Preface, and a Viſion. The Preface is an entrance to the Viſion, contained in the beginning of the firſt Chapter, from the firſt verſe to the ninth. The Viſion it ſelfe is ſet down in the reſt of theſe three Chapters. The Preface hath two parts: Firſt, the title of the booke: Secondly, the inſcription thereof. The title in the three firſt verſes. The inſcription from the fourth to the ninth verſe. The title in theſe words, *The Reuelation of Ieſus Chriſt, &c.* A *Reuelation* is nothing elſe but a manifeſtation, or diſcouery of things ſecret in regard of men, for the common good of the Church: and ſo this word is taken in this place.

Reuelations from God in Scripture, were ſhewed three wayes: Firſt, by dreames: Secondly, by viſion: Thirdly, by created voice of God face to face, as we may ſee, *Num.* 12.6.8. Now this was not by dreame, nor by viſion, or voice alone; but is a mixt Reuelation, receiued partly by viſion, and partly by voice vttered in the viſion from the Lord.

In the three firſt verſes, this Reuelation is deſcribed by ſeuen arguments: Firſt, by the author: Secondly, the ende: Thirdly, the perſons to whom it was directed: Fourthly, the matter; Fiftly, the inſtruments: Sixtly, the manner of deliuering it: Seuenthly, the fruit of the Reuelation. Firſt, the Author is *Ieſus Chriſt:* It comes from him and it is called his Reuelation in theſe reſpects: Firſt, not to exclude the Father, and the holy Ghoſt, but to ſhewe the ſpeciall office of Chriſt, the ſecond perſon in Trinitie; which is, to reueale, to publiſh, and to manifeſt the wil of God the Father to his Church: and for this cauſe he is called the [a] Angel of the Couenant, the [b] doctor of the Church, the [c] wiſedome of the father, and the [d] word of God.

Secondly, it is called the Reuelation of Ieſus Chriſt, to teach vs to put difference betweene this, and all Satanicall Reuelations: For as God hath his true Reuelations, ſo Satan (who herein may be called Gods ape) hath his counterfeit viſions, and deliuers them in ſhewe like to Gods, but they differ much: *Firſt*, the Deuils Reuelations be for the moſt part ambiguous, doubtfull, and vncertaine in ſpeech and phraſe, ſo as a man cannot tel which way to take them: But the Reuelations which come from Chriſt, the author of truth, who knoweth all things, and the reaſons of them, are certaine and in plaine tearmes deliuered. *Secondly*, the Deuill A ſheweth his Viſions to none but to the wicked, and bad men that be his inſtruments: But the Lord chuſeth the godly which feare his name, and to them he reuealeth his ſecrets, as to *Iohn* in this place. *Thirdly*, the deuils Reuelations euermore tend to ſet vp, and vphold hereſie, wickedneſſe, Apoſtacie, and Idolatry, *Deut.* 13. 1,2. but theſe that come from God ſerue to erect and maintaine truth, according to godlines; euen pure Apoſtolicall doctrine, and the ſincere worſhip of God.

Thirdly, it is called the Reuelation of Chriſt, to ſhew vnto vs his ſpeciall kingly office in heauen: for beeing aſcended, and exalted to the throne of Maieſtie, he ſitteth at the right hand of his Father, farre aboue all principalitie and B power, might and domination; and there doth direct, rule, and gouerne his Church vpon earth according to the good pleaſure of his will: for all theſe Viſions ſerue to direct his Church in their obedience to his command.

*The vſe.*

Whereas Chriſt Ieſus is author of this Reuelation; and after his aſcention, and exaltation, giues the ſame vnto his Church: We may obſerue his conſtant care ouer his Church in this laſt age of the world. Before his incarnation, euen from the beginning, he gaue vnto his people ſuch doctrine of faith and manners, as was needefull for their ſaluation, and ſtill from time to time reuealed ſuch propheſies of things to come, as were meete for them to know.

C And now behold the continuance, or rather the encreaſe of this his care, in the newe Teſtament: for beſide the perfection of the former propheſies, and the full manifeſtation of his bleſſed will by his Euangeliſts and Apoſtles, for all things needefull to be beleeued, and done, vnto eternall life: Loe here is added the Reuelation of this worthie Propheſie concerning things to come, for the great good and comfort of his children to the ende of the world.

*Which God gaue vnto him.* Theſe words be added to ſhewe how this became the Reuelation of Chriſt: namely, by the gift of God, that is, of God the Father the firſt perſon in Trinitie: for this is a rule to be obſerued, *That where the* D *title God, in any ſentence of Scripture, is oppoſed to Chriſt, there it importeth the firſt perſon the Father:* though this be alſo true, That ſundry times in Scripture, the Father alone is called *God*, without any addition of the other perſons; becauſe he is the firſt in regard of order, and the fountaine of the deitie; for the ſonne receiueth the Godhead by communication from the father, & the holy Ghoſt receiueth it from them both; but the Father hath his godhead of himſelfe, and receiueth it not by communication from any other.

Here ſome will ſay, this ſeemes ſtrange, that any thing ſhould be giuen to Chriſt, ſeeing he is God, and hath all things of himſelfe. *Anſw.* We muſt conceiue of Chriſt two wayes; firſt, as God, ſecondly, as Mediator, and head of the Church. As Chriſt is God, the Father

[a] Mal.3.1.
[b] Matt 23.8.
[c] 1.Cor.1.24
[d] Ioh.1.

ther giueth him nothing: for ſo he is of himſelfe the ſame with the father, and hath all things belonging vnto him that the father hath (excepting perſonall properties) and is no way inferiour to the father, neither receiueth any thing from him, but giueth all things as well as the father doth. But yet as Chriſt is Mediator, he is not God ſimply, but God incarnate, or God made man: and ſo is ſaide to receiue of his father, in reſpect of his manhood, as himſelfe confeſſeth, *All power is giuen to me*, Matth. 28. 18. And *Paul* ſaith, *God gaue him a name aboue all names*, Philip. 2. 9. *He receiued of his father the promiſe of the holy Ghoſt*, ſaith *Peter*, Acts 2. 33. And, *God made him both Lord and Chriſt*, v. 36. and ſo God gaue him this Reuelation in this place.

If it be ſaid, this makes Chriſt inferiour to his father, for the receiuer is vſually inferiour to the giuer. *Anſw.* As Chriſt is God, he is equall with the father, but as he is Mediator, God incarnate, and made man: he is inferiour: and receiueth of him. So much himſelf confeſſeth, *My father which gaue them me, is greater then all*, Iohn 10. 29. And in the ſame reſpect, *Paul* calleth God the Father, *The head of Chriſt*, 1. Cor. 11. 6. And as Chriſt now ſitteth at the right hand of his father, beeing Mediator, and ruler of his Church, he is inferiour to his father, and *receiueth his kingdome from his father, which he muſt giue vp at the laſt day*, 1. Cor 15. 24.

And here we muſt conſider in what manner God giues his Reuelation to his ſonne. Firſt, therefore Chriſt Ieſus, as he is mediator, is made Lord of this reuelation: ſo as he may ſay, it is his owne right, and royaltie, beeing a part of that Law, whereby his Church is now gouerned, whereof he is Lord and King. Againe, this Reuelation was reueled vnto Chriſt as he is man, before it was euer known to any creature, man, or Angell, by reaſon of the vnion of his manhood, with the Godhead.

In this which hath beene ſaid, we may obſerue, that this booke of the Reuelation is Chriſt his right, and belongeth vnto him as his owne royaltie and priuiledge. For as the lawes in any kingdome belong to the Prince thereof, and are called his lawes alone, and no mans elſe: So this booke, beeing a part of that law whereby Chriſt gouerneth his Church, is his royaltie alone, for God gaue it him, and he hath by his Angel ſent it to his Church. And that which is here ſaid of this booke, muſt be vnderſtood proportionally of all other bookes of holy Scripture, Chriſt is made Lord of all, and they are al of them his royalties and poſſeſſions. And from hence will follow neceſſarily; Firſt, That no man in the world hath authoritie aboue this booke, or any other part of Canonicall Scripture: Indeede Monarchs and Princes haue great authority and preheminence in their dominions ouer all perſons, and ouer all cauſes of men: but in the Church they with all others owe homage vnto Chriſt: there he hath the Canonicall Scriptures to be his lawes, whereto euery one muſt ſubiect himſelfe. The diſpenſation of the word, and the adminiſtration of the Sacraments, be his royal ordinances, ouer which none may dare to claime rule or authoritie; for ſo ſhould the Scriptures haue beene giuen vnto them for their prerogatiues, as they were to Chriſt; but God gaue them to him alone, and he diſpoſeth thereof, as pleaſeth him. And therefore the Pope in taking vpon him to diſpence with the word, and to mangle the Sacraments, doth herein ſteppe into the roome of Chriſt, and ſo declare himſelfe to be that man of ſinne, by ſeeking to rob him of that princely royaltie which belongs to him alone.

Secondly, that the ſoueraigne power and authoritie of expounding Scripture, belongeth to Chriſt alone, and to none other with him. True it is, that man hath a miniſterie committed vnto him, by vertue whereof he may expound Scripture by Scripture: but men haue no power of themſelues, to determine of the proper ſenſe of Scripture. And therefore the Popiſh practiſe in giuing to the Church abſolute authoritie, to determine of the ſenſe of Scripture, of themſelues without Scripture, is flat robberie againſt Chriſt: for therein they giue vnto men that ſoueraigne power which is proper to Chriſt.

Thirdly, herein we obſerue the excellencie of this booke, and of the whole Scripture of God: for all of it is the gift of the Father to the Sonne, and of the Sonne vnto his Church. The like cannot be ſaide of any writings of men whatſoeuer, be they neuer ſo excellent: herein the Scriptures ſurpaſſe them all. Whereby we are taught to eſteeme more reuerently of the Scriptures of God, then of all the writings of men in the world. Here then behold the ſinne of this age, which more delighteth to ſpeake and heare the ſayings of men in the publike miniſterie, then the glorious word of the euerliuing God. Whereas the writings of men be full of darkeneſſe, of errour, and deceit: but the word of God is moſt holy and pure, and euery way perfect, proceeding wholly from the father of lights vnto his beloued Sonne, who hath faithfully diſpenſed the ſame, for the good of his Church.

*To ſhew his ſeruants things that muſt ſhortly be done.* Theſe words contain the ſecond, third, and fourth Arguments, whereby this Reuelation is deſcribed, *viz.* the ende of it, the perſons to whome it muſt be ſhewed, and the matter which it containeth.

*Arg.* II. The ende of this Reuelation is, *To ſhew*, that is, *to make knowne, and manifeſt things to come, for the good of the whol church.* Whence we may obſerue, that the Papiſts erre exceedingly in debarring lay people (as they call thẽ) from the reading of the Scripture: for the ende of this booke is, *To make manifeſt to Gods ſeruants things to come.* And who are Gods ſeruants? Are the Clergie onely, and not lay peo-

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ple alſo? God forbid: the lay man is Chriſt his ſeruant, as well as one of the Clergie. And therefore it is Gods will, that he ſhould learne to know and vnderſtand this booke, like one of his ſeruants. And here conſider, that if this booke of Scripture, which is hard and difficult, muſt be learned of the lay man, then much more muſt he ſearch into all other bookes of God, which be more plaine and eaſie, as the hiſtories of the Goſpell, Epiſtles, &c.

*Arg.* III. The perſons to whom it muſt be ſhewed; *viz. The ſeruants of Chriſt.* This Reuelation was not giuen of God for all men indefinitely, but for all his ſeruants, that is, ſuch alone as repent of their ſinnes, and truely beleeue in Chriſt for the pardon of them, and ſhew forth the ſame by new obediẽce. So he teacheth elſewhere: *The ſecret of the Lord is with them that feare him, and his couenant to giue them vnderſtanding,* Pſal. 25. 14. *The Lord will reueale his ſecret to his ſeruants the Prophets,* Amos 3. 7. And, *God will not keepe backe from Abraham the thing he was to do vnto Sodome and Gomorrah, becauſe he knewe Abraham would doe his will, and teach his familie after him,* Geneſ. 18. verſ. 17. 19. The conſideration whereof ſhould admoniſh vs not to content our ſelues with the bare hearing of the word and outward participatiõ of the ſacraments: but to labour principally to become Gods ſeruants, and to ſhewe the ſame by the practiſe of that which we heare. Hereby ſhall wee receiue inſtruction from the Lord, and growe in knowledge daily more and more: our vnderſtanding ſhall more eaſily conceiue the will of God, for *they that will doe the will of his father, ſhall know his doctrine,* Iohn 7. 17 Here then is the cauſe why moſt hearers after long teaching profit little, but remaine as blinde and ignorant as euer they were, euen their owne impietie; they liue in their ſinnes, and labour not to become Gods ſeruants.

Secondly, in this argument we may obſerue, that *Chriſt Ieſus is true God:* for here he is made the head of the Church; euery true beleeuer is his ſeruant, and he his Lord: the Angels of the Churches be his angels, as after we ſhall ſee: which prerogatiue none can haue, but he that is true, and very God.

Thirdly, in this Argument are thoſe confuted, which holde, that God would haue all to be ſaued, and calls all men without exception. For if he called all effectually, then he would offer the meanes to all: to wit, his holy word, that ſo they might be called to the ſtate of grace. This he doth not: for as we ſee, this booke is giuen not to all, but to his ſeruants: and that which is ſaid of this booke, is true of the whole ſcripture. *The Lord ſhewes his word* (ſaith) *Dauid not to all the world, but to Iacob,* that is, his people with whom he made a couenant, *Pſal.* 147. 19, 20.

The fourth Argument whereby this Reuelation is deſcribed, is the matter thereof, *viz. things that muſt ſhortly be done*; that is, things A to come. Whereby in generall we may obſerue a difference of this booke from the reſt of holy Scripture, which treats of things preſent, and paſt: this beeing a propheſie of things to come.

The matter of this booke is deſcribed by two Arguments: firſt, by the neceſſity of theſe things to come, *They muſt be done:* ſecondly, by the circumſtance of time when, *ſhortly, or quickly.*

For the neceſſitie of theſe things, they be ſuch, as *muſt needes be done.* So ſpeaketh the holy Ghoſt elſewhere of ſundry things to come: of offences, *It muſt needes be that offences ſhould come,* Mat. 18. 7, Of hereſies: *There muſt be hereſies in the Church,* 1. Cor. 11. 19. And of afflictions: *Through manifolde afflictions we muſt enter into the kingdome of heauen,* Acts B 14. 22. And, *They that will liue godly in Chriſt Ieſus, muſt ſuffer perſecutions,* 2. Tim. 3. 12. From whence I gather, That things which come to paſſe concerning Gods Church, and the enemies therof, doe come to paſſe neceſſarily. This doctrine muſt be well obſerued: for though it be the truth of God, yet the reaſon of man will not agree vnto it: for ſome will ſay, If all things come to paſſe neceſſarily, then in their actions and proceedings men haue no free will: for neceſſitie and libertie of will cannot ſtand together. *Anſw.* They may: indeed conſtraint and mans free will cannot ſtand together, but mans will and vnchangeable neceſſitie may well accord: C As I ſhewe thus; In God there is a moſt abſolute freedome of will, yet he doth many things of neceſſitie: as he willeth that which is good neceſſarily (for he cannot poſſibly will that which is euill) and yet he willeth the ſame moſt freely. So Chriſt died neceſſarily, he could not but die, if we conſider the counſell of God, and yet he died moſt freely; *For he laid downe his life of himſelfe, and no man tooke it from him,* Iohn 10. 18.

It will be ſaid againe, if things come to paſſe by neceſſitie, then it is in vaine to vſe any means for the effecting of them, for Gods will muſt be done, doe we what we will. *Anſw.* This is mans corrupt reaſon: theſe men muſt conſider, that as God hath appointed what things muſt come to D paſſe; ſo he hath appointed the means how they ſhall be effected; and ſeeing the Lord hath appointed as well the meanes, as the ende, we ſhould by this neceſſitie rather be induced to vſe the meanes, then any way mooued to neglect the ſame. To make this more plaine, we muſt knowe there is a double neceſſitie: one is *abſolute*; another in *part.* I call that *abſolute neceſſity,* which cannot be otherwiſe poſſibly: as that God liueth, and cannot die, is omnipotent, infinite, &c. Neceſſitie *in part* is, when any thing done is neceſſarie onely, becauſe it depends on neceſſarie cauſes: as fire to burne is neceſſary, in regard of that order which God hath ſet in nature by creation: yet this neceſſitie is not abſolute; for fire would not burne, if God ſhould pleaſe to change that order ſet in nature, as he did when the three children were caſt into the hot fierie ouen, *Dani* 3. 27. Now, whereas we ſay, *Things to come muſt neceſſarily be done,* it muſt be vnderſtood of neceſſitie in part, and not abſolute: for in themſelues they be changeable and contingent, and neceſſarie onely in regard of Gods decree appointing them, which is vnchangeable: in regard whereof all things to come are neceſſarie. And yet we may not thinke, that the vnchangeableneſſe of Gods decree doth take away freedome from mans will, it onely inclines the ſame to one part: and ſo diſpoſeth, that man ſhould freely will that to be, which God eternally hath decreed.

The ſecond thing whereby the matter of this booke is ſet out vnto vs, is the circumſtance of time when theſe things muſt be done, *Shortly*, muſt be well obſerued: and howſoeuer ſome things foretolde were not to be done till many hundred yeares after, which ſpace of time might ſeeme very long, yet in two reſpects it is but ſhort. Firſt, in regard of God, *to whom a thouſand yeares are but as one day*, 2. Pet. 3. 8. Secondly, in regard of men, to whom a hundred or two hundred yeares ſeeme but a ſhort time when once they be expired, though before they ſeemed long.

This circumſtance of time is ſet downe for two cauſes. Firſt, to terrifie all carnall and careleſſe men: for this booke foretelleth iudgements, plagues, and deſtruction for the enemies of Gods Church, which muſt ſhortly come vpon them; which is a thing worthie our carefull conſideration in this ſecure age of the world, wherein men bleſſe themſelues in their ſinnes, without feare of Gods iudgements, and ſay they ſhall haue peace, though they walke after the ſtubborneneſſe of their owne hearts, putting farre from them the euill day; ſaying, ſpare thy ſelfe, this ſhall not come vnto thee. But ſhall the Lyon roare, and the beaſts not tremble? Yet the Lord threateneth his iudgements, but men will not repent. Well, let vs conſider this, whether we be young or old, high or low, that Gods iudgements are ſhortly to come: and let this be a motiue to raiſe vs out of the ſleepe of ſinne, and of ſecuritie. That which *Peter* ſaid of falſe teachers, is alſo true of all impenitēt ſinners, vnleſſe they preuent the ſame by ſpeedie and vnfained repentance. *Their iudgement long agoe is not farre off, and their damnation ſleepeth not*, 2. Pet. 2. 3.

Secondly, this circumſtance of time ſerueth greatly to comfort the ſeruants of Chriſt, and to furniſh them with all patience, and long ſuffering vnder any aduerſitie, or diſtreſſe that may befall them in bodie or minde, or both. Indeede, many are brought to impatience and diſtruſt by afflictions and croſſes: But the child of God in ſuch a caſe muſt call to minde what the holy Ghoſt hath here ſet down concerning the propheſies of this booke, which foretell deliuerance for Gods Church, and for euery member thereof: namely, *That they muſt ſhortly be brought to paſſe: yet a very little while, and he* A *that commeth* for their deliuerance *will come and will not tarrie*, Heb. 10. 37.

Thus much for the matter of this Reuelation: now follow the Inſtruments whereby the Lord doth conuey the ſame vnto his Church, which is the fift argument whereby he is deſcribed, in theſe words: *Which he ſent and ſhewed by his Angel to his ſeruant Iohn.* Where two points muſt be obſerued, firſt the action of Chriſt, which is the ground of their imployment: ſecondly, the perſons imployed therein as his inſtruments. For the firſt: *Chriſt ſent and ſhewed this Reuelation.* This action of Chriſt is noted by the holy Ghoſt for two ſpeciall cauſes; firſt, to ſhew that S. *Iohn* did not pen and publiſh this booke raſhly, but by calling and warrant B from Chriſt. This teacheth vs what muſt be our behauiour in all our actions whatſoeuer we take in hand: we muſt looke we haue warrant from God for the doing of the ſame, by vertue of our calling, and without this we ſhould not dare to enterpriſe any thing.

If this dutie were practiſed, there would be more conſcience of the ſeruice and worſhip of God, and more care of iuſt dealing with men, then there is in the affaires of this life.

Secondly, this action of Chriſt is noted to get more reuerent acceptance, and greater authoritie to this booke: for which cauſe alſo it was ſent by an holy Angel. If an earthly Prince ſhould write his letter to his ſubiect, and withall ſend it by one of his guard, no doubt the C ſubiect would receiue it moſt reuerently. Behold this booke is the Epiſtle and letter of Ieſus Chriſt, ſent by his Angell for the benefit of his Church. What reuerence therefore, and acceptation ought this to finde? ſurely a thouſand folde more with euery one, then the writing of any earthly Prince whatſoeuer.

The ſecond point to be obſerued, is the perſons whom Chriſt imployeth about this Reuelation, and they be two. An holy Angel, and S. *Iohn*. For the firſt, It hath pleaſed God in all ages to vſe the miniſterie of Angels, as a meanes whereby he would conuay the knowledg of his will vnto his Church. The law in mount Sinai D was giuen to *Moyſes* by the miniſterie of an Angel, *Act.* 7. 38. *Gal.* 3. 19. And *Daniel* receiued the expoſition of ſundry dreames and viſions by an Angell, *Dan.* 8. 19. and 9. 21. and 10. 14. And the ſeuen viſions which containe the ſubſtance of this booke, were ſhewed to *Iohn* by an holy Angel. But here we muſt take heed, that we doe not like the Papiſts ground hereupon the inuocation of Angells, becauſe they be about vs, and bring vnto vs particular meſſages from the Lord: for before we may pray vnto them, we muſt haue from God a particular commaundement ſo to doe, and alſo a promiſe to be heard in that we aſke, or elſe our prayer is not of faith: but the whole Scripture affoords no word of command, or promiſe for any ſuch action, and therefore we cannot doe it without ſinne.

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The ſecond inſtrument here imployed by Chriſt, is *Iohn*. This *Iohn* was ſonne to *Zebedeus*, and ſo kinſman to Chriſt; a bleſſed Apoſtle, and Euangeliſt, which penned one of the Goſpels, and the three Epiſtles which beare his name. This was that Diſciple whom Ieſus loued. And to procure the more credit and reuerence to this booke, he deſcribeth himſelfe by two arguments: Firſt, by a propertie, calling himſelfe *Chriſt his ſeruant:* Secondly, by an effect, or action, *in bearing record to Gods word, verſ.*2.

For the firſt, note that *Iohn* doth not cal himſelfe that Diſciple whom Ieſus loued, nor the kinſman of Chriſt, which he might haue done, being allied vnto him (for *Iohns* mother was ſiſter to *Ioſeph* Chriſts ſuppoſed father, and coſin german to the virgin *Mary:*) *Iohn* had learned of Chriſt himſelfe, *that the hearers, and doer's of the will of his father, were eſteemed more deere and neere vnto him, then any bond of outward alliance could poſſibly make them.* Matt. 12. 50. Luk. 11. 28. But he calls himſelfe *Chriſts ſeruant*, hauing yeelded vp himſelfe to do his will: for herein ſtands the dignitie of a Chriſtian, to doe ſeruice vnto Chriſt. The bleſſed virgin had neuer found ſuch fauour with God to haue beene Chriſts mother, if ſhe had not withall become Chriſts ſeruant: She bare him in her heart by faith, as well as in her wombe by conception, or elſe ſhe had neuer beene ſaued by him. Hence we learne, that outward dignities, as blood royall, noble parentage, and ſuch like, will nothing further a mans ſaluation: he that would be acceptable vnto Chriſt, muſt become his ſeruant, by beleeuing his word, and doing his will, hauing caſt off the olde man, which is corrupt, and put on the newe man, which after God is created in righteouſneſſe and true holineſſe. So *Paul* ſaith, *Circumciſion is nothing, and vncircumciſion is nothing, but keeping the commandements of God*, 1. Cor. 7. 19. *and henceforth know I no man after the fleſh, but if any man be in Chriſt, he is a newe creature*, 2. Cor. 5. 16, 17.

Againe, conſider in what regard *Iohn* is here called a ſeruant of Chriſt: not onely for that he beleeued in Chriſt, and obeyed his will, as all true Chriſtians doe; but more ſpecially becauſe he was an Apoſtle, and did ſeruice vnto Chriſt in the worke of his miniſterie, which was his particular calling. So *Paul* writing to the Romans, calleth himſelfe an Apoſtle and ſeruant of Chriſt: *Cap.* 1 1. And he rendreth a reaſon thereof, *ver.* 9. Becauſe he did ſeruice vnto him in preaching the Goſpel. Hence we are taught, that we muſt not onely ſhew our ſelues Chriſts ſeruants in our generall calling of Chriſtianitie: but eſpecially in our particular callings and offices, after the example of Chriſts beſſed Apoſtles. It is a good thing to profeſſe ſeruice vnto Chriſt, by hearing his word, receiuing his Sacraments, and keeping his Sabbaths: but vnles therewithall we ſhewe the power of godlines A in our particular callings, our outward profeſſion is flat hypocriſie. This magiſtrates, miniſters, husband, wife, parents, children, maſters, ſeruants, buyer, ſellor, and euery one in his lawfull calling ſhould carefully obſerue: for vnleſſe in the particular duties of their ſpecial callings, (as the magiſtrate in the duties of a magiſtrate, &c.) they doe ſeruice vnto Chriſt, their publike duties in religion ſhall neuer commend them vnto God, be it neuer ſo glorious, *Mic.* 6. 6, 7, 8.

## V. 2. *Which bare record of the word of God, and of the* B *teſtimonie of Jeſus Chriſt, and of the things that he ſaw.*

Here is the ſecond argument whereby *Iohn* deſcribeth himſelfe; namely, by this action, or effect, *in bearing record to the word of God*, for partly by writing the Goſpell, and partly by preaching, he bare witneſſe, and teſtified that the word of God was true. And becauſe the word of God hath diuers parts, the Law and the Goſpell; he ſhewes in the next words, that he meanes eſpecially the Goſpell, adding, *and of the teſtimony of Ieſus Chriſt*, that is, of thoſe things which Ieſus ſayd and did. And that no man might call into queſtion the truth of his teſtimony, he profeſſeth himſelfe to haue beene C *an eye witneſſe of all thoſe things whereof he bare record*, ſaying, *and of all thoſe things which he ſaw.* And here he alledgeth his teſtimonie to the Goſpell, to prooue himſelfe a faithfull penman of this booke, that ſo it might haue more reuerence: for he which was faithfull in penning the Goſpell of Chriſt, the ſame is alſo faithfull in penning this Propheſie of the Church.

In this teſtimonie we may obſerue, that the doctrine of Gods word is an infallible marke whereby to know the true Prophet of God, and alſo to diſtinguiſh him from all falſe Prophets. God foretold his people, that *falſe Prophets ſhould come among them for their triall*, Deut. 13. But how ſhall they diſcerne them? ſurely by their doctrine: for though they ſhew D wonders, yet if their doctrine tend to drawe men from the true God to Idolatrie, they are falſe Prophets, and ſhould die. When our Sauiour Chriſt was asked *By what authoritie he did thoſe things*, Luk. 20. 2. 3. he approoued his authoritie by the teſtimonie of *Iohn*, (*who bare witneſſe of him*, Iohn 1. 15.) and confirmed the calling of *Iohn* by the truth of his doctrine, which (themſelues beeing witneſſes) *was from heauen*, Luke 20. verſe 4, 5.

Hereby then we ſee the errour of the Papiſts, who teach, That the onely note of a true Prophet, is to confirme his doctrine by a miracle, and that he which cannot doe ſo, is a falſe Prophet. But this note of difference is not true: for falſe Prophets may confirme their lying vanities by ſignes and wonders, as we may ſee, *Deut.* 13.

A And ſo doth Antichriſt, 2. *Theſſ.*3.9.

The ſixt argument by which this Reuelation is deſcribed, is the order and manner of propounding it to the Church, and it ſtands in foure degrees: Firſt, *God the Father giueth it to Chriſt the mediator, and head of the Church.* Secondly, *Chriſt giueth it to an Angell.* Thirdly, *the Angel conuaies it to Iohn the Apoſtle.* Fourthly, *Iohn directed and aſſiſted by the holy Ghoſt, deliuereth it to the Churches.*

Now as this particular booke was, ſo no doubt all other holy Scriptures were conueyed to the Church: from whence we may obſerue; Firſt, the conſtant loue of God to his children, by this his ſpeciall care in propounding and deliuering his will and word to his Church. B

Secondly, that this booke, and ſo all other parts of holy Scripture, are in their kind moſt perfect and excellent.

Thirdly, that the Church of Rome blaſphemeth in calling the written word of God *a dead letter, and dumbe Iudge, matching generall Councells with it for authorities*; and teaching, *that the vniuerſal conſent of the Church is aboue Scripture, for interpretation, and giues life and ſenſe thereto; which otherwiſe of it ſelfe were but an inckie letter and dumbe word.*

## v.3. *Bleſſed are they which read, and they that heare the words of this propheſie, and* C *keepe thoſe things which are written therein: for the time is at hand.*

Here is the ſeauenth & laſt argument whereby this Reuelation is deſcribed, to wit, the fruit, effect, and the profit which comes of it, euen *true happineſſe.* This prophecie concerneth the preſent and future ſtate of the Church: the reading and hearing whereof ioyned with carefull keeping, bringeth with it *true bleſſedneſſe*, that is, fellowſhippe with God, and life euerlaſting.

D In this Argument we may obſerue, Firſt, the ende of this booke, and ſo of all other books of Scripture, viz. *to bring men to happineſſe, to fellowſhip with God, and life euerlaſting. Theſe things were written* (ſaith S. *Iohn*) *that ye might beleeue that Ieſus is the Chriſt, and ſo beleeuing, might haue eternall life*, Ioh. 20. 31. Againe, *he declared to them the word of Chriſt, that by it they might haue fellowſhip with God the Father, and with his ſonne Ieſus Chriſt*, 1. Ioh. 1. 3. In which fellowſhip is true happineſſe. Chriſt himſelfe ſaith: *Search the Scriptures, for in them you thinke to haue eternall life*, Ioh. 5. 39. And in this they differ from all other bookes and writings of men; for mens writings be penned either by the light of nature, and ſo be erronious, and miſſe the ende of true happineſſe: or elſe they be penned by them which haue direction from the word, and ſo all the truth they haue, leading to true happineſſe, is borrowed hence; when as the Scriptures of themſelues do directly guide men thither.

From the conſideration of this bleſſed ende of holy Scripture, we may obſerue, firſt, That the oppinion and practiſe of the Church of Rome is damnable, who barre the people of God from reading and hearing the Scriptures in their vulgar tongue. For in depriuing them of this meanes (as much as in them lyeth) they barre them of their ſaluation, and they doe directly croſſe the purpoſe of S. *Iohn*, who doth therefore pronounce him bleſſed, that ſhall heare and read this booke, with conſcience to keepe and obey it, that hee might allure and draw all men to doe it with delight.

Secondly, wee are hereby admoniſhed with all care and diligence to reade and meditate in Gods word: That place before named is moſt excellent, *Search the Scripture*, Ioh. 5. 39. Euen as we would ſearch for gold, or ſome precious thing which we would faine finde (ſo the word imports:) And he addeth the reaſon: *For in them you thinke to haue eternal life.* The ſame is wiſdomes counſell, Pro. 2. 4.

But ſome will ſay, I cannot reade, I was neuer brought vp in learning, and therefore I cannot ſearch. S. *Iohn* cuts off his excuſe in the next words, ſaying, *Bleſſed is he alſo which heares the words of this propheſie.* As if he ſhould ſay: though he cannot reade, yet if he heare, and keepe it, he is bleſſed. Here then is the dutie of thoſe which cannot reade the Scriptures, they muſt procure others to reade vnto them, and by hearing and keeping they ſhall bee bleſſed.

Thirdly, by this ſcope and end of Scriptures, wee muſt learne to carry in minde this plaine difference between the bookes of God, and writings of men: Gods word bringeth a man which keepes it, to happineſſe; but mans writings of themſelues cannot doe ſo, vnleſſe they haue light from the word of God. If this diſtinction were imprinted in our hearts, wee ſhould not be ſo delighted as many are, to heare or ſpeake the words of God mixed with the words of ſinneful men, ſpecially in the publicke miniſterie. In former times the Lord forbad his owne people *to ſow their field with mingled ſeed, or to make thẽ garments of diuers things, as of linnen and wollen*, Leuit. 19. 19. And no doubt the ſame God doth miſlike, that the pure ſeed of his word ſhould be mingled with the ſayings of erroneous and ſinfull men, when the ſame is ſowne vpon the furrowes of mens hearts.

Secondly, in this ſeauenth Argument wee may obſerue the right manner and way of hearing and reading the Scriptures: a point worthie all ſerious conſideration. It ſtands in two things: Firſt, we muſt ſet downe with our ſelues a certaine end, why we reade, and heare the Scrip-

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tures, which is, that wee may attaine to true happines ſtanding in fellowſhip with God, and life euerlaſting. This end muſt be the motiue to induce vs to heare, and read the word of God, and when this takes place in our hearts, it will be of force to make vs reade, & heare with care and conſcience, which beſeemeth Gods word. Secondly, wee muſt keepe in minde the things we reade, or heare; ſo ſaith the text: *And keepeth the things which are written:* which word imports, that by diligent obſeruation, we would lay them vp in our hearts. This is a weighty dutie, and ſeriouſly commended vnto vs of God. *Bind vp the teſtimonie; ſeale vp the law among my diſciples;* Iſay. 8. 16. And *Mary* is therefore commended, *becauſe ſhee kept in her heart the words of Ieſus,* Luk. 2. 19. 51. It was *Dauids* practiſe: *I haue hid thy ſaying in my heart,* Pſal. 119. 11. And hereto tendeth Chriſts encouragement, pronouncing them rather bleſſed, *which heare the word and keepe it, then thoſe which bare Chriſt, and gaue him ſucke,* Luk. 11. 27. 28. And *Iames* calleth it *the ingraffed word,* Iam. 1. 21. because it ſhould abide in our hearts like a ſyence in a ſtocke, and neuer be remoued, but there grow, and fructifie vnto life eternall.

Now becauſe this is a point of great difficultie, and the want hereof the cauſe of ſo little profiting after much hearing and reading; I will therefore ſhew how (by Gods grace) in hearing and reading the word of God, a man may keepe the ſame in memorie.

Firſt, a man muſt learne the grounds or elements of religion, commonly called the Catechiſme, for they are the foundation of all knowledge: without which a man ſhall neuer vnderſtand the Scripture to his comfort, nor keepe the ſame in memorie. The Apoſtle ſaith the Hebrews were *dull of hearing* (the deepe things of God in Chriſt) *becauſe they had not well learned the firſt principles of the word,* Heb. 5. 11. 12. This all ignorant perſons ſhould well obſerue, ſpecially the aged, that they may find in themſelues the cauſe of their ignorance and dulneſſe, euen want of knowledge in the Catechiſme. They thinke it a diſgrace to be brought vnto it now they are old: but if they would not be euer learning, and neuer come to the knowledge of the truth, they muſt lay in themſelues this good beginning, and learne the principles of religion.

Secondly, wee muſt not ruſh vpon Gods holy ordinance, but before wee either come to heare, or reade, with reuerence prepare our ſelues thereto. Moſt men at this day vſe to prepare themſelues before they come to the Lords table; and ſo they ought to doe before they come to heare the word: for God ordained both for this end, to be meanes to bring men to true happineſſe: they differ onely in this, that the Sacraments are the viſible, and the Scriptures the audible word of God. At the giuing of the law, *The people that muſt heare it, were ſanctified three dayes before,* Exod. 19. And when they did offer ſacrifice, or eat the Paſſeouer, both prieſts and people muſt be ſanctified: and the ſame thing for ſubſtance muſt wee performe before we come to heare the word of God. This preparation ſtands in two things: Firſt, wee muſt put out of our hearts all bythoughts, all delights, and cares of worldly affaires, and *ſet our hearts* (as *Ezra* did) *to ſeeke the law of the Lord,* Ezra 7. 10. Secondly, wee muſt make our earneſt prayers to God, that he would open our eyes, that we may ſee his will; ſoften our hearts, and make our ears attentiue, as *Lidiaes* were; and alſo giue vs grace to embrace his word, and keepe it: For Chriſt is the onely doctor of the heart by his ſpirit, without whoſe inward teaching we can neuer learne vnto ſaluation.

Thirdly, when we are about the holy exerciſe of Gods word, the frame of our heart ſhould be thus diſpoſed.

I. *It muſt be an humble heart:* for the Lord reſiſts the proud; and *giues grace to the humble,* Iam. 4. 6. *Them that bee meeke, will he guide in iudgement, and teach the humble his way,* Pſal. 25. 9. A proud heart is ſo ſtuffed with ſelfe loue, that there is no roome for the word of God to lodge in. But the heart that is lowly in it ſelfe, through the conſcience of ſinne; that is the heart in which the Lord by his grace will take vp his abode, Iſay 57. 15.

II. It muſt be *an honeſt heart,* ſuch as hath no manner of purpoſe to liue in any one ſinne whatſoeuer, but (though it feele corruption in in it ſelfe) is reſolued to pleaſe God in all the wayes of his commaundements, and that continually: ſuch an heart haue the good hearers, reſembled by the good ground, Luk. 8. 15. As on the contrary, that is a wicked heart, which reſolueth to cheriſh, though it bee but any one ſinne whatſoeuer.

III. It muſt be *a beleeuing heart.* The olde Iewes heard the word, but it profited them not, becauſe *they mingled it not with faith in their hearts,* Heb. 4. 2. where he compares the heart to a veſſell, in which there muſt bee both the word, and faith: theſe two muſt be mingled together, and then it will be a word of power, of life, and ſaluation. Therefore when we heare the threatnings of the law, or the promiſes of the Goſpel, we muſt labour to reſolue our hearts of the truth thereof. But incredulitie whereby men except againſt the word, as not pertaining vnto them, is the mother of forgetfulneſſe. *The old world knew nothing of the flood, becauſe they did not beleeue,* Matth. 24. 39.

IV. It muſt bee *an hearing heart:* ſuch as is pliable to to word: *Sacrifice and burnt offerings* (ſaith *Dauid*) *thou wouldeſt not, but mine eares haſt thou prepared,* Pſal. 40. 6. As if hee ſhould ſay, beſide thoſe bodily ears which thou haſt giuen me by creation, thou haſt bored new eares in my heart, ſo as I can by thy grace attend and liſten to thy word. And when God ſaith, *Seeke ye my face,* this hearing heart will anſwer, *I ſeeke thy face O Lord,* Pſal. 27.8.9.

Fourthly, after wee haue heard or read the word, *we muſt become doers of the ſame,* euen in the duties of our vocation. We ſee euery man more skilfull in the workes of his owne trade, by reaſon of his daily exerciſe therein: euen ſo the conſtant practiſe of Gods word will make vs expert in it, and cauſe vs to keepe it in perfect memorie. And theſe are the right meanes to become good hearers and readers of the word of God.

Thirdly, this benediction pronounced vpon them that heare, reade, and keepe the propheſies of this booke, ſerues to induce euery childe of God (as much as in him lyeth) to keepe in memorie the whole word of God, but ſpecially theſe propheſies of things to come, that concerne the ſtate of the Church; for therefore did God reueale them, that they might be remembred. When the Angell had told *Daniel* the ſtate of the Church, from his time to the comming of Chriſt; he bids him, *Shut vp the words, and ſeale the booke, till the ende of the time,* Dan. 12.4. meaning, that he for his owne comfort ſhould hide them in his heart. And Chriſt ſaith to his diſciples, *When yee ſee the abhomination of deſolation, ſpoken of by Daniel the Prophet: let him that readeth, conſider it,* Matth. 24.15. *Beholde I haue told you before,* meaning things to come verſe 25. ſhewing, That hee would haue his children to marke, and remember thoſe weightie things that are foretold, concerning the ſtate of the Church.

*For the time is at hand.* Here is a reaſon of the former benediction, for ſeeing the time of the accompliſhing of this propheſie is at hand, and muſt ſhortly bee fulfilled: therefore thoſe be bleſſed which reade and keepe the ſame in memorie. And it is an anſwer to a ſecret obiection; for they might haue ſaid, wee need not to read or remember this propheſie, ſeeing it ſhal not be fulfilled in our dayes; but he addeth: *The time is at hand,* wherein they muſt be fulfilled, and therefore it muſt be marked. Theſe words for ſubſtance were in the firſt verſe; where it is ſaid, *The Reuelation was of things that muſt ſhortly be done.* And here they be repeated againe. Whereby hee would teach vs, That theſe propheſies containe waighty matter, to be deeply conſidered, and earneſtly thought on. And S. *Iohn* repeats the ſame for two cauſes: Firſt, to awake the members of the Church out of the ſleepe of ſecuritie, and make them ſtand vpon their watch continually: for though they cannot fall into the dead ſleepe of ſinne, yet the ſlumber of ſecuritie may ouertake them: the wiſe virgines ſlumber, as well as the fooliſh, Matth. 25.5. and the ſpouſe of Chriſt, the true Church, confeſſeth, That ſhe ſleepeth, though her heart waketh, Cant. 5.2.

Secondly, to confirme and hearten the Church, and all true members of Chriſt, againſt the afflictions to come: for herein is the common ſaying true, *Hee that is forwarned, is fore-armed.*

Now in theſe words (*The time is at hand*) Chriſt would teach vs to obſerue, That whatſoeuer thing may befall the members of Chriſt in this life, whether afflictions, temptations, death, or the laſt iudgement it ſelfe, all wil come ſhortly. This conſideration ought to take place in our hearts, beeing of great vſe in our liues: as to ſtay vs from many ſinnes, ſo to mooue vs to doe all things with good conſcience. And the want hereof is the cauſe of much euill: *The bad ſeruant beats his fellowes, becauſe he thinkes his maſter doth defer his comming,* Matth. 24.48.49. *The olde world went on in ſinne, neuer regarding Noahs propheſie; and ſo knew nothing till the flood came and ſwept them all away,* Mat. 24.39. We ſhould lay theſe to our hearts, and alwaies thinke with *Paul, the Lord is at hand:* Phil.4.5. The rather, becauſe we haue had the Goſpel, & peace, with all temporall bleſſings theſe eight and thirtie yeares: now the ſtate of the Church is interchangeable, one while peace, and then trouble: ſo as it is like, this peaceable ſtate will not long continue, but we muſt be tried. And the time of our triall is at hand, for whatſoeuer muſt befall the Church, will come ſhortly. We muſt therefore prepare for trouble, and ſo wee ſhall finde it the leſſe grieuous.

### v. 4. *Iohn to the ſeauen Churches which are in Aſia, Grace be with you, and Peace from him, which is, and which was, and which is to come, and from the ſeauen ſpirits which are before his throne.*

Here beginneth the ſecond part of the Preface, to wit, the inſcription of this viſion, and it hath 2. branches: Firſt, a dedication, in theſe words: *Iohn to the ſeauen Churches which are in Aſia.* Secondly, a ſalutation, in the next words: *Grace be with you, and peace, &c.* to the 9. verſe. In the dedication obſerue firſt the penman, that dedicated this booke: ſecondly, the parties to whome it is ſent. For the firſt, the penman is *Iohn,* who here againe repeates his name, to ſhew and certifie euery reader of this booke, that he was without all doubt the true penman of the holy Ghoſt, in writing this Reuelation. But though hee repeats his name, yet he doth not adde any titles of honour, or commendation, as he did in the firſt verſe. Wherein he giues vs a true patterne of modeſtie and humilitie, which is neuer to ſpeake in our owne cauſe to our owne praiſe, but onely in caſes of neceſſity, when Gods glory may bee aduanced, and the credit of our particular callings maintained.

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This *Paul* practiſed, who often humbles himſelfe, and calls himſelfe *the* [a] *leaſt of all the Apoſtles*, yea, *the* [b] *chiefe of all ſinners:* yet when the credit of his Apoſtleſhip cam into queſtion, then he ſets out himſelfe, ſhewing he was a true Apoſtle, one of the chiefe, and aboue thoſe which did falſely call themſelues ſo, as wee may find in both of his [c] Epiſtles to the Corinthians.

[a] 1.Cor.15.
[b] 1.Tim.15.
[c] 1.Cor.9.1, 2. 2.Cor.11.5.

Secondly, the perſons to whome he wrote, were *the ſeauen Churches in Aſia:* concerning them note two things: firſt, hee writes to Churches, ſecondly to the Churches in Aſia. For the firſt: why writes he to the Churches, rather then to the Church, ſeeing there is but one onely Catholicke Church? *Anſ.* The Church may be conſidered diuers wayes; firſt, as it is the whole company of the elect, and ſo it is but one: ſecondly, as the ſame is parted into ſeuerall branches and companies, one part beeing in one country, and another part in ſome other. Wherein alſo euery ſeuerall congregation, profeſſing the Goſpel, is a particular Church. And ſo there may be many Churches, all of them being members of one Catholicke Church: As the Sea is onely one, yet it conſiſteth of many parts, which taking their names of the Countryes whereto they adioyne, are called ſo many particular Seas; as the Engliſh Sea, the Spaniſh ſea, French, Italian, Scottiſh Seas, &c. And of particular Churches muſt *Iohn* bee vnderſtood in this place.

Now *Iohn* chuſeth rather to write to Churches, then to particular men. Firſt, becauſe the matter of this booke, concerneth the Church, beeing a Propheticall Hyſtorie, touching the ſtate of the Church to the end. Secondly, becauſe particular Churches, which bee true members of the Catholicke Church, are the pillars and ground of truth. 1. Tim. 3. 15. And the Church is ſo called, not that her authority is aboue the word: but firſt, becauſe it is the treaſure houſe wherein the Scriptures are preſerued, from age to age, againſt the rage of Gods enemies. Secondly, becauſe the Church giues teſtimonie to the truth of Gods word. And thirdly, becauſe it publiſheth the truth of Gods word by vertue of that ordinarie miniſterie which God hath ordained therein.

Secondly, in the dedication of this booke, among al particular Churches God directs him to make choiſe of thoſe ſeuen in Aſia; no doubt for ſpeciall cauſe, Firſt, becauſe they were then moſt famous Churches, as the chapters following, and the Hyſtories of the Church doe plainly ſhew. Secondly, that the calling of the Gentiles to the light of the Goſpel, which long before had been foretold, might be more euident: for here the Iewes are paſſed by, & the Gentiles ſent vnto.

Laſtly, we may here obſerue, That S. *Iohn* knew no prerogatiue of the Church of Rome aboue other Churches: for if it were the mother Church, whereon all other Churches A ſhould depend, as the Papiſts would haue it; I would know of them why *Iohn* paſſed by it in the dedication of this booke, which containeth matter needfull for al Churches to know.

*Grace be with you, and peace from him which is, and which was, and which is to come: and from the ſeuen ſpirits which are before his throne.* Here begins *Iohns* ſalutation of the vii. Churches. Salutations bee of two ſorts, *Ciuill*, and *Religious*. *Ciuill*, is that which men vſe ordinarily one to another, wiſhing health, welfare, and ſuch like. *Religious*, is that which is peculiar and proper vnto the Church, comprehending in it a benediction alſo. And ſuch is this here vſed by S. *Iohn*. It may alſo be called *Apoſtolicall*: becauſe it is ſo vſuall with them in their Epiſtles. And B they vſed it the rather, becauſe it is ſo correſpondent to their miniſterie: which ſtood in two things; firſt, *in preaching*, which is the miniſterie of grace and reconciliation, the things here deſired; ſecondly, *in prayer*, whereto belonged the dutie of benediction, to pronounce a bleſſing vpon the people: as did the prieſts in their miniſtration vnder the law, Num. 6. 23. and our Sauiour Chriſt with his Apoſtles, when they preached the Goſpel; and as euery miniſter ſhould doe to his whole congregation, before they depart. And this is alſo included in this ſalutation: for hereby they bleſſed thoſe Churches to whom they did write.

But to come to the words, which bee moſt excellent, and containe in them the ſumme of C the Goſpel. *Grace*, in Scripture ſignifieth two things: firſt, Gods fauour; ſecondly, ſome gift of God freely beſtowed. Now here by *Grace* is meant not any particular gift of God, but the gracious fauour and good wil of God, whereby he accepts of ſome in Chriſt for his owne: for it is here oppoſed to peace, a gift of grace, and therefore cannot ſignifie the ſame thing.

Now marke, S. *Iohn* in this ſalutation begins with grace; becauſe it is the foundation of all happineſſe and of all Gods bleſſings: whatſoeuer we are, and all that we haue, is of grace, our election, redemption, vocation, iuſtification, and ſanctification; our faith and repentance, and our preſeruation in them, both proceed from this fountaine of Gods free grace. It is the D beginning, and the end of all; yea it is all in all in the matter of our ſaluation: firſt we muſt haue this, and then wee may looke for all other bleſſings.

*And Peace. Peace* is taken ſundry wayes in the Scripture; firſt, for welfare and good ſucceſſe in things of this world by Gods bleſſing, Exod. 18. 7. *Moſes* and *Iethro* ſaluting, aske *each other of their peace*, that is, of his welfare; and ſo it is partly taken in this place. Secondly, for that vnitie and bleſſed concord which is in the kingdome of God, among Gods children: and ſo it is eſpecially taken here. And in this ſence it hath ſix parts, euery one whereof is a moſt worthy bleſſing.

The firſt is peace with God: which is, when wee ſtand in the fauour of God, reconciled to him in Chriſt Ieſus, Rom. 5. 1. Secondly, peace with Gods Angels, for *they guard* ſuch as be in Gods fauour, and *carry them* as a nurſe doth her childe in her armes, *That they hurt not their feete at any ſtone*, Pſal. 91. 11. and they reioyce at our good eſtate. The third, is *peace with a mans ſelfe*, when his conſcience will not accuſe him, but excuſe and cleare him, beeing waſhed in the blood of Chriſt: This is that *Peace of God, which paſſeth all vnderſtanding*, Phil. 4. 7. The fourth is, *peace with Gods Church*, notably prefigured by the peaceable habitation of wild beaſts and tame together, *as the Lyon and the Calfe, the Wolfe and the Lambe; the childe and the Cockatrice, &c.* Iſay 11. 6. and plainely to be ſeene among the beleeuers, Act. 4. 32. *Who were all of one mind and heart.* The fiſt is, Peace with the enemies of Gods Church, ſo far as it is for the good of the Church, and the glory of God. So *Ioſeph had peace in Pharaohs court: ſo Daniel had peace in the court of Nabuchadnezzer:* for when the three children were caſt into the ouen, we muſt not thinke that he did reuolt vnto Idolatrie or hide himſelfe; but beeing in fauour in the court obtained priuiledge to be excuſed. The ſixt is, *Peace with all the creatures of God:* with the beaſts of the field, foules of the ayre, and fiſhes of the ſea. This the Lord promiſeth in the couenant that he will make for them with all his creatures, Hoſea, 2. 18. yea, *The child of God ſhall tread vpon the Lyon and the Serpent, and they ſhall not hurt him*, Pſal. 91. 13. And this his peace ſtands herein, That by Gods bleſſed prouidence he ſhall find helpe, and comfort from all Gods creatures.

In this place, whether we take peace for outward welfare, or for the concord of Gods Church, yet it is placed after grace, becauſe it followeth as a fruit thereof: Firſt, a man muſt bee in Gods fauour, and then come all the bleſſings of peace vnto him. This then is the meaning, *Grace bee with you, and peace.* That is, I wiſh you the fauour of God in Chriſt, with peace, the bleſſed fruit thereof, euen all outward welfare, and eſpecially the concord of Gods Church, hauing peace with God, with his holy Angels, with his Church, with your owne hearts, with your enemies (as farre as may bee for Gods glorie) and with all his creatures.

The vſe.

Whereas S. *Iohn* wiſheth grace vnto the Churches in the firſt place; he would teach vs, That the fauour of God is to be ſought for aboue all things; for the Apoſtles practiſe muſt bee our precept. So did *Dauid: Many ſay, who will ſhew vs any good: But Lord lift thou vp the light of thy countenance vpon me*, Pſal. 4. 6. As if he ſhould ſay, Let the moſt of the world ſeeke what they will, as riches, pleaſure, &c. yet my deſire is of thy loue and fauour aboue all. And oftentimes he calleth *God his portion, his rocke: and caſtle of defence, the thing that hee longeth for*; to ſhewe, that all his ioy was in A Gods fauour. And ſo it ſhould be with vs: but we little practiſe this, becauſe we bring from our cradles naturall preſumption, which perſwades vs, that we be in the fauour and loue of God. But we muſt caſt off this falſe perſwaſion and take a new courſe; and labour firſt to ſee, that we bee out of Gods fauour, loſt ſheepe, prodigall children in our ſelues, yea, the very firebrands of hell: and this, to ſee our owne want of grace, is the firſt ſtep to grace. Secondly, feeling this want and miſerie in our ſeluss, we muſt earneſtly deſire, and in our ſoules hunger and thirſt after the loue and fauour of God in Chriſt aboue all earthly things. Thirdly, wee muſt by the hand of true faith lay hold vpon the grace and mercie of God in Chriſt, B propounded in the promiſes of the Goſpel, and apply them to our ſelues particularly.

Secondly, after grace he wiſheth vnto them *Peace:* where note, the true order of ſeeking for the bleſſings of this life, we muſt not begin with welfare and proſperitie, but our firſt and chiefeſt care muſt be, to obtaine the grace and fauour of God. So Chriſt bids vs, firſt, to ſeeke the kingdome of God, and his righteouſneſſe: for when we are in Gods kingdom of grace reconciled to him in Chriſt, then all things needefull ſhall bee miniſtred to vs, Matth. 6. 33.

The vſe.

This diſcouers the bad practiſe of moſt men euery where, who in ſeeking the bleſſings of God, begin at the wrong ende. They will toile C themſelues in their callings to get wealth, honour, pleaſures, and preferments; but the fauour of God in Chriſt is not regarded: which notwithſtanding is the true and right foundation of all outward welfare.

Here ſome will ſay, if God giue mee wealth, honour, and reputation, then he loues mee; for theſe be ſignes thereof. I anſwer, Theſe bee no ſure tokens of his fauour in Chriſt, for thoſe that be his enemies, may enioy them all, as Iob 21. 7. to the 14. This *Dauid* perceiued, *how the wicked might flouriſh in their outward proſperitie, hauing more then heart could wiſh*, Pſal. 73. 3. 7. *And yet they ſtood but in ſlipperie* D *places.* And therefore, let no man herewith deceiue himſelfe: he that wanteth Gods fauour in Chriſt, is but a curſed wretch, and a firebrand of hel, though he had all the world, for outward things, at his commaund. For all earthly things, ſeuered from Gods ſpeciall grace, are but an heape of miſeries. The wicked mans peace is *no peace, ſayth the Lord, Iſay* 48. 22. And the man that hath Gods grace in Chriſt, though he want all worldly benefits, yet hee hath more then all the world without it: for hereby alone he is truly bleſſed and happie.

*From him which is, and which was, and which is to come: and from the ſeuen ſpirits which are before his throne.* Here is ſet downe the firſt cauſe and author of theſe two, *Grace and Peace*, to wit, *God himſelfe*; diſtinguiſhed into three perſons, *the Father, Sonne, and holy Ghoſt*. The

Father

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Father is noted in theſe words: *Which is, and which was, and which is to come.* The *holy Ghoſt* in theſe: *And from the ſeuen ſpirits which are before his throne.* The *Sonne* in the fift verſe: *And from Ieſus Chriſt, which is a faithfull witnes: and firſt begotten of the dead, and Lord ouer the kings of the earth, vnto him that loued vs, and waſhed vs from our ſinnes in his owne blood, &c.*

S. *Iohn* in the firſt place deſcribes the father, by a diſtribution, which expreſſeth the true nature of God in theſe words: *Which is, was, and is to come.* In which he alludes to that, Exod. 3. 14. 15. where *Moſes* demands of God, If the people ſhould aske who ſent him, what hee ſhould anſwer? The Lord bids him ſay, *Ehich, Iehouah hath ſent me:* which two names ſerue to one ende, namely, to expreſſe the nature of God. They are tranſlated, *I am,* and *the Lord:* but theſe Engliſh words doe not fully expreſſe their ſignification. Yet S. *Iohn* expounds them here, making *Ehich*, to ſignifie *him which is, which was, and is to come.* Which words of *Iohn* alſo in the originall bee more full in ſence then our Engliſh tongue can well expreſſe. And yet they may bee thus explained: *Grace and Peace be from him, which is in himſelfe, and of himſelfe, a moſt perfect and abſolute ſubſtance; which was a moſt perfect ſubſtance, and which is to come, a moſt abſolute, perfect, ſimple ſubſtance and eſſence.* In theſe words are touched ſundry wheightie points.

Ehjeh

Ehjeh

First, touching the nature of God, namely; That *God is a moſt abſolute perfect ſubſtance & eſſence, which hath his beeing in himſefe, of himſelfe, and from none other.* *Paul* ſaith, *An idoll is nothing*, 1. Cor. 8. 4. that is, nothing ſubſiſting in nature, but a meere fond deuice of mans brane. But the true God is an eſſence ſubſiſting, and that of himſelfe alone perfectly; and herein differeth from all Idols and falſe Gods.

Secondly, hereby wee ſee a difference betweene God and all his creatures. Euery creature is a ſubſtance, as *Angels and Men*: likewiſe mans bodie and ſoule are ſubſtances: yet none of theſe haue beeing of themſelues, but from God, and of God. And yet wee muſt not conceiue, that the creatures are parts of God, though they haue their ſubſtances and beeing of him; for then each creature ſhould be God: for the communication of the diuine ſubſtance cannot be without the diuine nature: but Gods ſubſtance is indiuiſible, and incommunicable to the creature. My meaning then is, that God made the creatures out of himſelfe of that matter which hee created by his word, and preſerueth them beeing made. Which by the way ſhould teach vs to returne our bodies and ſoules by obedience vnto God, in lieu of thankfulneſſe, endeuouring his glory all the daies of our life.

Thirdly, hence we learne, that the Lord is *Eternall* euery way, without beginning or ending: for it is he *which is, which was,* and *which is to come.* Angels and the ſoules of men they be eternall; but not euery way: though they be eternal in that they ſhall neuer die, yet had they a beginning. Secondly, they are eternall, not abſolutely, but by participation; for God made them eternall: but the Lord is moſt abſolutely of himſelfe eternall.

Fourthly note, he ſaith not from him which ſhall be, but *from him which is to come*, that is, to iudgement: to giue vs to vnderſtand, That this eternall God is alſo a iudge of all his creatures, eſpecially men and Angels. A point of ſpeciall vſe, to mooue vs to walke before God, with all good conſcience. If any ſhall flatter himſelfe, thinking he ſhall be dead before that day come: I anſwer, it may be ſo. What then? thinkeſt thou thereby to eſcape his iudgement? No verily: for this God commeth to iudge thee particularly by death, and thereby to reſerue thee to the iudgement of the great day. Oh, that we would ſeriouſly thinke on this; it would be a meanes to mooue vs to repentance, by breaking of the courſe of ſinne, and endeauouring to keepe a good conſcience in all things, *Acts* 24. 16. And ſo ſhall we be ready to meete him at his comming, whether by death or iudgment.

*And from the ſeuen ſpirits which are before his throne.* Theſe words commonly are expounded of ſeuen Angels of God which ſtand before the throne, and miniſter vnto him. But it cannot be meant of them: firſt, becauſe Grace and Peace is here ſaid to proceede from theſe ſeuen ſpirits; but it cannot come from the holy Angels, which attend to miniſter before the Lord. Secondly, in this verſe, which is a benediction, or a ſalutation of *Iohn* to the Church, the ſeuen ſpirits, are ſet before *Ieſus Chriſt*, the ſecond perſon of the Trinitie; but there is no reaſon nor reſpect, for which the angels ſhould be placed before Chriſt. The words are rather thus to be expounded, *And from the ſeuen ſpirits, &c.* that is, from the holy Ghoſt. This expoſition is moſt agreeable to all the circumſtances of the text; and the holy Ghoſt may be called by the name of the *ſeuen ſpirits* for two cauſes: First, becauſe though he be onely one in ſubſtance, yet he is *ſeuen*, that is, *manifolde* in regard of gifts and operations which proceede from him. Secondly, S. *Iohn* here ſpeaketh of the Father, Sonne, and holy Ghoſt, as he ſaw them in viſion: (for here he ſetteth downe one viſion which he ſaw) now he beheld the holy Ghoſt in forme of ſeuen lights in a viſion, *Rev.* 4. 5.

*Which are before his throne.* This he ſpeakes by compariſon taken from earthly Kings: which ſitting in their thrones, doe there ſhew their glorie and maieſtie. So S. *Iohn* ſaw in viſion God the Father ſitting in his throne, and Chriſt at his right hand; and before the throne the holy Ghoſt. Which manner of appearance prooueth not, that the holy Ghoſt is inferiour to the Father and to the Sonne: but hereby is expreſſed the office of the holy Ghoſt: which is, to be ſent from the Father, and from the Sonne to the Church, to inlighten the members thereof.

This then is the meaning of the words, *And fro the ſeuen ſpirits which are before his throne*; that is, Grace and Peace be with you from the holy Ghoſt, the ſpirit of the Father, and of the Sonne, who from them both is ſent vnto the Church, to inlighten, to ſanctifie, and to gouerne the members thereof.

The vſe. First, hence we learne, that the holy Ghoſt is God: for looke from whome commeth grace and peace, that ſame is very God: but here grace and peace proceed from the holy Ghoſt: and therefore he is very God.

Secondly, we learne, that we may and ought to direct our prayers to the holy Ghoſt: for by whome grace and peace is giuen, to him we may direct our praiers: but grace and peace are giuen by the holy Ghoſt; therefore we may pray to him for them. This is the rather to be obſerued, becauſe there be ſome which doubt, whether we may pray to the holy Ghoſt: but they may as well doubt whether he be God. They ſay, we haue no example hereof in Scripture. *Anſ.* It is not true: for in this benediction *Iohn* praieth to the holy Ghoſt, ſaying, *Grace be with you, and peace from God the Father, &c.* For in ſubſtance it is as much as if he had ſaid thus; *Thy grace and peace, O Father, and thy grace and peace, O holy Ghoſt, and thine, O Sonne, be with thy Church.*

Thirdly, in this deſcription of the holy Ghoſt, by ſtanding before the throne of the Father, we may obſerue, That the holy Ghoſt is a perſon ſubſiſting, and not a qualitie. Some heretikes that acknowledged the Godhead of the Father, denied the Godhead of the Sonne, and of the holy Ghoſt: and concerning the holy Ghoſt, haue held, That he is nothing, but the vertue and qualitie of the Father. But this is moſt falſe: for as the Father is a ſubſtance ſitting vpon the throne; ſo here we ſee the holy Ghoſt is a ſubſtance ſtanding before the throne.

Fourthly, here we learne, that the holy Ghoſt is a diſtinct perſon from the Father and from the Sonne: for he ſitteth not in the throne, as doth the Father, nor ſitteth at the Fathers right hand, as doth the Sonne: but ſtandeth before the throne apart from them both.

## V. 5. *And from Ieſus Chriſt, which is a faithfull witneſſe, and firſt begotten of the dead, and Lord ouer the kings of the earth, vnto him that loued vs, and waſhed vs from our ſinnes* A *in his owne blood.*

That is, grace and peace from Ieſus Chriſt. Where Chriſt Ieſus is ioyned with the Father, and the holy Ghoſt, in beſtowing grace and peace on his Church. Here ſome may aske, Why is Chriſt the ſecond perſon of the Trinitie placed after the holy Ghoſt, the third perſon? *Anſw.* For two cauſes. Firſt, in regard of his office; for Chriſt is to be conſidered two waies: firſt, as he is the Sonne of the Father: ſecondly, as he is the Mediatour of the Church. As he is the Sonne of the Father, he is the ſecond perſon in Trinitie, and ſo before the holy Ghoſt in order. But as he is Mediatour, ſo he is after the holy Ghoſt: Iſa. 61.1. *The ſpirit of the* B *Lord is vpon me; he hath ſent me to preach.* Where Chriſt confeſſeth himſelfe to be ſent by the holy Ghoſt, as he is Mediatour, and in that reſpect he is ſet after him. Secondly, he is placed after the holy Ghoſt, for the fitter progreſſe of the hiſtorie: for the manner of them which penne the Scriptures, is, to ſet them in the laſt place, of whome they meane to ſpeake moſt; as Matth. 1. the Euangeliſt ſetting downe the genealogie of Chriſt from *Abraham* (though among them all was none ſo excellent as Chriſt) yet placeth him the laſt, becauſe he intended to goe on with the hiſtorie of his life and death. So *Iohn* placeth Chriſt the laſt, becauſe he purpoſed to make a large deſcription of the perC ſon, and office of Chriſt, which he could not ſo fitly haue brought in, if he had placed him before the holy Ghoſt.

From this fift verſe, till the ninth he deſcribes Chriſt at large: Firſt, by his offices: ſecondly, by the execution thereof. His offices are three: Firſt, his Propheticall office, in theſe words; *which is that faithfull witneſſe.* Secondly, his Prieſtly office; *The firſt begotten of the dead.* Thirdly, his Kingly office; *And that Prince of the Kings of the earth.*

The execution of all his offices is particularly ſet downe in the words following, *To him that loued vs, and waſhed vs from our ſinnes*, and ſo forth to the 9.v.

D Touching his offices. In his Propheticall office we may note three things: Firſt, *he is a witneſſe.* Secondly, *a faithfull witneſſe.* Thirdly, *that faithfull witneſſe.* Firſt, *he is a witneſſe:* Iſa. 55.4. *I gaue him to be a witneſſe to the nations.* By his witneſſe bearing, is ſignified two duties of his Propheticall office: Firſt, to reueale the will of his Father to his Church: ſecondly, to certifie the Church of the certentie of the ſame: and in theſe two ſtands his whole office Propheticall.

For the firſt, to reueale his Fathers will to the Church immediately, is his office as he is a Prophet: for *none hath ſeene God, but he which came from the boſome of the Father, and he hath declared him*, Ioh. 1. 18. Now Chriſt declares the Father, by making knowne his will: and that he hath done not only in his own perſon, while he liued on earth, but from the beginning by all the Prophets, and ſo will doe to the ende by all true preachers: for in the Church the father doth all things by the ſonne. When the Lord raigned fire on Sodome, *Gen.* 19. 24. there *Iehouah the father raigned downe by Iehouah the ſonne.* So when the couenant was made to our firſt parents, it was made in Chriſt the promiſed ſeede. It was renued to *Noah, Abraham,* and the Patriarchs, from the father by the ſon: for that *Iehouah*, which appeared to *Moyſes* in the buſh, *Exod.* 3. is by S. *Paul* called Chriſt, 1. *Cor.* 10. The Prophets and the Apoſtles wrote as they were inſpired by Chriſt; they were but his inſtruments to ſpeake and write that he put into them by the holy Ghoſt. The matter, and the ſtile, and phraſe of the ſcripture, all came from Chriſt. Nay, when any particular man comes to vnderſtand the Scriptures, this is by the working of Chriſt, he opens his eyes. Luk.24. He gaue the diſciples vnderſtanding, as they went vnto Emaus to vnderſtand the Scriptures.

The ſecond dutie of Chriſts propheticall office is, to certifie men in conſcience of the truth of his fathers will. This certificate is two fold generall, or particular: generall, when he certifieth men in conſcience, That the word written or ſpoken by man, is the word of God: neither nature, nor learning can doe this, but it is proper to Chriſts propheticall office. And for a Ioh.16.13. this he ſaith to his Diſciples, [a] *He will ſend them the comforter, which ſhall lead them into all truth:* that is, reueale Gods will vnto them, and aſſure their heart that the ſame is true. Vnto this aſſurance two things are required, The outward meanes, which is the word it ſelfe: and an inward cauſe, which is the principall, to wit, the operation of the holy ſpirit.

By this doctrine three points are reſolued: Firſt, this demaund of the Papiſts, How a man can come to know, that the Scriptures read and taught, be the word of God? *Anſ.* We muſt here haue recourſe to this *faithfull witneſſe*, and deſire of him his ſpirit, whereby the minde muſt be enlightened, and made able to diſcerne the things of God: for no naturall man can doe it of himſelfe. Secondly, we muſt haue Chriſt his teſtimonie of Scripture, in the Scriptures themſelues: for in them he ſetteth down his teſtimonie of the Scriptures.

But ſome will ſay, if Chriſts teſtimonie of Scripture be ſet downe in the Scriptures, why doe not all men knowe this teſtimonie, and receiue it? I anſwer, the ſhining of the ſunne before a mans face is not ſufficient to cauſe him to ſee, vnleſſe he haue in his eyes the gift and ſenſe of ſeeing; Euen ſo, it is not ynough for a man to haue in Gods word the teſtimonie of Chriſt, that Scripture is Scripture; but withall, he muſt haue in himſelfe the light of the ſpirit, reuealing that teſtimony to his conſcience: and then in reading or hearing the Scripture, in marking the manner, and ſtyle, the maieſtie and power thereof, he ſhall be able to ſee in euery ſentence A the teſtimony of Chriſt, aſſuring his conſcience, that the ſame is vndoubtedly the word of God.

A ſecond doubt reſolued by this doctrine, is this, *How can a man know the true religion*, ſeeing the Turke, Papiſt, Iewe, and Proteſtant, haue their ſeuerall religions, and die in them? I anſwer, We muſt haue recourſe to Chriſt, this faithfull witneſſe: and looke whereto he giues his teſtimonie, that we muſt hlod for true religion. Now the Scriptures be as a letter ſent from heauen to the Church, wherein Chriſt hath ſet downe his owne teſtimony of the true religion; which in triall ſhall be found to bee the religion of the Proteſtant, and not the religion of Iew, Turke, or Papiſt.

B A third doubt to be reſolued by this doctrine, is, *How to know the particular truth in matters of religion, when as ſundry men profeſſing the ſame religion, be of diuers opinions.* *Anſw.* Still we muſt haue recourſe to this faithfull witneſſe and Prophet of the Church, he is the Iudge of all controuerſies in religion; and in the Scriptures, if we marke them, we ſhall ſee his iudgement. *Queſt.* But if there be diuers opinions about Scripture it ſelfe, and euerie one giue a ſeuerall ſenſe vnto it, who muſt then be Iudge? *Anſ.* In this diuerſitie of opinions, yea, of the Scriptures themſelues, we muſt ſtill haue recourſe to Chriſt, and that in the Scriptures alone: for though there were a thouſand diuers expoſitions of one place: yet by C the ſcope and circumſtances thereof conferring it with other like places of ſcripture, a man ſhall be able to finde out the true ſenſe; for Chriſt in the Scripture expoundeth himſelfe.

The particular certificate of Chriſt belongeth alſo to his propheticall office: and that is, to aſſure men in their conſciences, that the promiſes of the Goſpel, with all the benefits therein contained, as Iuſtification, Sanctification, and life eternall, which in the word be generally expounded, doe belong vnto them particularly; as to *Peter*, to *Iohn*, &c. And this aſſurance (as the former) is principally wrought by the word, not barely read, but preached: for there-D in by the inward worke of the ſpirit, the generall promiſes be particularly applied. This *Paul* imports, ſaying, Yee haue the ſpirit of adoption, which teſtifies with our ſpirit, we be the ſonnes of God, *Rom.* 8. 15. 16.

Hence we learne, that the doctrine of the Church of Rome, and of all others which hold, That men cannot be aſſured of their ſaluation by faith, is wicked and damnable: for hereby they cut off a part of Chriſts propheticall office, wherein the dignitie thereof doth conſiſt, that is, to aſſure a man particularly of the truth of Gods promiſes vnto himſelfe. And in this hee differs from all other Prophets and Apoſtles, which be witneſſes: for they can witneſſe onely outwardly to the eare; but hee can ſpeake and teſtifie to the conſcience: Neither can any of them certifie, any man particularly, though their miniſterie tend to that ende.

Secondly obſerue, Chriſt is not onely a witneſſe, but *a faithfull witneſſe*; and ſo he is for theſe cauſes: Firſt, becauſe he teſtifies not his owne will, but *his which ſent him*; namely, *his father*, Ioh. 8. 26. Secondly, he teſtifies all his Fathers will, neither adding thereto, nor detracting from it, Ioh. 17. 4. Thirdly, becauſe he teacheth his Fathers will ſincerely, in the ſame manner which he receiued it, not altering, changing, or deprauing any part thereof: *As my Father taught me, ſo I ſpeake theſe things*, Ioh. 8. 28.

Thirdly, Chriſt is called that *faithfull witneſſe*, to diſtinguiſh him from all other witneſſes. The Lord hath ſundrie faithfull witneſſes; as the Prophets, Apoſtles, the Church, nay the *Sunne and Moone*, Pſal. 89. 37. but Chriſt alone is that faithfull witneſſe: Firſt, becauſe his
a Ioh.8.14. witneſſe is [a] authenticall, ſufficient of it ſelfe, and needes no other confirmation. The teſtimonie of the Apoſtles and Prophets is not of it ſelfe authenticall and certen, but as it conſents with Chriſts witneſſe, and proceedeth from his ſpirit. Secondly, he is that witneſſe, becauſe he is the Lord of that houſe, whereto he giues witneſſe, namely, the Church; but the Apoſtles and Prophets are but ſeruants there, Hebr. 3. 5, 6. Thirdly, Chriſt his witneſſe is inward: it ſpeakes directly to the conſcience, and there giues vndoubted aſſurance: but the witneſſe of men, as of the Prophets and Apoſtles, is outward onely; it come to the eares, it neuer binds and aſſures the conſcience of it ſelfe. And thus we ſee why he is called here, *that faithfull witneſſe*.

*The vſe.* Firſt, whereas Chriſt the Doctor and Prophet of the Church, is called that faithfull witneſſe, we learne, That all Miniſters of the Goſpel ought to be faithfull witneſſes: for euery Miniſter of the Goſpel, when he preacheth Gods word, is in the roome of Chriſt, and ſpeaketh that vnto the Church which Chriſt would ſpeake. That they may be faithfull witneſſes, ſundrie things are required at their hands. Firſt, they muſt deliuer the teſtimonie of Chriſt aboue all other things, and before all teſtimonies of man in the office of their miniſterie. This was meate and drinke to Chriſt, *to*
b Ioh.4.34. [b] *teach his Fathers will*. *Eleazer*, *Abrahams* eldeſt ſeruant, ſhewed his fidelitie, in that he *would not eate or drinke till he had done his maſters meſſage*, Gen. 24. 33. Much more ought the Miniſters of Chriſt to haue ſpeciall care of that weightie meſſage committed vnto them. Secondly, they muſt teſtifie all the will of God concerning matters of ſaluation, as faith, obedience, and a godly life: among men, we count him a faithfull witneſſe, which teſtifies all the truth, and no more but the truth: ſo ſhould it be with all Miniſters, that be Gods witneſſes to his Church. Herein *Paul* cleared himſelfe,
Act.20.26,27. That he was *free from all mens blood, ſeeing he*
A *deliuered the whole will of God in matters neceſſarie for ſaluation, and kept nothing backe*. Thirdly, he muſt neither adde vnto, or take away, much leſſe in any caſe depraue the word of God. And this is the true marke of a faithfull witneſſe: For falſe prophets teach ſome truth, but withall they adde ſomething of their owne, or detract from Gods truth ſomething that they ought not. In the Church of Rome a man may heare things concerning morall vertues, handled ſoundly; but come to Iuſtification, and thereto they adde the merit of mens workes: and ſo they deale with Faith, and Repentance, matters of ſaluation: they take away one part, and adde another to the Scriptures: they hold the Creede in word, yet
B in deede they denie the ſame, as by their doctrine may appeare, and ſo ſhew themſelues falſe witneſſes. Fourthly, a faithfull witneſſe muſt deliuer the teſtimonie of Chriſt in that ſpirituall manner which beſt beſeemeth the maieſtie of God, and which he beſt approoueth, that is, in a plaine, eaſie, and familiar kinde of ſpeech, that the conſcience of the ſinner may be touched, and the vnderſtanding of the ſimple may be edified. When the word is otherwiſe deliuered, as in the entiſing words of mans wiſdome, or for oſtentation of witte, or much reading, though nothing be ſaid but the truth; yet he that ſo diſpenſeth it, is an vn-
C faithfull witneſſe, becauſe he corrupteth the word by his vaine deliuerie. And this is the ſinne of this age in many Miniſters, who teach the truth indeede, but yet in ſuch ſort, as it may appeare, they ſeeke themſelues, and not Gods glorie, reſpecting little the edification of the ſimple, ſo themſelues may be famous for wit, eloquence, and learning. But theſe men *make marchandiſe of the word*, like to huxters, that by ſtarching, blowing, and ſpicing, ſet a gloſſe vpon their ware, to make it ſeeme that which it is not: which is a grieuous ſinne, and ſuch as will baniſh the Goſpel out of our land, vnleſſe it be reformed.

Secondly, this title of Chriſt, *That faithfull witneſſe*, doth diſcouer vnto vs the damnable
D practiſe of men in the ſinne of vnbeleefe: for Chriſt this faithfull witneſſe hath giuen teſtimonie to his word which is preached, that the ſame is true. And therefore [a] *they that beleeue* a Ioh.5.20.
*it not, doe make Chriſt a falſe witneſſe, and a ly-* 1 Ioh. 5:10
*er*, then which, what can be more horrible? and yet this is the common ſinne of this age. For when the law is applied, who is afraid? and when the Goſpel is preached, *yet who beleeueth our report?* Gods miniſters may ſay with the little children, *We haue piped vnto you, but you haue not daunced, we haue mourned vnto you, but you haue not wept*. This deadneſſe of heart, whereby men are not mooued with the word preached vnto them, is an euident argument of this fearefull vnbeleefe, whereby they make Chriſt a falſe witneſſe. This therefore ſhould mooue vs to conſider

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in our ſelues, the hainouſneſſe of this ſinne, that ſo we may ſtriue againſt it, and labour to giue free paſſage to the word into our hearts, trembling at the law, and reioycing in the Goſpel, that ſo each part thereof may haue his perfect worke in vs: for which ende alſo we may conſider, That amongſt thoſe which ſhall haue their portion in the burning lake, vnbeleeuers are ſet in the firſt ranke, *Reuelat.* 21.8.

Thirdly, ſeeing Chriſt Ieſus is that faithfull witneſſe, which giueth teſtimonie to mens conſciences in particular of their ſaluation; we learne, That euery one which profeſſeth himſelfe to repent, is bound in conſcience to beleeue that the promiſes of the Goſpel, and the benefits thereof, as Election, Redemption, Iuſtification, Sanctification, and Saluation, belong to him particularly. And though this be againſt all humane ſenſe and reaſon, yet ſeeing we haue a faithfull witneſſe, auouching the ſame, we muſt ſubmit our ſelues vnto his teſtimonie: for by vnbeleefe we greatly diſhonour our witneſſe-bearer, by denying truth vnto his reord. Here then we ſee, it is no preſumption (as the Papiſts ſay) to beleeue our election and ſaluation in particular: nay, it is a horrible ſinne in euery one that repenteth, not to beleeue it; ſeeing Chriſt, a moſt faithfull witneſſe, teſtifies the ſame to our conſciences by his holy ſpirit. Hereto alſo ſerue the Sacraments inſtituted by God, to ſeale vp vnto euery worthie receiuer, Chriſt and all his benefits. The miniſters giuing of the bread and wine to them that truely repent, is as much as if Chriſt ſhould ſay, Beleeue thou, and life eternall belongs to thee.

*And the firſt begotten of the dead.* In theſe words is contained the ſecond office of Chriſt; namely, his *Prieſthood:* the principall actions whereof ſtand in dying, in riſing againe from the dead, and making interceſſion for vs. And here S. *Iohn* alludeth to the eſtate of the families among the Iewes, comparing Chriſt to the firſt borne: for as among them, he which was firſt borne, and eldeſt of the familie, had many priuiledges and preheminences aboue his brethren; as Lordſhip, right of the Prieſthood, and double portion, &c. ſo Chriſt he hath his priuiledges, yea euen Chriſt crucified, he hath his prerogatiues among the dead, aboue all that are dead. So *Paul* expounding this title, calleth him, *Tre firſt borne, and beginning of the dead, that he might in all things haue the preheminence,* Col. 1. 18.

The priuiledges of Chriſt dead, and buried among all the dead, are two: firſt, That he was the firſt that euer roſe from death to life, and ſo to glory. Some indeede haue riſen before Chriſt from naturall death to naturall life, as *Lazarus*; but it was to die againe. And *Moſes* and *Elias* aſſumed their bodies in the Mount with Chriſt in his transfiguration: but yet they laid them down again to the former miſerie of corruptiō for a time. But Chriſt Ieſus roſe from death, to life eternall, neuer to die againe: And his reſurrection was the firſt ſteppe into his glorie. Secōdly, that by his own power he raiſed vp himſelfe, and by the vertue of his godhead quickned his manhood: The moſt godly man that is, or euer was, cannot doe ſo: but all the Saints of God are raiſed from death by vertue of Chriſts reſurrection, through that myſticall vnion which is betweene Chriſt the head, and all his members; by meanes whereof, the power of Chriſt his godhead, which raiſed vp his manhood, is conueyed to all his members in their reſurrection from death to life. And therefore is Chriſt called [a] *The firſt fruits of them that ſleepe:* becauſe as the firſt fruits of corne which was offered to God did ſanctifie the whole crop: ſo Chriſt his reſurrection, did make acceptable vnto God the reſurrection of all his members.

[a] 1.Cor.15.

In this title is compriſed a notable comfort for all Gods children, againſt the immoderate feare of death. If *Iohn* had ſaid, *Chriſt is the firſt borne of the liuing*, it had been a great comfort: for then had he ſhewed, that the liuing Saints on earth were children in Gods familie, hauing Chriſt for their eldeſt brother: but calling him the firſt begotten of the dead, here is a further comfort: the Lord ſheweth hereby, what ſpeciall regard he hath to the faithfull that be dead: for euen then, when they be dead, they continue members of his family, and haue Chriſt Ieſus dead and buried, reckoned among them for their eldeſt brother. In regard whereof Chriſt hath a double right among the dead: firſt, of a King, ſecondly of a Prieſt. The right of a king he hath, to command his members to riſe againe, and to enter into glorie after him. The right of a Prieſt, whereby he offered vp himſelfe in death, a ſacrifice acceptable to God for the ſanctifying of the death of all his members: for by his death he tooke away the ſting of death, and hath made vnto them a ſweete ſleepe in the graue, as in a bed of downe, out of which they ſhall one day riſe to eternall life and glorie.

*And Prince of the kings of the earth.* Here is the third title giuen to Chriſt, wherein his kingly office is expreſſed. He is called a *Prince of the kings of the earth*, in two reſpects: Firſt, as he is God, the ſonne of God, equall with the father, and ſo is king, together with the father and the holy Ghoſt, gouerning all things with them by the ſame diuine power, in heauen in earth, and in hell. Secondly, as he is Mediator and Redeemer, God and Man, in two natures. In this reſpect he ſaith of himſelfe, *All power is giuen to me in heauen and in earth*, Mat. 28. 18. And *Paul* ſaith, *God gaue him a* [a] *name aboue euery name, at which euery knee ſhould bowe*, euen as he is Mediator. And in this ſecond reſpect he is called, *A Prince of the kings of the earth* in this place. Now Chriſt beeing a king, muſt needes haue a kingdome, which

[a] Phil.2.9.

A is not of this world; ſtanding in the might and policie of man, as earthly kingdomes doe; but it is ſpirituall, directly concerning the hearts and conſciences of men, where he ruleth by his lawes. And this is his priuiledge, which cannot be giuen to any creature, man, or Angel, to rule and raigne ſpiritually in the heart and conſcience. This ſpirituall kingdome of Chriſt is exerciſed not by dint of ſword, or force of armes, but by his holy word, through the worke of the ſpirit: for *he is a King, which carrieth his ſcepter in his mouth,* euen *his word,* Iſa. 11.4. *That is the rod of his power, by which he rules the heart and conſcience, euen in the middeſt of his enemies,* Pſal. 110.2.

B Now Chriſt is here intituled, *Prince of the Kings of the earth,* in two reſpects: Firſt, becauſe he (and he alone) as Mediatour, can giue lawes to binde the conſciences of men; yea of the greateſt Monarch in the world. Secondly, becauſe he hath ſoueraigne power ouer all Kings and Potentates, as well as ouer others, to ſaue, and to deſtroy: for not onely hath he power to make a law to binde their conſciences; but alſo if they keepe it, to ſaue them: if they breake his law, he hath power to deſtroy them, be they what they may be. *He hath the keyes of heauen, and of hell, to open, and to ſhut at his pleaſure,* Reuel. 3.7. He can, if he will, lead them to life, and ſaue them: or els leaue them to their own mind, and ſo deſtroy them. Hence C ariſe ſundrie inſtructions.

Firſt, ſeeing our Sauiour Chriſt is a Prince of the greateſt Monarchs of the world, and is farre aboue them; we muſt then with all feare and trembling reuerence his maieſtie. Great is that reuerence which men yeelde to earthly Princes: oh then what reuerence ſhould we performe to him, which is Prince and Lord of all the Kings of the earth? We cannot conceiue, what honour we owe vnto him, which is aduanced in the throne of all maieſtie. And this our reuerence we muſt ſhew, By hearing his word, with *trembling and beleeuing hearts,* as *Iſai* ſaith, chap. 66.2. We muſt not dare to thinke, or ſpeake of Chriſt, without great reuerence: *At his name euery knee muſt bow;* that D is, at the conſideration of the great maieſtie whereto he is now exalted, euery heart, euen of the greateſt Monarchs, ſhould be touched with ſubmiſſion, awe, and reuerence. If this tooke place in mens hearts, the name of Chriſt would not be ſo prophaned and blaſphemed as it is; in ieſting ſports, in curſing and ſwearing, whereby men toſſe it like a ball, without all reuerence to ſo great a Prince as is the King of Kings.

Secondly, ſeeing he is King of Kings, we muſt giue him abſolute obedience. Princes on earth muſt be obeied, ſo farre as they command in Chriſt, but he muſt be obeied without exception, not onely abſolutely, and perpetually in all his commandements, but moſt willinglingly and freely (as it is ſaide) *his people come freely in the day of aſſembling,* Pſal. 110.3. Men will ſay, they beleeue in Chriſt, as he is their Sauiour, but that is not enough, they muſt obey him alſo, as he is the King of Princes. Many perſwade themſelues, they haue a good faith in Chriſt their Sauiour, which little regard obedience to him, as their King and Lord. But they deceiue themſelues: for none can haue Chriſt for their Sauiour, which haue him not for their Lord and maſter: neither doth that man beleeue in Chriſt, which will not ſtriue to doe his will. And this our obedience muſt be ſhewed in performing thoſe duties which we heare, and learne out of his holy word.

Thirdly, ſeeing Chriſt is *King of Kings,* all Princes muſt doe him ſeruice: for they be all inferiour and ſubiect to him, Pſal. 72.11. This is the counſell of the holy Ghoſt: [a] *Be wiſe now, O yee Kings, be learned yee Iudges of the earth: kiſſe the Sonne, &c.* that is, inwardly reuerence, and outwardly obey him. This their homage muſt be ſhewed, in all the affaires of their kingdomes; They muſt frame their lawes after the lawes of Chriſt Ieſus; they muſt ſhew mercie, exerciſe iudgement, keepe Courts, Aſſiſes, beginne, ende, and continue warre according to his commandements. And ſo in euery thing, the direction of Chriſt ſhould be their guide, as it was to *Dauid, Thy lawes, O Lord, haue beene my counſellers,* Pſal. 119.24.

Fourthly, if Chriſt be ſoueraigne King, then all earthly Princes are bound to plant, and eſtabliſh in their kingdomes the religion of Chriſt, elſe how can they ſhew themſelues his loyall ſubiects? Many imagine, that earthly Princes may admit vnto their ſubiects any religion, for the peace of the ciuill State: but this is againſt the equitie of Gods word in this place, for wherein can earthly Princes doe homage vnto Chriſt, if they maintaine not his religion? And their dutie in this behalfe is ſignified plainly in the parable of the marriage. For when they that were bidden, did not come, the King ſent forth *his* [b] *ſeruants* (which may be vnderſtood of Chriſtian Magiſtrates) *to compell men to come to the mariage:* for that is the Magiſtrats dutie, in reſpect of the outward profeſſion of true religion.

Fiftly, ſeeing Chriſt alone is Prince of the Kings of the earth: hence we learne, that Kings on earth in their dominions, are ſoueraigne gouernours ouer all perſons, and in all cauſes next vnder Chriſt: he is king of kings abſolutely, and they are vnder him alone, and haue no other head but him. Whereby we ſee the preſumption & arrogancie of the Pope, and Sea of Rome, in claiming Supremacie aboue all Kings and Princes in the whole Church vpon earth. This is a deuice of the Deuill, and high treaſon againſt Chriſt: for hereby he is robbed of this royall prerogatiue, to be the onely Prince of the kings of the earth.

Laſtly, ſeeing Chriſt is King of all kings, we muſt not be diſcouraged, when we be called

[a] Pſal. 2.10, 11, 12.

[b] Luk. 14.23.

to ſuffer any affliction for his truth: let the tyrants of the earth rage and bend their force to hurt vs, yet we haue a king aboue them all, for whome we ſuffer: he is their king, hee can ſtay and bridle them, and if he pleaſe, confound and bruiſe them in peeces. They cannot do any thing, but that which he permits; for *hee rules in the middeſt of all his enemies*, Pſal. 110. 2. he can breake them in peeces like a potters veſſell. Thus much of the offices of Chriſt.

The ſecond part of Chriſts deſcription is by the execution of his offices, which conſiſts in foure works. The firſt contained in theſe words, *Vnto him which loued vs*: the ſecond in theſe, *which waſhed vs in his blood*: the other two, in the two verſes which follow, *viz.* 6. and 7. For the firſt, *which loued vs*, that is, *Iohn* and the Churches of Aſia, and by proportion, all other Churches, being parts of the true church. The loue of Chriſt hath three degrees: the firſt is a generall loue, whereby he loues all his creatures, approouing the ſame to be good as they bee his by creation. The ſecond, is the loue of mankind, in that he was content to become a Redeemer for mankind, after their fall, and not for any other creature; no not for the Angels, which fell as well as man: who therefore remaine without all hope of ſaluation. The third and principall, is that whereby he loues his elect and choſen children; which is, *that ſpeciall fauour, whereby he accepts of them to life euerlaſting*. This third degree hath two parts: Firſt, it is taken for his purpoſe to loue: as when hee ſaith, *I haue loued Iacob, and hated Eſau*, Rom. 9. 13. Secondly, for the act of louing; which is the declaration of his purpoſe by ſpirituall benefits, 1. Ioh. 3. 1. *Behold, what ſingular loue God hath ſhewed vnto vs, that we ſhould be called the ſonnes of God*: noting the declaration of his loue in the gift of adoption. So in this verſe, by the loue of Chriſt vnto his Church, is meant the actuall declaration of his ſpeciall fauour, in accepting them for his children, and beſtowing many ſingular bleſſings vpon them.

Whereas S. *Iohn* placeth this in the firſt place of all the benefits of Chriſt, *That he loued vs*; he would teach vs, That this ſpeciall loue is the very ground of mans redemption; which excludeth all foreſeene faith and workes from beeing motiues of mans election in Gods eternall counſels, and ſo proportionally, al foreſeene ſinnes from being motiues in God of mans reprobation.

It may be obiected, The loue of God as alſo of man, reſpects a thing as it is good: Firſt, the thing muſt be good, and then it is loued; and ſo in mans redemption God firſt foreſees their goodneſſe, and therefore chuſeth them. *Anſw.* There is great difference betweene the loue of the creature, and of the creator. The loue of the creature followes the goodneſſe of a thing; becauſe he ſeeth it is good, therefore he loues it. But God the creator firſt loues the creature before it bee good, and hence it comes, that it is good becauſe he loues it.

Secondly, whereas Saint *Iohn* and all the Churches of Aſia, as other true Churches doe beleeue, and are aſſured that Chriſt loues them (for that S. *Iohn* taketh for granted) this ſhould mooue all men to haue this care, to labour aboue all things to bee rooted and grounded in the loue of God, ſeeing he placeth that in the firſt place. This is a principall thing, wherein the Apoſtle would haue the Epheſians rooted and grounded: and therefore praieth, *That with all Saints they may be able to comprehend, what is the breadth, and length, depth, and height thereof*, Eph. 2. 17. 18. 19. This we doe when we are aſſured in heart and conſcience, by the working of Gods ſpirit, that hee loues vs in Chriſt. So that hee which denies vnto vs the aſſurance of Gods loue in Chriſt, takes away the very ground of our ſaluation.

Now that wee may haue this aſſurance of Gods loue, we muſt in all good duties to God and man draw neere to God with our hearts, keeping a good conſcience in all things, and then will God draw neere to vs. *If any man loue mee* (ſaith Chriſt) *hee will keepe my word, and then my Father will loue him, and we will come in vnto him, and dwell with him*, Ioh. 14. 23. meaning by the holy Ghoſt; which ſhall *ſhed this loue into our hearts*, Rom. 5. 5. cauſing vs to increaſe in the feeling thereof, as wee grow in faith and obedience towards him.

*And hath waſhed vs from our ſinnes in his blood.* Here is the ſecond benefit and action of Chriſt to his Church. Where firſt of all the very phraſe, *hath waſhed vs*, doth import, that the ſinnes of men ars as filthy ſpots in their ſoules: and that himſelfe and this Church of God were touched with a ſerious conſideration of their vileneſſe, by reaſon of their ſinnes: for waſhing preſuppoſeth former filthineſſe and pollution. Thus did *Dauid* moſt ſenſibly feele his owne filthineſſe, and ſee his miſerable eſtate, when he deſired the Lord to [a] *waſh him throughly*: confeſſing thereby, that his ſoule and bodie were ſo foully ſtained, and polluted with ſinne, that once waſhing was not ynough: but ſaith he, Waſh me againe and againe, rince, bathe, and ſwill mee in the blood of Chriſt, till I bee purged and clenſed from all my ſinnes. And this ſame affection ſhould bee in euery one of vs: we ſhould labour, that our hearts may bee touched with a liuely ſenſe of our vile eſtate, by reaſon of our ſinnes, which make both bodie & ſoule moſt vgly and filthy in Gods ſight: and that the ſtaine hereof is ſo deepely ſet in our ſoules, that we can neuer be clenſed, but by the waſhing of Chriſt his owne hand, and that in his owne hearts blood; yea, that one waſhing will not ſerue, but wee muſt bee rinced and bathed therein. For till ſuch time as this conſideration doe in ſome meaſure take place in our hearts, it is not poſſible that wee ſhould loath ſinne as wee ought; or come to this comfortable aſſurance of Gods

[a] Pſal. 51. 2.

loue, that he hath waſhed away our ſinnes in his blood: for this humilitie in our ſoules by reaſon of our ſinnes, is the beginning of all true grace and comfort. Now this worke of Chriſt in waſhing vs from our ſinnes, doth comprehend a double benefit.

Firſt, the remiſſion of our ſinnes, whereby the guilt and puniſhment due to them is taken away. Secondly, the mortification of ſinne, whereby the corruption of ſinne is remooued and aboliſhed. And we muſt obſerue, that S. *Iohn* propounds this benefit generally without limitation, ſaying, *Which waſhed vs from our ſinnes*. That is, from all our ſinnes: to giue vs to vnderſtand, that if any beleeue truely in Chriſt, he hath pardon of all his ſinnes without any reſtraint or limitation, either of number or qualitie, be they neuer ſo many, or neuer ſo great.

*By his blood*. How can blood waſh away filthineſſe? nay, it rather defiles a man. *Anſ.* This waſhing ſtands not in the ſubſtance of Chriſts blood, but in the merit thereof: for that ſubſtance of blood which was ſhed is loſt, and we know not what is become of it, whatſoeuer the Papiſts ſay: but the merit thereof remaineth ſtil. And Chriſts blood deſerues to purge away ſinne, rather then any other mans blood, as of *Peter, Iohn, &c.* becauſe his blood was the *blood of God* (not of the Godhead) but of him who was both God and man. For the manhood of Chriſt was receiued into the vnion of the ſecond perſon. And ſo it may be called the blood of God, as *Paul* ſaith, [a] *God redeemed his Church by his blood*, that is Chriſt, God incarnate. And ſo it beeing the blood of him, that is God, is more meritorious then the blood of any creature whatſoeuer. Beſides Chriſt was appointed by God to be a publike perſon in the worke of Redemption, and in his death and paſſion he ſtood in the roome and ſtead of all his elect, ſo as when his blood was ſhed, their blood was ſhed, becauſe it was ſhed for them. But the blood of any other priuate men cannot anſwer for any beſides themſelues, becauſe it is ſhedde onely for themſelues. Then damnable is the doctrine of the Papiſts, who hold the blood of Martyrs, can merit for others, beeing applied vnto them: for ſeeing they be but priuate men, and ſuffered in their owne perſons onely, they cannot profit any other thereby.

By *blood* we muſt vnderſtand the paſſion of Chriſt, a part for the whole; and withall his fulfilling of the Law vpon the croſſe; for in his ſuffring he fulfilled the law, and in fulfilling the law he ſuffred. Theſe two cãnot be ſeuered, ſaue onely in thought. And ſo this word containes the whole obedience of Chriſt, whereby he procured the remiſſion and mortification of our ſinnes. Here then we ſee two notable benefits of Chriſt vnto his Church; his loue, and the waſhing away of ſinnes: which S. *Iohn* ſets downe to mooue the Churches with reuerence and diligence to read, and delight in this book. All of vs will ſay, we are ſure God loues vs, and hath pardoned our ſinnes in Chriſt: why then doe we not ſhew our loue againe to him by hearing and reading his word, ſet downe in this, or any other booke of Scripture, and by yeelding anſwerable obedience thereto? Why then doe we not offer vp our ſelues ſoules and bodies, to ſerue him, as the Apoſtle requires, *Rom.* 12.1 by way of recompence for his mercies and loue ſhed out vnto vs? But alas, that is more common, which is moſt ſhamefull, to turne Gods grace into wantonneſſe: for when men ſay God loues them, and hath waſhed away their ſinnes yet they rebel againſt him: when as theſe two benefits are here recorded to be inducements of continuall loue, and obedience to his holy word.

## v. 6. *And made vs kings and prieſts to God euen his father, to him be glorie and dominion for euermore, Amen.*

In theſe words is ſet downe the third worke, and benefit of Chriſt, beſtowed on his Church, and on euery true member thereof. For the better vnderſtanding whereof, we muſt conſider in them foure points: Firſt, the dignitie and excellencie of all true members of Chriſt, *They are kings and prieſts*. Secondly, when they be made kings and prieſts in this life, noted by the phraſe of ſpeech, *hath made*. Wherein he ſpeaketh of the church on earth, and vſeth a word that ſignifieth the time paſt. Thirdly, the manner how they become Kings and Prieſts; they are not ſo borne, but Chriſt hath made them ſuch. Fourthly, to whom they be made ſuch, *to God euen the Father.*

For the firſt. The dignitie of all true beleeuers hath two heads; firſt, *They be kings*, ſecondly, *prieſts*. They are called kings, not in regard of an earthly kingdome, for vſually the condition of moſt beleeuers on earth is baſe and contemtible: but in regard of a ſpirituall kingdome, the kingdome of heauen, whereto the Lord giues them right, title, and intereſt, in, and by Ieſus Chriſt. So our Sauiour Chriſt ſpeaketh to his diſciples: [a] *Feare not little flocke, it is your Fathers will to giue you the kingdome*. And againe, *Behold I giue vnto you a kingdome*. Now the faithfull are kings in theſe reſpects; firſt, becauſe by Chriſt they be lords and conquerers of all theſe enemies, ſinne, Satan, the world, death, hell, and their owne fleſh. Secondly, becauſe in, and by Chriſt, they are partakers of the glorie of Chriſts kingdome and ſaluation: for they receiue of Chriſt grace for grace, and ſo anſwerably glory for glory, and felicitie for felicitie. Thirdly, becauſe they be made lords of all things in heauen and earth (except good Angels, and the Church.) *All things are yours,*

[a] Act.20.28.

[a] Luk.12.31.

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1.Cor.3.21, 22.

*whether it be Paul, or Apollos, or Cephas; or the world, or life, or death, whether things preſent, or to come, euen all are yours, and yee Chriſts.* *Queſt.* But if Chriſt be king, and all his members kings, how doe they differ? *Anſw.* In two points: Firſt, Chriſt is the ſonne of God by nature, and ſo a king by nature, hauing the right of the kingdome of heauen by inheritance: but the members of Chriſt are ſonnes of God by adoption in his ſonne, ſo that our right to that kingdome is not by nature, but by grace. Secondly, Chriſt is an vniuerſall king ouer the Angels in heauen, the Church on earth, and all other creatures whereſoeuer; his regiment is abſolute in the hearts and conſciences of men, and he can by his word bind all things: but true beleeuers be not vniuerſall kings, for they haue no ſuperioritie aboue good Angels, and the Church. Neither are they abſolute kings as he is, nor of themſelues; but by Chriſt Ieſus, and as they participate with Chuiſt in his kingdome.

The ſecond part of the dignitie of true beleeuers ſtands in this, That they be prieſts conſecrate and ſet apart by Chriſt, to the worſhip and ſeruice of God here in this life in ſpirit and truth, and in the life to come, to ſerue and praiſe him eternally. Chriſt he is a prieſt, ſo are all his members; but yet there is difference, Firſt, Chriſt he is an externall and reall prieſt of the newe Teſtament, which offers vp a true, reall, and externall popitiatorie ſacrifice to God the Father for the ſinnes of mankind. As for beleeuers, they are not reall and externall prieſts, but ſpirituall, offering vp ſpirituall Sacrifice vnto God. As when any member of Chriſt giues an almes, he offers a ſacrifice to God, not a corporall ſacrifice, though the thing giuen be a bodily ſubſtance; but it is euery way ſpirituall: for to offer a reall outward ſacrifice in the newe Teſtament, is proper to Chriſt. Againe, our Sauiour Chriſt he is a perfect prieſt, and offers vp a perfect ſacrifice, but we beeing imperfect, doe offer vp imperfect ſacrifices, tainted, and blemiſhed with ſinne; yet accepted as perfect, for the worthineſſe of Chriſts ſacrifice.

The ſecond point to be conſidered, is the time when beleeuers be made kings and prieſts; namely, *in this life.* For as in the entrance into an earthly kingdome there be degrees: Firſt, to haue good right and title to it: ſecondly, to get poſſeſſion of it, which is more then title onely; and yet if a mans title be good, though he want poſſeſſion he may be called a king. So is it with Gods children, they haue the right giuen them of the kingdome of heauen in this life, and in that reſpect are kings. Further, in the poſſeſſion of a kingdome there be two degrees: firſt, the entrance vpon ſome part; ſecondly, the full and perfect enioying of all. Now euery true beleeuer begins to enter poſſeſſion of the kingdom of heauen in this life; for it ſtands [a] in *righteouſneſſe, ioy, and peace:* and they which haue theſe things in their hearts, haue the kingdome of God begun in them in this life. But the full fruition and perfect poſſeſſion of this kingdome, is reſerued to be giuen at the end of this life, and at the day of iudgement. And as true beleeuers bee *kings* in this world, ſo likewiſe be they *prieſts*, in offering ſpirituall ſacrifice to God, and dedicating and conſecrating themſelues to his ſeruice all the dayes of their life.

[a] Rom.14. 17.

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The third point is, the manner how true beleeuers become kings and prieſts: they are not ſuch by nature, neither doth this dignitie come by deſcent in the blood or birth-right, or by any other priuiledge they haue from man, but onely from Chriſt Ieſus, who by diuine calling makes them ſpirituall kings and prieſts, like as B vnder the law, by ſolemne election and ordination, ſome were made earthly kings and prieſts. Now in this calling of Chriſt, two things concurre: Firſt, Chriſt giueth his members right to his owne kingdome and prieſthood: yet not ſo, that they can execute the regiment ſubſtained by Chriſt, or performe the office of his prieſthood; but becauſe they haue right in part to theſe offices, and the benefit of them both redoundeth to them wholly. And this right they haue, is brought to paſſe in the couenant of the Goſpel: wherein they are bound to beleeue in God through Chriſt; and God is bound againe to giue vnto them Chriſt withall his benefits: among which, theſe two muſt be accounted: for C indeede, euery thing which belongs to Chriſt, as hee is mediator, is conueyed in ſome ſort to euery true beleeuer. Secondly, in this diuine calling, Chriſt endues al his members with gifts and graces, whereby they are enabled for the duties of ſpirituall kings and prieſts vnto God. For as Chriſt is annointed, ſo are all his members. So the Pſalmiſt ſpeaking of Chriſt ſaith, *He is annointed with the oyle of gladneſſe aboue his fellowes*, Pſal. 45. 7. Therefore his fellows (that is, beleeuers) are annointed with the ſame oyle, though in leſſe meaſure. And Saint *Iohn* ſaith, *Ye haue receiued the annoynting*, 1. Iohn 2.27. Yea God himſelfe chargeth wicked men, *not to touch his annointed*, Pſalm.105. v.15 51. D meaning not onely Patriarkes, Kings, and Prophets, but all true beleeuers, who are then annointed, when they are endued with the gifts of the ſame ſpirit, in ſome meaſure, wherewith Chriſt in his manhoode was filled aboue meaſure.

The fourth point: To whom hath he made them kings and prieſts? *Anſw. To God, euen the Father.* This is added for ſpeciall cauſe, to preuent that carnall libertie which mans nature might claime from this ſpitituall royalty: for men might ſay, If all beleeuers be kings, then may they liue as they liſt: but theſe words (vnto God) doe ſhew, that the right of their kingdome, with the offices of their prieſthood, muſt all bee referred to the honour and praiſe of God, vnto whome they are made kings and prieſts.

Laſtly, he addeth, *Euen his father*, by way of expoſition, to ſhew more particularly to which of the perſons they are firſt of all made kings & prieſts: for the title God, muſt not here bee taken abſolutely for the diuine nature, but with reſtraint to the firſt perſon, the father: vnto whome all true beleeuers are made kings and prieſts in the firſt place, and from the father to the ſonne, and from them both, to the holy Ghoſt. And the firſt perſon in Trinitie is here named aboue the reſt, not as being aboue them in degree or honour, for ſo they be equall: but becauſe he is the firſt in order, and the fountain of the Godhead, which is conueyed from him to the Sonne, and from them both to the holy Ghoſt.

Thus much for the meaning of the words: Now follow ſundry vſes, from the conſideration of theſe two dignities of beleeuers. And firſt their kingly dignitie affordeth matter both of inſtruction and conſolation.

*Inſtruct.* I. Whereas all true beleeuers are made true kings in this life; hereby euery one that profeſſeth Chriſtian religion is taught, to carry himſelfe as an enemie to all thoſe that are of the kingdome of darkeneſſe; as namely to ſinne, and Satan, to the fleſh, and the world, euen through the whole courſe of his life: for by calling, euery Chriſtian hath title to the kingdome of heauen. What affinitie then can wee haue with thoſe that be both enemies of this kingdome, and of Chriſt himſelfe, that made vs kings? Now, that we may ſo carry our ſelues, as enemies, we muſt doe theſe three things; Firſt, haue care to keepe guard, and defend our ſelues, as kings againſt all our enemies, ſinne, Satan, our owne fleſh, and the enticements of the world. As kings protect their kingdomes, ſo muſt we labour to keepe our ſoules and bodies, and euery facultie and part of them, our wils, affections, thoughts, and inclinations, from the power of ſinne: *He which is borne of God keepeth himſelfe* (as with watch and ward) *that the euill one, that is Satan, touch him not by the aſſaults of ſinne*, 1. Ioh. 5. 18. Secondly, we muſt make warre continually againſt Sathan, ſinne, our owne fleſh, againſt all our ſpirituall enemies, & all the enticements of the world: we muſt make no truce with them, becauſe they will neuer be reconciled vnto vs, ſo long as we haue intereſt vnto the kingdome of heauen; and if we yeeld to them, we looſe our kingly dignitie, and become their vaſſals, and bondſlaues. Thirdly, we muſt labour to kill and deſtroy theſe our enemies as much as poſſibly we can, by that power we haue from Chriſt our head, and like valiant kings ſeeke to haue the blood of theſe enemies, and from day to day ſtriue to vanquiſh Sathan, his power and might, to ouercome the world, and to weaken our owne corruption.

*Inſtruct.* II. If in this life we be kings, then muſt we become Lords ouer our ſelues, and keepe in ſubiection vnto God our wils and affections, and the ſecret thoughts and inclinations of our ſoules. We muſt not looke for rule ouer earthly kingdomes: but herein ſtands our kingdome in this world, That we can ſubdue our corrupt affections, and keepe our bodies & ſoules in obedience vnto God. If a man were prince ouer the whole earth, and yet could not rule himſelfe, he were but a poore prince, nay he were no prince indeede. But though a man haue not ſo much as a foot of ground in this world, and yet can rule and maſter himſelfe, his thoughts and affections, this man is a valiant prince, and one whom Chriſt hath conſecrate to be king in heauen.

*Inſtruct.* III. Seeing we be kings, wee muſt doe the dutie of iudges: for to him that is a king belongeth ſoueraigne iudgement. In the day of iudgement *the* [a] *Saints ſhall iudge the world, and Angels alſo*: but we muſt be iudges in this world. And yet here wee can neither iudge men nor Angels, but we muſt be our own Iudges. Wherefore as Iudges ſummon, arraigne, condemne, &c. ſo muſt we examine our ſelues, call our ſelues to account, and as guilty perſons accuſe and condemn our ſelues for our ſinnes; acknowledging we be worthy to bee caſt into eternall damnation with the deuill and his Angels: And withall plead for pardon, and approach to the throne of grace, and forgiueneſſe in Chriſt: and in this we ſhewe our ſelues vpright ſpirituall Iudges, and by this meanes wee ſhall bee free from the iudgement to come.

[a] 1. Cor. 6. 2, 3.

*Inſtruct.* IIII. If we be kings by Chriſt, we muſt carry our ſelues as Kings couragiouſly, and conſtatnly in the afflictions and miſeries which wee ſhall ſuffer for Chriſts ſake. For herein among the reſt ſtands the royaltie of a king, that hee beares with a valour and courage all the troubles which befall him. Hence it is, that S. *Peter* exhorts vs *to reioyce in afflictions, becauſe we are partakers of Chriſts ſufferings*, 1. Pet. 4. 13. and ſo are made conformable vnto him that was conſecrate the prince of our ſaluation through afflictions, Heb. 2. 10.

*Inſtruct.* V. Seeing wee be ſpirituall kings, wee muſt aboue all things labour and ſeeke to haue our part in the kingdome of Chriſt, and in his righteouſneſſe. A Chriſtian muſt not haue his heart glued and faſt tied vnto the things of this world, it is againſt his calling: but he muſt ſo vſe this world, as though he vſed it not. If a king ſhould lay downe his crowne, and goe and become a ſhepheard or of ſome manuall trade, all men would maruell at it. So it fareth with them that profeſſe themſelues to be Chriſtians, and yet bend their wits and endeauours wholly for theſe worldly things: they doe as it were caſt aſide their kingly crowne, and abaſe themſelues to ſlauiſh bondage. But wee muſt euer after haue our hearts fixed in heauen, ſtriuing to come to our inheritance there.

*Inſtruct.* VI. Seeing all the true members of Chriſt be kings and princes: this ſhould bee an inducement to all backward perſons to loue

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and embrace true religion. In theſe careleſſe dayes Religion is counted preciſeneſſe, and the profeſſion thereof made matter of reproach. But this ought not to be ſo, ſeeing that by it we come to haue right and intereſt vnto the kingdome of heauen, & to be Lords of all creatures. And why ſhould wee not eſteeme the Goſpell preached as a moſt precious iewell, ſeeing that we which are vaſſals of Sathan, and firebrands of hell (as all men are by nature) become thereby the members of Chriſt, yea kings and princes to God? Yea verily, the conſideration of this ſhould make the miniſters of the Goſpel to ioy in their callings, and to take all paines to preach the word, ſeeing by it men become of vaſſals of Sathan, the true members of Chriſt, and heirs of the kingdome of heauen. In this world it is counted great honour to conſecrate and eſtabliſh one in an earthly kingdome: What a bleſſed and honorable thing then is this, to conſecrate ſpirituall kings for the kingdome of heauen? And this is done, when by the word preached men are conuerted and brought to vnfained repentance for their ſinnes, & to true faith in Chriſt Ieſus.

Thus much for the duties. Now follow the conſolations to euery true beleeuer onely. It is an heauie croſſe, which breeds much anguiſh to the ſoule, to be in pouertie and contempt among men; yet herein may the childe of God ſtay his heart, and leſſen his griefe, by conſidering that euen in this ſtate of miſerie, hee is a King vnto God; though hee ſeeme baſe to the world: yet it appeareth not what he ſhall bee, for he is heire to the kingdome of heauen. If a man bee in ſickneſſe, he muſt conſider it is but Gods meſſenger, to call him out of this world to the full poſſeſſion of the ioyes of his kingdome. If he be in trouble of minde, hauing his owne conſcience tormented fearefully by Satan with his ſinnes; yet he muſt not deſpaire, the Lord will giue him an happie iſſue: he muſt remember hee is a king, and therefore ſhall one day haue full conqueſt ouer ſinne, Sathan, and his owne corruption; yea, ouer all his enemies whatſoeuer. Rom.16:20. If he be in the heat of perſecution turmoiled and toſſed from poſt to pillar, which fleſh & blood cannot brooke: yet then he muſt conſider his calling to bee a ſpirituall king, whoſe propertie it is in the moſt violent afflictions, euen vnto death it ſelfe, (as *Paul* ſaith) *to be more then conquerours*, Rom. 8. 37. Laſtly, in the very pang of death, when nature muſt needs be diſſolued, ſoule and bodie ſeparated; then muſt the childe of God remember, that hee is a king in Chriſt; and this will ſtay his heart against the feare of death; for herein ſhall hee ſee, that by death, as through a ſtraight paſſage, hee ſhall enter into full poſſeſſion of his kingdome. And thus much in that we are kings.

From the ſecond dignitie of beleeuers, which is to be prieſts vnto God, we are likewiſe taught ſundry duties.

Firſt, *to teach and inſtruct one another*. It was A the office of the prieſt vnder the law to teach the people the will of God: *The prieſts lips ſhould preſerue knowledge*, Mal. 2. 7. And now vnder the Goſpel not onely the miniſter, but euery true beleeuer is a ſpirituall prieſt, and therefore ought *to teach, and admoniſh one another*, Col. 3. 16. When the Lord ſaith, *Touch not mine annointed, and doe my Prophets no harme*, Pſal. 105. 15. he calleth all his faithfull by the name of Prophets, becauſe they ought to haue the knowledge of his will, and be able alſo in due time and vpon iuſt occaſion to teach the ſame vnto others, that ſo the Goſpell of Chriſt may flouriſh. And as this dutie belongs to all men; ſo eſpecially to gouernours, as Parents and maſters, they muſt ſhew themſelues prieſts to their charges. B *Abraham* did it, *Gen.* 18. *Dauid* did it, *Prou.* 4. And *Bathſhebath* did it, *Prou.* 31. All muſt doe it, that deſire a holy generation to ſucceed after them. We teach them other things, why not religion?

Secondly, ſeeing we bee prieſts, we muſt pray vnfainedly, not onely for our ſelues, *but* [a] *for all men*, eſpecially the members of Chriſt. The prieſt in the olde Teſtament muſt pray and make requeſt, not onely for himſelfe, but for the people alſo. And herein ſtands the praiſe of a Chriſtian, to pray for his brethren. Hence it is that *Paul* ſaith, *Pray for all the Saints, and for me*, Epheſ. 6. 18. *Moſes* is highly commended for this dutie, eſpecially when he *prayed for the Iſraelites, and ſtood before the Lord in the gappe, to turne away his wrath*, Exod. 32. C *Elias* for his power in prayer and propheſie, is called the *chariot and horſeman of Iſrael*, 2. Kin. 2. 12. And this is recorded for the praiſe of *Hezekia*, That when the people were vnprepared at the eating of the Paſſeouer, *He prayed to the Lord for mercie, and was heard*, 2. Chr. 30. 18. And ſo when we finde any commended in Scripture for his gift in praier, it is not ſo much for that he prayed diligently for himſelfe, as for the whole Church of God.

[a] 1.Tim.2.1.

Thirdly, beeing prieſts we muſt offer ſpirituall ſacrifice vnto God; that is, dedicate our ſelues, our ſoules, and bodies, and all that is in vs, our wit, learning, knowledge, and euery gift of body or minde to Gods ſeruice. D That we may doe all this to his glorie, we muſt looke, that euery thing we take in hand haue his beginning from *a pure heart, a good conſcience, and faith vnfained, and be directed to a good end, to Gods glory principally, and the good of others, whom it may concerne.*

Fourthly, we muſt be full of bleſſings. The prieſts in the olde Teſtament, *Num.* 6. vſed to bleſſe the people: ſo muſt we if we be Chriſtians, becauſe we are ſpirituall prieſts. We muſt take heede of all curſed ſpeaking, of ſlaundering and backbiting, of ſwearing and forſwearing; and giue our ſelues to bleſſed and gracious ſpeeches to all men, and of all men, friends, or foes, Rom. 12. 14.

Fiftly, wee muſt ſeeke to haue God for our

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portion: The Leuites had no portion in the Land of Canaan, but the tenthes only, [a] *The Lord was their portion.* So we beeing prieſts to God, muſt bee content with any eſtate in this world, for God is our portion. Wee muſt not ſeeke too much after any inheritance on earth, for then we cary not our ſelues like prieſts vnto God. The ſauour of God in Chriſt muſt be the thing we long for, & therein muſt we reioyce.

*To him be glorie and dominion, for euermore, Amen.* Theſe words are a thankſgiuing to God for the former benefits of Chriſt beſtowed on his Church: Which S. *Iohn* putteth in before he haue ended his record of the gracious works of Chriſt for his Church, as it were interrupting himſelfe, for the great deſire he had to the glorie of God. Whereby wee are taught, that the conſideration of Gods benefits towards vs, ſpecially ſuch as concerne the kingdome of heauen, ſhould ſtirre vp our hearts to giue continuall prayſe and glory to God. This was *Dauids* affection, when he felt in his ſoule the pardon of his ſinnes, and therefore he breakes out into this thankſgiuing: *My ſoule prayſe thou the Lord, and forget not all his benefits*, Pſal. 103. 1. And ſo did *Paul*, after the bleſſed memory of Gods mercy in his vocation, 1. Tim. 1. 17.

Secondly, in this example of *Iohn* wee may learne, what is the true forme of giuing thanks to God, namely, to aſcribe vnto him all power, glory, and abſolute dominion for euermore. But alas, it is too too manifeſt, that our corrupt nature will not doe this, but taking from God his due, beſtoweth it on creatures, yea, on our owne ſelues. It is a matter of grace to know what is due to God, and to aſcribe the ſame vnto him, and therefore we are charged *to giue vnto the Lord glory & power*, which in the next words hee cals *the glory of his name*, Pſal. 96. 7. 8. So Chriſt hee teacheth vs to aſcribe all power, glory, might, and dominion to God, when wee ſay in the Lords prayer, *For thine is the kingdome, the power, and glory:* that is, The kingdome of heauen is thine; all power in heauen and earth is thine, and therefore all glorie is thine; and from our hearts we doe aſcribe the ſame vnto thee.

Laſtly, S. *Iohn* addeth, *Amen*, that is, *ſo bee it*. Let all glory and dominion bee giuen to Chriſt; which is the ſame hee ſayed before. Whereby hee doth teſtifie his feruent affection, and ſtrength of deſire, after the glory of Chriſt, elſe he would not haue doubled his thankſgiuing. And ſo ſhould it be with vs, we ſhould not freeſe in our thankſgiuing for Gods benefits, but labour to haue our hearts and tongues to double the ſame, that thereby we may teſtifie our feruent and earneſt deſire after his praiſe and glorie.

### v. 7. *Behold, he commeth with clouds; and euery eye ſhall ſee him: yea, euen they which pierced him through: and all kinreds of the earth ſhall wayle before him, Euen ſo, Amen.*

Theſe words are a declaration of the fourth action of our Sauiour Chriſt towards his Church; and that is, his ſecond comming to iudgement, to iudge both quicke and dead. Wherein we are to conſider ſundry points: firſt, this note of attention, *Behold:* ſecondly, the action of Chriſts comming it ſelfe, *He commeth:* thirdly, the manner how, *with clouds*; amplified by the manifeſtation thereof, *Euery eye ſhall ſee him, euen they that pierced him:* fourthly, the effect of his comming: *All tribes of the earth ſhal waile:* Fiftly, the cōcluſion of this narration, with two notes of aſſeueration, *Euen ſo, Amen*, to confirme the ſecond comming of Chriſt vnto all people.

I. Point. *Behold.* Firſt, S. *Iohn* beginneth this narration with a note of attention. The ſpirit of God is accuſtomed, when any thing is of eſpeciall weight, and worth our carefull marking, to prefixe before it this note of attention; *Behold*, or ſuch like. Hence then we are taught this ſpeciall dutie, namely, often and euery day earneſtly and ſeriouſly to bethinke our ſelues of the ſecond comming of Chriſt to iudgement. This conſideration is a matter of great vſe, for it is a notable meanes to begin and continue the conuerſion of a ſinner vnto God. When the Scribes and Phariſes, obſtinate enemies, came to the baptiſme of S. *Iohn*, hee vſed this as a meanes to make them to turne, and beleeue in Chriſt, ſaying, *Oh generation of vipers, who hath forwarned you that you ſhould flie from the vengeance to come?* Matth. 3. 7. So *Peter* vſeth this ſame Argument, to bring the Iewes to repentance: exhorting them *to turne, that their ſinnes might be put away, when the day of refreſhing (that is) the day of iudgement ſhould come*, Act. 3. 19. *Paul* perſwades the Athenians to repentance, *Becauſe there is a day appointed in which the Lord will iudge the world by Ieſus Chriſt*, Act. 17. 30, 31.

Secondly, this note of attention ſerues to ſtrike our hearts with a feare and reuerence of Chriſt Ieſus: for it giues vs warning that he ſhal come to bee our Iudge. We are touched with awe and reuerence toward earthly Magiſtrates, when wee conſider, that they haue authoritie to attach, apprehend, and to bring vs to their courts and aſſiſes: How much more ſhould this worke in vs a reuerend awe towards Chriſt, when we conſider, That one day wee muſt all be brought before his Tribunall ſeat, and there be iudged of him.

II. Point. The comming of Chriſt himſelfe, *He comes:* that is, Chriſt locally deſcendeth from

[a] Deut. 10. 9. Pſal. 119. 57.

the higheſt heauen, in his manhood, to that part of this world, where the clouds be, there to giue iudgement vpon all mankind quicke and dead. Here marke in what manner *Iohn* propounds his comming: he ſaith not, hee ſhall come, but in the preſent time, *hee commeth*. Wherby he would teach vs: Firſt, that this ſecōd cōming of Chriſt is as certaine, as if it were now preſent. Secondly, that it is not long to, or far off, but will be quickly. Thirdly, that our duty is, to conſider of the comming of Chriſt, as of a thing preſent. This Saint *Iohn* learned, and ſo ſhould we by his example, for it is a matter of great vſe. For hence we are taught, to deſire & doe that euery day, which we would deſire and doe in the day of iudgement; and bleſſed is hee that attaineth hereunto.

Now that wee may come to the practiſe of this dutie, wee muſt daily conſider of the comming of Chriſt, not as a thing to be delayed or farre off, but as a thing preſent. We muſt euery day call our ſelues to a reckoning and account, and perſwade our ſelues this may bee the laſt day; and ſo ſhall we carry our ſelues euery day, as wee would in the laſt day. Now we would wiſh at the day of iudgement, that we did repent and beleeue in Chriſt: and therefore euery day of our life, before the laſt iudgement come, wee ought to repent and beleeue in Chriſt. If this dutie were practiſed, wee ſhould find leſſe corruption, and more grace in our hearts, and leſſe ſinne, and more obedience in our liues euery day then other: but grace is wanting, and ſinne abounds, becauſe this meditation takes no place in our hearts. Againe, in that he ſaith, *He commeth*, meaning in reſpect of his manhood; hence we gather, he is abſent from vs, in regard of bodily preſence; and the heauens muſt containe him vntill the day iudgement; But if Chriſt were alwaies bodily preſent in the Sacrament, he could not be ſaid to come, but onely to manifeſt himſelfe, beeing before preſent. And therefore the opinion of thoſe, which hold the bread to be really Chriſts body, to be in or about the bread of the Sacrament, is moſt falſe and friuolous, flat againſt that article of our faith, whereby we hold, That he comes from heauen onely at the laſt day, in regard of his manhood.

III. Point. The manner of Chriſts comming, in two things: Firſt, *that hee comes with clouds:* Secondly, that his comming is *open, and viſible to euery eye.*

Pſal.18.97.

Firſt, *with cloudes*. Here S. *Iohn* ſpeaketh after the manner of the Prophets, who to ſet out God in his maieſty and glory, ſay, *hee comes with cloudes, rides on the wings of the wind*; as though hee had ſaid, he comes in exceeding maieſtie and glory. Theſe words are added to make a diſtinction betweene the firſt and ſecond comming of Chriſt. His firſt comming was in humilitie, borne of a poore virgin, entertained in a ſtable of an Inne: but his ſecond comming is with glorie, maieſtie, and dominion in the clouds. And the reaſon is, becauſe he came firſt to be a redeemer, and a Sauiour by his ſuffering; and therefore came in the ſtate of a ſeruant. But his ſecond comming is to be a Iudge of all men, yea of his enemies; and therefore he commeth with all might, maieſtie, and glorie, to ſhew himſelfe king and lord of all.

The vſes of this his ſecond comming, are ſet downe in the 97. Pſalme, to make the very mountaines to tremble, to confound the wicked and vngodly; and to comfort the godly in that day.

Secondly, for his open appearance; *Euery eye ſhall ſee him*, he ſhall come in maieſtie and glorie: not ſecretly, but in viſible ſhewe to all the world. All men ſhall ſee him with their owne eies: All I ſay, which were ſince the world began to his comming.

In theſe words he toucheth three points: Firſt, he taketh it here for graunted, that euery man ſhall riſe from death to life, though their death were neuer ſo ſtrange, or neuer ſo long before. Secondly, that all men beeing raiſed againe, ſhall haue life, and motion, and their ſenſes reſtored to them, as before they died. Thirdly, that all men, none excepted, ſhall come and ſtand before the tribunall ſeate of Chriſt, and there be iudged of him in the clouds.

The conſideration whereof is, Firſt, an exceeding comfort to Gods children, in that they beeing dead, and rotten in their graues, ſhall riſe, and receiue their life, and motion, and ſee Chriſt their Sauiour, and iudge of all men. If a man when he layeth him downe to ſleepe, ſhould be tolde, that when he roſe he ſhould ſee his dead father and mother; or his deereſt friends, whom he ſaw not of long before; this would be a notable comfort to him, that now he ſhould enioy them againe: but how farre greater comfort ſhall this yeeld to all the godly who haue been dead and rotten in the graue, That they ſhall be raiſed vp, and not onely meete with godly friends, but enioy Chriſt Ieſus the ſonne of God, which is the friend of friends; who ſhall giue them not onely life and motion, but eternall life with his owne maieſtie. This was *Iobs* comfort, that though *he died, yet he beleeued he ſhould ſee his redeemer with his eyes*. And this ſhould be our comfort againſt the feare of death, and laſt iudgement.

Secondly, this is a terror to the wicked, and to all impenitent ſinners, that they ſhall (will they, nill they) be brought to the barre of Chriſts iudgement ſeate, and there look on him who is their iudge, whom they haue in their life contemned and deſpiſed. And this conſideration may ſerue to mooue them to repentance which haue not begun to repent, and to labour to become the members of Chriſt; as alſo to increaſe and further repentance in them, who haue by Gods grace begun the ſame. It may be ſome doe thinke when they die, all is

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done, and there is no further account to follow: but though we lie rotten in our graues a thouſand, or two thouſand yeares; yet we ſhall riſe and looke vpon our iudge with our owne eyes. And if we haue not in our life time repented, we ſhall heare him with our owne eares, giuing the dreadfull ſentence againſt vs, *Goe yee curſed into euerlaſting fire.* And therefore it is beſt for vs in this day of grace to preuent this danger, and now repent, and beleeue in Chriſt: that then we may riſe with ioy, and ſtand with boldneſſe before Chriſt Ieſus. No doubt if we were perſwaded that we ſhould thus appeare, it would mooue vs to repent.

Thirdly, *Euery eye ſhall ſee him:* that is, all men with their owne eyes ſhall looke on him. Hence it may be gathered, that thoſe who wanted their ſight in this life, ſhall haue it then reſtored. It is graunted of all Diuines, that the Elect ſhall haue all their ſenſes, and other defects reſtored, wherein they were wanting in this life: And it may alſo be added, that the wicked ſhall then haue ſome of their ſenſes reſtored, if they wanted the ſame in this life; as hearing, and ſeeing at the leaſt; for the deafe ſhall heare, the blind ſhall ſee this Iudge. And this can be no glorie to them, ſeeing it is to increaſe their miſerie: for the more ſenſes they haue, the more puniſhment they ſhall feele, becauſe by ſenſe we apprehend miſerie.

*Euen thoſe which pierced him.* Here is added a further euidence of Chriſts manifeſtation of his comming, and that for three cauſes. Firſt, to ſhew that no power, or wiſdome in the world, can free any one from his appearance. For if any could eſcape, in all likelihood it would be thoſe Iewes and Gentiles who preuailed moſt againſt Chriſt, and put him to death. But none of thoſe can eſcape his iudgement; for euen *they which pierced him, they ſhall ſee this Iudge,* and be ſummoned before his Maieſtie. For though they had power to kill him, yet none of them ſhall haue power to abſent themſelues from before his barre of iudgement at the laſt day.

Secondly, to ſhew the caſe of all wicked men: namely, that ſuch woe and miſerie ſhall befall them as they neuer once thought of. The Iewes and Gentiles which crucified Chriſt, neuer dreamed of this; that he whome they then put to a temporall death, ſhould one day be a Iudge, and condemne them to eternall death, vnleſſe they had repented.

Thirdly, to ſhew the rufull and woſull eſtate of all impenitent ſinners; they ſhall riſe to iudgment, and haue their greateſt enemie their Iudge, who will ſhew rigor vpon them, and iuſtice without all mercie: for this piercing of Chriſt is meant not onely of the Iew, which put him to death, but of all vngodly perſons; becauſe all ſuch do by their ſinnes, as with ſwords and ſpeares, wound him at the heart, as the ſoldiers did. Impenitent ſinners be as the Iewes which crucified Chriſt, as *Iudas* which betrayed A him, and as the ſouldiers which goared his ſide: and vnleſſe they now repent, they ſhall one day be iudged as his enemies.

*Euen they which pierced him.* Out of theſe words ſome gather, that the bodie of Chriſt hath ſtill the wounds and skarres which were giuen him at his death, the print of the nayles in his hands and his feete, and that theſe ſhall be ſeene in him at the laſt day: adding withall, that it is no blemiſh to Chriſt to haue theſe, but rather an encreaſe of his glorie. But this cannot be gathered hence, for though it be ſaid, *They ſhall ſee him whom they pierced;* yet it followeth not, that they ſhall ſee him as he was pierced: what though they ſee the perſon whom they wounded, ſhall they therefore ſee his wounds? B Many ſhall ſee kings and queenes whom they crowned in this world, but it followeth not, that therefore they ſhall weare their crownes. So we ſhall ſee our fathers and mothers, but not as fathers and mothers.

I V. Point. The fruite and effect of his comming, eſpecially in the wicked in theſe words; *And all tribes of the earth, ſhall waile before him.* Where S. *Iohn* ſpeaks of the whole world according to the condition of the Land of Canaan: for onely that part of the world was diuided into tribes. As in like caſe our Sauiour Chriſt ſetteth out the iudgement of the whole world, according to the ſtate and manner of iudging the viſible Church, *Mat.* 25. So that C his meaning is, that they which repented not, of what nation ſoeuer, of what ſtate, or condition ſoeuer they haue beene, ſhall waile, and mourne at that day. And he addes a reaſon of this their mourning, in theſe words, *for him, before him, or ouer him:* that is, they ſhall waile, and lament with exceeding lamentation, becauſe they beleeued not his word, but contemned him, and his doctrine, and therefore nowe they want all helpe to free them from the puniſhment of their vnbeleefe, and contempt of the Goſpell: for this time is the onely time of grace and mercie: afterward there is no worke, nor inuocation that can alter mans eſtate.

ἐπ' αὐτόν.

D Hence then we are admoniſhed, firſt, that in this world we labour aboue all things to be reconciled to God in Chriſt, to get our ſinnes pardoned, to beleeue and embrace his holy word; and vnleſſe we attaine hereunto in this life, we ſhall waile eternally: for when the laſt day is come, there is no hope of helpe, no way to eſcape, no time of grace to repent. Remember the fooliſh virgins, that ſought for oyle, when it was too late, and knocked when the doores were ſhut, *Matth.* 25. But if by Gods mercey we can in this life get his loue and fauour in Chriſt, then ſhall we enioy the ſame eternally: yea, at this dreadfull day to all the wicked, we ſhall lift vp our heads, & our harts, when we ſhall ſee Chriſt comming to our full redemption: all teares ſhall be wiped from our eies, when the wicked ſhall cry and houle, woe and alas

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for euermore. The deuill knowing the worth of this admonition will labour by all meanes to keepe it from our hearts. But this ſhall be our wiſedome, betime to ſue for grace, and ſo ſhall we defeat Satan, and preuent eternall wailing.

Secondly, here ſee what an euill conſcience is: It lieth aſleep here while a man liues, and neuer troubleth him, and ſo it may doe in death alſo: but in the laſt day when he ſhall ſee his Iudge with his eies, then it will ſtirre, it will torment him, it will attach, accuſe, and condemne him, it wil lay to his charge all his ſinnes, his contempt of Chriſt and his word, his vnbeleefe in the time of grace; and then it will breake his heart, beeing as good as a thouſand witneſſes to condemne him.

This ſhould cauſe all men to labour to get a good conſcience, waſhed and purged in the blood of Chriſt, which will not ſuffer vs to lie in any one ſinne; and vpon our repentance will aſſure vs we be in the fauour of God: Which if it doe in this life, then it will neuer make vs to waile at the laſt day, but it will excuſe vs, and make vs looke vp to our Redeemer, and to reioyce in him. But take heede when thy conſcience lieth aſleepe, and accuſeth not for thy ſinnes, no not at death; that is an euill conſcience which will awake at the day of iudgement to torment and condemne thee.

V. Point. The meanes whereby he confirmeth the certaintie of the ſecond comming of Chriſt; that is, by a double note of aſſeueration: *Euen ſo, Amen.* One of theſe is taken from the Greekes, *Euen ſo*, the ſecond from the Hebrewes, *Amen:* beeing both as much as Amen, Amen, or verily, verily. In which phraſe Saint *Iohn* teacheth vs, how to confirme the things we auouch. There be three wayes whereby a thing may be auouched: Firſt, by a ſimple and bare affirmation, or negation: Secondly, by an earneſt aſſeueration: Thirdly, by an oath. Now Saint *Iohn* vſeth theſe two notes of aſſuring in this weightie matter of Chriſts ſecond comming, ſaying, *He commeth, euen ſo, Amen*; that is, certainly, and without all doubt it is ſo. Hereby teaching vs, firſt, that an aſſeueration muſt not be vſed, but onely when the matter is of great weight and moment. Here then we ſee that wretched is their practiſe, who vſe to bind euery word with an oath; which is a degree aboue this aſſeueration. Yea, they alſo are here iuſtly reproued, who in their ordinarie communication haue euer in their mouth ſome weightie aſſeueration. Our Sauiour often vſeth theſe words of aſſeueration, yet only in matters of weight and moment, and when the hearers were to be mooued to greater attention, and their hearts were to be more fully ſettled in ſome truth of great importance.

Secondly, by theſe aſſeuerations *Iohn* would teach vs to hold againſt the practiſe of Atheiſts, that the comming of Chriſt is moſt certaine and vndoubted. Which thing we ſhould more ſeriouſly obſerue; becauſe in our corrupt na- A ture there is bred this falſe perſwaſion, That either we ſhal not be ſummoned to iudgement, or els, that Chriſts comming is farre off: like to the euill ſeruant, who ſaith, *My maſter deferres his comming:* which euill ſeruant by nature is euery one of vs.

Thirdly, hereby *Iohn* giues vs to vnderſtand one ſpeciall note and mark of the child of God: namely, to deſire and long after vnfainedly the ſecond comming of Chriſt to iudgement: for as theſe words be an aſſeueration, ſo withall they containe a moſt earneſt deſire: *Euen ſo, Amen*, as if he ſhould ſay by way of anſwer to the proclaiming of his comming, *Lord grant it be ſo, yea Lord, let it be ſo.* Hence it is that S. B *Paul* deſcribes all thoſe, who muſt receiue the crowne of righteouſneſſe, by this propertie, that they loue *his appearing*, 2. *Tim.* 4. 8. As for the vngodly it is not ſo with them, they (being not iuſtified nor ſanctified, and ſo not reconciled to God in Chriſt) cannot loue this appearing. Nay they could wiſh with all their hearts there were no hell, nor laſt iudgement. And by this one note we may well iudge of our eſtates; for if from our hearts we deſire and long for this ſecond comming to iudgement, and wiſh he would *come* [a] *quickly*, then it is a certaine token and ſigne we be reconciled to God in Chriſt, and ſhall receiue the crowne of righteouſneſſe. But if as yet we feele not this longing and hungring deſire in vs, then we muſt C ſuſpect our ſelues, and labour euery day to feele it: for it is the deſire of the Saints to ſay, [b] *How long Lord.* And with *Iohn, Euen ſo, Amen.*

## V. 8. *I am Alpha and Omega, the beginning and the ende, ſaith the Lord, which is, which was, and which is to come, euen the Almightie.*

After Saint *Iohn* had deſcribed Chriſt at large in the former verſes: he bringeth him ſpeaking of himſelfe by a figure, as may appeare by this clauſe (*ſaith the Lord.*)

D The ende and ſcope of theſe words in this verſe, is to confirme that which was before ſpoken of Chriſt, beeing a proofe and reaſon thereof, after this manner to be conceiued. He which is the beginning and the ende of all, &c. he is ſufficient to be a King, Prieſt, and Prophet to the Church, and is both able and willing to beſtow on them all bleſſings which ſerue for their good. The firſt part of this argument is omitted, the ſecond part is contained in this eight verſe: But *I am the beginning and the ende; and therefore I am ſufficient, &c.*

In this eight verſe are three points concerning Chriſt. Firſt, *he is the beginning and the ende.* Secondly, *he is, was, and is to come.* Thirdly, *he is Almighty.* For the firſt: that Chriſt is the beginning, and ende, Saint *Iohn* expreſſeth by

a com-

[a] Reu.22.20.

[b] Reu.6.10.

a compariſon taken from the Greeke alphabet: and it ſtandeth thus. As in the *A, B, C,* of the Grecians, *Alpha* is the firſt letter, and therefore the beginning of all the letters; and *Omega* is the laſt, and therefore the ende of all the letters: So (ſaith Chriſt) *am I the beginning of all things that are,* and the ende of all things. The firſt part of this ſimilitude is in theſe words, *I am Alpha and Omega*; that is, *I am as Alpha and Omega*. The ſecond part in theſe words, *The beginning and the ende.*

From this and ſuch like manner of ſpeaking, the Papiſts gather; that it is lawfull to worſhip God in a ſtrange language; And that the Scriptures are to be read and deliuered to the people in an vnknowne tongue. But their collection is friuolous: For though the vnlearned Engliſh man know not what Alpha and Omega is; yet the Churches to whome this booke was written, beeing Grecians, knew generally what was meant hereby.

Againe, though the ſpirit of God vſeth here and there a ſtrange word or phraſe, yet we may not follow that practiſe in the whole ſeruice and worſhip of God, whereby neither the word, nor prayer, ſhould be vnderſtood of the people, as the Papiſts doe.

*I am the beginning.* Chriſt is ſaide to be the beginning for two cauſes. Firſt, becauſe he was the very firſt of all things: there was nothing before him; he had a beeing when all creatures were not; then was he the ſame that he is now: & for this ſaith S. *Iohn, c.* 1.1. *In the beginning was the word,* that is, the Sonne of God, he had his beeing, and ſubſiſting when all other creatures wanted it, and began to be.

This prooueth the eternitie of Chriſt, becauſe he had his beeing before any creature; he was a ſubſtance and eſſence begotten of the Father before all worlds, not created as other creatures are, or made of any other.

Secondly, he is called the beginning; becauſe he giueth a beginning to all creatures: For all things which were created, and had a beeing, were created by him, and had their beeing from him. So ſaith the Apoſtle, *All things are from him,* Col. 1. 16. And hence we learne, that when we goe about any buſineſſe in word or deede, we muſt begin it with inuocation in the name of Chriſt: for Chriſt he giues the beginning, and proceeding to all things. And without his helpe we cannot haue in any thing good ſucceſſe.

Secondly, the ſame Chriſt is *the ende* of all things, and that for two cauſes: Firſt, becauſe he is the laſt of all things, and after him is nothing in ſubſiſting, and beeing: for all creatures if they were left to themſelues, would come to nothing. And whereas ſome creatures be eternall, it is not of themſelues, but by him, and from him which is the ende. But though they all ſhould come to nothing, yet Chriſt would remaine the ſame he was for euer, namely, the eternall Sonne, and word of the Father. This then ſhould make vs with full purpoſe of heart

A to cleaue vnto Chriſt in all things, if we would enioy eternall happineſſe; for without him is nothing but changing; and vnleſſe we haue our ſtableneſſe from him, we cannot but come to an ende.

Secondly, he is *the end*; becauſe all things in heauen and earth were made to ſerue him: *For him were all things created,* Col. 1. 16. that is, to ſerue for his glorie and praiſe.

The ſecond thing here ſaid of Chriſt is this, *Which is, was, and is to come.* Theſe words were expounded in the 4. verſe, where the very ſame are affirmed of the Father. The meaning is, that Chriſt is in preſent *a perfect ſubſtance, and eſſence or beeing, ſubſiſting in, by, and from himſelfe, and ſuch a ſubſtance he was in time paſt, from all eternitie, and ſuch* B *as ſhall continue in time to come for euermore.*

Hence we learne three things. Firſt, that the ſecond perſon in the Trinitie is conſubſtantiall with the father, that is, of one and the ſame ſubſtance and nature with him. The reaſon is, becauſe there can be but one onely ſubſtance or eſſence, which hath beeing in and by it ſelfe, and from it ſelfe alone: neither can we conceiue how there ſhould be two, or more, but onely one; as there cannot be two eternalls, or two infinites, two omnipotents and abſolute lords, which haue nothing one of another. Now in the 4. verſe it is ſaide of the Father, *That he is a ſubſtance of himſelfe, in himſelfe, and from himſelfe alone.* And here the ſelfe-ſame thing is C ſaid of the ſecond perſon, the Sonne. And therefore he is of the very ſame ſubſtance with the Father: for though they be diſtinct perſons in the Godhead; yet they haue but one and the ſame ſubſtance; one and the ſame diuine nature, and Godhead.

Secondly, hence we may gather, That Chriſt is *God of himſelfe*; becauſe as the Father is, was, and ſhall be; ſo the Sonne is, was, and ſhall be; and that in the ſame reſpects: So that as the Father is God of himſelfe, and from none other, ſo the Sonne is God of himſelfe, and from none other. Indeede as he is the Sonne, the ſecond perſon, ſo he is of the Father, and hath his beeing from him by eternall generation: but as he is God, he is conſubſtantiall with the Father, D and coequall with him, and hath his eſſence of, and in him alone. And the ſame is to be affirmed of the holy Ghoſt; as he is the third perſon, he proceedes from the Father and the Son, but as he is God, he is of himſelfe, and from none other.

αὐτόθεος.

Thirdly, hence we learne, that Chriſt is coeternall with the Father, being euerlaſting as the father is, & euery way coequal, hauing the ſame attributes of the godhead that the Father hath.

The third point touching Chriſt is, that he is *the Almightie.* There is in God, and ſo in Chriſt, a double power: Firſt, a Potētial: ſecondly, an Actual power. Potentiall is that, whereby he can doe many things moe then euer he did, or will doe: as he could raiſe children to

*Abraham* of the ſtones, but he would not: he could haue deliuered Chriſt from death, but he would not. Now Chriſts omnipotencie is not to be vnderſtood of his potentiall power here principally, but rather of his actuall power, whereby he bringeth to paſſe without let and impediment whatſoeuer he decreeth, willeth, or promiſeth.

From this omnipotencie of Chriſt ariſeth a double comfort to his Church: Firſt, That whatſoeuer he hath promiſed in his Goſpel, is *yea, and Amen*: that is, ſhall be brought to paſſe effectually without ſtoppe and let, as aſſuredly as he promiſed it. Now Chriſt hath promiſed in his Goſpell to all penitent ſinners remiſſion of ſinnes, mortification, iuſtification, and life euerlaſting; euery one whereof, ſhall in due time be done to euery true beleeuer, which is a ſingular comfort to them; for all men and Angels cannot giue one of theſe to any one man, but Chriſt he is omnipotent, and he both can and will effect them all to his elect.

The ſecond comfort: that Chriſt both can and will giue his Church ſufficient ſecuritie and protection through all the miſeries of this life: he can defend and guard her againſt all the fury and malice of Satan, and all her enemies: he is aboue them, and can bridle their might, when and how he pleaſeth.

Hence alſo, that Chriſt is Almightie, we are taught two duties. Firſt, vnder the croſſe and in tribulation to humble our ſelues vnder his mightie hand: for it is he which correcteth vs, who is Almightie, able to doe what he liſt, and more then he will, reſiſtance or repining will doe vs no good. Secondly, this ſhould mooue vs to performe heartie obedience vnto Chriſt in all things, both in our generall and particular callings to walke vprightly before him, for he is Almightie, and ſeeth whether we walk ſincerely before him or not; if we doe not, he is able to puniſh vs. By this Argument God perſwadeth *Abraham* to walke vprightly before him, becauſe *he is Almightie*, able to correct & deſtroy thoſe which refuſe to obey him, *Gen.* 17. 1.

## *v.9. I John, euen your brother, and companion in tribulation, and in the kingdome and patience of Ieſus Chriſt, was in the Iſle called Patmos, for the word of God, and for the witneſſing of Ieſus Chriſt.*

Hitherto we haue entreated of the Preface of this booke, containing the title and inſcription thereof. Now from this ninth verſe, to the ende of the third chapter, is contained one of thoſe ſeuen viſions which were ſhewed vnto *Iohn*, and are ſet downe in this booke. In this A firſt viſion two things are to be noted: firſt, the circumſtances: ſecondly the parts thereof. The circumſtances in the ninth and tenth verſes: the parts, from thence to the ende of the 3. chapter.

The circumſtances of this viſion are foure, firſt, the perſon to whom this viſion was ſhewed, namely, *Iohn*: The ſecond, the place where, at *Patmos*: The third, the manner how it was propounded; It was deliuered vnto him *beeing rauiſhed in the ſpirit*: The fourth, the time when, *on the Lords day*.

For the firſt: *Iohn* is the perſon to whom this viſion befel; who doth therefore name himſelfe, to ſhewe, that it was giuen him of the Lord: for as the Lord hath his viſions and reuelations (as hath beene ſaid) ſo the deuill hath his: but verſ. 1. B they may be diſtinguiſhed by the perſons to whom they be giuen; God giueth his viſions not to all men, but vnto thoſe which are moſt fit for them; ſuch as be moſt holy men for life, endued with exceeding gifts of God, as knowledge, wiſedome, conſtancie, zeale, pietie, and religion: So in the olde Teſtament he deliuered not them to all, but to his ſeruants the Prophets, men of ſingular gifts and graces, and of exceeding holineſſe and pietie. Indeede the Lord reuealed ſom particular things by wicked men, as by *Baalam*, and *Cayphas*, but they neuer knew what thoſe things meant which were ſhewed vnto them. It is a propertie belonging to the ſeruants of God, to receiue a viſion, and C to know the ſame to their comfort. And for both theſe was *Iohn* throughly qualified, he was a man of exceeding holineſſe of life (for Chriſt loued him) and of ſingular and rare gifts, full of zeale, loue, and pietie, and alſo had the knowledge of this viſion made knowne vnto him: but the deuill maketh no ſuch choiſe; his viſions befall men which are Heretickes, wicked notorious ſinners, who haue no ſuch rare and ſpeciall gifts as the other haue; ſo that we muſt eſteeme of this, as a ſingular gift of God to his owne Apoſtle S. *Iohn*.

Now *Iohn* hauing named himſelfe to be the receiuer of this viſion: for the greater credit hereof, he deſcribes himſelfe by two modeſt D tearmes: Firſt, *A brother*: ſecondly, *A companion*: Firſt, he calls himſelfe *their brother*; that is, of them who by faith were all members of the myſticall body of Chriſt. For the Church of God is a family, whereof God the father is head and houſe-holder, Ieſus Chriſt is the elder brother, and all beleeuers are fellowe brethren in and by Chriſt, beeing by faith the adopted ſonnes of God, members of that familie, and brethren each to other.

By this title (*your brother*) firſt he ſetteth out his humilitie, and great modeſtie. For he was a man at that time aboue all men which liued, in regard of his gifts and holineſſe of life, he was the laſt Apoſtle, and had the Apoſtolicall authoritie, beeing a moſt zealous and conſtant profeſſor, yet he calleth himſelfe a brother to all true beleeuers, and maketh himſelfe but quall with them, though they were farre inferiour to him. And ſo ſhould we eſteeme better of our brethren then of our ſelues, and make our ſelues inferiour to them.

Secondly, by this title we ſee he had his heart full of brotherly loue to all the members of the Church of Chriſt, he loued them as brethren. So we are bound to loue all men, euen our enemies, as they be of the ſame fleſh with vs, but thoſe that be of the ſame faith and religion with vs, to theſe eſpecially ſhould we ſhew our loue and affection. So *Paul* ſaith to the Chriſtian Romans, *Be affectioned to loue one another with brotherly loue*, Rom. 12. 10. And great reaſon: for beleeuers are linked each to other with the neereſt bond: they haue the ſame father, which is God, the ſame Redeemer, the ſame faith, hope, baptiſme, and the ſame benefit by Ieſus Chriſt, his death and obedience.

Iſa.66.5. But this dutie is not practiſed: there be that call themſelues brethren, who (as *Iſai* ſaith) *hate them that tremble at the word, and mocke them euen for the profeſſion of the ſame religion, whereby they thinke to be ſaued.* If any ſeeme to make more conſcience of their waies then others, they are reuiled and hated for the name of Chriſt: which ought not to be, for among all true Chriſtians ſhould be brotherly loue.

The ſecond title, *Companion, or Copartner* in three things: in tribulations, in the kingdome, and in the patience of Chriſt. He calls himſelfe *Copartner* with them in tribulations for two cauſes. Firſt, becauſe at that time when he wrote this viſion, the whole Church was in perſecution and tribulation, vnder that cruell tyrant *Domitian*, about fourescore or an hundred yeares after Chriſt, who baniſhed *Iohn* into Patmos: where he was not vnmindfull of the afflictions of the Church, whereof he was a member: and therefore calls himſelfe a partner with them in affliction.

By which he ſhewes, what is the ſtate of Gods Church in this world, namely, to be vnder the croſſe: and the members thereof muſt not be companions of peace and eaſe, but copartners in affliction and tribulation. And therfore Chriſt teacheth thoſe which will be his Diſciples, theſe leſſons. Firſt, to denie themſelues, to take vp his croſſe daily, and to follow him. And becauſe of this eſtate, the Church in this world is called *The Militant Church*, beeing in continuall fight againſt the deuill and his inſtruments. The conſideration whereof is of ſpeciall vſe: Firſt, we in this land haue had peace and quietneſſe for many yeares without perſecution, which we muſt acknowledge for a ſpeciall bleſſing vouchſafed to vs for this ende; that now in the time of peace we might prepare our ſelues againſt the day of triall. For ſeeing the eſtate of the Church is to be vnder afflictions; we are all in dutie bound to waite continually when God will call vs out to ſuffer for his ſake. No man can define the time, or the manner of our triall: but yet that it will come, A we muſt reſolue; becauſe of the vſuall eſtate of the Church. God hath for a long time ſent forth labourers into his harueſt, whereby no doubt many ſheaues are gathered into the Lords barne. Now after this long gathering, there will come a day of fanning: The Lord will take into his hand the fanne of affliction, and put it into his corne, and thereby trie the chaffe from the wheat. It ſtands vs therefore in hand to prepare our ſelues in this time of peace that we may be ſound good corne in the Lords ſieue, and not chaffe which muſt be caſt into vnquenchable fire.

Secondly, he calls himſelfe their *copartner in affliction*; becauſe his pitifull heart was mooued with the bowels of compaſſion, towards all his B fellow members; when he remembred their perſecution, and affliction vnder the cruell tyrant *Domitian*. And the ſame affection ſhould be in euery one of vs towards the poore afflicted ſeruants of Chriſt: ſeeing they be our fellow members, we ſhould haue a fellow-feeling with them, weeping with them that weep, and ſhew our compaſſion in pitying them. If the foote be pricked, the head ſtoopes, the eye beholds and lookes on it, the finger pulls it out, the hand applies the plaiſter, the other foote is readie to runne for helpe, the tongue to aske for counſell, and all the members are readie to affoard their mutuall helpe in pitie and fellow-feeling: ſo when any members of the Church ſuffer affliction, be pricked with perſe- C cution for Chriſts cauſe; then ſhould we as members of the ſame bodie, be readie to doe all the helpe we can to them, eſpecially in ſhewing our fellow-feeling with them.

The ſecond thing wherein he is this copartner is, *in the kingdome of Chriſt*, that is, the kingdome of heauen. Where obſerue, that he placeth fellowſhip in affliction, before companion in the kingdome: to giue vs to vnderſtand, that through afflictions and croſſes for Chriſts ſake, is the ready way to this kingdome. It is that way which is beaten and troden by the Prophets, Apoſtles, and the Saints of God: as the Apoſtle ſaith, [a] *Through manifold tribu-* D *lations we muſt enter into heauen.* And, [b] *This momentanie affliction causeth to vs an infinite weight of glorie*; not by deſeruing it, but by ſhewing the plaine way thither. Whereby we are taught, not to thinke it hard, when trialls doe befall vs, but rather to count it a good thing, yea exceeding great gladneſſe, when any affliction doth befall vs for Chriſts ſake: for hereby we are brought like wandring ſheepe into that beaten path which leadeth to heauen. Nay, we muſt rather maruell when we profeſſe the Goſpel, and haue no affliction; then we may [c] feare we be out of the way, ſeeing *the Lord afflicts euery child which is his owne.*

a Act.14.12.
b 2.Cor.4.27
Iam.1.2.
c Heb.12.8.

Thirdly, he is *Copartner in patience*; which he addeth, becauſe it is a moſt worthie vertue, whereby we are made able to perſeuere in affliction till we come to heauen. Afflictions are the beaten way, heauen is our ioyfull ende, patience is the meanes to make vs goe on till we come thither. *Whatſoeuer things are written, are written for our learning, that we through patience and comfort in the Scriptures might haue hope*, Rom.15.4. Where true hope to come to heauen is obtained by patience, which maketh a beleeuer to goe on in ſuffering till he come to life eternall. There is much fruit in the good ground, but not brought forth without patience, and the true beleeuer is ſaued by hope in this world, yet cannot come to heauen without patience, *Iam.* 5. for thereby he muſt poſſeſſe his ſoule.

Matth.13.

Now becauſe men will ſay, patience is a hard matter, and ſo are diſcouraged from ſeeking for it; therefore to ſet an edge on their deſire, he addes, *It is the patience of Chriſt:* and it is ſo called, either becauſe he commaunds it, or becauſe it is his gift, and commeth from the ſpirit of Chriſt; or chiefely becauſe he himſelfe ſuffereth in his members, and as their miſerie and ſuffering is his, ſo is their patience. The conſideration whereof is a ſingular motiue to induce euery child of God to patience, in bearing the croſſe for Chriſt his ſake: for they haue Chriſt their fellow ſufferer, he takes part with them, and puts vnder his ſhoulder: Who would not then be content to ſuffer with patience? And thus much of the branches of his fellowſhip ſeuerally.

Now conſider them iointly, and they containe a notable deſcription of the communion of Saints, which is a ſpeciall article of our faith, ſtanding in three things: In tribulation, In the kingdome of heauen, And in patience. And marke well, that this communion begins in tribulation, therein we muſt be parteners, and that with patience, before we come to haue fellowſhip in the kingdome of heauen. That man therefore that hath afflictions laid on him, muſt beare them patiently; and when the members of Chriſt are vnder the croſſe, he muſt in tender compaſſion be touched with their miſeries: and when he doth truly feele in his heart this Chriſtian patience and compaſſion, then may he aſſure himſelfe he is entred into this communion, and ſhall vndoubtedly with all Saints be partaker of the ioyes of heauen. But if patience and compaſſion be wanting, wee perſwade our ſelues in vaine of this communion: and therefore let vs ſtriue againſt impatience, and againſt the deadneſſe and hardneſſe of our hearts; that we may neither murmure againſt God in our owne afflictions, nor yet want compaſſion towards our brethren that any where ſuffer affliction for the name of Chriſt. Thus much for the circumſtance of the perſon,

*Was in the Iſle called Patmos.* In theſe words is the ſecond circumſtance, namely, the place where this viſion was giuen to *Iohn*. This Patmos is one of thoſe Iſlands, which the Geographers call Sporades, lying in the Weſt Part of Aſia the leſſe, neere to the Churches to whom *Iohn* writ, and by the ſea commonly called the Egean ſea. This Iſlande was a ſmall, baſe, and poore Iſland, little or neuer a whit inhabited.

Saint *Iohn* had his viſion not at Ieruſalem, at Antioch, or Rome, but in Patmos, a baſe, poore, and little inhabited Iſland. By this we ſee, that in the newe Teſtament there is no reſpect of one place aboue another, in regard of Gods preſence, and our fellowſhip with him: he doth as well manifeſt himſelfe to *Iohn* by this viſion in Patmos, as to other his Prophets and Apoſtles in Ieruſalem the holy citie. In the olde Teſtament there was difference of places in regard of Gods ſolemne worſhip and preſence; as the Lord ſhewed his preſence, and tied his worſhip eſpecially to his Tabernacle and Temple at Ieruſalem. This *Daniel* ſheweth by his geſture in prayer: for beeing in captiuitie, when he praied in his chamber, *He opened the windowe*, which was towards the Temple at Ieruſalem, and turned his face thitherward. But now in the newe Teſtament, that difference of place is aboliſhed in reſpect of Gods worſhip. And therefore *Paul* willeth, *That men pray euery where, lifting vp pure hands vnto God:* and ſo for all the dutie of religion we muſt thinke the like.

Dan.[illegible]

1.Tim.2.8.

*The vſe.*

I. Then away with Popiſh pilgrimage to Churches and Chappells of Saints, or to their reliques. This is meere ſuperſtition: for God is preſent euery where, and a man that will worſhip God in ſpirit and truth, may haue fellowſhip with him in one place as well as another.

II. Alſo this may ſerue to correct a falſe conceit which many haue of our Churches and chappels: for when they come to a dwelling houſe, they thinke it not their dutie, there to humble themſelues, to kneele downe, and call vpon God: but if they come into a Church or chappell neuer ſo often, vpon ordinarie affaires they fall downe to praier. The reaſon is, becauſe they thinke theſe places be more holy, and God more preſent there, and they ſhall ſooner be heard in them then in their common houſes: which is vntrue: for in the newe Teſtament all ſuch diuerſitie of place is aboliſhed in regard of Gods ſeruice and preſence: the dwelling houſe is as holy as the Church. Indeede Churches muſt be maintained, becauſe in them the people may more orderly and conueniently meete together to ſerue God publikly in the word and prayer: for which time all due reuerence muſt be obſerued in them; but we muſt not think that they are more holy thē other places.

More particularly, in this circumſtance of place note two things: Firſt, by what meanes S. *Iohn* came thither: Secondly, to what ende, and for what cauſe. The meanes was *baniſhment* by the Emperour *Domitian:* the cauſe was, for the *word of God*.

For the firſt, he came and abode in Patmos, beeing *baniſhed thither for the Goſpels ſake*. In this his baniſhment conſider many excellent things: Firſt, S. *Iohn* was a moſt worthy Apoſtle, indued with rare gifts, a ſingular maintainer of the Goſpel, and a famous founder of the church of God, and chiefe pillar thereof in thoſe daies when hee wrote this booke: and for this cauſe hated of the cruell perſecuter *Domitian*, and of the Romans. And yet obſerue, That whereas other true Chriſtians were put to the ſword, S. *Iohn* is not, but eſcapeth by baniſhment. The cauſe of this was Gods ſpeciall prouidence, by which hee reſerued him for the benefit of the Church, that he might receiue this Reuelation, and commit it to writing, for the perpetuall good of all his children. And ſo though *Domitian* was a cruell tyrant, and wanted no malice towards *Iohn*, yet hee could not kill him. God ouerruled him, that he did but baniſh him and that into ſuch an Iſland, wherein hee might quietly receiue theſe viſions, and pen the ſame for the good of the Church. By this we ſee the great care and prouidence of God ouer his Church, that hee doth bridle and ouerrule the cruell mindes and might of bloodie perſecutors; that they cannot for their hearts doe any thing, but that which ſerueth for Gods glorie, and the good of his Church, though they intend the contrary. For *Domitian* intended onely the hurt of *Iohn*, yet ſee, by his baniſhment into that Iſle, he had fit place to receiue theſe viſions for the good of the Church. So in the death of Chriſt, the Iewes and Gentiles, and all the people banded themſelues together, to put Chriſt to death, and the deuill he laboured to ſtirre them on to practiſe their intended malice. Yet the ouerruling power of God, who bringeth light out of darkeneſſe, directeth and ordereth this their malice and wicked practiſe to the moſt excellent worke that euer was, euen the redemption of mankind. So *Ioſephs* brethren intended no ſuch deliuerance as God wrought by him, in ſelling their brother. This conſideration ſhould comfort all Gods children in the time of any outward diſtreſſe, euen the remembrance of Gods ouerruling hand.

Secondly, in that *Iohn* went into baniſhment, when it was ſo appointed, wee learne, That when we are oppreſſed and perſecuted by tyrants for Chriſts ſake, we muſt not make reſiſtance, or offer violence, but ſuffer all iniuries with patience: for as one ſaith truly, *The Chriſtians weapons in perſecution, are onely prayers and teares.* And Saint *Iohn* often in this booke addeth this concluſion, after the foretelling of perſecutiō, *Here is the patience of Saints*, ſhewing that patience muſt be the complete armour againſt all our bloodie enemies.

Preces & Lachrimæ, arma Chriſtianorum.

Thirdly, here alſo obſerue, That *Iohn* came into this Iſland, not of his owne accord, as chuſing a ſolitarie life to bee the moſt happie ſtate of perfection, but by violence and conſtraint. For if he had come into it voluntarily, beeing little or not inhabited, he could not haue done the dutie of his Apoſtleſhip in preaching the Goſpel, and laying the foundations of the Church. This then confuteth the Monkiſh life, which is no life of holy perfection (as Papiſts call it) but of glorious ſuperſtition and flat impietie before God; for hereby they forſake their callings, and vtterly diſable themſelues to doe thoſe duties which God requireth of them in Church, commonwealth, or familie.

Fourthly, whereas *Iohn* beeing baniſhed, receiued his viſions in a barren and baſe deſolate place; we ſee, that thoſe which honour God ſhall bee honoured of God, euen then when men ſeeke moſt to diſgrace them: for what greater diſgrace could they haue put vpon *Iohn*, then to baniſh him into ſo baſe an Iſland; Yet becauſe it was for Gods glorie, euen there doth the Lord appeare vnto him, and honour him much in reuealing vnto him theſe viſions. So when *Ioſeph* was ſould of his brethren, and moſt diſhonoured of them; then did God exalt him moſt of all. The ſame may be ſaid of *Daniel* in Babylon, whom God did moſt aduance when his enemies ſought his greateſt ruine: and the ſame is true of all Gods children, Them which honour, God will he honour.

II. Point. The cauſe for which he came into this Iſle, is expreſly ſet downe, *for the word of God:* that is, becauſe he was a publiſher and preacher of the word of God: for the performance of which dutie hee was baniſhed. By which we may note, That all naturall men (as *Domitian*, and his court, and all the Gentiles, without Gods ſpeciall calling) doe beare a deadly hatred towards Gods word. For S. *Iohn* was a moſt worthy Apoſtle, a famous man for gifts, a ſingular preacher of the word of God; yet is hated, nay baniſhed, not for his owne cauſe, but for the word of God. This hatred hath appeared in the heathen Emperors, by their bloodie perſecutions againſt the preachers and profeſſors of this word: and yet though men hate it naturally, the ſame word winneth them, and taketh place in their hearts for their conuerſion, and cauſeth them to loue it: ſo as ſucceſſiuely it hath beene ſpread ouer all the world. Which ſhewes againſt the Atheiſt, That the word taught by the Prophets and Apoſtles, is indeede the true word of God, & not the inuention of man: for mans word beeing hated, cannot winne them which hateth it; but the word of God preuaileth by grace in the hearts of thoſe who hate it by nature, which it could not doe, vnleſſe there were in it ſome diuine power.

Againe, ſeeing *John* was baniſhed *for Gods word*, all miniſters are to caſt their accounts, and make this reckoning, that they may and muſt ſuffer trouble and perſecution, yea, ſometime baniſhment it ſelfe, for the Goſpels ſake, if they will be faithfull. For that which befell the principall founders and chiefe builders of the Church, cannot bee auoided of them which are ordinary miniſters, if they will be faithfull. Chriſt acquainteth his diſciples with this, telling them, *That they are euen accurſed, when* Luk. 6. 26.

A *all men ſpeake well of them.* Let none therefore thinke it ſtrange at this day, if for well doing, they heare and receiue euill: nay, let them feare the curſe, when all men prayſe them.

*And for the witneſſing of Ieſus Chriſt.* Here *Iohn* doth note more ſpecially the cauſe of his baniſhment, to wit, for teſtifying the hyſtorie and doctrine of the Goſpel, the ſumme whereof is this, That *Ieſus Chriſt, the ſonne of Marie, is the ſonne of God, and redeemer of all that beleeue in him to the iuſtification of life.* This teſtimonie S. *Iohn* puts downe, to giue vs to vnderſtand, what part of Gods word that is, which is moſt hated of the world: and for the preaching whereof Gods miniſters are perſecuted and baniſhed, to wit, the Goſpel of Ieſus Chriſt B especially: for the law is in part naturall, but the Goſpel is ſupernaturall, and to mans reaſon abſurd; for the preaching whereof, men in all ages haue beene perſecuted. The reaſon hereof is this; God in the beginning made a couenant with man, promiſing, *That the ſeede of the woman ſhould breake the ſerpents head.* Now the Goſpel is that glad tidings, wherein is declared, that this promiſed ſeed is come; who hath indeede bruiſed the head of the ſerpent. Hereupon the deuill maligneth the Goſpell aboue all parts of Gods word, and accordingly hath laboured by all meanes to ſuppreſſe the ſame; partly by perſecution, as he did in the firſt three hundred yeares after Chriſt; C and partly by bringing into the Church damnable hereſies, which did deſtroy the Goſpel by deprauing the natures and offices of Chriſt, when by outward violence hee could not preuaile.

Gen 3.

Now ſeeing the deuill and his inſtruments doe thus hate the Goſpell, and labour to extinguiſh it: wee on the contrary muſt labour to know, and to beleeue, to loue, and embrace the Goſpell, that ſo we may vphold and maintaine the ſame.

### V. 10. *And I was rauiſhed in the ſpirit on the Lords* D *day, and heard behind mee a great voyce, as it had beene of a Trumpet.*

In this tenth verſe are ſet downe the third and fourth circumſtances of this viſion. The third is the manner of receiuing and giuing this reuelation to *Iohn*, namely, *in a traunce.* The fourth is the time when it was giuen, *on the Lords day.*

Touching the manner, it is noted in theſe words: *I was in the ſpirit.* That is, I was by the mightie and extraordinarie worke of the ſpirit of God caſt into a traunce. That this is to bee ſo expounded, appeareth by comparing this phraſe with the like in the whole propheſie of *Ezechiel*, who vſeth to ſay, *I was in the ſpirit,* when he expreſſeth and ſignifieth that he was caſt into a traunce, and therein receiued ſome viſion by the ſpirit.

To vnderſtand this the better, conſider two things: firſt, what a traunce is: Secondly, the ende of it. Firſt, *a traunce is an extraordinarie worke or action of Gods ſpirit.* We muſt not thinke that traunces come from the vertue of the ſtarres, nor from the conſtitution of mans bodie, or by the ſtrength of imagination, as ſome haue fondly thought: but they are wrought by the holy Ghoſt. Secondly, it is not euery worke of the holy Ghoſt, but an *extraordinarie worke*, aboue the order of nature. It is alſo powerfull and mightie, wherein the whole man, both in bodie and minde is altered: which Saint *Iohn* here expreſſeth, ſaying, *I was in the ſpirit.* This extraordinarie worke of the ſpirit conſiſteth in two actions; one vpon the bodie, the other vpon the minde. Firſt, in procuring a traunce, the ſpirit of God caſteth the bodie of man into a dead ſleepe; whereby all the ſenſes, both inward and outward, are benummed: ſo *Gen.* 15. 12. when God renewed his couenant with *Abraham*, *he caſteth* him into *an heauie ſleepe:* that is, into a traunce, wherein all his ſenſes were benummed: onely his mind was waking. The action of the holy Ghoſt on the minde is, to draw it from fellowſhip with the bodie, and all the ſenſes, to haue a neere fellowſhip with God, that ſo the ſpirit of God may enlighten it with diuine light, that it may vnderſtand the things which are reuealed to it: as we may ſee in other extaſies and traunces of the Prophets and Apoſtles. As in that of [a] *Peter*, when he ſawe the viſions of the beaſts cleane and vncleane. And thus we ſee what a Traunce is, namely, *an extraordinarie powerfull worke of the Spirit vpon the whole man, caſting the bodie into a dead ſleepe, and making the minde fit to receiue the things which are reuealed vnto it of the Lord.*

a Act.10.11.

What a trance is.

II. Point. The end of traunces. God for two cauſes reuealeth his will in traunces vnto his ſeruants, as to *Iohn* in this place. Firſt, that they might know, that the things reuealed were not inuented of themſelues, but giuen of God. *Iohn* herein had no vſe of his bodily ſenſes, he neither heard, ſaw, nor felt, but they were aſleepe. And therefore the viſion muſt needes be from God, and the glory thereof wholly his.

Secondly, and chiefly that the things reuealed might take the deeper impreſſion in the vnderſtanding: for the minde beeing freed from fellowſhip with the bodie, and not hindered by any phantaſies of the ſenſes (they beeing all aſleepe, and quiet) doth then moſt liuely and ſenſibly apprehend and retaine the impreſſion of things reuealed. Here then we ſee the great care of God, that his ſeruants might throughly vnderſtand, certainely beleeue, and conſtantly keepe in memorie the things he deliuered vnto them. The like care he ſhewed in reuealing his will to all his former Prophets, he would not haue their mindes troubled with the fellowſhip of the bodie, nor hindered of the ſences inward or outward; but wholly taken vp for the ſeruice of his ſpirit. And there is good reaſon of this; for if they muſt faithfully teach Gods will to others, to make them know and vnderſtand, to beleeue and remember the ſame; is it not neceſſarie that they themſelues ſhould thoroughly vnderſtand, ſoundly beleeue, and firmely keepe in memorie whatſoeuer God reuealeth.

This dealing of the Lord for this end with his holy Prophets, teacheth vs, that the ordinarie miniſters of the Goſpel at this day ought to imploy themſelues with all care and diligence, that they may throughly vnderſtand the will of God in his word, and withall beleeue it ſoundly, and remember it carefully. We muſt not now looke for traunces and viſions, as they had; but wee muſt vſe continuall ſtudie in the word, which is the ordinarie meanes to come vnto this knowledge. This dutie concerneth all ſtudents in diuinitie, and all others which deſire a good vnderſtanding in the word of God. And for their furtherance herein they muſt haue principall care to ſearch into the text of Scripture throughly: thereby ſhall they beſt conceiue the proper meaning of the holy Ghoſt, and with greater facilitie keepe the ſame in memorie. For one ſaith truly, That euery good miniſter ſhould be a good text man. Whereby is deſcried a common fault of many ſtudents: who rather imploy themſelues in the auncient writings of men, then in the word of God: nay, many ſpend their beſt time in the baſe writings of wicked and hereticall Monks and Friers. It cannot bee denied, but many of the fathers were worthy members of Gods Church: but if the fountaine be left, the miniſtery will ſoone be tainted with the filthy puddles of mens inuentions.

Againe, in this dealing of God with *Iohn*, we may obſerue the truth of Chriſts ſaying, *to him that hath, it ſhall be giuen.* Mark.4.24. For though *Iohn* was endued with rare knowledge, and ſingular gifts, yet the Lord addeth more knowledge to his former. The Lord found him faithfull in the duties of an Apoſtle; and therefore reuealeth the knowledge of many ſecrets vnto him in moſt full manner: euen ſo it is in Gods Church at this day: all that haue care to know the will of God, and doe it, though their knowledge bee ſmall at the firſt, yet the Lord will helpe them, and adde daily to their knowledge. And the cauſe why many heare the word of God, & profit not, but wax worſe, or ſtand at a ſtay, is, becauſe they labour not to haue their knowledge increaſed, by putting in practiſe that which they know: for if they did, then to him which hath, ſhould more bee added, and hee ſhould haue abundance. As on the contrarie, when wee be negligent to heare or know, and to obey the will of God: wee haue a ſpirit indeede ſent vpon vs, yet not Gods ſpirit, but the ſpirit of ſlumber, of blindneſſe and ignorance, *ſo that we ſee, and ſee not; heare, and vnderſtand not,* Iſay 6.9.

*On the Lords day.* In theſe words is the fourth circumſtance, namely, the time when this viſion was ſhewed to S. *Iohn*. This day which here is called the Lords day, among the Iewes was the firſt day of the weeke, called by vs Sunday. It is called the Lords day for two cauſes: Firſt, becauſe on this day Chriſt roſe from death to life; for Chriſt was buried the euen of the Iewes Sabboath, which is our Friday; and he reſted in the graue their whole Saboath, which is our Saturday; and roſe the firſt day of the weeke early in the morning, which is our Sunday.

Secondly, the firſt day of the weeke (according to the Iewes account) came in ſtead of the Iewes Saboath, and was ordained a day of reſt for the New Teſtament; and ſanctified for the ſolemne worſhip of the Lord. And for this cauſe eſpecially it is called *the Lords day*, the manifeſtation whereof (as ſome thinke) *Iohn* chiefly intended in this title. And touching this time, for our better vnderſtanding, let vs conſider three points: Firſt, who changed the Iewes Saboath: ſecondly, for what cauſe: thirdly, whether the Church hath now in the New Teſtament power to change the Saboath daie wee now celebrate, to any other day of the weeke.

For the firſt; it is commonly thought that the Iewes Saboath was changed into this *Lords day* by Chriſtian Emperours, long after the aſcention of Chriſt. But it is more conſonant to the tenour of the New teſtament, to hold, that Chriſt himſelfe was the author of this change. My reaſons are theſe: Firſt, that which the Apoſtles deliuered and enioyned the Church, that they receiued from Chriſt, either by voyce, or inſtinct; for they deliuered nothing of their owne head: But the Apoſtles deliuered, and inioyned this Saboath to the church, to be kept as a day of holy reſt to the Lord, as appeareth, 1. Cor. 16. 1. where *Paul* ordained in the Churches of Galatia, and Corinth, *That the collection for the poore ſhould bee on the firſt day of the weeke:* This he left not to the choyce of the Church, but appointed it by authoritie Apoſtolicall from Chriſt.

Now the day of collecting for the poore (as appeareth in the hiſtories of the Church) was the Saboath day, when the people were aſſembled for Gods ſeruice. For this was the cuſtome of the Church for many yeares after Chriſt. Firſt, to haue the word preached, and the Sacraments adminiſtred, then to gather for the poore: and for this cauſe in the writings of the Church, the Lords ſupper is called a Sacrifice, an oblation, and the maſſe: not a reall ſacrifice as the Papiſts vſe it: but ſpirituall, becauſe therewith was ioined collection for the poore, which was a ſpirituall oblation, not to the Lord, but to the Church, for the reliefe of

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the poore:and it was called the maſſe, becauſe the collected releefe thereat was ſent to the poore Saints abroad. A ſecond reaſon is this: The Apoſtles themſelues kept this day for the Saboath of the New Teſtament, Act. 20.7. And it cannot be prooued that they obſerued any other day for an holy reſt to the Lord after Chriſts aſcention, ſaue onely in one caſe, when they came into the aſſemblies of the Iewes, who would keepe none other but the old Saboath, of the law. A third reaſon is Ioh.20.19. 26. *The ſame day whereon Chriſt roſe from death, being the firſt day of the weeke, he appeared to his diſciples,* beeing gathered together: *and taught them many things, which concerned the gouernment of his Church.* And *eight dayes after beeing the firſt day of the weeke,* he appeared vnto them for the ſame end. Now it is more then likely, that Chriſt in his owne perſon gaue them an example to celebrate and keepe that day, wherein he roſe again, for a Saboath of the new Teſtament.

II. Point. The Saboath of the Iewes was changed for two cauſes. Firſt, to maintaine the libertie of the Church of the new Teſtament, whereof this was a great part, that they were freed from the ceremonies of the Iewes; For when this day was changed, the Church was no more tied to the Iewes Saboath, neither had any ſuch regard of daies and times.

Secondly, that there might bee a more fit time for the memorie of the worke of mans redemption: For as God in the Old teſtament appointed the ſeuenth day to bee a day of reſt to remember the firſt creation: So in the new Teſtament it ſtands with reaſon there ſhould bee a day to celebrate this worke of redemption; which is a wonderfull creation; wherein (as *Iſay* ſaith) *are made a newe heauen, and a new earth*, Chapter 66. And whereby *men become new creatures*, 2.Cor.5.17. Nay this redemption is a more glorious worke then the creation; for in that creation *Adam* was the head, but in this redemption Chriſt Ieſus is our head. By the firſt creation wee receiued a temporall life; but by redemption we receiue life eternall. In the creation *Adam* was eſpouſed to *Eue*, but in the worke of redemption euery Chriſtian is eſpouſed to Chriſt Ieſus. By creation *Adam* had an earthly Paradiſe: in this redemption wee haue an heauenly kingdome. In the creation Gods power, and wiſedome did principally appeare: in this redemption with power and wiſdome he ſhewed mercie and iuſtice: Iuſtice in Chriſts paſſion, and mercie in our forgiueneſſe. By creation he made man of nothing, but by redemption hee made him of worſe then nothing, and better then he was. Therefore ſeeing this worke of our redemption is farre paſſing the creation; it was meet a day ſhould be ſet apart for the memorie thereof: Now no day could bee more fit then the firſt day of the weeke, in which Chriſt roſe againe; whereby he confirmed the worke of our redemption; for hee died for our ſinnes; and roſe againe for our iuſtification, *Rom.*4.25.

III. Point. Whether may the Church of the new Teſtament change this Sabbath day to any other day of the weeke, as to tewſday, wedneſday, &c. *Anſ.* The Church hath no ſuch power; for time is the Lords, and the diſpoſing thereof is in his hands. Therefore Chriſt ſaith to his Diſciples; *It is not for you to know the times and ſeaſons, which the father hath kept in his owne hands*, *Act.*7.6. As if he ſhould ſay, The father hath kept times and ſeaſons in his owne power; and therefore it is not for you to know them: Now if that were a good reaſon, as no doubt it was; then is this alſo ſound and good. If God haue the diſpoſing of times in his hands, then it belongeth not to the Church to diſpoſe of them: but God hath the diſpoſing of all times in his hands; *ergo.* And it may be otherwiſe hence gathered thus; If that which is leſſe belong not to the Church, then that which is more doth not: But the knowledge of time and ſeaſons which God hath in his power belongeth not to the Church, which is leſſe then the diſpoſing of times and ſeaſons. And therefore the Church hath not power to diſpoſe of them; and ſo by conſequent may not alter the Sabbath day. *Obiect.* In the Olde teſtament the Iewes appointed feſtiuall dayes: as the feaſt of Dedication which Chriſt kept holy, *Ioh.* 10.22. inſtituted by the Machabees, in token of thankfulneſſe for their deliuerance: and for reſtoring of religion and the Temple which *Antiochus* had pulled downe. And alſo *Mordecay* inſtituted the feaſt *Purim*, which was celebrated of the Iewes afterwards.

1: 7.

1.Mach.4.

Eſth.9.17.

Now if they had power to make holidayes, then they might alter the Sabbath day; and ſo may the Church in the New teſtament. *Anſw.* Theſe feaſts of the Iewes were no Sabbaths ſet wholly apart for the ſolemne worſhip of God: but were onely dayes of the ſolemnitie appointed by the Church in token of ioy and thankefulneſſe for the repairing of the temple, and deliuerance of Gods people: And were onely celebrated as they ſerued to put the people in mind of theſe outward benefits. So that whereas ſome hold that the Church hath power to alter the Sabbath day; or to make two more Sabbath dayes in a weeke if it were conuenient: it hath no ground in Gods word. For that authoritie which doth alter this day, muſt not be leſſe then Apoſtolicall. And thus we ſee why this day was called the Lords day.

*The vſe.*

Now if the firſt day of the weeke be the Lords day, ſet apart for his honour in the memorie of ſo great redemption, then here are three ſorts of men reprooued. Firſt, thoſe that make the Lords day a day of vaine pleaſure and delight. This is the manner of all ſorts of men, but eſpecially of the younger ſort and ſeruants, who ſpend this day in carnall reioycing, in ryot, gaming, and wantonneſſe, neuer thinking of the worſhip of God, which is then to be performed.

formeil. But theſe ſinne greatly againſt the Lord: for hereby they peruert the ende of the Lords day: It ſhould be keept holy and glorious to the Lord, but they turne it to the worſhip and ſeruice of the deuill.

The ſecond ſort here reprooued, are thoſe which loue more ciuilitie then the former; but yet they thinke they may doe what they will on the Lords day; as to take their iourneys thereon, and imploy themſelues in their ordinarie affaires; perſwading themſelues they may ſerue God with as good an heart when they are alone about their buſineſſe, as they doe who goe to the Church. But theſe men ſinne grieuouſly againſt the fourth commandement; for hereby they make that their own day which is the Lords.

A third ſort here reprooued, though not ſo bad as the former, are thoſe who thinke it needfull to ſerue God at thoſe ordinarie times of the Saboath which the lawes of the Land inioyne vnto men; and therefore they will come duly to morning and euening prayer; thinking that they are not bound beſide to heare the word of God preached, and that all the reſt of the day they may do what they will pertaining either to their profit or pleaſure. Of this ſort are our ignorant people, and a great number euery where. But they ſinne grieuouſly againſt God, for the Saboath day is called the *Lords day*, becauſe it is wholly conſecrated to his worſhip, but they part ſtakes with the Lord, and giue him but a part of his owne day, and that the leſſer, taking the reſt vnto themſelues, which they miſpend vpon their luſts. Now as theſe vices muſt be abhorred, ſo on the contrary, wee muſt with all conſcience keepe the Lords Saboath holy according to the fourth commaundement. And therefore wee muſt thereon ceaſe from all workes of ſinne, and from the workes of our callings; and ſanctifie this day wholly by applying it all to the honour and worſhip of God. And here wee muſt remember, that there is a double ſanctification of the Saboath, publike, and priuate. Publike, when men aſſemble themſelues together publikly to heare Gods word for the increaſe of faith and knowledge; and to call on Gods name for further graces; as alſo to giue him thanks for his mercies, and to receiue his Sacraments. Priuate, when men in their priuate places imploy themſelues in holy dueties of prayer, reading, meditation vpon Gods word and workes; whereby God is honoured, and their ſoules edified; and both theſe muſt bee performed to the Lord euery Saboath day of euery man; For we may not abridge God of that time wherein glorie ſhould bee giuen to his name. If the officers ſhould take our ſeruants in the weeke day from our priuate buſineſſe, and imploy them in publike affaires, wee would thinke much at it; though it were for the common good. And ſhall we not thinke that God will take himſelfe diſhonoured of vs, when we ſhall take either whole or part of his holiday, and imply it in our buſineſſe. A maine cauſe why many profit litle by the publike miniſterie, is want of priuate ſanctification of this day. Therefore we muſt learne to ſanctifie the Sabbath of the Lord, for elſe we ſhall neuer increaſe in faith, knowledge, or obedience as wee ſhould: for the begetting and increaſe whereof this day hath bin ſet apart & ſanctified from the beginning.

*Obiect.* 2. Why did the Lord ſhew this viſion vnto *Iohn* rather on this day then any other? *Anſ.* Though *Iohn* were abſent from the Church in regard of bodily preſence: yet hee was preſent in ſpirit with all the faithfull, and therefore no doubt in this day he gaue himſelfe to prayer, and other duties which he could performe for the glorie of God in that ſolitarie place. Now it is the Lords manner when his ſeruants are thus humbled, then to come and reueale himſelfe vnto them in ſpeciall manner. So hee did vnto *Daniel*, Dan. 9. and to *Cornelius*, Act. 10. and to *Peter* praying alone in the houſe toppe, Act. 10. 11. And ſo doubtleſſe finding *Iohn* thus imployed this Lords day, hee reuealed his will vnto him touching the ſtate of the Church to the ende of the world.

Hence wee learne ſundry inſtructions: Firſt, whereas *Iohn* beeing in a ſolitarie Iſland kept the Saboath: wee may obſerue, that all perſons who are ſeuered from the aſſemblies of the Church: as the priſoners and thoſe which are ſicke of a dead palſie, or other great diſeaſes: as mariners though they be in the middeſt of the ſea, ſhould keepe holy the Lords Saboath, by performing ſuch duties as God requireth; as prayer, confeſſion of ſinnes, and thankſgiuing; whereby God may bee glorified, though they cannot come to the publicke miniſterie of the word.

Secondly, in that *Iohn* receiued his viſion on the Lords day, when hee gaue himſelfe to prayer and holy duties: Hence ariſeth a conſideration to Gods Church, *that God draweth neere to them that draw neere to him*, as Iames 4. 8. And ſo let vs humble our ſelues, and draw neere to the Lord by prayer, and thankſgiuing; and the Lord in mercie will ſhew himſelfe ſundry wayes, and draw neere vnto vs.

The cauſe why men haue ſo little taſt of Gods mercie and loue towards them, is becauſe they doe not draw neere vnto him, by doing thoſe duties which he requireth at their hands. For when men draw backe from God, is it not good reaſon he ſhould draw backe from them?

This therefore muſt ſtirre vp our hearts, and mooue vs to come often to God by prayer and thankſgiuing: for by vſe in theſe duties ſhal we get acquaintance with the Lord. Thus much of the circumſtances of this viſion.

*And I heard behind me a great voice, as it had beene a trumpet.* Firſt, here followeth the parts of the viſion, which are two; The begin-

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ning or entrance into it, in this v. the eleuenth and part of the twelft. Secondly, the matter and ſubſtance thereof, from the twelft verſe to the ende of the third chapter.

The entrance into the viſion is a preparation, whereby the Lord maketh Iohn more fit to apprehend and receiue the things reuealed. In which preparation we muſt obſerue firſt, the meanes: ſecondly, the parts thereof. The means whereby God prepareth him, is a voice: *And I heard a voice*. The like manner of preparation hath God vſed in former times: when he intended to make with *Adam* the couenant of reconciliation in the ſeede of the woman: Firſt, he prepared him by a voice ſpeaking vnto him before he appeared, and by this voice cauſed him to flie for feare. Then hauing rebuked him for his ſinnes, he made with him this couenant of grace. *Gen*.3.

Exod.19. and 20.

And in mount Sinai before the Lord gaue the law, he firſt came downe in thundering and lightning, and with the ſound of a trumpet to terrifie the people: and then he vttered his law to *Moyſes* and to his people. So when the Lord would inſtruct *Samuel* touching the houſe of Elie, he awoake him by a voice, againe, and againe: and then ſpake plainely vnto him. And in all viſions vſually, and generally the Lord vſeth to prepare his ſeruants by voyces, by ſignes, and words, that they might bee more fit to receiue ſuch things as he reuealed.

1.Sam.3.

This dealing of God with *Iohn*, in preparing him to the worthy receiuing of this viſion, teacheth vs that we much more ſhould bee prepared to heare and receiue the will of God; for we come farre ſhort of thoſe excellent gifts of God which were in *Iohn*, who yet muſt be prepared.

Our comming to heare Gods word, is to learne the ſame, for the increaſe of knowledge, faith, and obedience. Now the word of God is hard, and we dull to learne; we muſt therefore by all good meanes prepare our ſelues, that our minds and hearts may be fit to receiue the ſame with profit. The cauſe of ſo little profit after long hearing, is want of preparation: but hereof we haue entreated already vpon the third verſe.

This voice is here ſet out vnto vs three waies: Firſt, by the place whence it came: Secondly, by the qualitie of it: Thirdly, by the matter and ſubſtance which it contained. For the place: it was vttered from *behind him:* which the Lord obſerued to ſtirre vp more attention in *Iohn*; for vſually men doe more carefully marke thoſe things which come on a ſudden behind them, then thoſe which are ſpoken or done directly before their face.

Secondly, for the qualitie of it, this voyce was *great*; as is expreſſed further by a ſimilitude *Like the ſound of a Trumpet*: that is, full of maieſtie and power. Which alſo God added vnto it, to further attention in *Iohn*. For if it had beene an ordinarie voice, or ſmall, he would not ſo much haue regarded it: but beeing ſo ſudden, ſo great, and full of maieſtie, it could not but make him verie attentiue.

Now ſeeing Chriſt is ſo carefull to prepare *Iohns* mind with attentiõ & diligẽce to receiue the things which ſhould be told him: this teacheth vs, that when wee come to heare Gods word, we muſt vſe all meanes of attention: for if it were needful to *Iohn*, then it is farre more neceſſarie for vs, who are farre inferiour to him in all gifts of vnderſtanding and memorie. And here alſo is another cauſe of ſmall profit and little liking of Gods word, namely, want of attention in the heart. We muſt therefore like godly *Lydia* Act. 16. ſtirre vp our dull and heauie ſpirits, and with all diligence marke the things we heare. And here we muſt take heede of two enemies to attention: the firſt are bythoughts: as when the bodie indeed is preſent, but the mind wandereth from the word, and is wholly poſſeſſed with thoughts of pleaſure, or other worldly affaires: For theſe bee thornes in the ground of our hearts, which choke the good ſeede of the word. Many will complaine they cannot marke and remember that which is taught: now the cauſe is in themſelues, their wandring thoughts, which hinder both vnderſtanding and memorie: for the mind conceiuing other matters, cannot obſerue how one point dependeth on another, much leſſe remember them afterward.

The ſecond enemie to attention, is dulneſſe and heauineſſe in bodie and ſoule; a common fault in many hearers, which ſheweth it ſelfe by drowſineſſe and ſleepineſſe in the time of preaching, when they ought to ſtirre vp their bodies and hearts to all attention. If a man ſhould bee dull and heauie when his prince is ſpeaking vnto him of ſom weightie matter that is for his good, it would be taken for a part of contempt and diſloyaltie towards his maieſtie. What diſloialtie then is this vnto the king of kings, that we ſhould be dull and heauie, when himſelfe vouchſafeth to ſpeake vnto vs out of his word, the myſteries of our ſaluation? And ſurely, among other things this drowſineſſe is one cauſe of ſmall profit, by the miniſterie of the word. And therefore if we would increaſe in knowledge, and in the gifts of grace vnto ſaluation, we muſt prepare our ſelues before we come, and in hearing caſt of all dulneſſe of fleſh and ſpirit, and with all might ſtirre vp our ſelues to attentiue hearing: ſo ſhall the word be bleſſed vnto vs; otherwiſe our hearing ſhall turne to our deeper condemnation.

**v. 11.** ***Saying, I am Alpha and Omega, the firſt and the laſt: and that which thou ſeeſt write it in a booke, and ſend it vnto the ſeuen Churches which***

erſ.11.

***are in Aſia, vnto Epheſus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.***

Theſe words containe the third deſcription of this voice; whereby *Iohns* heart was prepared, touching the ſubſtance and matter which was vttered: which conſiſteth in two things. The firſt, is a teſtimonie, in theſe words: *I am Alpha and Omega, the firſt and the laſt.* The ſecond, a commandement in the words following; *That which thou ſeeſt, write, and ſende, &c.*

I. Touching the teſtimonie, the ſubſtance thereof is ſet downe in the 8. verſe, where the words were handled, and the meaning ſhewed. They doe ſerue directly to prooue the Godhead, and eternitie of Chriſt, which Chriſt himſelfe doth here auouch, to giue vnto *Iohn*, and vnto the Church full aſſurance, that the things now vttered and deliuered, were from God: for ſaying, *I am Alpha and Omega, the firſt and the laſt*, is as much as if he had ſaide; *I which ſpeake vnto thee am God, and therfore the things I deliuer, are from God.*

In this teſtimonie, note Gods ſpeciall care in regard of his truth; he doth not content himſelfe with reuealing his will vnto his Church; but more ſpecially his care is, to certifie the Church of the truth thereof, that it is indeede from God. This hath beene Gods care from the beginning. When *Peter* receiued a viſion from God, withall a Gods ſpirit aſſured him that the things reuealed therein were certen and ſure. And ſo when Chriſt preached the will of his Father among men, he did withall work ſtrange miracles, to confirme and ſeale vp the truth of his doctrine, that it was from God.

a Act.10.19.

The vſe.

This ſpeciall care of God ouer his Church, doth firſt confute the Papiſts opinion touching Scripture. They hold the Scripture to be certen in it ſelfe, but not vnto men, till the Church giue teſtimonie thereunto. But this is falſe: for god euer had this care ouer his church, not onely to reueale his will vnto them, but alſo to vſe meanes for the aſſurance of their conſciences, that that which was reuealed was his vndoubted and perfect will. And therefore the word of God is certen, and euident alſo, not onely in it ſelfe, but to the conſcience of beleeuers, and that without the teſtimonie of the Church: and ſo ſhould be, though the teſtimonie of the Church ſhould neuer come thereunto.

Secondly, hereby are confuted many carnall men, who will be of no religion; becauſe (ſay they) there is no certentie in the matters of religion: mens opinions therein are ſo diuers, that ſo many men, ſo many mindes almoſt, and no man can tell who ſpeakes the truth. *Anſ.* It may be that men in ſundrie matters hold ſundrie priuate opinions: yet in the Church of God, all the true members of Chriſt hold the ſame opinions touching the foundation of religion. But let it be granted, That all men on earth were of diuers opinions touching matters of religion, ſhould religion therefore be vncerten? God forbid. For religion is certen vnto men, by the meanes that God hath appointed to certifie the conſcience of the truth thereof; and hereby might men come to the truth and certentie of religion taught by the Prophets and Apoſtles, though all men in the world were of diuers opinions touching the ſame. Thus much of the Teſtimonie.

II. Point. The commandement giuen to *Iohn* in theſe words; *That which thou ſeeſt, write in a booke, and ſend it to the ſeuen Churches which are in Aſia.* This commandement hath two parts: Firſt, *to write the things ſeene in a booke:* ſecondly, *to ſend the booke to the ſeuen Churches here named.* And both theſe muſt *Iohn* doe, beeing now diſabled by his exile to preach theſe things vnto them perſonally, for theſe cauſes. Firſt, that theſe Churches might be edified in the faith, and ſtrengthened in theſe moſt grieuous times of perſecution. Secondly, that they might become keepers of this booke for the good of others; for the Church of God is the *pillar of truth*; not onely, for that it publiſheth Gods truth, but alſo becauſe it keepeth it, and giueth teſtimonie thereunto.

In this commandement note ſundrie things. Firſt, that the word of God, written and penned by the hand of man, is a notable helpe to the Church of God, and a worthie meanes to edifie the ſame; els Chriſt would neuer haue commanded *Iohn* to haue written theſe viſions, and ſent them to the Churches. Which ſerueth to confute the blind Papiſts, which ſay the word written is but an *inke letter*, and a *noſe of waxe*; becauſe the ſenſe thereof may be turned euery way as man will. This alſo confuteth the Anabaptiſts, which ſo much magnifie their Reuelations, and make no account of the word written. If the Lord had thought it beſt, he would haue taught theſe Churches by Reuelation: but they muſt learne by the word written.

Secondly, that the reading of Gods word either publikely or priuately, is an ordinance of God: for the Lord commanding *Iohn* to write this booke, and ſend it to the Churches, hereby implieth, that they muſt read the ſame as they did other bookes of Scripture. The preaching of the word is indeede the moſt worthie inſtrument for the founding and confirming of Gods Church, whereby ordinarily iuſtifying faith is wrought in the heart: and yet reading muſt haue his due reuerence, as a meanes to confirme, and increaſe true knowledge, faith, and repentance, where it is begunne.

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Thirdly, here note, that a man may be vnder the croſſe, and in perſecution, and yet remaine in the ſpeciall fauour of God: for this baniſhment into ſuch a deſert place, was vnto *Iohn* a grieuous croſſe: and yet the Lord vouchſafed there to reueale himſelfe vnto him, and to make him the penman of this booke. Which honour he vouchſafeth not to all, but to them that are moſt deare vnto him. Which thing each one ſhould obſerue: for our nature is ſo corrupt, that when we are vnder the croſſe, it would perſwade vs, we are caſt out of the loue and fauour of God.

In the ende of the verſe, the ſeauen Churches, Epheſus, Smyrna, & the reſt are named. Which ſeuen places, were 7. famous cities in Aſia, wherein were planted the moſt famous Churches that were in thoſe parts, and for their excellencie are they named. And thus much for the meanes of *Iohns* preparation: now follow the parts thereof, which are two: firſt is hearing, folded vp with the former meanes: *And I heard a voyce.* Second is *Turning of himſelfe* to ſee the partie that ſpake vnto him, in theſe words;

### V. 12. *Then I turned backe to ſee the voice which ſpake with me: and when I was turned, I ſawe ſeuen golden candleſtickes.*

That is, ſo ſoone as I heard this ſudden and mightie voice, I turned my ſelfe to ſee who it was that vttered the ſame. In this behauiour of *Iohn* we are to learne our dutie: ſo to diſpoſe our hearts towards God in the receiuing of his word, as *Iohn* diſpoſeth himſelfe towards Chriſt in the receiuing of this viſion. So ſoone as the voice ſpake, *Iohn* hearkened, and becauſe the ſound thereof came behind him, he turned himſelfe to looke on him that vttered it. Euen ſo muſt we doe, we are by nature ſtrangers with God, ſlowe to heare when he ſpeaketh, and ready to turne our hearts from God, when we heare. Therefore when God ſpeaketh vnto vs in the miniſterie of his word, we muſt hearken: And though we be going another way, yet we muſt turne our ſelues from our euill wayes, and encline our hearts to his voice, that we may haue fellowſhip with him. S. *Iohn* had not ſeene this meruailous viſion, vnleſſe he had turned himſelfe to behold him that ſpoke. No more ſhall we at any time feele true fellowſhip with the Lord, vnleſſe we turne our hearts vnto his word, and that betimes whiles he ſpeaketh vnto vs in the miniſterie thereof.

Thus much for the firſt part of the viſion, *viz.* the entrance thereunto. The ſecond part is the matter and ſubſtance of the viſion, containing a moſt worthie repreſentation of Chriſt in his maieſtie, as he is the Prophet, King, and Prieſt of his Church: ſet downe at large by a A deſcription of Chriſt, continuing from this twelfth verſe vnto the end of the third chapter; wherein *Iohn* ſheweth what he receiued of Chriſt, partly by hearing, and partly by ſeeing. And firſt he beginneth his deſcription of Chriſt, as he ſaw him repreſented in viſion: and ſo deſcribeth him by two arguments. Firſt, by the place where he ſaw him: Secondly, by his forme and figure wherein he appeared.

I. For the place. *Iohn* ſaw him *in the middeſt of the ſeuen golden candleſtickes.* Theſe ſeuen golden candleſtickes here ſeene, are the ſeuen Churches of Aſia: the particular Churches of God, beeing compared to candleſtickes, as Chriſt expoundeth himſelfe, v. 20. Now the particular congregations of Gods Church be B called candleſticks, for that reſemblance which is betweene them. For as the candleſtickes ſerue to beare vp and hold forth the light that is ſet therein: ſo the particular Churches of God on earth, they beare vp and ſhewe forth the light of the Goſpel vnto the whole world, partly in the miniſterie of the word, and partly in the profeſſion of the faith of Chriſt.

From hence ſundry things are to be learned: firſt obſerue, that the Churches are rather called *candleſtickes* then *candles*; To giue vs to vnderſtand, that they haue no light of themſelues, or from themſelues, but onely are Gods inſtruments to beare vp and holde forth the light in the miniſterie of the word, and profeſſion of the faith: for Chriſt Ieſus is the only true lampe C and candle that giueth light to the heart and conſcience by his holy ſpirit in his word.

Secondly, hence euery one that profeſſeth himſelfe to be a true member of Gods Church, muſt learne his dutie, which is earneſtly to labour to become a ſhining and burning candle. Indeed this principally concernes the miniſters of the Church: and therefore *Iohn Baptiſt* is called a burning and ſhining light, *Iohn* 5.35. but yet it muſt alſo be verified of euery member thereof, as S. *Paul* commaundeth: [a] *Shine* (ſaith he) *as lights in the world, in the middeſt of a naughtie and crooked nation: holding forth the doctrine of life*, that is, the Goſpell. *Queſt.* How D ſhall euery member of the Church become a burning light? *Anſ.* Firſt, he muſt haue his minde enlightened in the knowledge of Gods will and word: and then as a candleſticke holde out and ſend forth the beams thereof to others, partly by teaching within the compaſſe of his calling, and partly by example of an honeſt and blameles life and conuerſation. Thus we ſhould doe, if we would be anſwerable to our profeſſion. And to induce vs hereunto, let vs obſerue the reaſons following.

Firſt, it is Gods commandement, *Shine as lights* (ſaith S. *Paul*) *in the world*, Philip. 2. 15 And, *walke as children of the light*, Epheſ. 5.8. Secondly, conſider the fruite hereof, which is wonderfull great. For by godly inſtructiõ in our places, & by anſwerable obedience in our liues, we win many to the Lord: ſhewing foorth ſuch

lights,

[a] Phil.2.15, 15.

lights, whereby others may walke in this darke world to the kingdome of heauen, which is a moſt bleſſed light. In the winter ſeaſon men thinke they doe others great pleaſure, if in the night they hang forth a light to guide paſſengers a little way in an earthly walke. What a bleſſed thing then is this, that a man ſhould alwaies hold forth that light which ſhall guide a ſinnefull wicked wretch to leaue the waies of death, and to walk in the paths of righteouſnes to eternall life? But on the contrarie, when men liue in Gods Church like candles put out by reaſon of the blindneſſe of their mindes, and the badneſſe of their liues; hence commeth great hurt and danger to others with whome they liue: for they lead others that depend vpon them to the pit of deſtruction, eſpecially they who know the will of God, and yet make not conſcience to ſhew forth the ſame by good example of a godly life. For as in an hauen towne, if any man in the night time doe remooue the ſea-marke which guideth the ſhips in the right chanell, he doth as much as in him lieth to caſt away all the ſhips that are comming neere the ſhore, by cauſing them to runne on rockes and ſands: euen ſo they that ſhould giue light in the Church, if they giue either no light, or falſe light to ſuch as depend vpon them, who are ſayling in the ſea of this ſinnefull world, hereby they lead and direct them to a wrong hauen, and in ſtead of heauen bring their ſoules to eternall perdition: which muſt terrifie vs from ignorance and euill works, and make vs labour to ſhine as lights in this world by good inſtruction and godly conuerſation. Third reaſon. Conſider the fearefull iudgements of God againſt ſuch as liue in his Church as members thereof, and yet giue no light: they doe incurre the fearefull wrath of Chriſt. In the Temple, the keeping of the lamps and lights belonged to the Prieſt, and therefore he had his ſnuffers, and other inſtruments to trimme the ſame: which notably figured the dutie of Chriſt in the Church of the new Teſtament: for he is our high Prieſt, who looketh to euery light in the Sanctuarie, that is, to euery member of his Church, who ought to ſhine as a lampe; and when they burne but dimmely and darke, he hath his ſnuffers to trimme them, and make them giue a better light, both by godly life, and good inſtruction. But when he hath ſnuffed them againe and againe, if ſtill they burne darke and dimme, and giue either no light, or elſe a falſe light, then ſurely he will either caſt them out of the Temple, or elſe tread them vnder his feete. We graunt this libertie to euery gouernour, when he hath light vp candles for his family, if any of them will not burne clearely, he may ſnuffe it; if that will not ſerue, he may caſt it into the fire, and ſet another in it place. And ſhall we denie to Chriſt Ieſus the like authoritie in his church, which is his houſe, ouer men and women, who ought to ſhine as lights? God forbid. The miniſter therefore in this place, and euery other Chriſtian in the compaſſe of his calling muſt labour to be a ſhining candle, both for knowledge and godly life before all the world, that ſo he may eſcape Gods fearefull iudgements. In common reaſon we ought to carrie our ſelues as ſhining ligts before others. It is an vſuall thing in the winter-time to hang forth lights for the guiding of mens bodies ſafe from place to place. Now if we haue ſuch care ouer their bodies, we ought to haue much more ouer bodie and ſoule both; that by the light of grace in vs, ſinners and wicked men may be guided in the darke and dangerous way of this world to the kingdome of heauen.

Here then all ignorant perſons and looſe liuers, who abound in euery place, muſt be admoniſhed to reforme themſelues, and labour to become lights in Gods Church. They ſtand as candles, but they are extinct and giue no light to others. Ignorant perſons therefore muſt caſt off their ignorance, and labour for knowledge: and wicked liuers muſt reforme their looſeneſſe of life, and become obedient to the word of truth, that ſo they may ſhine vnto others. If a man haue a candle ſet vp in his familie, and ſhall aſſay to light it, and ſnuffe it once or twice, and cannot get it burne, then in diſpleaſure he will trample it vnder his feete, or caſt it into the fire: Euen ſo Chriſt Ieſus ſeeking to enlighten the minds of theſe ignorant perſons, and to reforme the liues of theſe looſe liuers by the miniſterie of the word: when he ſhall perceiue that they refuſe the light, and will not be reformed, vndoubtedly in furie of his wrath, he will at length plucke them [a] from their places, and ſtampe them to powder, and caſt them into hell. Many be ignorant in euery place, and moe be prophane, and ſmall is the number of good ſhining lights: but we muſt remember our dutie, and walke worthie our calling. If we hold forth the light of knowledge and obedience, we ſhall ſhine as the firmament in the world to come, Dan. 12.3.

*Golden candleſticks.* The Churches of God are not baſe candleſticks, but candleſticks made of gold. There be two cauſes of this reſemblance: Firſt, becauſe gold is the moſt excellent of all mettalls: ſo Gods Churches here on earth are the moſt excellent of all ſocieties. The companies and ſocieties of men in families, townes, and kingdomes, and in other common affaires of this life, be the ordinance of God, and good in their kind; but yet the ſocietie of Saints in the Church of God, doth farre ſurmount them all, and that in theſe reſpects: Firſt, becauſe in Gods Church ſaluation may be obtained, but in other ſocieties, as they are ſocieties, though ſundrie benefits ariſe from them, yet ſaluation is not to be had in them, vnleſſe they be either particular Churches, or members thereof. Secondly, the Church of God is the end of all other ſocieties; and they are all ordained to preſerue and cheriſh the Church, which is the ſocietie of the Saints. Thirdly, the church beautifieth all other ſocieties: the principal dignitie of any towne, houſhold, or kingdome is this; that they are either Churches of God, or true members thereof.

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[a] Pſal.52.5.

From this preheminence of the Church we are taught, aboue all things to labour to become true members of this ſocietie. Men haue great care to become members of incorporations and towns of greateſt priuiledges; but few there be that ſeeke for the priuiledges of Gods Church: And commonly thoſe that ſeeke moſt for priuiledges in chiefe townes, haue the leaſt care to become the true members of Gods Church; which is a wretched practiſe, and ought not to be among vs, ſeeing the Church hath priuiledges farre aboue all other ſocieties.

Secondly, hence we are taught aboue all things to haue care to preſerue the ſocietie of the Church of God. True it is, the miniſter and magiſtrate muſt haue chiefe care thereof: and yet euery man in his place muſt doe his beſt indeauour hereunto, becauſe it is the moſt principall ſocietie.

Thirdly, in that Gods Church is the moſt excellent ſocietie, giuing honour to all others, we are taught within the compaſſe of our callings, as much as we can, to bring all other ſocieties vnto this. Thoſe that are maſters of a familie, muſt labour to bring euerie one in their familie to be good members of the Church: And ſo in ciuill ſocieties, men of gouerment muſt labour that the members of the ciuill body become alſo members of Chriſts bodie. Thus gouernours of kingdomes ſhould labour that the parts of their dominions may be particular Churches of God. And there is good reaſon of this dutie; becauſe all other ſocieties without this are companions of men in the darke, ſitting in the ſhaddowe of death, beeing ſpiritually blind, and without all ſound comfort in their ſoules. Secondly, the Church is compared to a candleſticke of gold, becauſe of all ſocieties among men it is moſt precious and deere vnto God: and therefore it is reſembled to a [b] *ſeale on Chriſts heart, and a ſignet on his arme:* yea it is as deare vnto him as the *apple of his eye*, *Zac.* 2. 8. *The Church is the Queene that ſtands on Chriſts right hand in a veſture of gold, Pſal.* 45. 9. Yea that which ſurpaſſeth all, *Chriſt redeemed* [c] *the Church vnto himſelf by his owne blood.* Oh then how deere and pretious is ſhe in his ſight: And hereby alſo we are taught the ſame inſtructions that did ariſe from the former preheminence; namely, to haue ſpeciall care of Gods Church to preſerue the ſame, and to labour to become our ſelues, and to bring others to be members thereof. And thus much of the title of the Church.

Verſe 13. Now it is added, that Chriſt the Meſſias is *in the middeſt of the ſeuen golden candleſtickes:* whereby is ſignified: Firſt, that Chriſt is preſent with his Church at all times: And ſecondly, that being preſent he hath care to gather his church; and beeing gathered to preſerue the ſame againſt the gates of hell, and all other enemies.

From hence we learne ſundry things: Firſt, that the ſupremacie of the Church of Rome, wherein one is made heade of the militant Church, is needeleſſe: For Chriſt is preſent alwaies with his Church, hauing ſpeciall care to gather, guide, and preſerue the ſame, and he needeth no vicar generall to ſupply his roome, for in the preſence of the Prince all commiſſions of vicegerencie doe ceaſe: though Chriſt had graunted this ſupremacy to any, yet ſo long as Chriſt is preſent, their commiſſion muſt ceaſe; and it is as great pride, and greater, for any to preſume to be head of all churches in Chriſts preſence, then for a man to ſit vicegerent in the preſence of the prince.

Secondly, ſeeing Chriſt is alwaies preſent with his Church, we are taught to walke with God, and before God; as *Enoch* did, Gen. 5. 22. Which dutie ſtands in theſe points: Firſt, whatſoeuer we ſay, or take in hand, we muſt doe it as in the preſence of Chriſt. Secondly, we muſt continually depend vpon Chriſts prouidence, who is euer preſent with his Church, prouiding all things for the good of his Church, and of euery member thereof. Thirdly, we muſt doe all our actions as looking for approbation at the hands of Chriſt: for which ende we muſt take direction for the ſame out of his word. The practiſe of this dutie is moſt excellent: for by walking with God we ſhall be enabled to many good duties; as namely, liue vnblameably in this wicked world, making conſcience of all ſinne, and approouing our ſelues both to God and man, in heart and life. And thus much for the place where *Iohn* ſaw Chriſt.

The ſecond argument whereby *Iohn* deſcribeth Chriſt, is his figure, or forme, in theſe words, *One like the ſonne of man.* Some thinke that theſe words are a deſcription of ſome Angel, not of Chriſt, becauſe he is ſaid to be *like the ſonne of man*, not *the ſonne of man himſelfe*; but they are deceiued. For he which is here deſcribed, is before called *the firſt, and the laſt, it is he which was dead, and is aliue*, which cannot agree to any but to Chriſt. Now the words may more ſignificantly be tranſlated thus, *One like to a ſonne of man:* for if it be tranſlated *that* ſonne of man, then Chriſt muſt needes be the reſemblance: for ſo he is called, *Act.* 7. 56. But here Chriſt is ſaid to be like *to a ſonne of man*, by the vſuall phraſe of the Olde Teſtament; whereby is meant that he is like vnto a man. And Chriſt is not here called a man, but is ſaid to be like vnto a man, becauſe he appeared vnto *Iohn* not in his true manhood, which was then in heauen, but in the likeneſſe of his manhood. And note this, that as Chriſt here appeared to *Iohn* in this viſion, ſo did he alwaies appeare after his aſcention. *Stephen* [a] indeede ſaw his true manhood, but it was in heauen: & *Paul* heard his voice when he was [b] conuerted: & ſaw the Lord, 1. Cor. 9. 5. But no man can prooue

[b] Cant. 8. 5.

[c] Act. 20. 28.

[a] Act. 7.

[b] Act. 9. 5.

that Chriſt appeared vnto him in his true manhood, vnleſſe it were in heauen. And in all theſe viſions *Iohn* ſaw not his true manhood, but a reſemblance thereof. Now Chriſt appeared thus for ſpeciall conſideration. For man is too much addicted to his bodily preſence: this was the fault of his owne friends and Diſciples. Therefore Chriſt would hereby teach vs, not to ſeeke for his bodily preſence, but rather to lift vp our hearts to heauen, and therefore ſeeke to haue fellowſhip with him by faith. For this cauſe he ſaide to *Marie* after his reſurrection, *Touch me not, I am not yet aſcended to my Father*, Ioh. 20.17. This *Paul* had learned, *Though we had knowne Chriſt* (ſaith he) *after the fleſh, yet henceforth know we him no more*, 2. Cor. 5. 15. Now if Chriſt after his aſcenſion neuer appeared in his true manhood, it teacheth vs, that the defence of Chriſts reall preſence in the Sacrament is needleſſe. For if Gods Church haue ſpirituall fellowſhip with Chriſt by faith, it is ſufficient. Againe, whereas Chriſt appeareth in the ſhape and forme of man after his aſcenſion, the Papiſts gather, that we may make images of Chriſt, and ſo anſwerably of the Father, and of the holy Ghoſt, in thoſe formes wherin they appeared: as of the holy Ghoſt in the forme of a doue [a]; and [b] of the Father in the likeneſſe of an old man. *Anſ.* It is not vnlawfull to make, or to haue an image of Chriſts manhood, ſo that it be out of religious vſe (though it be doubtfull whether any now haue a true picture thereof:) but if it be to repreſent whole Chriſt, God and man, or be vſed to remember Chriſt thereby, or to worſhip Chriſt therein, it is an idol. As for the formes of an *old man*, or of a doue, they may be made for the manifeſtation of the hiſtorie of the Bible, when it is painted or pictured: but then we muſt conceiue, that theſe formes are no images of the Father, Sonne, or holy Ghoſt, but onely repreſentations of ſuch viſible appearances, as ſometimes were ſignes and pledges of the preſence of thoſe perſons. But now to abſtract thoſe formes apart from the hiſtorie, and to make them images of any perſon in Trinitie, is flat againſt the ſecond Commandement; which doth generally forbid all images of God, not excepting thoſe very ſhapes in which himſelfe tooke libertie to teſtifie his preſence for ſome time. And there being no exception againſt Gods commandement, it is in vaine to ſeeke ſhifts and excuſes for a thing forbidden, ſpecially conſidering we may not meddle with God, beyond our commiſſion from God.

a Matth.3.
b Dan.7.9.

De Deo nil ſine Deo.

*Cloathed with a garment downe to his feete.* Here Chriſt is further deſcribed by his attire. The firſt part whereof is, *A long garment reaching to his feete.* The cauſes why he ſo appeared, may be theſe. Firſt, to ſignifie that he is the high Prieſt of the new Teſtament, and ſo continueth, doing the offices of the high Prieſt for his Church after his aſcenſion, in preſenting the merit of his owne onely ſacrifice, and making A interceſſion to God the father for them. For the long garment was one of thoſe wherewith the high Prieſt was clothed in his miniſtration, vnder the law.

Secondly, to ſignifie that he is *the Prince of peace:* for the long garment not onely in the Church of God, but among the Heathen, hath beene alwaies a note of peace: and ſo Chriſt is called, Iſa. 9.6.

Thirdly, to ſhew that *he had in his breaſt the [a] treaſures of the wiſdome of the Father, and the [b] ſpirit of counſell.* For this long robe alwaies pertained to them that excelled in counſell and wiſdome: and ſo Chriſt is deſcribed, Iſa. 11.2. Now in this example of Chriſt we may learne a B dutie touching our attire, namely, that the outward garment of the bodie ſhould be ſutable to the good things that ought to be in the heart: as to our wiſdome, knowledge, feare of Gods name; to our ſobrietie, modeſtie, temperance, humilitie, and all other vertues whatſoeuer. We muſt not onely in ſpeech and action, as in hearing Gods word, and receiuing the Sacraments, ſhew our ſelues to be burning lights; but euen by the geſture and attire of our bodie, both for matter and forme, ſhew forth the grace of our hearts. But miſerable are theſe times, wherein mens attire is ſutable, not to the graces of God that ſhould be in their hearts, but to the common corruption of the times. For ſuch it is generally, whereby a farre off C (though he neuer had acquaintance with the partie) a man may ſee the vanitie and lightneſſe of his minde, the pride and follie of his heart, that weareth it.

a Col.2.3.
b Iſa.11.2.

The ſecond part of Chriſts attire is this, *Girded about the pappes with a golden girdle.* It hanged not looſe about him, but was girded cloſe to his bodie: whereby is ſignified, that he is a Mediatour, euery way readie prepared to doe the office of a Mediatour for his Church: for in all ages the [a] girding of the attire to the bodie hath beene a ſigne of care and diligence in the buſineſſe they haue in hand; and the contrarie, not girding, a ſigne of careleſneſſe, and negligence therein. When Chriſt was here on earth, he was moſt pitifull to all penitent ſinners, D he reiected none ſuch that came vnto him, but regarded them farre more then the Scribes and Phariſies, that were the learned men among the Iewes. And ſince his aſcenſion, he hath not left off his care and diligence, but is alwaies readie, doing all ſuch duties which may pertaine to their ſaluation.

a Luk.12. 35,36.

The conſideration whereof, is a matter of excellent comfort vnto all ſuch as haue any ſparke of grace. Firſt, hereby we learne, that when we truly humble our ſelues, Chriſt is readie to receiue our praiers, and in all our troubles and temptations readie to releeue, to comfort, and deliuer vs: & in our death readie to receiue our ſoules, yea at al times prepared to doe whatſoeuer may further our ſaluatiō. He is not like vnto *Pharaohs* butler, who promiſed to re-

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mēber *Ioſeph* whiſe he was in priſon with him, [a] *but forgat him quite when he was aduanced to honour againe*. But he is alwayes mindefull of vs, and euer ready to doe all the workes of a mediator for vs. Whence wee are taught anſwerably, to haue our loyns girded, as Chriſt commandeth, Luk. 12. 35. beeing euer readie to doe all duties that concerne Chriſtianitie: as to call on Gods name, and to praiſe God, to practiſe faith, repentance, and obedience; fit to die, and fit to liue: neuer ſuffering our ſelues to be vnfit for any thing that concernes our ſaluation, but at all times ſo ſtand vpon our watch, that whenſoeuer God ſhall call, we may be readie to enter into the kingdom of heauen. But alas the caſe with moſt men goeth farre otherwiſe: they fit themſelues for the world at all times: but few ſeeke to prepare themſelues for the kingdome of heauen till death doe come.

This ought not to be: It is a treacherous part in any ſubiect to bee vnprepared for the ſeruice of his Prince, and yet euer readie to receiue a common enemie. And it is no leſſe treaſon againſt God, to forſlow our preparation for the Lord, by fitting our ſelues for the world.

Further hee is ſayd to be girded, not *about the loyns*, but *about the pappes and breaſt*. Wherby ſome ſay (and not vnfitly) is ſignified, that there is no defect, or aberration in any motion or affection in our Sauiour Chriſt, but euery thought and inclination of his heart is kept in order by the fulneſſe of the ſpirit which dwelleth in him bodily.

### v. 14. *His head and haires were white as white wooll and as ſnow: and his eyes were as a flame of fire.*

In the third place, *Iohn* here deſcribeth Chriſt by the parts of his body. The *whiteneſſe of his head and haires*, ſignifieth the *eternity of Chriſt*. For howſoeuer as hee is man, he had a beginning; yet in regard of his godhead hee is eternall, and therefore is called, *The auntient of daies, Dan*. 7. and is ſaid to *haue beene in the beginning, Iohn* 1. 1. that is, to haue had a beeing before al other things had their beginning.

In this reſemblance of his eternitie, by head and haires as white as wooll and ſnow, he giueth vs to vnderſtand, an honour & prerogatiue in the aged man, whereby hee excelleth the yonger ſort: to wit, the horeneſſe and whiteneſſe of his haire, for which cauſe in the word of God it is ſet forth by moſt worthy compariſons: as by *the white Almond tree, Eccleſ*. 12. 5. And by *a glorious ſiluer crowne*, not made by man, but by the hand of God ſet vpon his head. And herein doth this excellencie of the aged conſiſt; that they beare the image of Gods eternitie before all that are of younger yeares. From whence all yonger men are taught to reuerence the aged by [b] *riſing vp before them*: acknowledging thereby the preheminence of the hoare-head.

Againe, hereby the aged are taught to carrie themſelues anſwerable to their eſtate and condition, they ought to excell all their youngers in knowledge, wiſedome, and experience of good things, 1. Ioh. 2. 13. *I write vnto you fathers* ( *that is aged men*, who by reaſon of yeares are fahters) *becauſe you haue knowne him who is euerlaſting*.

Alſo they muſt be holy, as he that is eternall is holy, whoſe eternitie they ſhew forth: And therefore *Salomon* ſaith, The white head is a crowne of glory, when it is found in the way of righteouſnes: that is, in one that walketh in the way of righteouſnes, Prou. 16. 31. for his white haire ſignifieth, that hee hath ſpent much time and care about good duties. But it is no ornament vnleſſe it be ioyned with holineſſe of heart and life. Which I ſay, becauſe many younger men excell the aged in the knowledge of God, and other vertues: wich is a ſhame to the gray headed, for as they goe before others in yeares, ſo they ought to excell in pietie, knowledge, & all vertues. Ignorance and looſeneſſe of life is a foule vice in any; but in him that beats the ſiluer crowne, intollerable. For how can they looke for reuerence from the yonger, when as they bee farre inferiour to them in gifts of grace? It is no excuſe for olde men to ſay, Their wits are not ſo ripe as yong mens are; and their memorie failes them. Their aged ignorance argueth that they ſpent the time of their youth looſely and prophanely: For *they that be planted in the houſe of the Lord, ſhall bring forth fruit in their age*, Pſal. 62. 13. 14. A plant is young, and therefore hee that would weare the crowne of glorie in his age, muſt receiue the ſappe of grace in the houſe of God while hee is young.

*And his eyes were as a flame of fire*, here *Iohn* proceedeth in deſcribing the parts of Chriſts bodie. In the handling whereof it is hard for any to ſet downe certainely, what the holy Ghoſt intendeth in euery particular. It ſhall bee ſufficient for vs to follow that interpretation which is moſt probable & beſt agreeing with the tenor of Gods word.

In this deſcription of Chriſts eyes, are ſignified to vs two things: Firſt, that Chriſt the mediator and redeemer of his Church, is of moſt quicke, ſharpe, and piercing ſight, ſo as hee beholdeth all things that are done vpon the earth: yea, hee ſeeth into the verie ſecret thoughts of mens hearts; thither can the eyes of his godhead more eaſily pierce, then fire can doe into the ſubſtance of bodily things. And there is great neceſſitie it ſhould be ſo, for beeing head and gouernor of his Church, hee muſt knowe all the parts and members thereof; hee muſt behold their ſeuerall eſtates, and ſee the malice and practiſes of Sathan, and other enemies againſt them.

Now in that Chriſt our Sauiour hath this piercing ſight, we are taught to haue care, not

[a] Gen. 40. 23.

[b] Lev. 19 23.

onely of our words and actions, but alſo of the very ſecret thoughts, purpoſes, and deſires of our hearts: for the piercing eye of Chriſt ſeeth them all, therefore we muſt be ſure they be well ordered. In the courts of men, thoughts and inward motions beare no action; but with God it is otherwiſe. Chriſt Ieſus hath a fierie eye, that ſeeth into all our thoughts, and there he holdeth a court of iudgement. Therefore we muſt keepe a godly watch ouer all the imaginations of our hearts, that they may be approoued of Chriſt, leaſt for them we be iudged and condemned.

Secondly, this teacheth vs in matters of religion to be that in deede, which we ſeeme to be in profeſſion. For though we may deceiue men, which know not our hearts, yet we cannot deceiue Chriſt: for by his fierie eyes he ſeeth whatſoeuer is in vs. And yet the common practiſe of the world is here to be reprooued, who tearmeth them hypocrites that take vpon them any profeſſion for the name and religion of Chriſt. But herein men goe beyond their calling: it belongeth onely vnto the piercing eye of Chriſt, to iudge and looke at mens hypocriſie of heart.

Secondly, by theſe fierie eyes is ſignified, That Chriſt is full of anger, wrath, and iudgement againſt all ſinners, ready to take vengeance on all thoſe that will not yeeld ſubiection vnto him by turning from their ſinnes, and beleeuing in him: for Chriſt as he is a Sauiour, ſo is he a Iudge; and therefore in the parable he ſaith: *Thoſe mine enemies that would not that I ſhould rule ouer them, bring them hither, and ſlay them before me*. The conſideration hereof ſerueth to awake many an one out of the ſleepe of ſinne. This age is miſerable, if we regard the practiſe of faith and repentance which God requireth; for men liue in ignorance without knowledge, they goe on in looſeneſſe of life without reformation; which is both ſcandalous vnto men, and odious vnto God: nor one of an hundred turneth to God at the preaching of his word, renewing his wayes by daily repentance. But vnto many it is meat and drinke to goe on in thoſe ſinnes wherein their hearts delight. But let theſe men conſider, that Chriſt is a righteous Iudge, beholding his enemies with fierce and fierie eyes, alwaies ready to take vengeance on them that doe not repent: and therefore they muſt in time conſider their eſtate, for if they perſeuere in their euill wayes as they haue begun, the truth is, he ſtill beholdeth them with his fierie eyes, and though in his great patience he ſpare them for a time, yet at length he will put in practiſe the execution of his iudgement, and ſlay them for enemies; as it is in the parable, *Luk.* 19. 27. Let them remember what a fearefull thing it is to fall into the hands of God, if his wrath be kindled neuer ſo little. *Pſal.* 2. 12.

**V. 15.** *And his feete like* A *vnto fine braſſe, burning as in a furnace: and his voyce as the ſounde of many waters.*

The word in the originall ſignifieth Braſſe that ſhineth, which for ſubſtance is pure and durable, a very choice and excellent kinde of braſſe. And hereunto Chriſts feete are compared, to ſignifie vnto vs his inuincible power, whereby he is able not onely to encounter with ſinne, Satan, and death, but alſo that he hath already entred combat with them, and hath bruiſed the heads of theſe his enemies. Yea hereby is ſignified, that he hath not onely done theſe things in his owne perſon, but alſo will doe the B ſame in all his members, by his inuincible power, vnto the ende of the world. Which is a matter of exceeding great comfort to Gods Church and people, neuer to be forgotten. If any man be exerciſed in any grieuous temptation of Satan, he muſt not be aſtoniſhed and confounded therewith: but remember, that Chriſt our Sauiour hath the braſen feete, wherewith he hath bruiſed the head of the ſerpent, and will (if he ſeeke vnto him vnfainedly) bruiſe in him the ſerpents head: ſo by experience ſhall we finde the benefit of his braſen feete.

If any be oppreſſed with the corruption of his nature, whether it be in thoughts or affecti- C ons; let him come vnto Chriſt Ieſus, lay open his wants before him, ſhew his ſinnes, and make knowne the ſtrength thereof vnto him, and withall crie vnto him for helpe: and he ſhall finde by ioyfull experience, though they were neuer ſo many, or mighty, That the power of Chriſt in him, will vanquiſh, and ſubdue them all.

Againe, doth any feare the terrours of death (as all men doe by nature) let him conſider, that Chriſt hath the feete of braſſe, wherewith he did encounter with death vpon the croſſe: and not content with that, went downe with him into his owne denne, and there did bruiſe his head, and ſubdue his power. Indeede if death were to encounter with vs in his full D ſtrength, it were a matter of feare: but conſidering that Chriſt hath bruiſed his head, this muſt ſtay our hearts againſt ouermuch dread. And as it ſerueth to miniſter comfort to the godly, ſo it is a matter of all terrour and woe vnto thoſe that liue impenitent: for Chriſt hath feete of braſſe to bruiſe the head of all his enemies, and ſuch are all thoſe that goe on in ſinne; vnleſſe they turne, deſtruction will be their ende. Let euery one therefore looke vnto his ſoule, that hath led a courſe in any ſinne. Let him forſake his old maſter Sathan, and the works of darkeneſſe, and turne vnfainedly to Ieſus Chriſt in the practiſe of faith and true repentance, and by all obedience in the duties of his callings. For howſoeuer the patience of God may ſtay for a time the execution of his iuſtice & wrath, yet in the ende they ſhall feele by wofull experience

rience the deſtroying power of theſe his braſen feete.

*Burning as in a furnace.* Feete aſcribed to God and men in Scripture, doe oft time betoken their wayes. So here by Chriſts feete we may vnderſtand his workes and wayes. And whereas they are ſaid to *burne as in a furnace;* thereby is ſignified the perfection thereof. All the counſels of God, with the execution thereof in the creation & gouernment of the world, with all his works therein, are all moſt holy and pure, like fine braſſe purged in the furnace, *Pſa.* 18. 30. *The wayes of God are vncorrupt, yea, he is holy in all his wayes.*

Pſal.111.7.

The conſideration whereof, muſt teach vs to conceiue and ſpeake reuerently of all the works of God, euen of thoſe moſt ſecret and ſtrange iudgements, whereof we cannot comprehend a reaſon. Yet becauſe they proceede from God, we muſt acknowledge them pure and iuſt. In ſundry points of religion there is a learned ignorance, whereof this is not the leaſt, to holde our ſelues content, and to reuerence the works of Chriſt, though we ſee no reaſon thereof; nay, though to vs they ſeeme againſt all reaſon: for all the wayes of God are vncorrupt. Though the blinde eye of men cannot diſcerne the light of the Sunne, yet the Sunne is full of light: ſo though our blinde eyes cannot behold the puritie of Gods works, yet they are all done in iuſtice and equitie, yea they are iuſtice it ſelfe: for his will is the rule of iuſtice. And we muſt not thinke that God doth a thing becauſe it is good and right, but therefore is the thing good and right, becauſe God willeth and worketh it. Examples hereof we haue in Gods word: [a] *God commanded Abimelech to deliuer Sarah to Abraham, or els he will deſtroy him and his houſhould.* In mans reaſon this might ſeeme vniuſt: for why ſhould *Abimelechs* ſeruants be puniſhed for their maſters fault. So [a] *Achan ſinneth, and all the hoaſt of Iſreel is puniſhed. Dauid* committed adulterie, [b] *and the childe which he begat dieth. Dauid* numbreth the people: but *all the people are ſmitten with the plague*, 2. *Sam.* 24. All this to mans reaſon may ſeeme vnequall: yet beeing the works of God, we are with all reuerence to iudge them moſt iuſt and holy. Again, the [c] Scripture ſheweth plainely, that God in his eternall counſell hath decreed to ſaue ſome, and to reiect others: and his reaſon moouing him thereto, is not any thing foreſeene in them, but his will and pleaſure alone. This in mans reaſon ſeemeth to be crueltie towards ſome: and therefore ſundry men diſclaime this doctrine, as charging God with iniuſtice & tyranny. But herein they greatly offend: for it is the manifeſt truth of God in his word: and therefore ought with reuerence to be acknowledged, though we can ſee no reaſon thereof, *For who art thou, oh man, that pleadeſt againſt God, Rom.* 9. 20.

a Gen.20.

a Ioſu.7.
b 1.Sam.12. 18.

c Rom.9.

*And his voice as the ſound of many waters.* The voyce of Chriſt is reſembled to the ſound of many waters for two cauſes. Firſt, to ſignifie the loudneſſe and greatneſſe of it: the ſound whereof hath bin heard through all the world in the miniſterie of the Goſpell. Secondly, to ſhew the power and efficacie thereof in the eares of his creatures: for ſuch power it is of, that when the creatures were not, *He but ſpake the word and they were made*, Heb. 11. 3. This powerfull voyce of Chriſt, brought [d] *Lazarus* out of the graue *after he had beene dead foure dayes bound hand and feete*: And by this voyce of Chriſt ſhall they that haue beene dead ſix thouſand yeares before, bee raiſed vp to life, *The houre ſhall come, in the which all that are in the graues ſhall heare his voyce: and ſhall come forth to iudgement, Ioh.* 5. 28. 29.

d Ioh.11.43, 44.

Hereby then wee may ſee the great ſecuritie and the deadneſſe of mens hearts in this age. For though the powerfull word of Chriſt bee daily ſounded into the eares of many; yet it entereth not into their hearts. They liue ſecurely in their ſinnes, though they be daily exhorted to repentance. But ſhall dead *Lazarus* ſtart out of his graue, when Chriſt ſaith, *Lazarus come forth?* Nay, ſhall they that were conſumed to duſt many thouſand yeares before, at the hearing of Chriſts voyce riſe out of their graues? And ſhall wee which liue in bodie bee no whit affected with it in our ſoules? Oh, fearefull death in ſinne! And yet this is that ſtate of all thoſe that will not bee mooued to leaue their ſinnes by the miniſterie of the word. It may be the outward eare receiueth the ſound, but the dead heart receiueth no inſtruction. Wee muſt therefore apply our hearts to this powerfull voyce of Chriſt; and leaue the ſinnes wherein wee haue lien dead, that ſo the quickning power hereof vnto ſaluation may appeare in vs.

## V. 16. And he had in his right hand ſeuen ſtarres: and out of his mouth went a ſharpe two edged ſword: And his face ſhone as the ſunne ſhineth in his ſtrength.

Here *Iohn* proceedeth further, to ſet out the parts of Chriſts bodie, and the properties thereof. By *ſeuen ſtarres* we are to vnderſtand *ſeuen Angels*: that is, (as Chriſt expoundeth them verſe 20.) the ſeuen miniſters of the ſeuen Churches of Aſia. And they are called ſtarres for theſe cauſes. Firſt, ſtarres giue light to men on earth: And ſo the miniſters ought to giue ſpirituall light to them that liue in the Church, both by doctrine, and by an vnblameable conuerſation. Secondly, ſtarres haue their continuall abode in heauen, and deſcend not vnto the earth: So miniſters aboue all others ought to haue their conuerſation in heauen. This indeed is the dutie of euery Chriſtian; but eſpecially of the miniſter, in regard of his calling. And this heauenly conuerſation hee muſt expreſſe: firſt, by ſeeking the conuerſion of his owne ſoule: and then the conuerſion of others, that they may haue an eternall manſion in heauen. Thirdly, they are called ſtarres becauſe (if they bee faithfull) they ſhall be honored of God, and made *to ſhine as the ſtarres for euer and euer*. Dan. 12. 3.

It is added, that *they are in Chriſts right hand*. Whereby is ſignified that to him belongeth the regiment, and gouernment, and the whole diſpoſition of the miniſterie for matters that concerne the Church. From whence ariſe ſundry inſtructions.

I. That it is Chriſt who giueth to his Church miniſters which preach the Goſpel. For, *hee* [a] *aſcended vpon high, and gaue gifts vnto men, ſome to bee Apoſtles, ſome Prophets, and Euangeliſts, ſome Paſtors and teachers for the gathering together of the Saints, and for the worke of the miniſterie, and for the edification of the body of Chriſt*. And for this cauſe we ought to pray daily vnto Chriſt, [b] *that he would thruſt forth labourers into his harueſt*; that the remnant of Gods elect may bee gathered, and ſo wee ſee an ende of theſe miſerable dayes wherein we liue.

Secondly, in that Chriſt holdeth them in his right hand, we may gather that Chriſt giueth protection & defence vnto his miniſters, when they are faithfull and walke in their calling according to his will; which is a matter to be conſidered of all that are called into this office: For they haue ſundry occaſions of diſcouragement: as the negligence and backwardneſſe of their people; the ſlanders and mockings of the enemies: But this protection of Chriſt muſt comfort them againſt them all; ſeeing they are in Chriſts right hand, they muſt goe on with all godly boldneſſe.

Thirdly, this ſheweth the dignitie of this calling. Indeede it is deſpiſed and reputed baſe in the world; and hereby many are driuen from it. But let the wicked iudge what they will: Behold Chriſt honoureth it, for his faithfull miniſters are not onely preſent before him, which were no ſmall thing: but he holdeth them in his right hand; then which, what greater glorie can be done vnto them? This muſt be an inducement vnto all thoſe that are indued with gifts fit for this calling, to effect the ſame.

Laſtly, euery miniſter of the Goſpel muſt hereby learne to bee faithfull in his calling, and holy in his conuerſation: for by vertue of his calling he is placed in Chriſts right hand. Now ſhall we thinke that Chriſt will long beare in his right hand any that are vnfaithfull, or prophane? Nay, he will take them out of his right hand, and put them vnder his feet of braſſe, and there grind them to powder: For as they are honoured aboue others by their place, ſo ſhall their confuſion be the greater, vnleſſe they bee faithfull. This we may ſee in *Nadab* and *Abihu*, *Leuit*. 10. 1. and *Hophni* and *Phineas*, 1. *Sam*. 3. 13. And in the ſame reſpect ought all the people of God to bee carefull to their wayes; for by their calling of Chriſtianitie they bee members of Chriſt. Now if they be not faithfull and anſwerable to their profeſſion, he will ſurely deale with them, as with vnfaithfull miniſters, put them vnder his feet of braſſe, and confound them for euer. They muſt therefore make conſcience of all ſinne, and become not hearers onely, but doers of his will: ſo ſhall Chriſt protect them in this life, and ſaue them eternally.

*And out of his mouth went a ſharpe two edged ſword*. This *ſword* that came out of his mouth, is nothing els but the doctrine of the Law and the Goſpel, vttered and propounded in the writings and miniſterie of the Prophets and Apoſtles, Heb. 4. 12. *The word of God is liuely, mightie in operation, and ſharper then any two edged ſword*. And it is thereto compared, becauſe as a ſword with a double edge entreth ſharply into the fleſh, and pierceth deeply into the bones, euen to the very marrow: So the doctrine of the Law and the Goſpell entreth ſharply, and pierceth deeply into the very marrow of the heart of euery man, to the diuiding of the thought and the ſpirit. This two edged ſword, the word of God, hath a twofold operation. One vpon the wicked: Another in the elect. It woundeth the wicked at the very heart with a deadly wound, and thereby brings them to eternall death, Iſay 11. 4. *Chriſt ſhall ſlay the wicked with the breath of his lips*: that is, with his word which is this two edged ſword. Herewith ſhall he conſume Antichriſt, 2. Theſ. 2. 8. viſit *Leuiathan*, and ſlay the dragon, that is, the greateſt enemies of his Church, Iſay 27. verſe. 1.

Here conſider how the word of God ſhould kill an impenitent ſinner. There bee three degrees of ſpirituall death. Firſt in this life, where an impenitent ſinner receiueth his deadly wound: The ſecond at the ende of this life, when the bodie is laid in the graue, but the ſoule goeth to the torments of the damned: The third at the end of the world: when bodie and ſoule together goe to hell eternally. Now a ſinner receiueth in this life his deadly wound after this manner: Chriſt in the giuing thereof hath a threefold worke in his heart by the miniſterie of his word, which is this two edged ſword. Firſt, hereby he reuealeth vnto him his ſinnes, as hypocriſie, pride, and rebellion of heart, with all other his horrible and damnable tranſgreſſions againſt the firſt and ſecond table, 1. Cor. 14. 24. 25. *When all propheſie, and there commeth in one vnlearned, he is reprooued of all*, the Prophets by the word iudge him, and thereby lay open vnto him the ſecret ſinnes of his heart, with the ſinnes of his life. Secondly, Chriſt hereby reuealeth vnto him his indignation and wrath, which is the curſe of the law

[a] Eph. 4. 11. 12.

[b] Math. 9. 38.

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due vnto him. In which regard the law is called [a] *a killing letter*, ſhewing no mercie, but onely thundering out the fierce wrath of God vpon tranſgreſſors. Thirdly, hereby Chriſt awaketh his guiltie conſcience, ſharpneth the ſting thereof, and terrifieth him at the hearing of his word. Thus wicked *Felix* trembled when hee heard *Paul* preach [b] of temperance, righteouſneſſe, and the iudgement to come. So when king [c] *Belſhazzer* ſaw the palme of the hand, writing things againſt him vpon the wall; his countenance was changed; his thoughts troubled him, his ioynts were looſed, and his knees ſmote one againſt another. And all theſe are wrought in the wicked without apprehenſion of mercie, or reformation of life. It may pleaſe God to recouer one that is thus wounded; but while he is in this eſtate, he hath receiued a deadly wound, and without vnfained repentance, is alreadie in the firſt ſtep towards eternall death: for theſe horrours of conſcience ſeuered from the apprehenſion of Gods mercie in Chriſt, are no grace, but the flaſhes of hell fire, and the beginning of eternall woe. And thus we ſee how Chriſt by his ſword woundeth his enemies.

[a] 2.Cor.3.6.

[b] Act.14.25.

[c] Dan.4.6.

Hence we are to learne ſundry duties. Firſt, how to carrie our ſelues towards them that after they haue heard the word preached vnto them, will rage and ſtorme againſt it, and the preachers thereof, becauſe it touched them. We muſt not deſpiſe or maligne them, but rather bee mooued with compaſſion towards them. For this their behauiour is a token they are wounded with the ſword of Chriſt at the verie heart, and theſe their ragings are nothing but ſtruglings before death eternall, vnleſſe the Lord in mercy recouer them of this deadly wound.

II. Hereby wee are let to ſee and know the lamentable ſtate of the greateſt number in thoſe congregations where the word hath long beene preached; for we ſhall finde by lamentable experience, that in thoſe places fewe come to true knowledge, repentance, and obedience; but moſt remaine ignorant & impenitent: now this their condition is moſt fearefull. A terrible iudgement of God is vpon them: for when men haue long heard Gods word, and are not thereby bettered, for knowledge in mind, & obedience of life; they are thereby wounded vnto death.

This two edged ſword hath alwaies his worke: it either cureth vnto life by working repentance, and other graces of ſaluation; or woundeth vnto death them that receiue it not. Wee muſt therefore lament the caſe of ſuch perſons as remaine ignorant and impenitent vnder the miniſterie of the word, for they are as yet dead men for ought we know, howſoeuer they may make a faire ſhew by their ciuill honeſtie. If any man ſhould come into a field, and there behold many thouſands ſlaughtered, and guſhing out blood, ſome in the head, ſome in the ſide, &c. this ſight would make his heart to bleed. Well, this is true in Gods Church, though it bee not ſeene with bodily eies, the moſt men are wounded with this ſword of Gods word, and lie pitifully wallowing in the blood of their ſoules, while they continue in ignorance, in ſecuritie and want of repentance.

III. This muſt admoniſh vs all to labour earneſtly to haue further things wrought in vs, then a knowledge of our ſinnes, an apprehenſion of wrath, or horrour of conſcience; namely, true faith and repentance, and ſound reformation of life: for without this, we haue nothing in vs but the deadly wounds of Chriſts enemies. And thus much for the worke of the Word vpon the wicked.

The ſecond worke of this two edged ſword is in Gods elect; in them it hath ſundry works, all which tend to their ſubiection. Firſt, it woundeth to the quicke the corruption of their nature. This is one ſpeciall cauſe why it is called a two edged ſword, becauſe it entreth deepely into the heart of Gods children, and giueth their corruption ſuch a deadly blow, as it ſhall neuer recouer againe: It killeth not the perſon, as it doth in the wicked: but quickening the ſoule, it woundeth his corruption. *Paul miniſtred the Goſpel*, [a] *that the offerings vp of the Gentiles might be acceptable.* Where reſembling Gods Church to a ſacrifice, he giueth vs to vnderſtand, that euery true Chriſtian muſt be ſlain, though not in bodie and ſoule, yet in regard of ſinfull motions, corrupt affections, and rebellious actions, by this two edged ſword of the ſpirit. And this is his conuerſion whereby the root of corruption is ſtocked vp.

[a] Rom.15.16.

Secondly, after conuerſion, this two edged ſword ſerueth to cut off and pare away the remnants of vnbeleefe, doubting, impietie, anger, and other ſinnes that be in the elect: *Euery branch* (ſaith Chriſt) *that bringeth forth fruit in me, my father the husbandman pruneth, to make it bring forth more fruit.*

Ioh.15.

Thirdly, it ſerueth to keepe Gods children in awe and ſubiection vnto him. In this viſion, Chriſt ſtandeth in his Church, holding vp the ſcepter of his kingdome, which he beareth in his mouth: for this ende, that though his enemies wil not be brought in ſubiectiō vnto him, yet his owne children might hereby be kept in awe of him. He therefore that will not at the lifting vp of this two edged ſword tremble and feare before Chriſt, is but a rebellious ſubiect: If there be brawling in humane ſocieties, let the magiſtrate but ſhewe himſelfe with the ſword of iuſtice, and ſtraightway euery one is quiet; if any reſiſt, he is taken for a rebell. Now ſhall this be effected in ciuill policie, and not be true in Chriſts ſpirituall gouernement? vnleſſe therefore we will ſhewe our ſelues rebells againſt Chriſt, let vs ceaſe from ſinne, and tremble before him, ſeeing he holdeth out vnto vs the ſcepter of his word.

Fourthly, this ſword ſerueth notably for our

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A defence and victory in all temptations, *Ephe.6.17. This ſword of the ſpirit, the word of God*, is one peece of the complete armor of a Chriſtian. Herewith did Chriſt vanquiſh Sathan. *Mat.* 4. And thus we ſee how the word of God is a two edged ſword, in regard of the elect.

Hence we are taught, that when we haue the doctrine of the Law and of the Goſpell preached vnto vs, wee muſt with all reuerence heare and receiue the ſame. Men will heare it while it is taught generally, but if it once touch their particular faults, then they cannot brooke it. But we muſt ſuffer it to ranſacke our hearts, and bee glad thereof: for by this meanes our corruption is wounded, and ſinne ſlaine in vs: B our ſoules are conuerted vnto God, and ſhal be ſaued. If any man were diſeaſed with a Fiſtula, or any other dangerous ſore, he would willingly ſuffer the ſurgeon to ſearch and pierce into the ſame. Shall we doe this for our bodily health, and ſhall we not ſuffer the word of God to enter into our hearts to rip vp our ſinnes, that they beeing wounded and ſubdued, wee may bee healed, and ſo our ſoules liue for euer? we cannot liue vnto God, til we die vnto ſinne: and wee cannot die vnto ſinne, till the ſame bee wounded in vs by this two edged ſword. Away therefore with all niceneſſe in diſliking the word, when it croſſeth our humour; and if wee loue eternall life, let vs then embrace it moſt willingly.

C Saint *Iohn* ſaith further of this two edged ſword; that it came out of Chriſts mouth. Other kings carrie their ſwords and ſcepters in their hands; but Chriſt beareth his in his mouth, to teach vs this ſpeciall point, That we muſt receiue no doctrine from any man, which he hath not receiued from the mouth of Chriſt. For firſt, God reuealeth his will vnto his ſonne; and Chriſt deliuereth it vnto his Prophets and Apoſtles by the ſpirit, and to his miniſters in their writings. They therefore muſt deliuer nothing vnto Gods people, but that which they haue from Chriſt: if they deliuer ought elſe, they hold not forth Chriſts ſword; neither can it haue that powerfull effect either in the godly, or in the wicked.

D *And his face ſhone as the Sunne ſhineth in his brightneſſe.* Here is the laſt braunch of this deſcription of Chriſt; his is compared to the *ſhining of the Sunne*; and that *in his ſtrength:* becauſe Chriſt is vnto his Church, as the Sunne is to the world. And looke what duties the Sunne performeth vnto the world, the ſame duties Chriſt performes vnto his Church in a more excellent manner, as their reſemblance will euidently declare.

Firſt, the Sunne in the world diſpelleth night and darkneſſe, and maketh the day by bringing light: ſo Chriſt *the ſunne of righteouſneſſe*, Malach. 4. 2. ſendeth downe the bright beams of knowledge and grace into his Church, whereby blindneſſe and ignorance is taken away, 2.Cor.4.6. And hereby euery one, of what ſort or place ſoeuer, is taught firſt, to labour for knowledge and the will of God. A great ſhame it is for any to be ignorant herein: when the day commeth wee ſet open our windowes to let in the light of the Sunne for our comfort: behold Chriſt Ieſus is euer a ſhining light in his Church: Why then ſhould wee not open our hearts, that the beams of light and knowledge, which deſcend from him, may enter into vs, & giue vs light? Secondly, we muſt hereby learne in our whole conuerſation among men, to walke by this light. Wee are here but pilgrims trauelling towards heauen: and the way of this miſerable world is full of darkneſſe: yet Chriſt Ieſus is in the middeſt of his Church, ſhining as the Sunne in his ſtrength, to giue the light of knowledge, whereby we may ſee the right way thither. Without him there is nothing but darkeneſſe and wandering: his word is the light, and himſelfe the day ſtarre. We therefore muſt attend vnto him in all our affaires of this life: and in the particular duties of our lawfull callings take direction from the light which ſhineth from his face.

Secondly, the Sunne ſerueth moſt excellently to comfort and reuiue cold and dead ſtarued bodies; as experience in the ſpring time teacheth: So Chriſt Ieſus by the worke of his ſpirit conueyeth ſpirituall life and heat into the dead and frozen heart of man: he is of power to *comfort them that mourne, to giue life to the broken hearted, and to reuiue the ſpirit of the humble*, Iſay 57.15. and for this moſt excellent worke may well be called the *Sunne of Righteouſneſſe*. In regard whereof we muſt labour aboue all things to bee partakers of this life and ioy which commeth from Chriſt. In Winter time men vſe to ſtand in the ſunne to comfort and warme themſelues with the heat thereof. Behold Chriſt Ieſus is the ſunne of righteouſneſſe to his Church, which giueth heat and life to all the true members thereof. Wee therefore muſt ſeeke aboue all things to haue his bleſſed beames of grace to ſhine vpon our cold and frozen hearts, that by his ſpirituall heat we may be receiued vnto euerlaſting life. In this world nothing is ſo much regarded, as riches, honours, and pleaſures; *Who will ſhewe vs any good*, is the worldlings ſong. But with godly *Dauid* we muſt ſay, Pſal. 4.4. *Lord lift thou vp the light of thy countenance vpon vs*, quicken thou vs with thy ſpirituall life, and comfort vs with the beames of mercie. *Queſt.* How may I get gracious beames of grace and life, to come from this Sunne of righteouſneſſe into my heart? *Anſ.* Before a man can liue by Chriſt, he muſt bee killed in himſelfe. Men doe not kill thoſe whom they would reſtore to temporall life, but the Lord taketh that courſe. Thou therefore muſt ſuffer his two edged ſword to enter into thee, yea to be thurſt vp to the hilts into thy heart, that ſo thy vile ſinnes and corruptions may bee ripped vp, and the wrath of God deſerued thereby made knowne

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vnto thee; that in thy ſelfe thou mayeſt be out of hope: and then and not before art thou fit to receiue comfort and life by Chriſt; as a man that is cold in bodie is moſt fit to receiue heat by cloathes and other meanes of warmeneſſe. Now beeing thus humbled in thy ſelfe, thou muſt vſe the meanes which God hath ordained, to wit, the hearing, reading, and meditating in his word, with earneſt prayer for grace and mercie; and then ſhalt thou perceiue the ioyfull beames of life ſhining into thy ſoule. If a man had all the world, and wanted this grace of life and comfort by Chriſt, it were but a curſe vnto him: but though a man want all things elſe, yet by this life of grace in Chriſt he is bleſſed for euer: and therefore aboue all other things men ſhould labour for it.

Thirdly, the ſunne ſerueth to diſcouer all things. In the night nothing is diſcerned; but all things appeare in one forme: but when the ſunne commeth forth, al things are made manifeſt, euen the ſmall motes in the ayre. Euen ſo Chriſt Ieſus the Sunne of righteouſneſſe, hee ſeeth all things, and can diſcouer the moſt hidden ſecrets of men: nothing is hid from the light of his countenance, ſo infinite is his diuine wiſedome and knowledge. In regard whereof we muſt bee mooued to looke vnto all our wayes, both thoughts, words, and actions, that they bee ſuch as Chriſt approoueth; for though wee may deceiue the world by a falſe gloſſe, yet all that wee doe, ſpeake, or thinke, is naked and bare before him, hee knoweth the ſame, and can and will reueale it.

If this were beleeued and remembred, it would be a meanes to ſuppreſſe much fraud & iniuſtice, and many grieuous ſinnes which are rife in the world. Men thinke if they can bleare the eyes of the world, all is well, they may doe what they will: but we muſt think vpon the ſhining face of Chriſt, which diſcerneth and diſcouereth all ſecrets; and labour thereupon to make conſcience of all our wayes, yea of our ſecret thoughts, that God may approoue the ſame.

V. 17. *And when I ſaw him, I fell at his feet as dead: then hee laid his right hand on me, ſaying, Feare not, I am the firſt and the laſt.*

V. 18. *And I am aliue, but I was dead: And behold, I am aliue for euermore, Amen: And I haue the keyes of hell and of death.*

Here Saint *Iohn* deſcribeth Chriſt further by other Arguments; namely, by ſundry actions of his. The firſt whereof, is a confirmation of *Iohn*, beeing ſore afraid, ſet downe in this and the next verſe. In which action note two things: Firſt, the occaſion thereof: Secondly, the means of his confirmation. The occaſion was *Iohns exceeding feare*, ſet downe in theſe words: *And when I ſawe him, I fell at his feete as dead.* The meanes of confirmation, in the words following, *Then he laid his hands vpon me, &c.*

For the occaſion. *Iohns* feare was exceeding great, and that of death: as appeareth by Chriſt his confirmation: wherein he telleth *Iohn, That he liueth, and hath power ouer death.* In this his feare note ſundry points: The cauſe, the effect, and the kind of this feare. For the firſt, The cauſe was Chriſt his appearance in glory and maieſtie vnto *Iohn*, ſet downe in theſe words, *When I ſawe him.* Where we learne, that ſinnefull men ſince *Adams* fall cannot abide the preſence of God. [a] *Adam* before his fall talked face to face with God without feare: but ſo ſoone as he had ſinned, [b] *he fledde away at the hearing of his voice, and hid himſelfe among the trees of the garden.* This feare commeth by reaſon of mans guiltineſſe before God. Hence *Manoah* ſaid to his wife, [c] *We ſhall ſurely die becauſe we haue ſeene God.*

a Gen.2.
b Gen.3.8.
c Iudg.13.22.

*The vſe.*

Firſt, by this, That no ſinnefull man can abide the preſence of God, we are taught to labour to become newe creatures, to haue the image of ſinne defaced in vs, and the image of God reſtored in righteouſneſſe and true holineſſe. True happineſſe conſiſteth in fellowſhip with God: but we can neuer haue true fellowſhip with him, while we liue in our ſinnes, 1. *Iohn* 1. 6. *If we ſay we haue fellowſhip with him, and walke in darkeneſſe, we lie.* We therefore muſt labour to be purged from our ſinnes, and ſo his preſence ſhall be our ioy.

Secondly, this feare of *Iohn* at Chriſts preſence in glorie, teacheth vs, That the ſight and preſence of Gods maieſtie is a moſt excellent meanes to humble a man, and to make him know himſelfe to be nothing in himſelfe. When *Abraham* talked with God, the more he beheld the maieſtie of God, the more he humbled himſelfe, confeſſing at laſt, *that he was but duſt and aſhes*, Gen. 18. 27. And *Peter* by a great draught of fiſhes ſeeing but a glimmering of diuine maieſtie in Chriſt, could not abide it, but cried out, *Depart from me, for I am a ſinnefull man*, Luke 5. 8. And ſo the holy Angels when they ſtand before the maieſtie of God, are ſaid [a] *to couer their faces and their feete with their wings:* to ſignifie, that they are nothing in regard of the exceeding maieſtie of God, and in themſelues vnable to behold his glorie.

a Iſa.6.3.

Thirdly, hereby we are taught to acknowledge Gods great goodneſſe towards vs in the miniſterie of the word: wherein he vouchſafeth to ſpeake vnto vs, not in his owne perſon, as he did in mount Sinai, which would be ſo terrible, that none could abide it; but fauourably & familiarly by the miniſterie of men that are like vnto our ſelues. Many abuſe this mercie of God, and deſpiſe the word becauſe of the meſſenger; but we muſt learne by this bountie of God, to receiue the word with all reuerence as from the Lord.

Laſtly, in this exceeding feare of *Iohn*, who was an Apoſtle and a very godly and righteous man; we learne that the moſt holy man that is wil be aſtonied euen to death with the preſence of Gods glorious maieſtie. And if no man, bee he neuer ſo holy, can ſtand before Gods preſence, much leſſe can the moſt righteous works of any man endure the triall of his iudgement: if his perſon cannot abide his preſence, his works will neuer beare his iudgement. For the perſon muſt firſt be approoued, before the workes be accepted. Therefore damnable is the doctrine of the Church of Rome, which teach that ſuch as in themſelues are ſinneful men muſt ſtand before Gods iudgement ſeat, bringing with them works of grace, as meanes of their iuſtification, and part of ſatisfaction to Gods iuſtice. It is a doctrine of deſperation: for how can our works be perfectly holy, ſeeing our perſons are but ſanctified here in part? And who can think that the infinite iuſtice of God can be ſatisfied by the imperfect righteouſnes of man.

II. Point. The effect of this feare in his body, *He fell downe as dead at his feete:* This was no ſmall feare, but exceeding great, aſtoniſhing his ſenſes, and laying him downe as dead. Phiſitions ſay, and that truely, the mind followeth the temperature of the body. But hence we may as truely ſay, That the body followeth the diſpoſition of the minde; for the affections of the ſoule will work vpon the body like vnto ſtrong diſeaſes. *Iohns* feare caſteth his body into a ſoune: And ſo horrour of conſcience when the heart is colde will make the bodie hot, and the intralls to roule in the body. The ſame may be ſaid of anger: 1. *Reg.* 21.4. whẽ *Ahab* could not obtain *Naboths* vineyard, he laid him down on his bed in diſpleaſure, & was almoſt dead: euen ſo will other affections worke vpon the bodie.

Hence we learne that the bodies of men being diſeaſed, muſt not alwaies be cured by bare Phyſicke, but ſometimes by curing of the minde and ordering of the affections: for when the diſtemper of the bodie ariſeth from the diſorder of the minde, then till the mind be well compoſed and ſettled, phiſicke will little auaile.

III. Point. The kind of this feare is inſinuated in theſe words, *he fell at his feete:* whereby the holy Ghoſt giueth vs to vnderſtand, that this was a *religious reuerent feare*, which he bare to Chriſt: For this kind of proſtrating the bodie betokeneth humilitie; and argueth a reuerent eſtimation of the thing feared.

Hence we are taught, when we come into the preſence of Chriſt, to proſtrate our ſelues as *Iohn* did, and looke that we be ſtricken with a religious feare of his maieſty. If any ſhall A thinke that Chriſt is now aſcended into heauen, and therefore we cannot now fall downe at his feete as *Iohn* did? I anſwer, though Chriſt be now in heauen, yet hath he his feete vpon earth, at which we muſt fall downe. In the olde teſtament the mercy ſeat was the pledge of Gods preſence: and therefore it is called Gods footeſtoole, *Pſal.* 99.5. before which the Iewes were to fall downe. Well, though the mercie ſeat be now taken away, yet ſome thing is inſtead thereof: For wheresoeuer Gods people aſſemble themſelues in the name of God, there is his footeſtoole: and therefore in the aſſemblies of Gods Saints, we muſt caſt downe our ſelues before Chriſt Ieſus, and do all duties vnto him with all feare, awe, & reuerence of his maieſtie.

B This feare of *Iohn*, though it was holy, yet is it tainted with ſome ſinne and corruption: for it was immoderate feare of death which made him thus aſtoniſhed and affright. Whence we learne that the moſt holy affections of righteous men are not perfectly holy, but mixed with imperfection according to the meaſure of their ſanctification, which is alwayes in part in this life. Whereby it appeares that no man hath in him a filial feare of God alone, but ſome ſeruile feare (wherby we feare God for his iudgments) is mixed therewith. And thus much for *Iohns* feare which is the occaſion of his confirmation.

Now followeth the meanes of his confirmation in theſe words, *Then he laid his right hand vpon me, ſaying feare not, I am the firſt and the* C *laſt: and I am aliue, but I was dead: and behold I am aliue for euermore, Amen: and I haue the keyes of hell and death.* Here note two things, firſt, the time when Chriſt vſed theſe meanes for *Iohns* confirmation: ſecondly, the meanes themſelues. The time is noted in this word, *then*, that is, after his preſence had ſtroken a feare in my heart, which made me as dead; then the Lord vſed means to comfort me. The means of comfort and confirmation are then vſed when the party is humbled. And thus the Lord dealeth with all his ſeruants in the matter of their ſaluation: Firſt, he bruiſeth their ſtonie hearts, and woundeth their ſinnefull ſoules, before he powreth in the oyle of grace. Firſt, a D man muſt be a loſt ſheep, and then Chriſt findeth him and layeth him on his ſhoulders and bringeth him home. And indeede they that would finde ſound comfort by Chriſt, muſt firſt be humbled in themſelues. And the reaſon why men reape ſo little comfort either by the word or ſacraments, is the want of true humiliation before they come, whereby the ſoule is fitted for grace and conſolation.

II. Point. The means vſed by Chriſt to confirme *Iohn*, and they are two. Firſt, a ſenſible ſigne, *He laid his right hand vpon me.* Secondly, comfortable words, *Feare not.*

Here firſt obſerue in generall Chriſts gratious dealing with *Iohn:* he vſed not one meanes apart, but in great mercie, that he may throughly confirme *Iohn*, he giueth him both a ſigne and words. And ſo he hath alwaies dealt with his ſeruants: When he called *Moſes* to be a deliuerer of his people; Firſt, he gaue him his word, ſaying, *I wil be with thee*, and then a ſigne, ſaying, *Vpon this mountaine ſhall ye ſerue God*, Exod. 3. 12. So when he would confirme the heart of [a] *Ahaz* againſt his enemies, he firſt giues him a promiſe of deliuerance, v.7. then biddeth him aske a ſigne, v. 11. And for this cauſe Chriſt in the publiſhing of his Goſpel, addeth ſignes and miracles vnto his word, that the truth thereof might be fully confirmed. And ſo in the worke of our ſaluation, beſides his mercifull promiſes which were ſufficient in reſpect of his fidelitie; he giueth vs further ſignes and ſeales to ſupport our weaknes, and to confirme our faith in the aſſurance thereof, euen the vſe of the holy Sacraments.

[a] Eſai 7.

This teacheth vs, that Chriſt hath a ſpeciall care ouer his Church and people, in that he doth ſo condeſcend and abaſe himſelfe vnto their weakeneſſe, adding vnto his word, which of it ſelfe were ſufficient, ſignes and tokens, that by both he might more euidently giue that aſſurance which by one alone our weakeneſſe would not ſo well conceiue.

Againe, in this meanes of confirmation note the order which Chriſt vſeth: Firſt, he giueth him the ſigne of his preſence, *Laying his hand vpon him*, to aſſure him of protection from all daunger of death. Then he giueth him his word, bidding him *not to feare*. Hence we may learne, that the aſſurance of Gods preſence and protection, is a ſoueraigne remedie againſt all feare. When *Moſes* feared the great calling he was ſent about, to take away that feare, the Lord ſaith, [b] *I will be with thee*. Hence *Dauid* ſaith, [c] *He will not feare though he walke through the valley of the ſhadow of death, becauſe God is his ſtay and comfort*. Wherefore it concerneth vs to labour to be aſſured not onely of Gods preſence, but of his prouidence & ſpecial protection: And ſo in al dangers both of life & death, we ſhall haue ſtay and comfort for our ſoules.

[b] Exod.3.11

[c] Pſal.23.4.

The Lord hauing vſed theſe two meanes to confirme *Iohn*, both a ſigne and his word; doth yet further condeſcend vnto *Iohns* weakeneſſe, and eſtabliſheth his owne word by two reaſons. The firſt, in theſe words, *I am the firſt and the laſt*. Chriſt is *the firſt*, becauſe nothing was or could be before him: *The laſt*, becauſe nothing is or can be after him. Theſe two titles are giuen vnto Chriſt, to expreſſe his Godhead and eternity, as before we haue heard, v.8. Now here they are againe ſet downe, to giue vs to vnderſtand, that he hath in his owne power the beginning and end of all things: and therefore is able to protect his ſeruants from all dangers, and from death: and will make good vnto them all his promiſes vnto eternall life.

### v. 18. *And Am he that liueth, but I was dead, and behold I am aliue for euermore, Amen: And I haue the keyes of hell and of death.*

Theſe words contain the ſecond reaſon to confirme *Iohn*. And it may thus be framed by way of a diſtinction, *Although I was dead, yet I am he that liueth*, (for ſo the words are) *and behold I am aliue for euermore, Amen*: yea I haue power ouer death and hell. This diſtinction containeth three parts. Firſt, *Though I was once dead, yet I am he that liueth*. Secondly, *Though I was once dead, yet I liue for euermore*. Thirdly, *Though I was once dead, yet I haue the keyes of death and of hell*. Of theſe in order.

I. Part. *And Am he that liueth, though I was dead*. Here *life* is aſcribed to Chriſt in a ſpeciall manner: For Chriſt liueth in a peculiar ſort different from the life of other creatures. For firſt, he hath ſufficient life in himſelfe, and from himſelfe: Secondly, he giueth life to others. For the firſt, that we may better conceiue it, we muſt know that life is twofold, vncreated, and created. Vncreated life is the life of God whereby God liueth: This life is eternall and infinite in it ſelfe, and from it ſelfe. Now as Chriſt is God he liueth this vncreated life: which is all one with the godhead. Againe, created life is twofold. The firſt is naturall, preſerued by meanes of meate and drinke. The ſecond is ſpirituall, both begun and continued by meanes of the immediate operation of Gods ſpirit, whereby we haue fellowſhipp with God. And this ſpirituall life is more perfect then the naturall. Now Chriſt liueth not the naturall life, but as he is God liueth the vncreated life: and as he is man he liueth the ſpirituall life, his body and ſoule hauing all their ſubſiſting and ſuſtentation in the ſecond perſon in Trinitie: and therefore he hath in himſelfe moſt abſolute and perfect life, and ſo liueth of himſelfe.

Secondly, Chriſt is here ſaid to liue, becauſe he *giueth life vnto men*: & that two waies: Firſt, as he is God; & ſo he giueth life to al good and bad; For *in him euery thing liueth, moueth, and hath his beeing*, Act. 17. 28. Secondly, as hee is mediator God and man; & ſo he giueth ſpirituall life vnto his Church and people. Hence hee ſaith to his Diſciples, *Becauſe I liue, ye ſhall liue alſo*, Ioh. 14. 19. For look as Chriſt died not for himſelfe, but for vs, that we might not die eternally: So he liueth now in heauen the ſpirituall life, not for himſelfe alone, but for vs, that we might liue that ſpirituall life in and by him eternally. And therefore our life is ſaid, *To bee hid with God in Chriſt*. And for this cauſe in the Sacrament, we do eat the bodie and drinke the blood of Chriſt really by the mouth of faith, that wee might know that our life is to be fetched from him. For as wee receiue grace from his grace; ſo we receiue life from his life.

Hereby we are taught to ſeeke for this ſpirituall life at Chriſts hands: that we may ſay with *Paul, I liue not now, but Chriſt liueth in me,* Gal. 2. 21. and that *our life is hid in Chriſt,* as in a head and roote. For he liueth in heauen that we might liue by him: our care muſt not be ſo much for our temporall life, which is but a vapour, and like a fleeting ſhadow, as for this ſpirituall life which is eternall. But the practiſe of this dutie is rare to be found, though the omiſſion of it be a grieuous ſinne. Mens whole care is for temporall life: few thinke on this, how to procure to themſelues this ſpirituall life by Chriſt; though he haue ſaide, *I liue that you may liue in me.* This appeareth by their common practiſe: They will goe tenne, twentie, yea an hundred miles to prouide meanes for their bodily preſeruation; and yet will ſcarſe goe one or two miles to prouide the meanes of their ſaluation for euer. The cauſe thereof is, the hardneſſe of mens hearts, which are not touched for their ſinnes, nor feele the ſmart & weight thereof. This we may ſee plainly in the woman of Samaria: For when Chriſt ſate at the well of *Iacob* talking with her, and telling her that he *was the well of life, of whoſe water whoſoeuer dranke ſhould neuer thirſt,* ſhe did nothing but cauill with him: But when he laid to her heart her principall ſinnes, then ſhe left off cauilling, and in reuerence, and ſome beginning of faith, *acknowledged him to be the Meſſias.* Euen ſo let the miniſter ſay vnto his people, he can bring them to the water of life; they will nothing regard, but cauill at the doctrine of the Goſpel, till their ſinnes be touched, and their ſoules humbled by the ſight thereof. Wherefore if we would haue our hearts fit to receiue ſpirituall life by Chriſt; we muſt firſt labour to haue a ſenſe of our ſinnes, and to feare Gods wrath due vnto vs for the ſame. Hereby we ſhall be weaned from the dangerous loue of earthly things, and our ſoules ſhall be rauiſhed with deſire of Chriſt Ieſus. He is the well of life: and if once we could feele a parching heat in our ſoules, by reaſon of our ſinnes, then would we thirſt and neuer be at reſt till we had drunke our fill, and diued our ſelues in his ſauing merits. This naturall life is but vaniſhing, and therefore we muſt labour for this ſpirituall life by Chriſt which is eternall. This will comfort vs in all diſtreſſe: and take from vs the feare of death, of hell, and all danger.

Ioh.4.

The ſecond part of the diſtinction: *Though I was dead, yet behold, I liue for euermore, Amen.* This point is vttered and propounded by two notes to be obſerued. Firſt, by a note of certentie, *Amen.* Secondly, by a note of attention, *Behold.* The note of certentie, (*Amen*) ſerueth to aſſure vs that this is an infallible truth which Chriſt affirmeth of himſelfe: ſaying, *I liue for euermore.* The note of attention which is prefixed, *Behold,* ſerueth to ſtirre vp *Iohns* minde, and the minde of euery one of vs, to a ſerious conſideration of this which Chriſt ſaith, *I liue for euermore.* And becauſe it pleaſeth Chriſt to propound A this point in this manner, let vs a little ſtand thereon, and herein conſider two points. Firſt, in reſpect of what nature Chriſt is ſaid to *liue for euer.* Secondly, for what ende he liueth for euer. For the firſt. No doubt as Chriſt is the Mediatour of the Church, *he liueth for euer:* and therefore this muſt be vnderſtood of Chriſt, in regard of both his natures, Godhead and manhood. In reſpect of his Godhead, he is coeternall with the Father and with the holy Ghoſt, liuing of himſelfe that vncreated and eternall life, which is all one with the Godhead, beeing eternall, without beginning or ending. Secondly, he liueth for euer as he is man: for after his death he aſcended vp to heauen, where in full glorie he enioyeth immediate fellowſhip with B the Godhead: for in him dwelleth the fulneſſe of the Godhead bodily; his manhood beeing wholly & immediatly ſuſtained by his godhead.

II. Point. The ende for which Chriſt liueth for euer, is to giue eternall life to his Church, and to euery true member thereof. So S. *Iohn* ſaith, *This is* [a] *the teſtimonie of God, euen the Father, that he hath giuen vs life euerlaſting, & this life is in that his Sonne.* And here Chriſt muſt be conſidered of vs, as the head of his Church, as the roote and ground of our ſaluation, and the fountaine of all our happines. For as the roote of a tree liueth not for it ſelfe, but for the bodie and for all the branches: euen ſo Chriſt Ieſus, he hath eternall life in him, not for C himſelfe alone, but that he may conuey the ſame to all his members. Yea, we muſt conſider Chriſt as the common treaſurie and ſtorehouſe of all true felicitie: wherein life eternall is laid vp for all the members of his church. For which cauſe he ſaith, [b] *His fleſh is meate indeede: and whoſoeuer eateth his fleſh, and drinketh his blood, ſhall liue for euer;* to giue vs to vnderſtand, that his manhood hath quickning vertue in it: yet not of it ſelfe, or by it ſelfe, but as it is the manhood of the Sonne of God. For from the Godhead it receiueth this quickning power, to giue eternall life vnto the Church. And here the meanes muſt be conſidered, by which Chriſt giueth life vnto his Church; namely, by vertue D of that myſticall vnion which is betweene him and euery member of his Church. Which vnion is thus cauſed: God the Father giueth Chriſt vnto his Church, and to euery one that is to be ſaued by Chriſt; and that really and truly according to the tenor of the couenant, in which he hath promiſed to giue Chriſt with all his benefits to euery one that beleeueth. The manner and order of this gift is this: Whole Chriſt God and man is giuen to euery beleeuer; euen as he is Mediatour. And yet the Godhead of Chriſt is not giuen with the manhood, but onely the vertue and operation of the Godhead in the manhood; by which the manhood is made able to merit for the beleeuer. But the manhood of Chriſt is giuen both for ſubſtance, and in regard of all benefits that are conueyed to man by it, as iuſtification and re-

[a] 1.Ioh.5.11

[b] Ioh.6.54, 55.

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A demption; as truely as lands and goods are giuen of man to man. And when God giueth Chriſt to any, he doth withall giue vnto the ſame partie the ſpirit of Chriſt: for he that hath part in Chriſt, hath part in his ſpirit: and this ſpirit createth in his heart the inſtrument of faith, by which Chriſt giuen of the father, is receiued and apprehended; both his bodie and blood, and the efficacie and the benefits thereof. Chriſt is not receiued in imagination, as men receiue things by conceit in the braine: but as he is giuen of the father; namely, in the word and ſacraments really and truely, though ſpiritually. And the ſame ſpirit that worketh this faith, doth knit the beleeuer vnto Chriſt really, though myſticaly, making him one with Chriſt, ſo as Chriſt is the head, & the beleeuer a mẽber. And thus is this myſtical coniunction wrought, from whence proceedeth this eternall life.

The benefits that come from this myſticall coniunction are theſe.

I. Hereby a beleeuer begins in this world to liue eternall life: for by the worke of his ſpirit, Chriſt maketh that man that is thus vnited vnto him, to begin to die vnto all ſinne, and to liue vnto him ſpiritually, as himſelfe liueth.

II. Hence commeth the reſurrection of the bodie, for this coniunction beeing once begun, remaineth eternall, and is neuer wholly broken off, no not from the bodie, while it is conſumed to duſt and aſhes. Looke as in the winter ſeaſon the ſappe returneth to the roote of the tree, and then all the branches ſeeme as they were dead: but when Spring time commeth, by vertue of the ſunne the ſap aſcendeth, and maketh them freſh and greene againe: euen ſo, the bodies of Gods children haue their Winter ſeaſon while they lie dead and rotten: but yet by vertue of their vnion and coniunction with Chriſt, at the laſt day ſhall life be conueied from Chriſt Ieſus vnto them, whereby they ſhall be raiſed to life.

III. Hence commeth eternall life to euery beleeuer: that is, glory and bliſſe in body and ſoule in heauen for euer and euer: ſo being once begun (as it is in this world) it is neuer diſſolued. And thus we ſee how Chriſt conueyeth eternall life vnto his members.

The words bearing this ſenſe doe containe in them the foundation of two maine articles of our beleefe, namely, the reſurrection of the bodie, and life euerlaſting: for both theſe are effected to vs, by vertue of our vnion with Chriſt; for he *liueth for euer to giue life to vs.* And this is the ground of all true ioy: as wee may ſee in *Iob*, who in the middeſt of his miſerie ſtaied himſelfe on this, That *he knew his Redeemer liued, and that he ſhould riſe againe, and behold him with thoſe ſame eyes, wherewith he ſawe other creatures*, Iob. 19. 25. 26.

2. Againe, if Chriſt liue in heauen to giue vnto vs eternall life, then muſt we learne to haue our conuerſation in heauen with Chriſt: for where our life is, there ſhould our conuerſation be. Now that our conuerſation may be with him, we muſt often ſeriouſly conſider with our ſelues of this euerlaſting life which Chriſt there keepeth in ſtore for vs: and for this cauſe principally doth Chriſt here ſay, *Behold I liue for euer.*

3. This alſo muſt mooue vs to put all our affiance in him, and to place all our ioy and reioycing in him. Men haue moſt regard to that part of their bodie, by which the whole bodie and euery member liueth. Well, we profeſſe our ſelues to be members of Chriſt, and in him is hid our ſpirituall life: we therefore muſt ſet our hearts and affections on him eſpecially.

The third part of the diſtinction is this: *Though I was dead, yet I haue the keyes of death and of hell.* B Here we muſt not imagine that hell is a bodily place kept with locke and key, and dores, as mens dwelling houſes are: that cannot be prooued by any place of Gods word. Neither yet that the torments thereof are bodily, ſuch as be inflicted in this world: but rather they are ſpirituall, beeing the apprehenſion and feeling of Gods wrath and vengeance, whoſe iealouſie burnes like fire. But Chriſt in this phraſe borroweth a compariſon from ſtewards of great houſes, who at their inſtalling into their ſtewardſhips, haue the keyes of all things giuen vnto them. Which giuing of the keyes is a token of regiment and authoritie beſtowed vpon them. And the meaning is this, That Ieſus Chriſt though he once died, yet by C his death did vanquiſh hell and death, and hath obtained full power and dominion ouer them both for euermore.

Hence ariſe ſundry inſtructions; firſt, that power and authority to forgiue ſinnes properly, belongeth onely vnto Chriſt. No meere creature hath this power; for he that can forgiue ſinnes, muſt be able to take away the puniſhment of ſinne, namely, hell and death, which none can doe but Chriſt alone, who hath the keyes thereof. And to ſay, that a man can properly forgiue ſinnes, is to ſay, that a man hath power in himſelfe ouer hell and death. And therefore the prieſthood of the church of Rome D is full of blaſphemie, who take vpon them properly to pronounce vnto men the pardon of their ſinnes of themſelues: and they deride the cuſtome of reformed Churches, who from God pronounce the pardon of ſinnes vnto them that repent.

Secondly, hereby we are taught to reuerence Chriſt, and to performe vnto him all due honour and loyall obedience. If we neuer haue done this heretofore, we muſt now begin; and if we haue done it, we muſt endeauour to doe it more. For Chriſt hath the keyes of hell and death, he can open the gates thereof at his pleaſure, and caſt thither whom he will. Many deceiue themſelues through their falſe conceit of Chriſt, they thinke not of him as of a Iudge, but as a Sauiour onely: they make him all of mercie and pitie, and thereby they take occaſion to goe on in ſinne. But we muſt conſider, that Chriſt is likewiſe a righteous iudge; who hath the power of hell and death in his hands, and therefore we muſt not flatter our ſelues in our euill wayes; but ſtriue to pleaſe him continually with feare and trembling, leaſt by our ſinnes we ſtirre vp his wrath againſt vs, and cauſe him to caſt vs into hell, whence is no redemption.

Thirdly, this is a matter of great comfort vnto all thoſe in Gods Church, that in this life vnfainedly cleaue vnto Chriſt: and eſpecially in time of affliction and temptation, and at the houre of death; for Chriſt hauing the keyes of hell and death, is able to keepe them from hell, and from the ſting of death. And this he will doe becauſe they truſt in him, for he hath promiſed it. If this were alwaies ſounding in our eares, it would miniſter endeleſſe ioy vnto our ſoules againſt the ſeruile feare of hel and death.

## v. 19. *Write the things which thou haſt ſeene, and the things which are, & the things which ſhall come hereafter.*

Here S. *Iohn* propoundeth a ſecond action of Chriſt. For hauing confirmed *Iohn* againſt his great feare, he giueth him a commandement to *write the things which he had ſeene, &c.* This commandement was giuen to *Iohn* in the eleuenth verſe, and is here againe repeated for theſe cauſes: Firſt, that *Iohn* might ſee the ſpeciall care of Chriſt ouer his Church, that he ſtill continueth a prouident head thereof, for their good eſtate after his aſcention. Secondly, that Gods Church in all ages may vnderſtand, that it is neceſſarie men ſhould know the eſtate of the Church to be ſubiect vnto troubles, that thereby they may better arme themſelues againſt the euills to come. Thirdly, that *Iohn* might be fully aſſured of his calling, to write and publiſh this booke. Fourthly, that Gods Church in all ages might be out of doubt, that this booke is no deuice of man, but a booke of God, and part of holy Scripture reuealed from Chriſt to *Iohn* for the good of his Church. If it be ſaid; though Chriſt did faithfully reueale his will, yet *Iohn* might erre in publiſhing it. *Anſ.* As Chriſt deliuered this to *Iohn*, ſo he receiued and publiſhed it faithfully, without all fault either in matter or manner: for we muſt make a difference betweene the Prophets and Apoſtles, and all other teachers. As the Prophets in former times, ſo the Apoſtles in the newe Teſtament were called immediately by Chriſt, and had ſuch ſpeciall aſſiſtance of Gods ſpirit, that they could not erre, when they propounded by preaching or writing any doctrine of Chriſt vnto the Church of God: this appeareth by the promiſes of Chriſt made vnto the, Luk. 10. 16. *He which heareth you, heareth me, and he which refuſeth you, refuſeth me: and he which refuſeth me, refuſeth him that ſent me.* Againe, Math. 10. 20. *It is not you which ſpeake, but the ſpirit of your father ſpeaking in you,* Ioh. 14. 26. he promiſeth to ſend his ſpirit to be their comforter, *which ſhall teach them all things*: yea, *to lead them into all truth*, Ioh. 16. 13. Which promiſe ſome apply to all Gods miniſters; but if we marke the circumſtances thereof, we ſhall ſee that properly it agreeth to the Apoſtles: for though in others the certaintie hereof cannot be affirmed, yet in them it may: for which cauſe, in the councel at Ieruſalem thus they write vnto the Churches: *It ſeemeth good* [a] *to the holy Ghoſt and to vs*; as beeing aſſured of the certaine direction of the holy Ghoſt: which no miniſters euer ſince could ſay, beeing ſubiect to errour both in ſpeaking and writing. This diſtinction muſt bee held for the certaintie of our faith in the points of Religion, and for our aſſurance of the faithfull penning and publiſhing of this book. And thus much of the cauſes of this repetition.

[a] Act. 15. 28.

In the words of this commandement is contained the diuiſion of this whole booke, *Write the words which thou haſt ſeene*: that is, ſet downe what I haue ſhewed thee in this viſion. *And which are*, that is, all things which I reueale vnto thee touching the preſent eſtate of the Church. *And which are to come hereafter*: that is, thoſe things which concerne the future eſtate of the Church to the ende of the world, as I will reueale vnto thee. Thus then is the whole booke diſtinguiſhed. I. It containeth things touching the preſent eſtate of the Church in *Iohns* daies. II. It entreateth of things which concerne the future eſtate thereof from *Iohns* time to the end of the world.

*The vſe.*

Hence obſerue the lawfulneſſe of the art of Logicke: for diuiſions are lawfull, (elſe the holy Ghoſt would not here haue vſed them) & ſo by proportion are other arguments of reaſoning; and therefore that art which giueth rules of direction for the right vſe of theſe arguments, is lawfull and good. Thoſe men then are farre deceiued, who account the arts of Logicke and Rhetoricke to be friuolous and vnlawfull, and in ſo ſaying, they condemne the practiſe of the holy Ghoſt in this place.

## v. 20. *The myſterie of the ſeuen ſtarres which thou ſaweſt in my right hand, and the ſeuen golden candleſtickes is this: The ſeuen ſtarres are the ſeuen Angels of the Churches, and the ſeuen candleſtickes which thou ſaweſt, are the ſeuen Churches.*

This is the third action of Chriſt: namely, the interpretation of the Viſion in the principall parts thereof; which he expoundeth for theſe cauſes: Firſt, *Iohn* in this buſineſſe was to ſhewe himſelfe a Prophet of God, by declaring the preſent and future eſtate of Gods Church. Now the principall part of a Prophet is to expound viſions or dreames reuealed either to himſelfe or to others; as we may ſee in *Daniel* and the reſt of the Prophets. Secondly, that *Iohn* might be encouraged in the publiſhing of this booke, and of the things reuealed vnto him: For *Iohns* calling reſpected the Church of God. And when he ſhould perceiue theſe viſions to concerne the Churches; this would ſtirre vp his diligence, in obſeruing, and penning the things reuealed.

Now Chriſt expounded not the whole viſion, but two principall things therein; namely, what was meant by the ſeuen ſtarres; to wit, *the ſeauen Angells, or the ſeauen miniſters of the Churches*. And what was meant by the ſeuen golden candleſticks: namely, *The ſeuen Churches themſelues*. The reaſons why both were ſo called, we haue ſhewed before, with the vſe thereof. Here onely I will obſerue theſe three points: Firſt, why Chriſt in the interpretation of his viſion doth not expound the whole, but onely two principall parts thereof. This he doth for theſe cauſes: Firſt, becauſe hee hath giuen vnto his Church the gift of interpretation, which he would haue them to exerciſe about this viſion: For if he had expounded euery part himſelfe, then he had left herein no matter to his Church, whereabout ſhe might exerciſe her gift. Secondly, to prouoke Gods miniſters eſpecially, with other members of his Church, vnto all diligence in ſtudying this and other parts of Scripture. For if all things were eaſie and plaine, then men would grow careleſſe in reading and ſearching out the knowledge of Gods word. Thirdly, to ſtire vp in euery Reader of this booke an earneſt and hartie deſire to vnderſtand the ſame. Fourthly, to excite all his ſeruants to prayer and inuocation vpon God for his grace, that they may with reading the Scripture vnderſtand the true meaning thereof.

II. Point. Note here, the miniſters of the Churches are called Angels. What theſe Angels are, appeareth in the chapters following, to wit, the paſtors and miniſters of theſe ſeuen Churches of Aſia. So Matth. 11. 10. *Iohn Baptiſt* is called Chriſts Angel or meſſenger, wherby we haue good light for the expounding of a place in *Paul*, 1. Cor. 11. 10. ſaying, *That the woman ought to haue power vnder her head*, that is, be couered, *becauſe of the Angels*: Where, by Angells may well be vnderſtood the preachers and miniſters of the Goſpel. And the reaſon of that precept may be this: Among the Corinthians the couering of the head was not as it is with vs, a token of preheminence and ſuperioritie, but a ſigne of ſubiection. And therefore the Apoſtle would haue the women of Corinth, when they came into the congregation, to haue their heads couered according to the cuſtome of their country in other aſſemblies, to ſignifie their ſubmiſſion and reuerence vnto the miniſterie of the Goſpel.

*The vſe.*

Whereas miniſters are the Lords Angels and ambaſſadours; hence wee gather that euery miniſter of the Goſpel muſt carry himſelfe as the meſſenger of the Lord. Meſſengers haue regard of two things; of the matter of their meſſage, and of their manner of deliuerie, that they ſpeake all which they are commanded; and in ſuch order as their Lord and maſter would haue it ſpoken, or ſpeake it himſelfe if hee were preſent: and hee that faileth in either of theſe, may iuſtly bee chalenged of vnfaithfullneſſe. The miniſter therfore being Chriſts meſſenger, muſt deliuer the whole will of Chriſt alone vnto his people: as alſo in that manner which Chriſt approoueth, and would himſelf obſerue, if he were preſent. Now can we once imagine, that Chriſt would deliuer his will, partly in Engliſh, partly in Latine, and other languages, or intermingle with the teſtimonies of the Prophets and Apoſtles, the ſentences of Fathers, of Philoſophers, Poets, and other writers? Thoſe therefore that in this ſort diſpenſe Chriſts Goſpell, doe hereby bewray vnfaithfullneſſe in their deliuery. Indeede this is counted the learned kind of preaching: But it is not that maner which Chriſt approoueth. And beſides, if this kind of teaching may take place, it will bring in as great Barbariſme, in regard of true Diuinitie, as was among the Schoolemen, when Gods word was wholly turned vnto needleſſe diſputation, yea it would ſhortly baniſh the Goſpel out of this land.

III. Point. Note the phraſe which the holy Ghoſt vſeth: he ſaith not, The ſeuen ſtarres ſignifie the ſeuen Angels, but are the ſeuen Angells: and the ſeuen candleſtickes *are* the ſeuen Churches; giuing to the ſigne the name of the thing ſignified. Wherein we haue a good warrant for our expoſition of that phraſe in the Sacrament: *This bread is my bodie: this cup is my blood:* Which the Papiſts vnderſtand properly of the very bodie and blood of Chriſt by reall tranſmutation. But as theſe ſeuen ſtarres are ſaid to be ſeuen miniſters, becauſe they did ſignifie the ſeuen miniſters; ſo is the bread called the bodie of Chriſt, becauſe it ſignifieth and repreſenteth his bodie, and the cup his blood. And as it is abſurd to ſay, the ſeuen miniſters were indeed ſeuen ſtars, becauſe they are ſo called: ſo it is abſurd to hold the bread in the Sacrament to be really Chriſts bodie, or the wine his blood, becauſe it is ſo called. And thus much of the third action of Chriſt in the interpretation of this Viſion.

## CHAP. 2.

verſ. 1.

### Verſ. 1. *Vnto the Angel of the Church of Epheſus write: Theſe things ſaith he that holdeth the ſeuen ſtarres in his right hand, and walketh in the middeſt of the ſeuen golden candleſticks.*

IN this Chapter and in the next, is contained the fourth actiõ of our Sauiour Chriſt: wherein hee giueth ſeuen particular commandements to *Iohn*, to write vnto the ſeuen Churches of Aſia, and to ſende vnto them ſeuen letters or Epiſtles. The firſt of which commandements is expreſſed in the beginning of this firſt verſe: *Vnto the Angel of the Church of Epheſus write:* Then after followeth the Epiſtle, *Theſe things ſaith he, &c.* continuing to the eight verſe. Firſt, for the commandement: the party to whom *Iohn* muſt write, is the *Angel:* which word may be expounded two wayes: either to ſignifie the miniſter or paſtor of the particular Church of Epheſus, and ſo it is commonly taken of the moſt: or els it may betoken the company of the miniſters, teachers, and gouernours of the Church of Epheſus: for therein were many paſtors and gouernours, as appeareth *Act.* 20. 28. where *Paul* calleth together the Biſhops (as the word ſignifieth) and giueth them charge ouer their particular flocks. Now in Scripture the name of one perſon taken collectiuely, oftentimes ſignifieth the whole multitude, as *Exod.* 4. 22. *Iſrael is my ſonne, euen my firſt borne.* Where the whole body of the people of Iſrael is called by the name of one man. And ſo though Antichriſt be not one particular man, but a ſtate and company of men in the ſucceſſion of the Popes; yet is that whole eſtate noted by the ſpeciall name of one man: *as that* a *Antichriſt; that man of ſinne, and ſonne of perdition.* Thus we ſee how the word *Angell* may be taken: and whether we vnderſtand it of one man, or of the whole company of elders, it is not much materiall.

a 2.Theſſ.2.

In this particular commandement note two points: Firſt, that Chriſt his intent is to write to the whole Church of Epheſus, as appeareth *Chap.* 1. 11. where *Iohn* is commanded to write in a booke, and ſend it to the Churches: as alſo by the concluſion of this Epiſtle, where it is ſaide, *Let him that hath an eare to heare, heare what the ſpirit ſaith vnto the Churches:* and yet he directeth his Epiſtle not to the whol church, but particularly to the angell or paſtor thereof. This he doth for two cauſes: Firſt, to intimate vnto this miniſter his dutie, which ſtood in two things: In teaching the contents of this Epiſtle vnto the whole Church: and in becomming a patterne and example to them all, of doing the things therein required. Secondly, becauſe either much good or much euill comes to euery particular Church by the miniſters thereof; ſuch is the efficacie of his place and calling. If he be faithfull, he bringeth great good to the Church: if vnfaithfull, exceeding great hurt; as may eaſily be prooued by many examples in all ages. Now Chriſt writeth to the angel of this Church that he might be a meanes of much good vnto them all, by exciting them to the practiſe of all good duties required in this Epiſtle.

verſ.7.

II. Point. Among all the Churches of Aſia, Chriſt writeth firſt to the Church of Epheſus: not for that this Church had authority ouer the reſt (for they were all candleſticks, and all of gold) but becauſe Epheſus was the mother citie farre exceeding the reſt in riches and eſtimation. Whereby Chriſt giueth vs to vnderſtand, that his will is, that thoſe people, townes, and cities which excell others in eſtimation and wealth, ſhould alſo goe before them in knowledge, obedience, and other graces of God. And ſo anſwerably ſhould it be with particular perſons: They which excell others for outward reputation and temporall bleſſings, ought to goe before them in ſpirituall graces, as godlines and religion. Thoſe which ſhall faile herein, and ſuffer others that are farre their inferiours to go before them in ſpirituall graces, ſhall finde it true to their ſhame before men, but eſpecially at the tribunall ſeat of Ieſus Chriſt.

Thus much for the commaundement. Now followeth the Epiſtle it ſelfe, which containeth three parts (as all ordinarie Epiſtles doe.) A preface, a propoſition, and the concluſion. The preface is in theſe words: *Theſe things, ſaith he, that holdeth the ſeuen ſtarres in his right hand,*

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*and walketh in the middeſt of the ſeuen golden candleſtickes*. The propoſition and concluſion, in the verſes following. The preface is borrowed from the former chapter, v. 16. and 13. where alſo it was handled. The intent of Chriſt herein, is to drawe this Church to a reuerent adoration of his perſon: and to cauſe in them a greater care to embrace and obey his admonition. This appeareth by that twofold action which he auoucheth of himſelfe, to wit, his holding the ſeuen ſtarres in his right hand, and his walking in the midſt of the ſeuen golden candleſticks: by the firſt whereof is ſignified his power in protecting and gouerning his miniſters: and by the ſecond is noted his preſence in the midſt of his Church, guiding and bleſſing his miniſters with all the members thereof. As if he had ſaid: If I be he that haue power to protect and gouerne, that am preſent alſo to bleſſe and direct both miniſters and people; then my admonitions are to be reuerenced and obeyed.

In this preface note two ſpeciall points. Firſt, that Chriſt here againe repeateth that which was before deliuered, touching his preſence in his Church, and his mightie power and prouidence ouer the ſame in protecting, guiding, and bleſſing both miniſter and people. By which repetition he would giue vs to vnderſtand, the ſpeciall weight and moment of this point, to wit, that it ought to be ingrauen in the hearts of euery one in Gods Church. And indeede till we be perſwaded thereof, we ſhall neuer learne religion ſoundly. The ground of true religion is this: To take the true God for our God: and Chriſt Ieſus for our Redeemer: and it conſiſteth not in a ſwimming motion hereof in the braine, but in the ſure perſwaſion of the heart, which wee neuer haue till wee be reſolued both of Chriſts preſence with vs, and of his prouidence ouer vs, for our bleſſing and defence.

II. Point. In this preface alſo note, that the perſwaſion of Chriſts preſence and ſpeciall prouidence in his Church, is a notable meanes to draw vs on to all good duties: for thereby Chriſt would perſwade both the Miniſters and people of Epheſus, to receiue and embrace this his Epiſtle. And no doubt he that is indeede perſwaded hereof, cannot but be mooued to walke before God in all holineſſe and obedience: as did *Enoch*, *Abraham*, and all the godly Patriarks. Thus much for the preface.

## *v. 2. I know thy works, and thy labour, and thy patience, and how thou canſt not forbeare them which are euill, and haſt examined them which ſay they are Apoſtles and are not, and haſt found them lyers.*

Here beginneth the ſecond part of this Epiſtle, to wit, the propoſition, containing the ſubſtance and matter of the whole Epiſtle. This propoſition hath two points. Firſt, a commendation of this Church, in the ſecond and third verſes. Secondly, a rebuke and reprehenſion, in the 4. verſe. The commendation is firſt generall, in theſe words; *I know thy workes*. Then more particular, for ſpeciall duties and actions, in the words following, *and thy labour, and patience, &c*. For the firſt, *I know thy workes:* many doe expound this of works of mercie and liberalitie: but that will not ſo well ſtand: for he ſaith to euery Church, *I know thy workes*; and yet ſome of them are blamed for want of theſe good workes. By *workes* then is meant, the *waies*, that is, the practiſes and dealings of the whole Church: as well of miniſters as people, in all their affaires. Alſo by *knowledge* here we muſt vnderſtand, a *knowledge* that goeth with approbation, as may appeare by comparing this with the 4. verſe, whither it hath relation: for thus they muſt goe, *I know thy workes, and approoue of them: and yet I haue ſomething againſt thee*. So that his meaning is, *I know thy workes*, that is, *all thy waies and dealings in thy life and conuerſation are manifeſt vnto me, and I doe generally approoue of them*.

Here firſt in this teſtimonie of his knowledge, Chriſt miniſtreth a remedie againſt ſecret ſinnes and offences. The theefe, the murtherer, and adulterer waite for the night wherein to attempt their ſhamefull practiſes: The tradeſman in ſecret falſifieth his weights, and mingleth his wares: among moſt men, fraud, oppreſſion, and iniuſtice doe abound: and all becauſe they thinke, that if men ſee not, all is well: as *David* ſaith, the wicked man ſaith, *God ſhall not ſee, he will not regard*. Pſal.94.7. But if men could thinke and be perſwaded of this, that Chriſt *ſeeth and knoweth all their waies*, it would cauſe them to make conſcience not onely of groſſe ſinnes, but euen of their hidden and ſecret offences.

Secondly, whereas this knowledge is ioyned with approbation, it may be demanded, how this can ſtand with the iuſtice of God, to approoue of that which is not anſwerable to the tenour of his law, as the beſt works of the moſt righteous man are not; being ſtained with ſome corruption, Iſa. 64. 6. *Anſ*. The Goſpel, which is another part of Gods will, reuealeth more vnto vs then euer the Law could doe: namely, that if a man be in Chriſt, to him there is no condemnation; and that God will accept his true deſire and endeauour to pleaſe him, for the deede it ſelfe, 2. Cor. 8. 12. And thus according to the tenour of the Goſpel, Chriſt approoueth of their works in this place, though they were not able to abide the rigour of his law. But a Papiſt will here reaſon thus: If a righteous mans workes be approoued of God, then they are no ſinnes (for God will not approoue of any thing that is ſinnefull) and if his workes bee no ſinnes, then he may fulfill the law; and ſo be iuſtified by his workes. *Anſw.* That which Chriſt approoueth ſimply, hath no ſinne in it; but here hee onely approoueth of their works in part, namely, ſo farre forth as they came from the worke of his ſpirit in them: but as they proceede from the will of the worker, which is in part corrupt, they are not free from the ſtaine of ſinne; and ſo he approoueth them not. Againe, workes of grace are approoued of Chriſt with the pardon of ſinne; for accepting of the perſon, he remitteth the faults that be in his good workes, and ſo onely approoueth his owne worke in him. And ſo here wee muſt conceiue of his approbation of their works, to wit, as proceeding from his ſpirit, and hauing the faults thereof remitted in his owne merit.

The ſpeciall commendation of this Church is for particular actions: The firſt whereof is *diligent labour*: which is an excellent worke eſpecially in a miniſter of Gods word, to bee painfull in his particular calling, for the faithfull inſtruction and godly regiment of his particular charge. Hence *Paul* ſaith, 1. Tim. 5. 17. *He that laboured in the word and doctrine, is principally worthy double honour.* And herein *Paul* matcheth, yea preferreth himſelfe before other Apoſtles, *That he laboureth more aboundantly in the miniſterie of the Goſpel, then they all*, 1. Cor. 15. 10. Hence wee learne that the worke of the miniſterie, if it bee done as it ought, is a worke full of great paines and labour, contrary to the common opinion of men, who thinke that the life of the miniſter is full of eaſe, and his calling a matter of nothing, ſuch as may bee done with the turning of the hand: but here the iudgement of Chriſt is otherwiſe, who vſeth not thus to approoue a light or idle worke.

*The vſe.*

Secondly, this commendation of diligence in the miniſter, muſt admoniſh all Chriſtians that deſire to be approoued of Chriſt, to giue all diligence to learne and know the will of God, that they may doe the ſame. And here a common fault is to be reprooued; many will heare, but where is their labour to grow in knowledge and in grace? that is wanting: which is the cauſe of ſuch fruitleſſe hearing as is common in the world. For earthly things men refuſe no paines; but Gods heauenly knowledge and graces are not regarded. What a ſhame is this that men ſhould beſtow their ſtrength and wit about baſe and tranſitorie things, and yet neglect the maine good which concernes their ſoules for euer.

Thirdly, the miniſters diligence in teaching, muſt prouoke conſcience of obedience in the hearers; that is the ende of his worke, without this he ſpends his ſtrength in vaine, and therefore with the Apoſtle they muſt indeuour in all things to keepe a good conſcience before God and all men, Act. 24. 16.

The ſecond thing which Chriſt here commends, is patience in bearing the croſſe, which doth vſually accompanie the Goſpel of Chriſt. And this indeede is praiſe worthy in the Angell of this Church; for herein hee goeth before ſundry worthy Prophets: *Ieremie* was maruellous impatient, for the mocking of the people:[a] And though *Ionas* had beene ſchooled in the Whales belly, yet when all things went not according to his minde in the deſtruction of Niniuie, hee became exceeding diſcontent.

[a] Ier. 20. 14, 15.

*The vſe.*

Herein muſt all the miniſters of the Goſpell become followers of the Angell of this church. While they labour in the Goſpel of God, they muſt poſſeſſe their ſoules with patience, and make knowne to all men their meeke and mild ſpirit. Yea euery Chriſtian in the profeſſion of religion muſt learne to practiſe this duty, Luk. 8. 16. The good ground receiueth the ſeede, and bringeth forth fruit: but how? *with patience:* Neither can we poſſibly attaine to eternall life, vnleſſe we arme our ſelues with patience to beare the croſſe: for whoſoeuer will liue godly muſt ſuffer afflictions, 2. Tim. 3. 12. *Through many tribulations wee muſt enter into heauen*, Act. 14. 22.

II. Againe, here obſerue how Chriſt ioyneth labour and patience together: this he doth for two cauſes. Firſt, to let vs ſee the fruit of ſinne which God hath ſet on the labour of mā. Before the fall, the labour of mans calling was practiſed without all trouble or paines; but ſince mans fall, the beſt callings haue their croſſes and vexations, which are the puniſhments of mans tranſgreſſion. Secondly, to ſhew the malice of Sathan againſt the good progreſſe of the Goſpell. *Paul* ſaith to the Theſſalonians, *Hee would haue come to them, but Sathan did hinder him.* Hee ſeeketh the trouble and ſorrow of the miniſter, not only by ſtirring vp perſecution, but by keeping his people from profiting by his miniſterie: and therefore euery miniſter had need to take pains with patience in his calling.

1. Theſſ. 2. 18.

And as Chriſt ioyneth together labour and patience in the worke of the miniſterie; ſo ſhould euery Chriſtian after this direction ioyne patience with his paines in the duties of his particular calling, whether it be in Church, commonwealth, or family. For look what is the eſtate of the miniſter in his place, ſuch ſhould bee the eſtate of euery childe of God in his. This therefore they muſt doe: firſt ſeeke to know the duties of their particular callings, and therein labour and take paines with all good conſcience: Then conſidering the croſſe doth accompanie godly diligence, they muſt labour to ioyne patience with their diligence, for their continuance in weldoing euen vnder the croſſe. And for attaining of this patience, they muſt ſet before them the promiſes of Gods bleſſing and protection while they ſo continue; not ſuffering themſelues to bee diſmayed by any affliction. And if wee ſhall thus walke in the duties of our particular places painefully and with patience, we ſhall haue our commendati-

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on of Chriſt Ieſus and his bleſſed reward, which farre ſurpaſſeth the praiſe of men, and their rewards. But on the contrarie, if we walke in our callings negligently, or elſe forſake them becauſe of afflictions: or bee impatient in labour, we ſhall looſe our reward, and vndergoe the rebuke of Chriſt, which is worſe then all outward euils that can befall vs.

The third ſpeciall worke for which Chriſt commendeth this Church is, ſeueritie ſhewed againſt wicked men: in theſe words, *And how thou canſt not beare them which are euill.* By *euill men*, he meaneth ſuch as liued offenſiuely, & maintained manifeſt errors and hereſies. Theſe ſhee could not beare, but iudged them as burdens: & therefore ſought to diſburden her ſelfe of them.

*The vſe.*

Hence we may gather, that it is a neceſſarie thing for euery Church to bee purged of euill men. The Church of God in all ages hath put in practiſe this worke. So ſoone as *Cain* had ſlaine his brother *Abel*, [a] *God caſt him out from his face*, as appeareth by his owne complaint, to wit; from that particular place where *Adam* & his family worſhipped God. When falſe Prophets and Idolaters did riſe among the Iſraelites, the Lord commaundeth [b] *That they ſhould bee killed and taken from among them.* And therefore hee ſaith to *Ieremie*, [c] *If thou turne and repent, I will bring thee againe, and if thou take away the pretious from the vile, thou ſhalt be according to my word*, 1. Cor. 5. 4. 5. *Paul* commaundeth in the name of Chriſt, that *the inceſtuous man be deliuered vnto Sathan*, the Church purged of that olde leauen, and that wicked man put from amoug them, verſe. 13. Beſides the euidence of theſe teſtimonies, ſome reaſons may be added to prooue the neceſſitie of this ſeparation. Firſt, God will be worſhipped in an holy manner; and they that worſhip God muſt bee purged and ſanctified; but euill men defile Gods worſhip, and therefore they ought to be ſeuered from the Church. Secondly, leaſt the whole Church be infected with the contagion of their doctrine, or the infection of their life: for as leauen ſowreth the whole lumpe, ſo will euill men defile the whole Church. Thirdly, they are burdens to the Church, and therefore muſt bee caſt out. For the Church ſhould bee eaſed of euery burden.

This doctrine is the truth of God, and ought to be practiſed of Gods Church. Whereby we may ſee a common fault in the moſt congregations among vs; wherein all that wil are admitted not onely to the hearing of the word, but alſo vnto the Lords table, hand ouer head without reſtraint, as though euery man were a good and ſound Chriſtian: Whereas experience ſheweth, that many bee ignorant, many contemners of the Goſpell, many Sabbath breakers, drunkards and blaſphemers, all which ought to be barred from the Sacraments: and in that reſpect ſeuered frō the church as burdens.

Secondly, hence we may gather, that Chriſt hath giuen to his Church a power iudiciall, to ſuſpend euill men from the ſacraments, and to excommunicate them from the outward fellowſhip of the Church: for elſe he would not haue commended this miniſter with his Church for the execution of this power. The reaſons alledged to the contrary, are of no force. I. Say they, the parable, *Matth.* 13. 30. alloweth the growing together of tares and wheate till harueſt: and therefore euill men muſt be ſuffered in the Church without ſeparation. *Anſw.* In that parable Chriſt ſpeaketh not of any particular purging of the Church by Eccleſiaſticall iuriſdiction; but of the vniuerſall purging of his whole church by his holy Angels in the end of the world: for there the field doth not ſignifie any particular Church, but the whole world: and the ſeruants are not men, but Angels, that muſt gather together all both good and bad in the ende of the world, to the laſt iudgement. Againe, they alledge, *Luk.* 14. 23. *Compell them in the high wayes to come in to the ſupper.* Here (ſay they) all muſt be brought in, but none muſt be excluded the ſocietie of the church. *Anſw.* Chriſt ſpeaketh not of compelling men vnto the ſacraments, but vnto the miniſterie of the word, whereto men muſt be cauſed to ſubiect themſelues: which hindereth nothing why the vngodly ſhould not be debarred from the ſacraments, which are the ſeale of Gods mercie in Chriſt, ordained onely for ſuch as repent and beleeue. *Queſt.* Seeing this ſeparation muſt be made, how farre forth may we conuerſe with thoſe that are openly euill and offenſiue either for life or doctrine? *Anſ.* Euill men muſt be conſidered diuers wayes: firſt, as they be members of ſome common wealth, of ſome citie, and incorporation: ſecondly, as they are members of ſome particular Church by toleration. In the firſt regard, it is lawfull for vs to conuerſe with them. I. for outward dealings and ciuill affaires, as bargaining, buying and ſelling, &c. II. we may maintaine outward ciuill peace with them: So *Paul* commandeth the Romanes [a] *to haue peace with all men ſo much as in them lay*; that is, ſo farre as it would ſtand with faith and good conſcience. III. In this ciuill conuerſing with the wicked we muſt performe all duties of outward courteſie and loue vnto them, ſo farre forth as it doth not diſhonour God, or hinder the good of the church. And therefore *Paul* commandeth vs to be [a] *ſoft and courteous, ſhewing all meekeneſſe vnto all men*; euen to euill men, as the reaſon following ſheweth: *For we our ſelues were in time paſt vnwiſe, diſobedient, deceiued, &c.* and then were we euill.

Secondly, conſider them as dwellers in the church, and members by permiſſion: and ſo we may liue with them in it; for we muſt not make a ſeparation from the Church becauſe wicked men are permitted therein. Chriſt liued among the Iewes, though their teachers and rulers

[a] Gen.4.14.

[b] Deut.13. 7,8.

[c] Ier.15.19.

[a] Rom.12. 18.

[a] Tit.3.2.

verſ.3.

verſ. 2.

were both heretickes and hypocrits: and yet we muſt remember, that liuing among them, and beholding their wicked conuerſation, we muſt not approoue of their vngodlineſſe, but be grieued for the ſame; as righteous *Lot* was for the abhominations of Sodome, 2. *Pet.* 2.7. Further, if it fall out by the negligence of the gouernours, that euill men be admitted to the Sacraments, we muſt not for their company refuſe to communicate: for our Sauiour Chriſt liuing among the Iewes, communicated with them in their Sacraments and ſeruice of the Temple, though many of them were notorious both for wicked life and falſe doctrine. The reaſon is, for that another mans euill conſcience doth not defile our good conſcience: but we may keepe a good conſcience in that action wherein the wicked is defiled. Now though we may thus conuerſe with euill men, yet theſe two caueats muſt be obſerued, I. To haue no priuat company with knowne and open euill perſons. This *Paul* expreſly forbiddeth, saying: *I haue written vnto you, that you companie not together:* that is, in priuate and familiar manner. II. We muſt not ſhewe ſpeciall familiaritie to euill perſons. God will not take the wicked by the hand, *Iob.* 8. 20. and we ſhould be followers of God. Therefore S. *Iohn* ſaith: *If any man come vnto you, and bring not this doctrine, receiue him not into houſe, neither bid him God ſpeede,* 2. Iohn 10. Which muſt be vnderſtood of ſpeciall familiaritie: for thereby we doe not onely performe outward duty to the perſon, but alſo giue countenance to their ſinnes: which in any caſe we muſt not doe: And thus we ſee how to conuerſe with euill men.

1.Cor.5.10, 11.

The vſe.

Hereby all thoſe are iuſtly blamed which fit themſelues for the humors and diſpoſitions of all companies. This ought not to be. If any be knowne to be openly wicked, either for life or opinions, we muſt not keepe priuat company with them, or affoord them our ſpeciall familiarity; but by withdrawing our ſelues from them, eaſe vs of ſuch burdens.

Our Sauiour Chriſt hauing commended this church for her ſeueritie againſt the wicked, in that ſhe could not endure them, doth prooue the ſame to be true by two arguments. The firſt whereof is contained in theſe words: *And haſt examined them, &c.* to the ende of the third verſe. The ſecond, in the 6. verſe. For the firſt, it is taken from the ſharpe and round dealing of this church againſt euill men; and it hath two parts: Firſt her diſcouery of falſe Apoſtles, *And haſt examined them which ſay they are Apoſtles, and are not, and haſt found them liers.* Secondly, her oppoſing her ſelfe againſt them, beeing diſcouered, in the third verſe: *Thou haſt ſuffered, and haſt patience, &c.*

In their diſcouerie of theſe falſe Apoſtles note two ſpeciall points: firſt, that God hath giuen to particular Churches the ſpirit of diſcerning: This appeareth by ſundry teſtimonies of Scripture, 1.Cor. 2. 15. *The ſpirituall man, that is, he which is endued with Gods holy ſpirit, diſcerneth all things.* And *Paul* [a] aſſumeth, That the faithfull Corinthians did diſcerne the Lords body: that is, ſee and put a great difference betweene the bread and wine in that Sacrament, and other common bread and wine: which none that want the ſpirit of God can doe. Againe, he biddeth them [b] *prooue themſelues whether they be in the faith or not:* to giue vs to vnderſtand, that they had a gift of diſcerning, whereby they did knowe their owne eſtate, whether they were vnder the curſe, or vnder grace. And S. *Iohn* biddeth the Church [c] *try the ſpirits:* that is, thoſe doctrines which men pretending the gifts of the ſpirit, did teach. And in this place this Churches diſcouering of falſe Apoſtles, declareth plainely, that ſhe hath a gift to diſcerne who be ſent of God to teach his church, and who not. And hence the godly learned in the church are ſaid to *haue their ſenſes exerciſed to diſcerne both good and euill,* Heb. 5. 14. And in this regard, the Churches of God differ from all other companies of men. For vnleſſe men be of Gods church, they want this gift of diſcerning ſpirituall things that differ, as true Apoſtles and falſe, good and bad, truth and falſehood, &c.

[a] 1.Cor.11. 29.

[b] 2.Cor.13. 5.

[c] 1.Ioh. 4 1.

The vſe.

Hence we may gather, that the Church of God hath a gift to diſcerne which is a true Church, and which is not: for the Church can diſcerne whether a man bee a true Apoſtle, or not, and by the ſame gift it may diſcerne the ſtate of any particular Church. Whence alſo it followeth, that we may eaſily ſee whether the Church of England be a true Church, or not: It pleaſeth ſome to call it into queſtion, as it now ſtandeth; and they auouch, That it is no church of God, that there are no true Miniſters, no true preaching, or right adminiſtration of the Sacraments in it; and that theſe things with vs are illuſions of Sathan, and our Church his ſynagogue. But that ours is a true church of God, is thus prooued. The Churches of Germany, Fraunce, Scotland, and Italy, that haue receiued the Goſpel, are the Churches of God: and they haue the gift of diſcerning which is a true Church of God, and which is not. Now they giue the right hands of fellowſhip vnto vs, and reuerence our Church as the Church of God. To whoſe teſtimonie wee muſt rather cleaue, the to the opinion of a few priuate men, and ſo reſolue our ſelues, that we are the true Church of God.

Secondly, hence wee may gather, that the church of God hath a gift to diſcerne Scripture from that which is no Scripture. The Papiſts ſay the Church indeed hath this gift: but it is by counſell and commiſſion from the Church of Rome; which is a meere forgery. For the Church of Epheſus, which could diſcerne of falſe Apoſtles, could no doubt by the ſame gift diſcerne of the bookes of God, and that without counſell from the church of Rome; for at this

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this time when *Iohn* writ, it was a more famous Church then the church of Rome, and therefore went not thither for counſell.

II. Point. In what things this diſcerning of falſe Apoſtles doth conſiſt. It is a iudiciall action of the Church, conſiſting in two things here noted; Firſt, in examination of falſe doctrine and falſe teachers; ſecondly, in condemnation afterward. The examination of them is ſet downe in theſe words; *And haſt examined them that ſay they are Apoſtles, and are not.* Their condemning or ſentence giuing, in the words following, *And haſt found them liers.*

For the firſt; examination is a gift of God to his Church, and was here vſed for the triall of falſe Apoſtles. *Queſt.* How may any church trie a falſe teacher? *Anſ.* This is a point of large diſcourſe; but the heads of true examination are theſe.

Firſt, that church, or that man that would rightly examine a falſe teacher, muſt prepare himſelfe thereunto after this manner; hee muſt looke that he haue a meeke ſpirit and a humble heart; for God reuealeth his will, not to the proud, but to the meeke and lowly; and as *Iſay* ſaith, to them that are of a contrite ſpirit, Iſay 57. 15. And in this humbling of himſelfe, a man muſt renounce his owne naturall wit and reaſon, and become nothing in himſelfe but euen a foole, in reſpect of his owne conceit. Alſo he muſt vnfainedly pray to God, that he would reueale vnto him his truth. *Aske* (ſaith Chriſt) *and it ſhall bee giuen you, euen* [a] *the holy Ghoſt, vnto them that deſire of the father.* And Saint *Iames* ſaith [b]; *If any man lacke wiſedome, let him ask of God, which giueth to all men liberally.*

[a] Luk,11.13.

[b] Iam.1.5.

Secondly, after preparation he muſt labour to know throughly what the falſe teachers are, and what bee their opinions, with the grounds and foundations thereof; wherein they agree, and wherein they differ from the truth of God, maintained by the Church: for it is a foule ouerſight to miſconceiue the ſtate of the aduerſaries queſtion, by propounding it otherwiſe then they hold, as it falleth out with many in the handling of controuerſies.

Thirdly, due proofe muſt be made, whether the aduerſaries doctrine be of men or of God. This is Gods commaundement, 1. Ioh. 4. 1. *Prooue the ſpirits, whether they be of God, or not.* And for triall hereof, we muſt haue recourſe vnto the word of God; it muſt be Iudge in this cauſe, Iſay 8. 20. *To the law, and to the teſtimonie, if they ſpeake not according to this word, it is becauſe there is no light in them.* Ioh. 5. 39. *Search the Scriptures, for in them ye looke to haue eternall life, and they are they which teſtifie of mee.* Who ſo fit to iudge in the matters of God, as God himſelfe? and ſo hee doth in his written word, of all doctrine and opinions in religion. The Scriptures ſhew whether the doctrine examined be directly gathered thence, and by iuſt conſequent, or not.

Fourthly, ſerious conſideration muſt be had of the faith and liues of the teachers examined: for a falſe teacher by Gods iuſt iudgement is vſually a wicked liuer. And therefore Chriſt ſaith: [a] *yee ſhall know them by their fruits:* if they be throughly examined, ſuch they will appeare, howſoeuer for a time they may blear the eyes of men: as the hyſtories of the Church in many famous heretickes do plainly declare.

[a] Mat.17.16.

The ſecond braunch of this diſcouerie, is ſentence giuing, in theſe words: *And haſt found them liers.* The Church here giueth out a ſharpe and ſeuere ſentence againſt them; ſhee calleth them falſe Apoſtles, and liers; and yet ſhe ſinneth not, for Chriſt commendeth her for it. Though to raile or taunt cannot beſeem any, yet magiſtrats and miniſters in their places may giue out ſeuere ſpeeches againſt offendors in token of deteſtation to their ſinnes, and not offend. Thus *Iohn* called the Scribes and Phariſies a *generation of vipers,* Matth. 3. 7. and our Sauiour Chriſt called *Herod a foxe,* Luk. 13. 32. and *Paul* called the *Galathians fooles,* Gal. 3. 1. And in this place the Church calleth theſe falſe teachers lyers, which is very much: for therein ſhe accuſeth them of three things: Firſt, of teaching that which was falſe indeed: Secondly, that they knew it to be falſe, and ſo ſinned of knowledge: Thirdly, that they did it of malice, with intent to blind the eyes of the Church, and to deceiue the people.

*The vſe.*

In this diſcouerie, we may obſerue the iuſt accompliſhment of *Pauls* prophecie, Act. 20. 29. 30. namely, that there ſhould riſe vp among the Epheſians grieuous wolues, and men ſpeaking peruerſe things; and ſuch were theſe falſe Apoſtes, who after examination were found lyers.

Againe, ſeeing in the daies of this Apoſtle *Iohn,* men durſt preſume to claime Apoſtolicke authoritie, and call themſelues Apoſtles, when they were not: no maruell if the Pope of Rome ſix hundred yeares after did challenge to himſelfe to be *Peters* ſucceſſour, and to haue Apoſtolicke authoritie: and that they dare now auouch ſome bookes to bee Scripture which are not; as alſo bring in their traditions and vnwritten verities to be receiued and obeyed equally with Gods word.

### v. 3. *Thou haſt ſuffered, and haſt patience, and for my Names ſake haſt laboured.*

Here our Sauiour Chriſt declareth how this miniſter & church of Epheſus oppoſed thēſelues againſt falſe teachers after their diſcouery. The manner we ſhall ſee in handling the points particularly as they lie in order. *Thou haſt ſuffered,* or, Thou haſt borne a burden: for the word ſignifieth *to be preſſed down under a great burden.* This burden was the troubles which falſe Apoſtles brought vpon them after they were diſcouered, partly by open affliction and perſecution, partly by the ſpreading of their hereticall and ſchiſmaticall doctrine. Theſe falſe teachers were *Ebion, Cerinthus, Marcion*, and ſuch like, who in the daies of *Iohn* troubled this Church, as hiſtories doe ſhew.

Here we may obſerue, that it is Gods will, that the beſt Churches ſhould be troubled by wicked men, and hereticall teachers, who both by falſe doctrine, and perſecution, become grieuous burdens. This the Lord permits for weightie cauſes: I. That true beleeuers may be excited more conſtantly to embrace the ſincere doctrine of the Goſpel; and therefore [a] *Iude* moſt worthily exhorts the Chriſtians in his time, *to fight for the common faith.* II. That profeſſors may be tried whether they ſoundly hold the doctrine of the Goſpel, or not: 1. Cor. 11.19. *It is meete* (ſaith *Paul*) *that there ſhould be hereſies in the Church, that they which are ſound in the faith, and approoued, may be knowne.* III. That God may execute his iudgements vpon wicked men and hypocrites that haue not loued his truth, reuealed vnto them: 2. Theſſ. 2. 10, 11. *God gaue them vp to ſtrange illuſions to beleeue lies, becauſe they haue not loued his truth.* For many know the word, that loue it not.

a Iud.3.

The vſe.

This muſt teach vs to take heede of a common ſcandall in the world, which is; to be offended at religion, becauſe there be in the Church ſchiſmes and hereſies: which come not from the Goſpel, but from the malice of Satan, who ſoweth his tares among the Lords wheat. We muſt conſider, that it is the will of God there ſhould be ſuch euills in his Church; and therefore ſhould labour to be ſo farre from offence, that hereby we be rather prouoked with more cheerefulneſſe and courage to loue and embrace religion.

*And haſt patience, and for my name haſt ſuffered, &c.* Here is ſet downe the dealing of this Church againſt theſe falſe Apoſtles in all their perſecutions. But firſt note the coherence of this vertue with the former: *Thou haſt ſuffered trouble, and haſt had patience.* *Queſt.* How can theſe ſtand together? It is againſt mans nature in trouble to be patient: for troubles and afflictions make men diſcontent, and to fret againſt God and man. *Anſ.* They ſtand not by nature, but by grace: Rom. 5. 4. *Tribulation bringeth forth patience*: namely, to all thoſe that haue receiued to beleeue in Chriſt: for to them God giueth the ſpirit of meekeneſſe in their troubles, ſhedding his loue into their hearts, whereby they are enabled to ſuffer any thing for his name, euen with ioy.

*And haſt patience.* This is the firſt meanes whereby this Church oppoſed her ſelfe againſt the falſe Apoſtles: they troubled her two waies, by perſecution, and by falſe doctrine. Now by patience this Church oppoſeth her ſelfe againſt their perſecutions. And indeede that is the moſt excellent meanes for any man or any Church to oppoſe themſelues againſt their enemies, and to vanquiſh them: for hereby they ſhall ſtoppe their mouths, and if it be poſſible, winne them to their faith and religion.

The vſe.

In this their practiſe we haue an example for our direction, how to oppoſe our ſelues againſt wicked men, with whome we liue; or any enemie that ſhall trouble vs, either by oppreſſion, or hereticall doctrines: We muſt not render taunt for taunt, and abuſe for abuſe; but labour for patience, not in bearing with their ſinnes (that may not be) but in a meeke enduring of their iniuries and wrongs whereby they trouble vs. Thus ſhall we ſtoppe their mouths, and ſooneſt ouercome them.

*And for my Names ſake haſt laboured.* Here Chriſt ſetteth downe the ſecond meanes wherby this Church oppoſeth her ſelfe againſt the ſpreading of falſe doctrine by theſe falſe Apoſtles, which was the ſecond way whereby they became a burden vnto her. The meaning of the words is this, that they had taken much paines to maintaine the glorie of God, and the true doctrine of Chriſt Ieſus, labouring therein as much as the falſe Apoſtles did to broach their damnable hereſies.

Here we are taught a ſecond dutie, how we are to oppoſe our ſelues againſt all hereticall and ſchiſmaticall teachers: namely, as they labour to publiſh their falſe doctrine, ſo muſt we endeauour to maintaine the glorie of God and his true religion. Hereunto a twofold labour is required, partly of the Miniſter, and partly of the people. The labour of the Miniſter ſtands in theſe things principally: I. He muſt endeauour by reading and ſtudie to furniſh himſelfe with the true knowledge of the foundation and ſubſtance of the Goſpel and true religion, that he may be able ſoundly and plainely to teach the ſame. For this cauſe Saint *Iohn* is commanded *to eate the little booke*, Rev. 10.9, 10. which was as it were by ſtudie and meditation to haue the ſame digeſted and ſetled in his heart. Hence *Malachie* ſaith, [a] *The Prieſts lips ſhould preſerue wiſdome, and thither ſhould the people come for inſtruction.* And euery Scribe taught of God, muſt haue *ſtore in the treaſurie of his heart, like a good houſholder*, Matth. 13. 52. Secondly, he muſt deliuer the whole will and counſell of God, concerning ſaluation, truly and diſtinctly vnto his people, as it is propounded in the bookes of the Prophets and Apoſtles. This *Paul* commendeth by his owne example, Act. 20.27. teſtifying vnto this Church that *he had taught them all the will of God, and kept backe nothing which he was commanded to deliuer vnto them.* III. He muſt labour to diſcerne and be able to diſcouer falſe teachers vnto the people; that he may not only know them himſelfe, but alſo cauſe the Church to take notice of them: Tit. 1.9. *Paul* requireth that the teacher in the Church, *Be able to conuince the gainſayers to his truth.* In this diſco-

a Mal.2.7.

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uerie he muſt doe two things. Firſt, detect the hereticall doctrines. Secondly, their wicked manners. Thus dealt our Sauiour Chriſt in his owne perſon liuing in the Church of the Iewes, with the Scribes and Phariſies: he did detect vnto the people their falſe interpretations of the law, *Matth.* 5.21. to the ende. And alſo their wicked liues and damnable hypocriſie, *Matt.* 23.3.4. &c. to the ende. And S. *Paul* in all his Epiſtles, laboureth to diſcouer the wicked liues, and to confute the hereticall opinions of the falſe Apoſtles. IV. He muſt endeauour that the doctrine of the Goſpell thus publiſhed, may edifie. This is the ende of all teaching, as *Paul* ſheweth, 1. *Cor.* 14. throughout the whole chapter. Now it doth edifie, when it is ſo applyed to the hearers, that thereby they are wonne to Chriſt, ſuffering themſelues to be reformed by it in heart and life, and ſo made fit for the kingdome of God. V. He muſt be carefull in his owne perſon to become a patterne of the doctrine of the Goſpell which he teacheth, that ſo the people may haue a double light to followe. This is a notable meanes in the miniſter to make men to loue the Goſpel, and the neglect thereof causeth many to contemne and deſpiſe the ſame. VI. Laſtly, he muſt be diligent in praying for his owne and other particular Churches of God, that they may knowe, beleeue, and obey the ſame doctrine which is taught them out of Gods word. Thus did *Paul* as we may ſee in his particular Epiſtles pray for euery Church: that by the bleſſing of the ſpirit, they might embrace and obey the Goſpel of Chriſt. *Phil.* 1.4.9.10. *Col.* 1. 9, 10, 11.

The people alſo for the name of Chriſt and his religion, muſt vndergoe a threefold labour. I. Euery one muſt ſee that himſelfe knowe and beleeue the true and ſincere doctrine of the Goſpell. This Chriſt inioyneth to all, in this commandement, *Repent and beleeue*, which none can doe vnleſſe they firſt know and vnderſtand the doctrine thereof: and therefore euery one muſt doe as *Marie* did, for which Chriſt ſo commends her: namely, lay aſide matters of leſſer moment, and giue our ſelues to heare and learne the doctrine of Chriſt, Luk. 10. 39.42. II. Euery one muſt vſe all good means that knowledge of religion which himſelfe hath receiued, be conueyed to others. And indeede if we truely beleeue, we cannot containe our ſelues, but muſt needes teach others. For as Chriſt ſaith, *He* [a] *that drinketh of the water of life, out of his bellie ſhall flowe riuers of water of life*, ſtreaming out for the good of others. *Que.* How ſhould priuate men conuey their knowledge vnto others? *Anſ.* I. All maſters and gouernours of families are bound in conſcience to teach thoſe that are vnder them the maine points and grounds of true religion: his place requireth gifts, and God looks for encreaſe. For euery chriſtian family ſhould be a little church, as it is ſaid of the houſe of *Aquila* and *Priſcilla*, 1. Cor. 16.19. II. Euery man in his place muſt labour to conuey that knowledge he hath vnto his neighbour, yea to his enemies. *The Iewes* [b] *would compaſſe ſea and land to make a man a proſelyte:* And Idolaters at this day will trauell farre and neere to make a man of their profeſſion. Much more therefore muſt all true Chriſtians labour to conuey their knowledge to others, ſo to winne them vnto Chriſt. III. Euery man is to edifie thoſe that be members of the ſame Church, in theſe three things; faith, hope, and loue, as *Iude* notably exhorteth in the ende of his Epiſtle, *Edifie one another in your moſt holy faith*, v.20. *haue cōpaſſion of ſome in putting difference, and others ſaue with feare, in pulling them out of the fire*, v.22,23. IV. Euery priuate man muſt profeſſe and defend the true religion of Chriſt againſt all the enemies thereof: 1. Pet. 3. 15. *Be ready alwaies to giue an anſwer to euery man that asketh you a reaſon of the hope that is in you.* And this confeſſion muſt be, not onely in word, but in deede. For by a blameleſſe and holy conuerſation euery Chriſtian holdeth forth the word of life, Philip. 2. 15, 16.

[a] Ioh.7.38.

[b] Matth.23. 15.

*The vſe.*

Seeing the maintenance of true religion is ſo excellent a worke: we muſt be admoniſhed euery one in our place, to take paines in all the duties that belong vnto vs, that by vs Chriſts religion may be furthered. For Gods Church is not called the pillar of truth, onely becauſe the miniſter thereof maintaineth Gods truth: but alſo becauſe euery member of the Church is as a pillar in his place to maintaine and profeſſe the true doctrine of Chriſt for his glory. Beſides, this is a duty of the firſt Table, and therefore we muſt haue more ſpeciall care for the performance thereof. And thus we ſee the two meanes whereby the Church of Epheſus oppoſed her ſelfe againſt falſe teachers.

*And haſt not fainted.* Here Chriſt ſetteth downe in what manner this Church laboured to maintaine his true religion, and thereby his honour and glory: namely, by conſtancie and perſeuerance in labour. This is an excellent vertue, and a notable example for vs to follow: for we through Gods goodneſſe haue the true religion of Chriſt among vs, and for many yeares ſundry among vs haue maintained the ſame againſt all enemies, though not without ſome trouble and danger. Now this which hath been done is nothing, vnles we hold on in our good courſe conſtantly, and labour vnto death in the maintenance thereof. This exhortation is the more neceſſary, becauſe we knowe not how long we ſhall enioy the Goſpell with peace; for vſually after long peace God trieth his by perſecution; neither knowe wee by what meanes of triall God will exerciſe vs. Therefore as we now profeſſe the Goſpel, ſo let vs continue conſtant therein, and not turne with time or ſtate: for then we looſe our commendation at Chriſts hands. And thus much for the commendation of this Church for her vertues.

## v.4. *Neuertheleſſe I haue ſomewhat againſt thee, becauſe thou haſt left thy firſt loue.*

Theſe words containe the ſecond part of the propoſition of this Epiſtle, to wit, a ſharpe and ſeuere reproofe of this Church for decay in grace; as will appeare in the opening of the words. *Neuertheleſſe I haue ſomewhat againſt thee:* Here Chriſt ſpeaketh as a Iudge vnto this Church, and to the miniſter thereof, and laieth this action vnto their charge; that they had left their firſt loue, that is, that loue which they bare to God, and his religion, and to their brethren, at that time when they were firſt called vnto the profeſſion of the Goſpel. This loue they are ſaide to *haue left*, not as though they had quite loſt it, but onely becauſe they ſuffered it to decay, & to waxe cold in good works. But ſome will ſay, they are before commended for their zeale and labour for Gods glorie, and for their ſeueritie againſt falſe teachers: how then had they left their firſt loue? *Anſ.* At this time when Chriſt doth thus reprooue them, their loue was commendable; but yet it was nothing in regard of that which they had at their firſt conuerſion.

*The vſe.* If Chriſt haue ſomething againſt this church for leauing her firſt loue; then no doubt he hath ſomething againſt the Church of England, and againſt vs at this day; howſoeuer we may perſwade our ſelues that we be high in his fauour, yet we are in the like, or a worſe eſtate then this Church now was: for a great part of the bodie of our Church hath left off their firſt loue; and the greateſt part hath no loue at all. That many haue left their firſt loue is too too euident. For ſuch as in Queene *Maries* time were content to ſuffer for the Goſpel, as the hiſtories of our Church doe ſhew, after they inioyed a little quietneſſe became meere worldlings, as their liues haue teſtified afterward. And in ſuch congregations where the word hath long beene preached, this is too apparent, that men who for the ſpace of twentie, or tenne, or ſeuen yeares, haue ſhewed feruent loue to Chriſt and his Goſpel, and to their brethren, doe now fall away, and ſhew none at all. He that hath but halfe an eye, may ſee many for a yeare or two very forward and zealous in religion, who ſoone after ſuffer pleaſures, profits, or preferments, to draw them quite away: ſome I confeſſe through the mercie of God are free from this decay. But there is yet a more grieuous fault amongſt vs: for the greateſt part of our people haue no loue at all. Theſe are the daies whereof Chriſt ſaid, [a] *loue ſhould waxe cold:* and whereof *Paul* ſaide, Men ſhould be [b] louers of themſelues: for take the moſt congregations where the Goſpel hath beene long preached, yet you ſhall finde that the hearers are neither bettered for knowledge, nor for obedience, but

A remaine ſtill as ignorant and prophane as euer they were. This argueth that they haue no loue of God in their hearts, though they haue a formall profeſſion of his name in their mouth: For where the loue of God is, there muſt needes be increaſe in knowledge, in grace, and in obedience. Againe, ſee how men generally walke in their callings, and therein behold a meere defect of loue. All the paines they take is for their priuate gaine and pleaſure; no regard is had of Gods glorie, of the maintenance of true religion, and of the good of their brethren: herein their owne conſciences ſhall be the witneſſes. So that generally this may be ſaid, We haue no loue at all. What an action then ſhall we thinke B hath Chriſt againſt vs? It muſt needes be grieuous; and ſo our caſe fearefull and dangerous. If an earthly Prince and potentate had an action againſt vs, and his caſe were good, it would make vs looke about vs, yea to tremble and quake, and to be at our wits ende. Behold, not a worldly Prince, but the King of heauen and earth hath a matter againſt vs, iuſt and grieuous: oh how ſhould this mooue vs to ſearch our ſelues, to trie our eſtate, and to humble our ſelues vpon the knees of our hearts before his maieſtie. We may not imagine that this charge of Chriſt doth not concerne vs: the concluſion of this Epiſtle ſhews it belongs to all that haue eares to heare. And therefore we ſhould labour to preuent Gods iudgement, by iudging our C ſelues for our decay and want of loue.

Againe, this rebuke of Chriſt for decay of loue, ſhould teach vs to labour for increaſe in loue to God and to our brethren; adding grace to grace in our hearts, as we adde day vnto day in our liues, that ſo our loue may abound: read 1.Theſſ.4.1.9.10. where *Paul* vrgeth this dutie at large: he confeſſeth they did loue one an other, and yet beſeecheth them to increaſe therein. Phil.3.13.14. in *Pauls* perſon we haue a worthie preſident, which we muſt follow, if we thinke to come whither he is gone before: though he had gone farre in the loue of God, yet he laboured to perfection: and therefore conſidered not that which was paſt, as reſting in it, but rather how farre he was too ſhort, that D ſo he might vſe meanes to increaſe in loue, and in all other good graces, till he come to perfection. A Chriſtian mans life is a way that leadeth to heauen, wherein we once ſetting foote, muſt euer goe forward, and not ſtand ſtill or turne backe, leaſt we neuer come there. The ſtate of a Chriſtian is like vnto a child, which ſtill groweth till it come to a perfect ſtrength: and ſo muſt euery child of God labour to grow in the graces of God, till they be perfect men in Chriſt: For if they ſtand ſtill, Chriſt hath ſomething againſt them.

The Rhemiſts in their annotations abuſe this place, to prooue that a man may quite fall away from grace. Therefore to cleare this text, & to confirme our hearts in the truth of Gods word, this queſtion muſt be ſcanned, *Whither a*

[a] Matth.24.12.22.

[b] 2.Tim.3.2.

*man may quite fall away from grace? Anſw.* Grace in Scripture is taken two waies; First, for that fauour of God whereby he accepteth of ſome for his children in Chriſt. This is the firſt grace and the fountaine of all other: and taking grace in this ſenſe, I ſay, that the ſignes of grace and the ſenſe thereof in the heart, may be loſt: But the fauour of God it ſelſe cannot be loſt of them that truely beleeue. When an earthly father is diſpleaſed with his child for ſome notorious crime, he will turne the ſignes of his fauour into ſignes of diſpleaſure, and ſhew the ſame partly by words, and partly by ſtripes: and yet he ſtill continueth his fathet, and holdeth him for his ſonne without any purpoſe to diſinherite him: Euen ſo God dealeth with his children; for their ſinnes and corruptions, he will turne away his louing countenance from them, and change the ſignes of his fauour into anger and diſpleaſure; when as yet the good purpoſe of theit adoption is not altered, but remaineth firme fot euet: and God is ſtill their father, though an angrie father thorough the prouocation of their ſinnes. Secondly, grace in Scripture is taken for *the gifts of grace which are beſtowed on them that beleeue in Chriſt.* Theſe gifts of grace be of two ſorts, ſome more principall, of *abſolute neceſſitie vnto ſaluation,* whithout which none can be ſaued; as faith, and alſo hope, and loue, which proceede from faith. There be others alſo leſſe principall, which be very profitable and requiſite, yet not abſolutely needefull vnto ſaluation: As the feeling of Gods fauour, alacritie in prayer, and ſenſe of ioy and comfort in the holy Ghoſt. Theſe leſſe principall graces may quite be loſt. The principall graces alſo may be decayed, leſſened, and couered in regard of operation, euen in Gods children: but quite extinguiſhed they cannot be, for God vpholdeth them by perſeuerance: where faith, hope, and loue are once truely wrought by Gods ſpirit, they are neuer wholly or finally taken away, but onely in part, and in ſenſe and feeling for a time. This anſwer is agreeable to this text, for the Church of Epheſus is here blamed, not for quite looſing her loue, but becauſe ſhe had left her firſt loue, ſuffering it to decay and waxe leſſe then it was at their firſt conuerſion.

And becauſe this doctrine is oppugned earneſtly, not onely by the church of Rome, but alſo by ſome churches & ſchooles of the Proteſtants: I will firſt ſhewe the truth thereof out of Gods word, and then ſcanne their chiefe reaſons that are brought againſt it. *That grace cannot be wholly and finally loſt,* theſe reaſons prooue: I *Matth.* 16.18. The promiſe is made to *Peter,* and in him to all the faithfull: *That vpon that faith which he profeſſed, Chriſt would build his Church, and the gates of hell ſhould not preuaile againſt it.* Which laſt words muſt be marked, for they intimate, that the deuill with his adherents would ſhew much force and violence againſt the faith of the elect, but yet they ſhould neuer get the victory or ouercome it wholly. II. *Mat.* 24. 24. Chriſt foretelling that falſe Prophets ſhould come, ſaith: *They ſhould ſeduce, if it were poſſible, the very elect.* Where he taketh this for graunted, that the elect, albeit they may be aſſaulted grieuouſly, yet they can neuer be wholly or finally drawne away from their faith. III. *Ioh.* 10. 27, 28. *My ſheep heare my voice* (ſaith Chriſt) *and I knowe them, and they followe me, and I giue vnto them eternall life, and they ſhall neuer periſh.* To this they anſwer: It is true they ſhall neuer periſh, ſo long as they remaine the ſheepe of Chriſt. But that cauill is cut off in the next words: *Neither ſhall any plucke them out of my hands: my father which gaue them me, is greater then all, and none is able to plucke them out of my fathers hands:* And therefore neither the deuill, nor the world, nor the fleſh, can by any temptation draw the ſheep of Chriſt from their faith, and make them no ſheep. IV. *Reaſon.* Ioh. 3. 36. *He that beleeueth in Chriſt hath eternall life.* They ſay he hath it in hope, and no otherwiſe. I anſwer; If they haue it in hope, they ſhall neuer periſh: [a] *For hope maketh not aſhamed.* V. *Reaſon.* Rom. 8.30. *Whom he predeſtinate, them alſo he called: and whom he called, them alſo he iuſtified, and whom he iuſtified, them alſo he glorified.* Thoſe which are elected, called, and iuſtified by faith, muſt needes be glorified, and therefore cannot fall away finally: for ſuch ſhall neuer be glorified. And in the ende of the chapter, *v.* 38. he addeth, *That neither death, nor life, Angels, principalities, nor powers, nor any thing elſe can ſeperate vs,* viz. the faithfull, *from the loue of God, which is in Chriſt Ieſus our Lord.* But if the faithfull might fall away finally, thẽ they might be ſeuered from the loue of God. VI. *Reaſon.* Rom. 11. 29. *The gifts of Gods calling* (that is, the peculiar gifts that pertaine to ſaluation) *are without repentance.* They ſay it is true, God indeede neuer repenteth him of his gifts: but yet a man may periſh and fall away, becauſe he may refuſe and reiect Gods grace giuen vnto him. This anſwer is friuolous, maintaining this abſurditie; that the powerfull will of God ſhould be brought vnder the ſilly will of the creature: if man could repell Gods grace giuen vnto him, then ſhould mans will take place; and Geds will be made fruſtrate & void. VII. *Reaſon.* 1. Ioh. 3. 9. *Whoſoeuer is borne of God ſinneth not, becauſe his ſeede remaineth in him: neither can he ſinne, becauſe he is borne of God.* How is that true, for chap. 2. 10. *He that ſaith he hath not ſinned, maketh God a lyer, and his word is not in him? Anſ.* The place muſt be vnderſtood thus: *He that is borne of God ſinneth not,* that is, with full conſent, and with all his heart. Sinne doth not raigne in him: for the regenerate man conſiſteth of two parts: fleſh and ſpirit; he ſinneth not as he is ſpirit, that is regenerate; but as he is fleſh and ſinnefull. His will ſinneth not as it is ſpirituall, but as it is carnall. The Papiſts ſay, Indeede he ſinneth

[a] Rom. 5. 5.

not, ſo long as he continueth to be borne of God. This ſhift is cut off by the word of the text, *Neither can be ſinne*, becauſe the ſeede of grace, euen the word of God abideth in him. This place plainly prooueth, euen in the iudgement of the Papiſts, that the child of God cannot wholly or finally fall from grace. They ſay it is a hard place, and indeede they cannot anſwer to it. VIII. *Reaſon.* If a man may finally fall from grace, then may he be wholly cut off from Chriſt: for grace is neuer wholly loſt, till a man be quite cut off from Chriſt. But it cannot be, that a member of Chriſt can be quite cut off: for then it ſhould follow, that one and the ſame man muſt be often ioyned to Chriſt; namely, ſo often as he falleth by ſinne, if he would be ſaued. Whereupon this would alſo follow, that one and the ſame man muſt be often baptized; for Baptiſme is the Sacrament of inſition, the meanes of admiſſion into the Church, and the ſeale of our vnion with Chriſt. But Rebaptization may not be admitted. The Church of God denieth it vpon this ground, becauſe a man is onely once borne of God. IX. *Reaſon.* Chriſt teacheth vs to pray thus, *Lead vs not into temptation*: that is, ſuffer not Sathan and ſinne wholly to vanquiſh vs. This petition beeing taught by Chriſt, muſt needes be lawfull, and according to Gods will: and therefore hereunto, as to euery lawfull petition, belong theſe two things: Firſt, Gods command to make it: Secondly, his promiſe to aſſure vs it ſhall be graunted. Whereby this is euident, That there is in Gods word a promiſe, aſſuring euery child of God, that he ſhall neuer wholly be conquered of the deuill: and therefore he can neuer wholly or finally fall from grace; for if he might, then were he wholly ouercome in temptation.

The contrarie arguments be of three ſorts; places of Scripture, Examples, and Reaſons. For the firſt, Exod. 32. 32. when the Iſraelites had ſinned that great ſinne of Idolatrie, *Moſes* prayeth God to forgiue them; *If not* (ſaith he) *blot me out of thy booke.* Hence they gather, that a childe of God may be blotted out of Gods booke of life, and ſo finally periſh. *Anſ.* That place muſt be vnderſtood with this condition; *If it be poſſible*: as in the like prayer it is expreſſed by Chriſt, *Father, if it be poſſible, let this cuppe paſſe from me.* This condition muſt needes be added: for els we muſt ſay, that *Moſes* prayed for that which he knew was impoſſible; namely, that one priuate man ſhould ſuffer eternall puniſhment for the ſinnes of others; though in temporall puniſhments ſuch a thing may be, yet in eternall, it is impoſſible. Againe, *Moſes* in this prayer doth principally ſhew his exceeding affection and zeale for Gods glorie, and for the ſafetie of his brethren, both which he preferred before his owne life; as if he ſhould ſay, Lord pardon them, and rather then thy name ſhould looſe glorie, blot me out of thy booke. The like affection was in *Paul*, when he ſaid, [a] *He could wiſh himſelfe to be ſeperate from Chriſt for the loue of his brethren the Iewes.* They further vrge the Lords anſwer to *Moſes*, verſ. 33. *Whoſoeuer hath ſinned againſt me, I will put his name out of my booke.* But as the Lord therein anſwereth to *Moſes* prayer, ſo muſt it be vnderſtood, with the like exception.

II. *Obiect.* Ezek. 18. 24. *If the righteous man turne away from his righteouſnes, and commit iniquitie, and doe according to all the abhominations that the wicked man doth, ſhal he liue? All his righteouſnes that he hath done ſhall not be mentioned: but he ſhall die in his ſinne.* Here (ſay they) it is plaine, that a man may fall from grace. *Anſ.* Righteouſneſſe is twofold: of the outward action, and of the perſon. So *Paul* diſtinguiſheth, when *he deſireth to be found* [b] *not in his owne righteouſneſſe, which is of the law*; that is, ſuch as was in him while he was a Phariſie: *but in the righteouſneſſe of Chriſt.* The righteouſneſſe of the action is, when a man for outward actions keepes the law of God. The righteouſneſſe of the perſon is that, whereby a man is accepted righteous before God. And anſwerable hereunto, there be two kinds of righteous men: one that is outwardly righteous before men, though not indeede: the other, that is truly righteous before God. Now of the former of theſe two, muſt that place be vnderſtood: for the Lord there pleadeth with ſuch as did eſteeme and auow themſelues to be righteous, ſaying, *Their fathers had eaten ſoure grapes*; that is, had ſinned, and they were puniſhed for their fathers offences, though they were righteous: And the holy Ghoſt ſpeaking according to their owne conceit and opinion of themſelues, calleth them righteous: and of ſuch it is true they may turne from their righteouſneſſe.

III. *Obiect.* Luk. 8. 13. *Some beleeue for a time, and in time of temptation goe away. Anſ.* There be three kinds of faith: Hiſtoricall, Temporarie, and ſauing faith. In Hiſtoricall faith, is knowledge of the word of God, with aſſent vnto it. In temporary faith, are three things: knowledge of the Word, Aſſent, and Approbation alſo, with ſome ioy. In ſauing faith, there are foure things: Knowledge, Aſſent, Approbation, and Apprehenſion: that is, in applying of the promiſes of God vnto a mans ſelfe; whence proceedeth ioy. And anſwerably, there are three kinds of beleeuers: I. ſuch as know the word of God, but yet haue no loue thereof: II. ſuch as know it, aſſent vnto it, and reioyce in it alſo, for a time. The third are ſuch as apprehend the promiſes, and applie them to themſelues. Now the two firſt kinds of faith may be loſt: and the two firſt kinds of beleeuers may fall away, whereof Saint *Luke* ſpeaketh: But hence it followeth not, that ſauing faith may be loſt; for he that is endued therewith can neuer fall away. But faith (ſay they) is onely one, Eph. 4. 5. *There is but one faith, one God, one hope, and one Baptiſme. Anſ.* By *one faith* is there meant one

[a] Rom. 9. 3.

[b] Phil. 3. 4.

religion, and doctrine of ſaluation: as elſwhere is vſuall by the name of Faith, 1. *Timoth.* 1. 19.

Their ſecond kind of arguments are *Examples:* which are chiefly two: one of *Adam*, the other of *Dauid*. For *Adam*; they ſay he was created righteous, and yet he fell wholly from grace: and therefore any beleeuer now, may much more fall away, who haue farre leſſe grace then he had. *Anſw.* This argument is not good: for though *Adam* had a greater meaſure of grace then we now haue, yet our grace hath a greater priuiledge then his had: his grace came by creation; ours is by redemption and regeneration. *Adam* had the firſt grace, to be able to obey; but he wanted the ſecond, to be ſure to perſeuere: becauſe God would permit his fall, to make a way both to manifeſt his iuſtice and mercie in our redemption by Chriſt. But the child of God after his conuerſion, wherein he hath the firſt grace to repent and beleeue, hath alſo an infallible promiſe, That he ſhall receiue the ſecond grace, to abide in that faith. And therefore *Paul* ſaith: [a] *I am perſwaded, that he which hath begun this good worke in you, will performe it vntill the day of the Lord Ieſus Chriſt.* And againe, [b] *The Lord is faithfull, who will ſtabliſh you, and keepe you from euill.*

a Phil.1.6.

b 2.Theſſ.3.3.

Secondly, *Dauid* (ſay they) by his two grieuous ſinnes fell wholly from grace? *Anſ.* He fell indeede grieuouſly, but not wholly: for after his fall he contemned not Gods word, he hated not God, nor deſpaired of mercie; which he muſt haue done, if he had fallen wholly. And therefore he had remorſe for his ſinne, ſo ſoone as the Prophet *Nathan* came vnto him. But (ſay they) he prayeth God to create a new heart in him, therefore he had then no grace: For creation is a making of that which hath no beeing. *Anſw. Dauid* then ſpeaketh not as he was before God, but as he was in his owne ſenſe and feeling: for by his ſinnes Gods graces were ſore decayed. But (ſay they) he repented not for the ſpace of one whole yeare: Now where there is no repentance, there is no faith, and conſequently no grace nor pardon. *Anſw.* In repentance there be two things: the gift of repentance, and the act and practiſe thereof. The gift of repentance was in the heart of *Dauid* when he yet lay in his ſinnes: but the act lay hid, and he wanted the renewing thereof all that time. Againe, *Dauid* had the pardon of his ſinnes paſt, though he had not the pardon of thoſe two ſinnes, till he repented of them. Neither was his repentance loſt, but decayed onely, he wanted not the power of it ſimply, but the practiſe of it onely in that act.

Their third kind of arguments are drawne from equitie and reaſon.

I. He that is a member of an harlot and of the deuill, ceaſeth wholly to be a member of Chriſt: but a child of God truely beleeuing, may become the member of an harlot, and of Sathan, as *Dauid* did. *Anſ.* There be three kinds of members; dead, decaied, and liuing members: a dead member is that which is onely in ſhew a member: as a legge of wood, or of braſſe in a mans bodie. A decaied member is a true member, though weake, as is a legge or arme that is taken with a palſie, or ſore wounded. But a liuely member is that which doth mooue, and doe all it functions perfectly. So in the Church there be ſome members dead, and onely in ſhew; others feeble and weake, that by reaſon of ſome grieuous ſinnes are not able to doe their duties. And there be liuely members, which ſerue God with an vpright and perfect heart. Now, though a member of an harlot cannot be a liuely member of Chriſt, becauſe by his ſinnes he weakeneth and woundeth the graces of God (for euery adulterer and fornicator doth as much as in him lieth cut himſelfe off from Chriſt) yet he may be a decayed member of Chriſt. And this may the rather ſtand, becauſe a man is made the member of Chriſt one way, namely, ſpiritually; and the member of an harlot another way, namely bodily.

II. *Reaſon.* If a man cannot fall from grace, then preaching, prayer, the Sacraments, and all meanes of perſeuerance are needeleſſe? *Anſw.* Nothing leſſe: for they haue all their good and neceſſarie vſe vnto them which haue grace; euen to make them conſtant in grace. For where the Scripture teacheth the certaintie of ſaluation, it implieth the vſe of the meanes of perſeuerance. *Paul* in his iourney to Rome was certaine they ſhould come all ſafe to Land [a] by the promiſe of God: yet when the mariners would haue gone out of the ſhip, *He telleth the Captaine, vnleſſe* [b] *theſe ſtay in, we cannot be ſaued:* becauſe they were the meanes to bring them to land. So when *Iſay* had told *Ezechias* from the Lord that he ſhould liue fifteene yeares longer, he was thereby aſſured of recouerie, and yet he vſed [c] *a bunch of figges* as a meanes thereof, as alſo foode and raiment to preſerue his life afterward.

a Act.27.24.

b verſe 31.

c Iſa.38.21.

III. *Reaſon* This doctrine of certaine perſeuerance maintaineth men in ſecuritie? *Anſw.* Securitie is twofold, carnall, and ſpirituall: carnall, when a man regardeth not at all the means of his ſaluation, but giueth himſelfe wholly to the profits & pleaſures of this world. Spirituall, when a man relieth on God for his ſaluation, by beleeuing his promiſes: and this ſecuritie it maintaineth, but not the carnall ſecuritie: For it teacheth the vſe of the meanes of perſeuerance, as prayer, hearing, and reading of the word, and receiuing the Sacraments. And thus I conclude this queſtion, That the true child of God, who truely beleeueth when he ſinneth, doth neither wholly nor finally fall away, neican doe.

Laſtly, if this were true of this famous Church of Epheſus, which was founded and preſerued by the Apoſtles, that ſhe ſuffered her firſt loue to decay; then how can it be otherwiſe with vs, but that we ſhould ſuffer our firſt

loue

loue as well towards God as man, to leſſen and diminiſh? and that this is ſo, our conſciences will tell vs, if wee looke to that loue and zeale we had at our firſt calling: and though we haue not felt this decay, yet we muſt know we be in danger of it continually. And therefore wee muſt take heede that wee ſuffer not our good affections in religion to diminiſh. Water that hath beene once hot, will afterward bee moſt cold, and freeſe the hardeſt: euen ſo, when our hearts haue beene once heated with the fire of the Lords altar, as true loue, and other graces of the ſpirit, if we ſuffer them to decay, we ſhall become more frozen in iniquitie then any others. The hawke while ſhe is quicke to take her prey, is ſet vpon the hand of kings & nobles, but if ſhe waxe weake and die, ſhee is caſt off to the dunghill. Euen ſo we while wee are hot and cheerefull in loue towards God and his Church, we are carried as it were on Gods owne hand: but if we faint and decay in loue, we ſhall be caſt lower then if we had neuer beene ſo exalted. This loue of God in vs is like a little flame of fire, for the maintaining whereof wee muſt doe three things: Firſt take heed of all manner of ſinne, which quencheth loue and other graces of the ſpirit, as water quencheth fire. In the old teſtament the prieſts kept fire burning vpon the altar day and night, to bee alwaies readie to ſacrifice vnto the Lord: and ſo muſt wee keepe the flame of loue and other graces continually burning in our hearts, that thence we may offer vp acceptable ſacrifices of praiſe and thankſgiuing vnto the Lord. Secondly, wee muſt ſtir vp the gifts of grace that are in vs, as *Paul* ſaith to *Timothie*, 2. Tim. 1.6. vſing a compariſon from the fire, which burneth more bright and cleare when it is ſtirred vp. Laſtly, we muſt exerciſe our ſelues in the duties of pietie, as faith, repentance, loue, and ſuch like: and ſo ſhall they not decay. And thus much for the ſinne of this Church.

### V. 5. *Remember therefore whence thou art fallen, and repent, and doe thy firſt works: or elſe I will come againſt thee ſhortly, and will remooue thy candleſticke out of his place, except thou amend.*

Our Sauiour Chriſt the faithfull phyſition of our ſoules, hauing ſharpely rebuked this Church, doth here preſcribe vnto them a ſoueraigne remedie againſt their ſinne of decay in loue. From whence we may learne, that the law whereby ſinne is reprooued is to be taught, but with this qualification, that withall the doctrine of the Goſpell bee ioyned thereunto, that the ſinnes which are ripped vp by the law, may bee cured by the Goſpel. This is Chriſts manner of preaching in this place, whoſe practiſe is a moſt worthy platforme for all his miniſters: for wee haue no warrant at this day to preach the law barely, which onely maketh the wound, without the Goſpel which alone ſheweth the remedie.

This remedie here preſcribed is of ſpeciall vſe, and worthy our conſideration: generally, by it wee haue direction to anſwer to two neceſſarie queſtions of practiſe, which often fall out in the life of man. Firſt, a man is effectually called to profeſſe the Goſpel, and yet after his conuerſion, either through the corruption of his nature, or by the temptation of the deuill and the world, falleth into ſinne againe: what muſt this man doe for his recouerie? *Anſ. Hee muſt remember whence he is fallen, and repent of thoſe his ſinnes, and do his firſt works.* The ſecond queſtion is this: A man that hath all his life long liued in ignorance and ſinne, is now touched in conſcience for his looſe life; how ſhall this man eſcape the wrath of God, and become reconciled vnto him? *Anſ.* Hee muſt firſt remember whence he is fallen by *Adams* ſinne, and by his owne tranſgreſſions: Secondly, hee muſt repent of his ſinnes: Thirdly, endeuour to doe the firſt workes, whereto hee is bound by the law of creation, and ſo ſhall he eſcape the wrath of God, and be receiued into his loue and fauour.

In particular, this remedie hath three parts: The firſt, *Remember whence thou art fallen:* The ſecond, *And repent:* The third, *And doe thy firſt workes.* Theſe words following, *Or elſe I will come againſt thee, &c.* are a reaſon of this remedie to perſwade them to doe the duties preſcribed.

For the firſt, *Remember whence thou art fallen*; The words beare this ſenſe; Examine thy ſelfe throughly, and ſee in thy ſelfe the decay of thy former loue: and then ponder the ſame in thy heart ſeriouſly and throughly. Here Chriſt inioyneth to this Church two duties. I. *Examination*, whereby ſhee muſt deſcend into her owne heart, and ſearch out her owne wants; eſpecially the want of her loue to God, to his word, and to her brethren. II. *Conſideration*, whereby ſhee muſt often thinke of theſe her wants, and lay the ſame to her heart vnfainedly.

This courſe which Chriſt taketh with this Church, teacheth vs firſt, that it is a dangerous thing for any perſon in Gods Church not to be acquainted throughly with his owne eſtate, that ſo he may ſearch out his owne wants, and deepely conſider of the ſame. For this very thing *Ieremie* blamed the people in his time, that no man ſaid with himſelfe, [a] *what haue I done.* And Chriſt layeth this ſinne to the charge of the people of the olde world, that they were ignorant of their eſtate, [b] *They knew nothing till the flood came and tooke them all away.* And

[a] Ier.8.6.

[b] Matth.24.38,39.

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this is the common ſinne of this age: no man almoſt doth examine himſelfe and conſider in his heart his owne eſtate, by reaſon of his ſinnes and wants. Nay, men are growne to this; that they count it a meanes to breed melancholy, & therefore do flie the practiſe of this dutie, and ſo nuzzell themſelues in their fearefull ſecuritie.

Secondly, here we learne that it is a ſpeciall dutie for them that liue in Gods Church, to be throughly acquainted with their owne eſtate: to examine and ſearch out their owne ſinnes: and often to conſider ſeriouſly of their particular wants. *Zephanie* preaching the doctrine of repentance vnto the people, beginneth thus: *Search ye, ſearch your ſelues O nation not worthy to bee beloued:* Where the word tranſlated *ſearch*, ſignifieth ſuch a ſearch as a man would make for ſome ſmall thing in a great heape of chaffe. This is the Lords counſell, Hag. 1. 7. Conſider your owne wayes in your hearts: and it muſt bee our practiſe if we would bee ſaued. This dutie is the beginning and ground of true repentance, and therefore Chriſt here giueth it the firſt place, for no man can truly repent before he be acquainted with his own infirmities, and, with his owne fearefull and damnable eſtate, by reaſon of his ſinnes. And therefore *Dauid* ſaith, [c] *I firſt conſidered my wayes, and then I turned my feet into thy teſtimonies.* The cauſe why ſo fewe in the world doe truly repent, is want of conſideration from whence they are fallen: and what be their ſinnes, and the dreadfull iudgements thereby deſerued. For till the minde doe truly conceiue her owne miſerie, the heart can neuer rightly hunger after mercie; Sinne muſt be our greateſt woe, before Chriſt become our chiefeſt ioy. The ſecond part of this remedie is *Repentance it ſelfe:* for after a man is well acquainted with his wants, and hath throughly conſidered of his owne miſerie, then he commeth to repent. In handling hereof fiue points are to be obſerued. I. What repentance is. II. How it is to bee practiſed. III. Who commaundeth it. IV. To whome it is commaunded. V. For what they muſt repent.

Chap. 2. 1.

c Phil. 119. 59.

For the firſt. Repentance properly is in the minde, as the word in this place doth import: for it ſignifieth thus much, After ſome folly or ouerſlip to be better aduiſed. Repentance then in the mind is a change from euill to good, or a turning from ſinne vnto God, Act. 27. 20. *Repent and turne to God.* Which latter words expound the former, and plainly ſhewe what repentance is. And this change in the minde ſtandeth in this reſolution, whereby a man by Gods grace purpoſeth to leaue all his former ſinnes, and to cleaue vnto God in holy obedience vnto all his commaundements. And when this reſolution is in the minde, therewithall followeth a turning of the whole man in will, in affections, and in all the actions of his life. This appeareth by that deſcription of the practiſe of repentance, which *Paul* reduceth to A ſeuen heads, *viz. Care, clearing of themſelues, indignation, feare, great deſire, zeale, and reueng,* 2. Cor. 7. 11. whereof ſome are renewed affections, and ſome reformed actions.

Hereby appeareth that their deſcription of repentance is not ſo fit and proper, which ſay it ſtandeth in theſe three; contrition, faith, and new obedience. For contrition is not a part of repentance, but a cauſe thereof, and ſo is faith, as Chriſt teacheth in his well knowne Sermon: [a] *Repent, and beleeue the Goſpell:* where they are plainely diſtinct. And indeede a man muſt firſt beleeue in Chriſt, and then followeth repentance; and for newe obedience it is not a part of repentance; but a fruit thereof. Others make regeneration and repentance all one, but that B cannot ſo well ſtand: for regeneration goeth before, and repentance followeth after as a fruite thereof: for godly ſorrow which is a part of regeneration, cauſeth repentance. The minde therefore muſt firſt be renewed, and then it turneth it ſelfe vnto God, and withall turneth the whole man. And thus we ſee what true repentance is.

a Mark. 1. 15.

II. Point. How muſt repentance be practiſed? The practiſe of it, ſtandeth in two things: in true humiliation, and true reformation. In *humiliation* a man humbleth himſelfe vnder the hand of God, making true confeſſion of all his ſinnes, from a ſorrowfull heart, condemning C himſelfe for the ſame, and earneſtly crauing pardon for them at the hands of God in Chriſt. *Reformation* is a change of all bad actions into good: and if caſe require, a making of ſatisfaction vnto others for iniuries done vnto them: Example hereof we haue in *Dauid*; who hauing committed thoſe two great ſinnes of whoredome and murder, when he was reproued by *Nathan*, repented, confeſſing his ſinnes, and made the one and fiftie Pſalme, and (as it is thought) the 32. Pſalme, therein notably ſhewing both his humiliation in heart, and reformation of life. So *Manaſſes*, when he was conuerted, [b] he *repented, humbling himſelfe before God, and praying for the pardon of his ſinnes, God heard him.* And thus came the prodigall D child vnto his father, ſaying, [c] *Father I haue ſinned againſt heauen, and before thee, I am not worthie to be called thy ſonne, make me one of thine hired ſeruants.* And ſo in all the Pſalmes of repentance, we may ſee theſe duties of humiliation and reformation, ioyntly practiſed, as Pſal. 6. and 38. and 77. and 130. 143.

b 2. Chron. 33. 12.

c Luk. 15. 21.

Here then conſider the fearefull practiſe of the Church of Rome in their doctrine of repentance, receiued generally for many hundred yeares. Repentance with them ſtandeth in three things: In contrition, in confeſſion of all his ſinnes to the Prieſts, and in ſatisfaction to God by good works. But all theſe things may a wicked man doe: For *Iudas* was grieued for betraying his maſter; he confeſſed his ſinnes; and alſo gaue againe the money wherewith he was hired. A ſecond abuſe is, that they make contrition a part of the practiſe of repentance; by contrition wee muſt vnderſtand remorſe of conſcience for ſinne; which is no grace of it ſelfe, though it may be an occaſion thereto in Gods elect. A third abuſe is, that they preſcribe a confeſſion of all a mans ſinnes vnto men; which is a gibbet for any mans conſcience; wherein they require more then God doth. A fourth abuſe is, that they require ſatisfaction to Gods iuſtice by mans good workes; whereby they ouerthrow ſatisfaction by Chriſt; and exact that of men which none is able to performe. Wee therefore muſt reiect their wicked doctrine, brought by the deuill into Gods Church, and embrace that ſauing repentance which ſtandeth in true humiliation and reformation.

III. Point. Who is it that commandeth repentance vnto his Church: namely, Ieſus Chriſt. Many, not onely Papiſts but Proteſtants, gather vpon this and ſuch like commandements, That God giueth to euery man ſufficient grace to repent if he will: For elſe (ſay they) he ſhould but mocke them, in bidding them repent: conſidering that without his grace it is as impoſſible for any man to repent, as for a man to riſe and walke that is faſt bound hand and foote. *Anſw.* This collection is vnſound: For the manifeſtation whereof, I will firſt lay downe the grounds of the true anſwer; and then apply the ſame, Firſt, this commandement to *Repent*, is not giuen to euery man, but onely to the Church of God, or to that people which is to be a Church: and God giueth it to them for this end, that he may gather among them his elect. In Gods Church there be two ſorts of men; Elect, and Reprobate; both which are mingled in this life. Now when the commaundement to *beleeue and repent*, is giuen out in Gods Church, it is directed properly to the elect; and to the other whom God hath refuſed onely by conſequent, becauſe they are mingled with the elect. Againe, theſe commandements bee giuen to the elect for two cauſes. I. To teach them, not what they are able to doe of themſelues; but what they ought to doe. II. To be an outward meanes to bring them to repent and beleeue. For with the commaundement Chriſt is preſent by his ſpirit to worke in the elect grace to repent and beleeue. Phil. 2. 12. *Worke out your ſaluation in feare and trembling:* rendring this reaſon in the next words, *For God worketh in you both the will and the deed.* In the Church there be ſome reprobates who haue the ſame commandement giuen vnto them; but for other vſes; as I. To keepe them in outward order. II. To teach them their owne impotencie. III. and principally, that God in his iuſtice may make them void of all excuſe at the laſt day. From hence I anſwer thus: This propoſition is not true, to wit, *If God command men to repent, then hee giueth them grace to repent*, vnleſſe it be thus qualified; *That God commaund them to repent, for this end, that they may practiſe repentance.* For God giueth out his commandements for diuers ends: Some that they may be practiſed; and others, to take from men all excuſe in their diſobedience. Thus he commanded *Pharaoh* to let the people goe; that by his diſobedience his heart might bee more hardned, and God more iuſtly manifeſt his glorie in his deſtruction. So he commanded *Iſay* to goe and preach vnto the people: not for their conuerſion, but to [a] *blind their eyes, and to harden their hearts.* And ſo he commands the reprobate to repent: but neither directly, as hee doth his children, in whom hee intends the practiſe of repentance; but by conſequent, becauſe they liue among his children: nor yet with intent they ſhould obey, but rather to harden them, and to make them inexcuſable, becauſe of their ſinnes. And therefore in them his commandement cannot import any abilitie to obey.

[a] Iſa. 6. 9.

IV. Point. Who be commanded to repent? namely, *The Church of Epheſus*, that is, the miniſter with the whole bodie of the Church. This may ſeeme ſtrange that hee ſhould command them to repent, ſeeing they had alreadie repented at their conuerſion. Here therefore we muſt learne that there bee two degrees in the practiſe of repentance: Firſt, the beginning of repentance: Secondly, the renewing of the ſame. And in theſe two conſiſteth the whole ſtate of a Chriſtian mans life. He muſt begin to repent when hee is receiued to mercie: he muſt renew that repentance for his daiely offences.

*The vſe.*

If God therefore haue giuen vs grace to repent, we muſt not content our ſelues with that good beginning, but adde more repentance daily vnto it. For no man liueth that hath receiued grace to repent, but he ſeeth in himſelfe continuall cauſe of renewing the ſame, by reaſon of his daily falls and wants; for euery ſinne decayeth grace, which muſt be repaired by a new practiſe of repentance. This duty muſt needs bee practiſed. It is the moſt dangerous caſe that can be for any man to lie in ſinne, for ſinne makes a man liable to all Gods iudgements. And it is not ſo much the act of ſinne, as the lying in ſinne that bringeth damnation. For this cauſe *Paul* 2. Cor. 5. 20. ſpeaking to thoſe that were reconciled to God, doth ſtill moſt earneſtly *beſeech them to bee reconciled vnto him*, ſaying, *Wee beſeech you in Chriſts ſteed, as though God did beſeech you through vs, that yee be reconciled to God:* Intending thereby to prouoke them to the daily renewing of their repentance, that thereby they might get a more full aſſurance of their reconciliation.

V. Point. For what muſt they repent? namely, *for the decay of their loue:* not for the want thereof, but for that they ſuffered it to waxe leſſer, both towards God and his word, and towards their brethren. The ſame thing is ſpoken to vs daily in the miniſterie of the word: that whereas our firſt loue is gone, many hauing fallen from it, and moe hauing none at all, we ſhould vnfainedly repent, of this our decay and want: that if we haue had loue, and now waxe cold, we may renew it; and if wee neuer had it, we may labour for it; that ſo wee may be anſwerable to his bleſſed deſire. And here obſerue, that Chriſt enioineth vs a ſtrait repentance. It is not ynough for men to repent them of groſſe ſinnes, as whoredome, theft, drunkenneſſe, and ſuch like: but they muſt repent them of their wants of grace, as of the knowledge, & feare, and loue of God, and of brotherly loue, & of decay in any grace, be it neuer ſo little. We haue many iuſticiaries in conceit, that bee Phariſaically minded, thinking too well of themſelues, that they neede no repentance, becauſe they liue ciuilly, and are not tainted with groſſe ſinnes. But theſe conſider little what God doth here require; euen repentance for our ſecret wants and decayes. And great reaſon it ſhould be ſo, for els to what ende ſhould we examine our ſelues of our ſecret wants, vnleſſe we ſhould repent vs of them, hauing found them in vs.

Againe, if this Church muſt repent for her wants; then what great cauſe haue we to repent in this laſt age of Atheiſme, a groſſe and common ſinne: of outward pride in apparell, a ſinne flat againſt Gods word: and for contempt of the Goſpel; a ſinne that enlargeth it ſelfe more and more among vs; and for crueltie, and want of mercie and compaſſion, all which are riſe in our Church: & may more eaſily remooue the candleſticke from vs, then want of loue could remooue the candleſticke from this Church. And thus much for the ſecond part of this remedie.

The third part of this remedie, is, *to doe their firſt workes*: that is, ſhewe the like zeale and feruencie of loue to God, to his word, and, to their brethren, that they did at the firſt time of their conuerſion. This dutie Chriſt addeth to the former; becauſe true repentance neuer periſheth in the heart, but alwaies breaketh out into action in the life.

Here then is an excellent leſſon for vs to learne and put in practiſe: we muſt ſearch our owne hearts, and ſee what good things haue beene in vs; what good motions and deſires, or good affections. We muſt alſo call to mind our former wayes, and ſee what good things wee haue done: and if in heart or life we find decay, we muſt recouer our loſſe, and ſeeke to doe our firſt workes, and ſtriue to continue ſo doing to our liues end, that ſo we may eſcape this heauie charge of decay in grace. Thus much of the parts of this remedie.

*If not, I will come againſt thee ſhortly, and remooue thy candleſticke out of his place, except thou amend.*

In theſe words Chriſt laies downe a reaſon to perſwade the Church of Epheſus to the practiſe of the former remedie, eſpecially for repentance. This reaſon containeth three parts, I. A generall commination in theſe words, *If not, I will come againſt thee ſhortly.* II. A particular threatning of a particular iudgement, *And remooue thy candleſtick out of his place.* III. The condition of them both: *except thou amend.*

I. Point. *If not, I will come againſt thee ſhortly*, that is, if thou doe not practiſe this remedie, and the duties therein preſcribed, eſpecially the dutie of repentance; then I will come againſt thee ſhortly. The words may aſwell be read thus, *If not, then will I come to thee ſhortly:* For ſo they are in the originall, and doe containe in them ſufficient and profitable inſtruction: God is ſaid to come to any people two wayes, in mercie, and in iudgement. In mercie, when he teſtifieth his preſence by workes of mercie: As when Chriſt in ſpirit went vnto the olde world, and preached vnto them in the perſon of *Noe* an hundred and twenty yeares before the flood, 1. Pet. 3. 19. 20. Secondly, God commeth in iudgement, when he teſtifieth his preſence by iudgements. In the ſecond commaundement God ſaith, *He will viſit the ſinnes of the fathers vpon the children*, that is, he will make inquirie among the children for the fathers ſinnes, and if he finde them to liue in the ſame ſinnes that their fathers did, then will he puniſh them, this is properly to viſit. So in this place, *If thou repent not, I will come vnto thee*, and teſtifie my preſence, not in mercie, but in iudgement.

*The vſe.*

In this generall threatning we may obſerue, that when a Church or people decay in loue to God, to his word, or to their brethren; or elſe lie in any ſinne: then God prepareth himſelfe to come vnto them in iudgement, *Amos* 4. 12. *Becauſe I will doe thus and thus vnto thee*, for thy ſinnes, *therefore prepare to meet thy God, O Iſrael*, meaning that, becauſe they lay ſtill in their ſinnes, therefore he would make known his preſence by more fearefull iudgements. This doctrine according to Chriſts direction is to be applied to vs, and to our Church: for the ſinnes that were in the church of Epheſus, are the ſinnes of our church and people. They decayed in loue to God, to his word, and to the brethren, ſo doe we. Nay, generally there is no loue at all in vs, as hath beene ſhewed: and beſides theſe wants, there be many groſſe ſinnes wherein our church and people doe lie, as in Atheiſme both in iudgement and practiſe, in contempt and neglect of Gods worſhip and true religion: in crueltie, oppreſſion, and want of mercie: and that which is more, though God ſummon men to repent by his daily iudgements, yet few or none by true humilitie prepare to meete God, and to preuent his iudgements. Security ſpreads it ſelfe ouer the whole body of our people. And this beeing our caſe and ſtate, it muſt needes be, that God hath beene long ſince in comming to vs by his iudgements, and at this day he is ſtill comming, becauſe we ſtill decay in our loue and other graces, and more and more goe on in ſinne. So that if we thus continue, the truth is, he will come ſhortly vnto vs, and that by moſt fearefull iudgements. For this was written to the Church of Epheſus, to bee a direction not onely vnto them, but to all Churches to the end of the world, that be in the like or worſe caſe. What ſhall we then doe?

Our duty is taught vs in theſe words (*If not*) that is, if thou repent not. Wee muſt preuent the Lords comming in iudgement by vnfained repentance: euery man and euery family apart muſt repent priuatly, and the whole Church openly and publickely: no way elſe we haue, to ſtay the Lords comming againſt vs by his fearefull iudgements.

The ſecond part of this reaſon, is a more particular threatening then the former: *And will remooue thy candleſticke out of his place.* Where he ſheweth with what particular iudgement he will puniſh this Church: namely, by *remoouing away the candleſticke.* The meaning whereof may bee gathered out of the former chapter, where particular Churches were called candleſtickes; therefore here he threateneth to remooue his Church from the citie of Epheſus, to take away the Miniſterie of his Goſpel, and the profeſſion thereof; and in his iuſt iudgement to ſend among them, Ignorance, Apoſtaſie, and Hereſie, in ſteed of the knowledge of his truth. This particular iudgement muſt be referred to the firſt words, *If not*; that is, if thou repent not, this will I doe; I will make thee to bee no Church, and take my Goſpell from thee.

The vſe.

In this particular threatening, three points are to bee obſerued; one concerning the Miniſter; the ſecond concerning the whole bodie of the Church; the third concerning euery priuat man. Touching the miniſter note this; If hee ſhall decay in loue to God, to his word, or to his brethren, or if he lie in any one ſinne known to himſelfe, it is a meanes to depriue him either of his calling, or of Gods gifts beſtowed on him; for this threatening is here directed eſpecially vnto the Angell of this Church of Epheſus. When *Ieremie* had beene wanting in deliuering the Lords wil vnto the people, partly for feare, and partly through impatience; then the Lord becomes a Prophet vnto him, ſaying, *If thou* [a] *returne, I will bring thee againe, and thou ſhalt ſtand before me.* Whereby he would giue him to vnderſtand, That if he returned not, he ſhould ceaſe to be a Prophet vnto him. The ſame thing is true of all Gods Miniſters; if they decay in loue, faile in their dutie, or lie in any ſinne, they muſt ſpeedily renew themſelues by repentance, or els God will depriue them either of their calling, or of the gifts thereof. True repentance and the renewing thereof is needfull vnto all Chriſtians; but eſpecially to Gods miniſters, if they would continue in his fauour, and ſtand before him, becomming his mouth vnto the people.

a Ier.19.15.

The ſecond point concerneth the whole body of a Church; to wit, if a Church or people decay in loue to God, to religion; and to their brethren; or doe lie in any common ſinne, they procure hereby the remouing of the Goſpel from thẽ, & the aboliſhing of true religion. [b] *The Prophet is a foole* (ſaith the Lord) *and the man of the ſpirit is madde:* This was a great and fearefull iudgement: but marke the cauſe; *All is for thine iniquitie:* that is, for the ſinne of the whole Church doth God ſend fooliſh miniſters. If this be ſo, then we haue iuſt cauſe in our Church to feare the remoouing of the Goſpel from vs: for there is a generall decay of loue in many, and in the moſt no loue at all. Many ſcorne and contemne true religion, and hate the profeſſors thereof. In regard whereof, wee may wonder at the great patience of God, that yet continueth his Goſpel among vs: *For* [a] *God giueth men vp to ſtrong deluſion, to beleeue lyes, becauſe they loue not his truth.* Wherfore beeing in this danger, our dutie is, to vſe all good meanes to preuent this iudgement of God: which can no other way be done, then by true and vnfained repentance by the whole Church in generall: and by euery man apart, and euery family apart. For when God ſhall ſpeake ſuddenly againſt a nation or kingdome, to root it vp, and to deſtroy it: if that people repent of their wickedneſſe, the Lord will repent of the plague and iudgement which he thought to bring vpon them, *Ierem.*18.7,8.

b Hoſ.9.7.

a 2.Theſſ.2.11.

The third point concerneth euery priuate man; and it is this: If any man decay in loue, or want loue to God and to his brethren, or lie in any ſinne knowne to himſelfe: This is a meanes to remooue the candleſticke from him; to depriue him of his knowledge and other graces of God. The affection of loue in the heart is like the watch of the clocke: if the watch ſtand, the wheeles ſtand: as the watch goeth faſt or ſoftly, ſo goe the wheeles anſwerably. And ſo it is in man: if his loue to God and to his Goſpel doe encreaſe, then doth his knowledge and other graces of God encreaſe in his heart: but if this loue decay, then other graces decay; and if loue be gone, then farewell all pietie and true religion. If we would know the cauſe of ſuch palpable ignorance as is in many that haue long heard the Goſpell preached, it is nothing but want of loue. Hebr. 3. 12. 13. the holy Ghoſt ſheweth by what degrees men come to fall away from God. Firſt, ſinne deceiues them, by drawing them to commit it: then their hearts are hardened by the cuſtome of ſinning. Thence followes vnbeleefe in many points of Religion: and ſo they make Apoſtaſie from God, and ſet themſelues againſt his truth. Take heed therefore of lying in any ſin, for that is the high way to finall Apoſtaſie: rather ſtriue to encreaſe in loue vnto God and vnto his word, and ſo ſhall all his good graces encreaſe in thine heart.

Out of this particular threatning ſome gather, That a man may be cut off from Chriſt, and fall away finally from true faith and repentance. For (ſay they) if a whole Church may be cut off from Chriſt, and become no Church: then may any one member of the Church be cut off, and become no member: But a whole Church may be cut off, as here we ſee, and therefore may any one man. *Anſw.* This reaſon is not good: there is great difference betweene the ſtate of a whole Church, and of one man that is a true member of Chriſt. For a particular Church is a mixt company of true profeſſours and diſſemblers: like vnto a field wherein are good corne and tares; and like vnto a barne floore, wherein is wheat and chaffe mingled together: and yet all are reputed beleeuers, becauſe they profeſſe the Goſpel outwardly. Now by reaſon of this mixture, it may come to paſſe, that a particular viſible Church may fall away, and become no Church: either when the Godly are taken away, and hypocrites and diſſemblers made manifeſt; or els when true beleeuers waxing few, are not able to maintaine the publike profeſſion of the truth againſt the might and multitude of the enemies, which may daily encreaſe. But the caſe is not ſo with a particular member of Chriſt, he cannot finally fall away, as hath beene ſhewed at large, ver. 4. And thus much for the ſecond part of this reaſon.

The third part of this reaſon, is the condition of both the former threatenings, in theſe words; *Except thou amend*, that is, I will come in iudgement vnto thee, and take my Goſpell from thee, vnleſſe thou preuent my comming by true repentance.

Here note, that all the threatenings of the olde and newe Teſtament are conditionall: *Ionas* commeth to Niniue, and crieth, *yet forty dayes and Niniue ſhall be deſtroyed.* He ſayd no more; but yet that threatening muſt be vnderſtood with this exception, *vnles they repent.* Why (will ſome ſay) are the threatenings in Gods word propounded conditionally? *Anſw.* Gods whole will and pleaſure is one alone in it ſelfe: and yet it may be thus diſtinguiſhed, to be partly ſecret, and partly reuealed. Gods ſecret will is touching thoſe things which he hath not made manifeſt vnto men. His reuealed wil is touching thoſe things which are manifeſted in Scripture, or doe fall out euery day. Now Gods ſecret will is without condition; for as euery thing commeth to paſſe, ſo God willed it: when good things come to paſſe, them he willeth ſimply: when euill things fall out, them he permitteth to be done. And to make Gods ſecret will conditionall, is to bring Gods will vnder the power of man, and to ſubiect the Creator vnto the creature. But Gods reuealed will is conditionall; becauſe it containeth the matter of mans ſaluation: and this manner of propounding it, is a moſt effectuall way to bring the ſame to paſſe, for it keepeth men more in awefull obedience, then if it were abſolute.

In this condition note two things, that Chriſt repeateth it twice, both in the beginning of this reaſon, *If not:* and in the end, *Except thou amend.* Hereby he would giue vs to vnderſtand. That when men commit ſinne, and lye therein: or when they decay in any grace, then haue they moſt neceſſarie cauſe to repent, if they would eſcape Gods fearefull iudgements. And ſeeing our eſtate is like to the ſtate of this Church, or elſe worſe by much (for wee lye in ſinne, and thereby cauſe God to come to vs in iudgement) as we tender our owne good both in this life, and after death, let vs turne from our ſinnes and repent, euery man apart, euery family apart, and the whole Church publickly: for repentance is moſt needfull, els would not the Lord haue doubled this condition.

## V. 6. *But this thou haſt, that thou hateſt the workes of the Nicolaitans, which I alſo hate.*

Theſe words are a ſecond reaſon to prooue that which was ſet downe in the ſecond verſe: namely, That *this Church could not abide them that were euill.* In the ſecond verſe this was made manifeſt, by their diſcouerie of the falſe Apoſtles; & here he prooueth it by their affection of hatred, towards the works of the Nicolaitans. Theſe Nicolaitans were certaine hereticks in the primitiue Church, that held theſe two opinions: Firſt, that adulterie and fornication were no ſinnes; Secondly, that men might communicate with the ſacrifices of idolaters in their Idoll temples; and according to their opinions were their practiſes. Theſe hereticks (as it is thought) came of one *Nicholas*, one of the ſeuen deacons mentioned Act. 6. who though for a while hee did faithfully diſcharge his dutie outwardly; yet after fell away, and became the head of this hereticall ſect.

*But this thou haſt.* This Particle, *But*, hath reference to the former verſe. As if he ſhould ſay, Though this be thy fault, that thou faileſt in thy firſt loue; yet for this I commend thee, that thou hateſt the workes of the Nicolaitans.

*The vſe.*

This practiſe of Chriſt diſcouereth the common ſinne of this age: which is, to ſet out in their colours mens faults and infirmities, to their greateſt diſgrace; and yet by ſilence and obliuion to burie all their vertues, which are praiſe worthy. This ought not to be ſo; wee muſt follow Chriſts example, who with iuſt reproofe adioyneth due deſerued praiſe. If our friend or our foe haue a fault, when we are called thereunto, we may ſpeake of it, and we muſt reprooue them; but yet withall wee muſt commend the good things that bee in them. Secondly, Chriſt here teacheth vs, That it is not ſufficient to any mans good eſtate before God, that he haue good things in him; for that a man may haue, and yet bee in danger to be cut off from Chriſt. *Saul* had good things in him at the firſt entrance into his kingdome, but what was he afterward? *Iehu* was very zealous for Gods glory in killing all the Idolatrous

2 King 10. 25.31.

prieſts, but he would not depart from the ſinnes of *Ieroboam*. And *Iudas* no doubt had many good gifts while he was with Chriſt, but his ende was moſt fearefull: And this Church had many good things in her; yet is ſhee in daunger of beeing cut off from Chriſt: And ſo many among vs haue excellent gifts: ſome for knowledge, ſome for mercie and conceiuing of prayer: and yet for all theſe they may be cut off from Chriſt. Therefore we muſt not content our ſelues with theſe, but labour for the principall, which is true, heartie, and vnfained repentance, which we muſt daily renew for our continuall falls. And this will keepe vs in Gods fauour, and from his iudgements.

More particularly Chriſt here commendeth this Church, for *hating the errors of the Nicolaitans*. Whereby he would teach vs our dutie if we be Chriſtians; namely, to take knowledge of the ſinnes and errours of our times, and to hate the ſame vnfainedly. Yet note, he commendeth them for hating *their workes, not their perſons*: giuing vs direction how to temper our hatred in the world. We muſt ſet it againſt the ſinne, not againſt the perſon of any man. Some will ſay, the Prophets prayed againſt the perſons of the wicked. And *Dauid* profeſſed hatred of the men, *Pſal.* 139. 21. Doe not I hate them that hate thee. *Anſ. Dauid* was an extraordinarie Prophet, and had no doubt this reuealed vnto him, that thoſe his enemies were obſtinate, and would not repent. Againe, imprecations of the Prophets in Scripture, muſt be vnderſtood as prophecies of Gods iudgement to come vpon thoſe againſt whome they prayed. But we which want that extraordinarie ſpirit, muſt keepe our ſelues to our ordinarie rule: Hate the ſinnes, and loue the perſons.

Further, obſerue the workes here hated: namely, Idolatrie, and Adulterie, which are ioyned together in theſe Nicolaitans. Adulterie is the puniſhment of Idolatrie; and Idolatrie the puniſhment of Adulterie. Spirituall Adulterie is puniſhed with bodily adulterie. This was verified in the olde Iewes: when they fell a whoring after ſtrange gods, God gaue them vp to vncleane luſt. And it is palpable in the Church of Rome: they beeing fallen to idolatrie, doe abound in all vncleanneſſe: for they tolerate Stewes for fornication: and adulterie and Sodomie are common among them.

Againe, ſundrie men may here be well admoniſhed, who will be of no religion, becauſe there are many ſects and ſchiſmes among the profeſſors thereof. Theſe men ſhould conſider, That in the beſt Churches planted by the Apoſtles, there were ſects and hereſies, euen in the Apoſtles times, as here in Epheſus. And therefore no maruell, if there be ſects and ſchiſmes among vs at this day. This offence ſhould not mooue any to diſlike the Goſpel, but rather cauſe them more firmely to cleaue vnto the truth.

*Which I alſo doe hate.* This Chriſt addeth to encourage them to goe forward in the vertue for which he commended them, in hating euill workes: for what could more prouoke them to zeale and conſtancie therein, then to know they did that which Chriſt himſelfe did? And here we ſee, that Chriſt would haue euery member of his Church to be like minded, and like affected vnto him, as he was man. We muſt loue thoſe things which Chriſt loueth, and hate thoſe things which Chriſt hateth, reioyce wherein Chriſt reioyceth, and mourne for thoſe things for which Chriſt mourned. And great reaſon it ſhould be ſo: for we profeſſe our ſelues to be members of Chriſt, bone of his bone, and fleſh of his fleſh, for out of his blood ſpring the Church: and there muſt be conſent and conformitie betweene the head and the members. *Queſt.* If Chriſt hated theſe wicked men, why did he ſuffer them to liue, and not cut them off from troubling his Church? *Anſ.* Becauſe hereby he would manifeſt his loue to his Church, and his iuſtice vpon the wicked: for he can bring light out of darkeneſſe, and good not onely out of good, but out of euill.

## V: 7. *Let him that hath an eare, heare what the ſpirit ſaith vnto the Churches: To him that ouercommeth, will I giue to eate of the tree of life, which is in the middeſt of the paradiſe of God.*

Theſe words containe the concluſion of this Epiſtle: the ſcope whereof, is to excite this Church to the more carefull performance of the duties before preſcribed. This concluſion hath two parts: a commandement, and a promiſe. The commandement in the beginning of the verſe; *Let him that hath an eare, heare what the ſpirit ſaith vnto the Churches.* In this commandement note three points, I. who are commanded, *Thoſe which haue eares.* II. The dutie commanded, *They muſt heare.* III. What they muſt heare, namely, *What the ſpirit ſaith vnto the Churches.*

I. Point. The parties commanded are thus ſet forth, *He which hath an eare*: who theſe be, Chriſt doth more fully expound, Matth. 13. 9. when he ſaith, *Let him that hath an eare to heare, heare.* Where he maketh this diſtinction of hearers: that ſome are deafe hearers, ſome hearing hearers. The deafe hearers are thoſe that bring with them to the miniſterie of the word their outward eares onely, but their hearts are not affected with it: neither doe they care to learne, to beleeue, or obey, that which is taught them. The hearing hearers are all ſuch as beſide their bodily eares, haue eares pierced in their hearts by the ſpirit of grace, whereby they do not onely heare the word outwardly, but their hearts are alſo affected with it, and made pliable vnto it; ſo as they beleeue it, and bring forth obedience vnto it. This hearing eare is ſet forth by *David*, when he ſaith: [a] *Sacrifice and burnt offerings thou wouldeſt not haue: but mine erres haſt thou opened and prepared; and then I ſaide, Loe I come.* Hereof *Iſay* ſaith, *Thou* [b] *openedſt mine eares, and I was not rebellious.* And this hearing eare *Lydia* had giuen her, when God [c] *opened her heart wherby ſhe became attentiue to the word of God preached by Paul.*

a Pſal.40.6.
b Iſa.50.5.
c Act.16.14.

By this diſtinction of hearers which Chriſt maketh, we may learne, that Gods grace vnto ſaluation is not vniuerſall, that is, God giueth not vnto all men ſuch meaſure of grace, whereby (if they will themſelues) they may beleeue, repent, and be ſaued: For in Chriſts time, and euer ſince there haue beene in the Church theſe two kinds of hearers: whereof the deafe hearer doth not receiue nor beleeue the Goſpel vnto ſaluation. Neither is it true, that God giueth grace ſufficient vnto all, whereby they might be ſaued, if they by their malice and ſinne did not aboliſh the ſame. For though he admit all ſorts into his Church, yet not all, but ſome onely haue eares pierced by the ſpirit of grace that they can heare. And therefore when the Diſciples asked Chriſt, [d] *Why he ſpake in parables?* he anſwered thus, *To you it is giuen to knowe the will of God, and the ſecrets of his kingdome: but to others it is not giuen.* Shewing plainely that the gift of hearing to ſaluation is not giuen to all, and in ſome made void by their owne willfulneſſe: but to ſome it is giuen, and they haue hearing eares: and to ſome it is not giuen, and their eares are deafe.

d Matth.13. verſ.11.

Secondly, ſeeing this commandement is directed to the hearing hearers; we muſt hereby be admoniſhed to vſe all good meanes to become good hearers of Gods word; bringing with vs not onely the bodily eares which we haue by creation, but the ſpirituall eares of the heart, which we haue by regeneration. For it is not ſufficient to our ſaluation to receiue the word into the outward bodily eares, vnleſſe the inward eares of the heart be opened, that our ſoule may be affected with the word, and fitted to receiue, to beleeue, and obey the ſame. Thus did good king *Ioſias* heare the law read, the text ſaith, [e] *His heart melted within him.* And thus did *David* heare when the Lord ſaid to the Church, [f] *Seeke yee my face: his heart anſwered, I ſeeke thy face O Lord.* And as we muſt be carefull to get ſpirituall eares; ſo we muſt take heede of deafe eares. Which is when a man commeth and heareth the word of God, but yet hath no care in his heart to learne, beleeue, or obey the ſame. This deafe eare is a fearefull iudgement of God, whereof we may read, *Iſay 6. 9.* where the Prophet is ſent, *To make their eares heauie, and their hearts fatte, that they might not heare, nor beleeue; leaſt they* A *ſhould turne and be ſaued.* And this the rather we muſt looke vnto: becauſe it is a iudgement of God vpon many among vs at this day. The greateſt part of hearers are deafe hearers; which appeareth by this, that after long teaching they neither increaſe in knowledge, nor in faith, nor in obedience: but remaine the ſame for blindneſſe of minde, hardneſſe of heart, and profaneneſſe of life, that they were at the firſt hearing of the word; theſe muſt knowe that Gods iudgement is on them; and if they would be ſaued, they muſt labour to come out of this eſtate, and endeauour ſo to heare with their hearts, that they may be turned vnto God both in minde, heart, and life.

e Chr.34.27.
f Pſal.27.8.

B II. Point. The dutie commanded: namely, *to heare.* Hearing in Scripture is not onely to liſten with the bodily eare: but to be attentiue to that which is taught, and with attention to bring faith, conuerſion, and obedience euery way. Eph. 4. 21. 22. the hearing of Chriſt is notably deſcribed: It is not ſo much to conceiue the doctrine of Chriſt in our minds, & to be able to vtter it, as *to die vnto ſinne, and to the luſts of the fleſh, and to riſe to neweneſſe of life.* And indeede, a man doth heare and learne no more of Gods word, then he doth beleeue and practiſe. From whence we are againe to be admoniſhed, that we ſo heare with attention, that by hearing we ſuffer our ſelues to be changed; and that with our change we ioyne care to be- C leeue, and conſcience to obey. This is that ſauing hearing which bringeth eternall life: all other hearing doth encreaſe our ſinnes to our further condemnation. Whereby alſo appeareth the fearefull ſtate of many, who lend onely the outward bodily eare to heare the word, but their hearts be not mooued, nor their liues changed thereby.

III. Point. What is to be heard? namely, *That which the ſpirit ſaith vnto the Churches.* Which words muſt be referred to that which went before, and not to that which followeth: for this commandement belongs to the matter of the Epiſtle which went before. The promiſe following rather concernes the perſons themſelues then the matter. The things then D that are to be heard, are theſe; Chriſt his ſharpe reproofe for ſinne: his threatenings of puniſhment: a remedie preſcribed; and motiues to practiſe the ſame, eſpecially repentance: for of all theſe Chriſt ſpake before.

The vſe.

From this, that Chriſt bids them heare theſe things which concerned their eſtate in ſinnes, and amendement by repentance, we learne two things. Firſt, that it is a moſt neceſſarie thing for euery Church of God, and euery member thereof, to know and conſider their own wants and ſinnes: and alſo the iudgements of God that hang ouer them for the ſame. Secondly, that after any man, or any Church hath conſidered of their ſinnes and of Gods iudgements; it is a moſt neceſſarie thing, to turne vnto God by true repentance, if they haue not repented:

and if they haue repented, to renewe the ſame daily, and doe it more; that ſo Gods iudgements both priuate and common may be auoyded. We therefore muſt hereby be mooued to ſearch into our owne waies, to find out our own ſinnes, and to conſider of Gods iudgements thereby deſerued, that by true repentance we may turne vnto God, and ſo eſcape his fearefull iudgements.

Further, theſe words, *What the ſpirit ſaith vnto the churches*, containe two reaſons to mooue euery man to heare. I. Becauſe they are ſpoken by the ſpirit, that is the holy Ghoſt. II. becauſe they are not ſpoken to one man, or one Church alone, but to all Churches. For the firſt: It may be demanded ſeeing Chriſt ſpake theſe words, How can it be ſaide that the ſpirit ſpeaketh them? *Anſw.* Both may ſtand: firſt, becauſe all the outward actions of any perſon in trinitie are common to the reſt: But to teach the church is an outward action of Chriſt, and therefore it agreeth to the father, and to the holy Ghoſt. As when the father created things in the beginning, the ſonne alſo created, and the holy Ghoſt created them; So here when the ſonne teacheth, the father teacheth, and the holy Ghoſt teacheth: For as the three perſons are one in nature, ſo muſt they be ioyned in all outward actions. Secondly, Chriſt ſaith the ſpirit ſpeaketh, becauſe he now ſitting at the right hand of the father, doth not teach his church in bodily preſence, but by his ſpirit, which after his aſcention he ſent to be their comforter and inſtructor.

Here then obſerue that the holy Ghoſt ſpeaketh to the Church in Scripture. The Church of Rome appoints a Iudge to ſpeake vnto men in matters of controuerſie, which is the Church: becauſe (ſay they) a Iudge muſt ſpeake: and Chriſt is abſent from his Church: and the word is a dumbe letter, and cannot ſpeake: Therefore the Church muſt needes be iudge. But they erre groſſely: The Church cannot be iudge: It is but Chriſts miniſter to put in execution that which he commaundeth. Chriſt therefore muſt bee Iudge vnto his Church by Scripture, which is not a dumbe iudge; for therein his ſpirit ſpeaketh plainely and ſufficiently for the reſoluing of any point in controuerſie, that is needfull in Gods Church.

*The vſe.*

The ſecond reaſon to attention is, becauſe theſe things are ſpoken *to all Churches*. Where we ſee that things ſpoken to one Church agree to all. From whence we muſt learne this ſpeciall dutie in reading and hearing Gods holy word; namely, to read and heare with application. We muſt not reſt in a flouriſhing knowledge of the ſtorie, but apply euery precept and example vnto our ſelues. If it be an example of vertue, we muſt apply it to our ſelues for imitation; if it be an example of vice, we muſt apply it to our ſelues to mooue vs to eſchew and auoid the like. For God would haue all to learne that which hee ſpeaketh vnto one. And thus much of the commaundement.

*To him that ouercommeth will I giue to eate of the tree of life, which is in the middeſt of the paradiſe of God.* Theſe words containe the ſecond part of this concluſion, to wit, a moſt excellent promiſe: wherein conſider two points. Firſt, to whome it is made: Secondly, what is promiſed. For the firſt. The promiſe is made *to him that ouercommeth*: That is, to him that in fighting, preuaileth againſt all the ſpirituall enemies of his ſaluation, ſinne, Satan, hell, and condemnation. There be three things requiſite to make a man able to ouercome theſe enemies. Firſt, he muſt be borne anew in Chriſt, of water, and of the ſpirit, 1. Ioh. 5. 4. *He that is borne of God ouercommeth the world*; ſo by generation he is freed from the bondage of hell, death, ſinne, and Satan. Secondly, he muſt haue true faith, by vertue whereof he muſt denie and renounce himſelfe, and be whatſoeuer he is in the death, paſſion, and obedience of Chriſt. Therefore S. *Iohn* ſaith in the ſame place; *This is the victorie which ouercommeth the world, euen your faith.* For when a man is in Chriſt, by faith he is made partaker of Chriſt his victorie vpon the croſſe, and by it receiueth power to ſubdue his owne corruptions, the world, and the deuill. Thirdly, he that would ouercome muſt keepe faith, that is, true religion, and a good conſcience, ſtanding out in life and death againſt all aduerſarie power whatſoeuer.

*The vſe.*

In this, that life euerlaſting is promiſed to them that ouercome. Firſt, we obſerue, that the doctrine of vniuerſall grace, affirming that the promiſes of the Goſpel for life and ſaluation, belong to all and euery man whatſoeuer, vnleſſe he will reiect them, is a deuice of mans braine. For life eternall is not promiſed to euery man as he is a man comming of *Adam*; but to a man as he is in Chriſt by faith, and a new creature. The promiſes of the Goſpel be vniuerſall indeede to all that ouercome: but that is a propertie which reſtraines them wholly to true beleeuers. Secondly, hereby we are taught ſo to liue, that we may ſay truly in the teſtimonie of a good conſcience, we haue ouercome all our ſpirituall enemies, and doe continually ſtand conquerours ouer them. This is a matter of endleſſe ioy and comfort, which will cheere the ſoule in great diſtreſſe: But to liue and lie in ſinne, is or will be a hell to the conſcience. What auaile the treaſures and honours of this world to any man, while his conſcience ſhall tell him he is a vaſſall to ſinne and Satan? for while he continueth in that eſtate, he is out of the fauour of God, and hath no part nor portion in the kingdome of heauen. Therefore it ſtandeth vs vpon to labour to feele in our hearts the certen euidence of this victorie ouer our ſpirituall enemies, by the ſure teſtimonie of the ſpirit of grace.

The ſecond point is the thing promiſed, to wit, life euerlaſting, noted by this gift, *To eate of the tree of life.* And it is ſet out vnto vs by

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two circumſtances. Firſt, by the cauſe of it: Secondly, by the place where it is to be ſound. The cauſe is Chriſt Ieſus: *I will giue to him to eate of the tree of life.* Where he maketh an oppoſition betweene himſelfe and the firſt *Adam*. The firſt *Adam* ſinned; and thereby caſt himſelfe and all his poſteritie out of the earthly paradiſe, and loſt the benefit of the tree of life: But Chriſt the ſecond *Adam* commeth and ſuffereth for ſinne: and thereby openeth the way to a better paradiſe, then the firſt *Adam* loſt: and to all that ouercome he giueth libertie to enter in, and to eate of the tree of life. The tree of life properly, was a tree placed in the middeſt of the earthly paradiſe: and it was ſo called, firſt, becauſe it was a pledge and ſacrament vnto *Adam*, that he ſhould liue for euer, if he continued in obedience to God: ſecondly, becauſe it had in it (as may be prooued) vertue and power, whereby it would haue preſerued him from death and olde age for euer, if he had ſtood in his innocencie.

This earthly tree of life was a figure and ſigne of Chriſt our Sauiour and mediator: who liueth an eternall ſpirituall life, not onely as he is God, but as he is mediatour, and that not for himſelfe alone, but for this ende, that he may conuey quickning ſpirituall life to all that beleeue in him: and for this cauſe he tearmeth himſelfe the tree of life. Further he ſaith, *He will giue hereof to eate: To eate*, ſometime ſignifieth to beleeue, Ioh.6.50. but it cannot here be ſo taken; For faith endeth with this life, and hath no vſe afterward. Therefore *to eate*, in this place ſignifieth to haue immediate fellowſhip with Chriſt in heauen: where Chriſt ſhall be vnto him a tree of life to make him liue for euer.

In this promiſe note two points. I. In what things eternall life conſiſteth: namely, in immediate fellowſhip and communion with Chriſt in heauen. Secondly, that life eternall ſtandeth not in outward meanes, as meate, drinke, clothing, phyſicke, recreation, ſleepe, and ſuch like: but in an immediate partaking with Chriſt in all his bleſſings. So that when Chriſt is all in all vnto vs immediately, then doe we eate of the tree of life, and thereby ſhall liue eternally.

II. *Circumſt.* The place where eternall life is to be had is in the paradiſe of God. This paradiſe of God is the third heauen, a place wherein the Lord doth manifeſt himſelfe in his glorious maieſtie, and which he hath prepared for the the glory of all his elect. Hereof Chriſt ſpake to the theefe on the croſſe, ſaying, *This day ſhalt thou be with me in paradiſe*, Luk. 23. 43. and hither was *Paul* rapt in viſion: and *ſaw and heard things that cannot be vttered*, and he calleth it *the third heauen*, in reſpect of the heauens vnder it, for the place wherein we breath is the firſt heauen, the ſtarry firmament is the ſecond heauen, and this paradiſe of God is the third: which is therefore called paradiſe, becauſe it is a place of endeleſſe ioy and pleaſure. And the adding of the name of God, doth not onely put a difference, betweene it and *Adams* earthly paradiſe, but alſo ſheweth it to be a great and moſt excellent place. So *Rahel* ſaith, *I haue wreſtled with my ſiſter* [a] *the wreſtlings of God*, that is, ſtrong wreſtlings. And in the Pſalmes, *the mountaines of God*, doe ſignifie high and mightie mountaines. And that this paradiſe is ſuch an excellent place, appeareth at large, Reuel. 22. For therein muſt come none vncleane thing, but the Saints and Angels doe there enioy the preſence of God, and behold his glorie ſo much as the creature is able to comprehend: There God communicateth himſelfe to all the elect, and becommeth all things vnto them immediately; ſo that this muſt needs be a place of all ioy and comfort.

2Cor 12.

[a] Gen.30.8.

The conſideration whereof muſt admoniſh vs to ſeeke the things that be aboue, that we may haue a place in this heauenly paradiſe. For why ſhould we ſet our hearts vpon the vaine glorie of this world, which paſſeth away as a ſhadowe and commeth to nothing, and in the ende is but labour and ſorrowe, when we haue all that the world can affoord? But the ioyes and glorie of this paradiſe of God be endeleſſe and vnſpeakeable: Let vs therefore denie our ſelues, depend vpon Chriſt, and in all things keep faith and a good conſcience vnto the end. And thus much for the firſt Epiſtle.

## V. 8. *And vnto the Angel of the Church of the Smyrnians, write theſe things ſaith he that is the firſt and the laſt, which was dead and is aliue.*

In this verſe and the reſt that followe to the twelfth, is laid downe the ſecond letter or Epiſtle of Chriſt to another Church of Aſia, called Smyrna. Before the Epiſtle Chriſt giues a ſecond particular commandement vnto *Iohn*; touching the writing hereof vnto this Church, in theſe words, *And vnto the Angel of Church of the Smyrnians write:* Which is prefixed to this Epiſtle, that this Church, and all other churches of God might be aſſured, that *Iohn* had ſufficient warrant and calling for the writing hereof. Which thing is neceſſarie to euery penman of the holy Ghoſt, that the Church need not to doubt of the authority of ſcripture, but receiue the ſame as the pure word of God.

*The vſe.*

Hence we may gather, that all ordinarie Miniſters of the Goſpel muſt haue warrant and calling for euery doctrine which they teach in Gods Church: for the Apoſtles, that were extraordinarie men, of more excellent gift, might doe nothing without warrant. Of the parts of this commandement we ſpake in the firſt verſe of this chapter.

The Epiſtle it ſelfe followeth, contayning three parts, a Preface, a Propoſition, and a

Concluſion. The Preface containeth a preparation to the matter of the epiſtle, in theſe words: *Theſe things ſaith he, that is the firſt and the laſt: which was dead, and is aliue.* In this Preface he ſheweth in whoſe name this Epiſtle was written vnto this Church; namely, in Chriſts name: which he ſetteth downe for two cauſes. Firſt, to ſtirre vp the people in this Church to a religious attention, and a reuerent care of receiuing the things therein written, as the pure words of Chriſt Ieſus. Secondly, becauſe no commandement, in the matter of Gods worſhip and religion, is to be receiued from any creature, but from Chriſt alone. And therefore this Epiſtle concerning the true worſhip and religion of God, is propounded in his name alone. In this Preface Chriſt is deſcribed by two notable Arguments: Firſt, *To be the firſt and the laſt*: ſecondly, that he *was dead but is aliue*. The meaning of them both was ſhewed in the 17. and 18. verſes of the former chapter, whence they are borrowed. By the firſt, Chriſt would ſignifie, that he is euerliuing God, without beginning or ending, before all creatures, and after them. By the ſecond, that he is true man, and aſſumed mans nature to ſuffer death for our ſinnes, and roſe againe to liue for euer, and to giue to man eternall life.

In this deſcription two points of doctrine are expreſſed.

I. That Chriſt is a perſon, conſiſting of two natures, Godhead, and Manhood: *He is the firſt and the laſt*, and therefore God: *He was dead, and is aliue*, and therefore is true man. If any aske how one perſon can conſiſt of two natures? *Anſ.* As bodie and ſoule concurre to make one man: ſo the Godhead and manhood of Chriſt concurre to make one Chriſt; and therefore are vnited.

II. *Doctr.* Here is the foundation of all true comfort vnto Gods Church and people, in any miſerie or affliction. Which ſtandeth in two points: firſt, that Chriſt is able to helpe them in any miſerie; either by freeing them quite from it, or eaſing them in it, ſeeing he is *God, the firſt and laſt*. Secondly, that as he is able, ſo he is willing and readie to helpe them: for he is man, who tooke on him our nature, died for vs, and roſe againe vnto life, to giue to vs eternall life. This is the very ſcope and end for which Chriſt thus deſcribeth himſelfe to this Church that was in affliction. Here then we haue direction, where and whence to ſeeke for true comfort in any tribulation of this life: namely, we muſt haue recourſe to Chriſt, and in him conſider both his abilitie and his willingneſſe, to eaſe all his children in affliction. And by theſe we muſt arme our ſelues againſt deſpaire, and againſt immoderate griefe and ſorrow vnder the croſſe.

v. 9. *I know thy workes, and tribulation, and pouertie, (but thou art rich) and I know the blaſphemie of them which ſay they are Iewes and are not, but are the Synagogue of Sathan.*

Here beginneth the Propoſition of this Epiſtle, containing the matter and ſubſtance of the whole Epiſtle. This propoſition hath two parts: a commendation of this Church, and counſell how to behaue her ſelfe in the time to come. The commendation is in this 9. v. wherewithall are mingled ſome comforts vnto this Church, beeing in affliction.

*I know thy workes.* Theſe words were handled in the former Epiſtle. The meaning briefly is this: I know all thy dealings, and thy waies, I know the whole tenor of thy life; and I doe withall well like and approoue of them. Here Chriſt ſetteth downe an excellent propertie touching himſelfe: namely, that he ſeeth and knoweth all things whatſoeuer, nothing is hid from him: and that this Church might be reſolued hereof, he repeateth this vnto them; *I know thy workes.* Neither is it any vaine repetition, beeing indeede the ground of all true pietie, and ſincere obedience.

Wee therefore in all our affaires are here taught to labour to be fully reſolued in our conſciences, that Chriſt is with vs, and ſeeth vs, and knoweth the whole tenour of our wayes in thoughts, words, and deeds. *Dauid* had learned this, when as he ſaid, [a] Thou knoweſt my ſitting and my riſing, thou vnderſtandeſt my thoughts a farre off. Thou compaſſeſt my paths, and my lying downe, and art accuſtomed vnto all my waies: there is not a word in my tongue, but thou knoweſt it wholly. This perſwaſion is very neceſſarie: for it will mooue a man to make conſcience of euery thought, word, and action, and of his whole behauiour; but where this perſwaſion is wanting, there is no religion in the heart, nor good behauiour in the life. When this takes place, Religion beginneth and encreaſeth with it; ſo doth good conſcience and true obedience; for he that hath the Lord alwaies before him, wil not greatly fal, Pſal. 16. 8.

[a] Pſal. 139. 2,3.

*And tribulation.* Marke here how workes, that is, a godly conuerſation, and tribulation goe together. Hence we learne, that God will haue tribulations ioyned with his grace; where he beſtowes his graces, there alſo he layeth tribulation; and that for weightie cauſes; as to humble them for their ſinnes paſt, to make triall of their faith and other graces, and to preuent in them ſinnes to come. The conſideration whereof muſt mooue all Gods children in this our Church to looke for ſome tribulation: for God hath beſtowed among vs plentie of his graces, with long peace, and many outward bleſſings: and his will is that trouble and affli-

affliction ſhould accompany the ſame.

Further, Chriſt ſaying, *I knowe thy tribulations*, would hereby comfort this Church; as if he ſhould ſay, True it is thou art in great trouble, but it commeth not by chance; but by the ſpeciall prouidence of my father; and I doe know and regard the ſame. *Pſal.* 113. 6. 7. The raiſing vp of the poore & needie, is made a fruit of Gods beholding the things that are done vpon the earth. This is an excellent comfort for any church or people that be in affliction: for when they ſhall knowe, that beſide the hand of God threin, Chriſt Ieſus regardeth their ſorrowes; this muſt needes arme them with long-ſuffering and ioyfulneſſe. We in this Church (as hath beene ſhewed) may perſwade our ſelues, that God wil ſend tribulations among vs; now when they come, what ſhall we doe? Shall we ſinke vnder them? No, but we muſt now forecaſt to vſe the meanes whereby we may ſtay our hearts vnder the ſmart and burden of them; that is, by ſetling our hearts in this perſwaſion, that Chriſt ſeeth our affliction, and withall hath ſpeciall care to comfort or deliuer vs, as he ſeeth moſt for his glorie, and the good of our ſoules.

In the next words Chriſt ſetteth downe two kinds of tribulations in this Church, *Pouertie*, and *Reproach:* By *Pouertie* he meaneth want of temporall things, to maintaine this naturall life. Where obſerue ſundry things: I. that true religion and pietie will not free any from outward pouertie. The religion of this Church was excellent; and yet they were in want: and therefore let no man thinke, becauſe he is godly, he ſhal be rich, or not fal into pouerty. If it be ſaid: *Godlineſſe hath the promiſe not onely of the life to come, but alſo of this life*, that is, of earthly bleſſings and riches: I anſwer, it is true; but yet with difference: Eternall bleſſings onely are promiſed abſolutely; and temporall bleſſings with reſtraint, namely, if they ſerue for Gods glorie, and the good of his children: otherwiſe they muſt want as this Church did. II. The Lord would comfort this Church in her pouertie, by ſaying that he knewe it and regarded it. Where we ſee a meanes to comfort all thoſe that be in want of outward bleſſings: They muſt conſider, that Chriſt ſeeth and obſerueth their want whatſoeuer; and if they be his ſeruants, he will free them from it, ſo it be for his glory and the good of their ſoules; or els arme them with patience to beare it, if they pray vnto him. III. Chriſt here approoueth of works, where he acknowledgeth pouerty: ſo that good works and pouertie may ſtand together. And therefore good works doe not conſiſt onely in large almes, as the Church of Rome would haue it; though theſe haue due reward and praiſe in their place. But euery work of a mans lawfull calling, done in obedience to God, with an honeſt heart, from a good conſcience, and for Gods glorie, is a good worke, be the calling neuer ſo baſe. Thus may the ſhepheard praiſe God in his calling, as well as the magiſtrate or miniſter. For it is not the matter of the worke that commends it to God, but the manner of doing.

1. Tim. 4. 8.

*But thou art rich.* Here Chtiſt intendeth both to praiſe and to comfort this Church: as if he ſhould ſay, Notwithſtanding thy outward pouertie, yet thou art rich in God, as *Luke* 12. 21. Men are rich in God in two reſpects: I. when they are reconciled to God in the merits of Chriſt, 2. *Cor.* 8. 9. Chriſt became poore for our ſakes, that we through his pouertie might be made rich: that is, that we might haue the pardon of ſinne, and be receiued into Gods fauour. Hereupon *Dauid* calls the Lord his portion and his cup. And *durable riches, and righteouſneſſe are with wiſedome,* Prou. 8. 18. II. When they receiue his grace, whereby they are enabled to bring forth good works, both in duties to God and man. Of this *Paul* ſpeaketh when he exhorteth rich men to *be rich in good works, and to lay vp for themſelues a good foundation againſt the time to come,* 1. Tim. 6. 16.

In this commendation ſundry duties are to be learned: I. poore men are here taught, ſeeing God denieth vnto them earthly riches and wealth, to labour to be rich in God, to be reconciled vnto him in Chriſt, and to get ſuch grace, that they may doe good duties both vnto God and man, in faith and with a good conſcience. II. Rich men, on whom God beſtoweth outward wealth, muſt hereby be admoniſhed to embrace *Pauls* charge, 1. *Tim.* 6. 17. 18. Aboue all things ſeeke for true riches in the liuing God: and not ſuffer theſe outward bleſſings to puffe vp their minds; but vſe them as a meanes to make them rich in God, by getting Gods grace doing good works, and diſtributing to the poore. This admonition is moſt neceſſarie, for though the promiſes of Gods grace be not denied vnto the rich; yet ſure it is, riches doe choke the ſeede of grace in the heart, and hinder the care men ought to haue for ſpirituall riches. And hence it commeth, that more of the poorer ſort receiue and obey the goſpell then of the rich. III. Herein behold the madneſſe of the world. For the moſt mens greateſt labour and care is after worldly wealth and honour: neuer regarding the true treaſures of Gods grace which will commend them vnto God, when the other muſt periſh and the wicked owners thereof. Let vs therefore iudge as Chriſt doth of true riches, and accordingly labour to be rich in his ſight.

The ſecond part of their tribulation is the reproach and blaſphemie of their enemies, in theſe words: *I know the blaſphemie of them which ſay they are Iewes, and are not, &c.* that is, I knowe the grieuous ſlanders and reuilings which thine enemis faſten vpon thee. For blaſphemie ſignifieth not only ſpeeches of diſgrace againſt God, but againſt men: As *Naboth* was accuſed, 1. Kings 21. 10. *to haue blaſphemed God and the king.* And of this *Paul*

ſaith,

ſaith, *When we are reuiled, we bleſſe: when we are blaſphemed, we pray,* 1.Cor. 4.12.13.

Hence we learne, that all Churches and men that deſire truly to ſerue God, and to keepe good conſciences, muſt looke for ſlaunders and reuilings. Neither muſt this ſeeme ſtrange vnto them; for Chriſt hath ſaid, it muſt be ſo. Nay, rather they might maruell, if they ſhould ſuffer no reproaches for Chriſts ſake, ſeeing he hath ſaid; *Curſed are you, when all men ſpeake well of you,* Luk. 6.26. It is indeed a grieuous thing, to be ſo euill rewarded for well doing; but this muſt be their comfort, and ground of patience, That Chriſt heareth and knoweth euerie reproach, and will in his good time remedie the ſame.

The perſons which blaſpheme this Church are thus deſcribed: *Which ſay they be Iewes, and are not, but are of the Synagogue of Sathan.* As in other famous cities, ſo in Smyrna dwelt ſome of the Iewes, who had their Synagogue, that is, ſuch places of aſſemblies, where they ſerued God after their manner: and though they denied Chriſt, yet they thought themſelues to bee the onely true worſhippers of God in all the world; and therefore did blaſpheme and rayle vpon the Chriſtians that beleeued in Chriſt. And of theſe Chriſt ſaith, though by birth they were Iewes, yet indeed they were not the Iſrael of God, nor his true worſhippers, as they accounted themſelues. Whereby in generall we may ſee, from whome come raylings and reproches on Gods ſeruants; namely, from thoſe which ſay they are true worſhippers of God, and are not; *For he is not a Iew, that is one outward,* Rom. 2.18. He therefore that ſlandereth the truth, and the profeſſors thereof, is an enemie to Chriſt, as well as to his ſeruants: for no friend of Chriſt can poſſibly ſpeake euill of his Goſpel and religion. This ſhould be conſidered for the comfort of the godly, becauſe they that endeuour to ſerue God in ſinceritie, are of all men moſt ſubiect to reproch: *Hee that refraineth from euill, maketh himſelfe a prey,* Iſay 59. 15.

Touching theſe Iewes, two points are to be conſidered: I. What they are in their owne opinion: II. What they are in the iudgement of Chriſt. For the firſt, becauſe they were Iewes, by birth deſcending from *Abraham, Iſaac,* and *Iacob,* Gods auncient ſeruants, therefore they thought themſelues the onely true worſhippers of God, as their forefathers were. And this is the manner of all wicked men; *to bleſſe themſelues in their wickedneſſe,* and whatſoeuer they do, yet ſtill to ſay & think, God will bleſſe them. Take an hereticke, who ouerthrowes the truth of God by his errours, and hee will ſay he teacheth that which in conſcience he is perſwaded is the truth, for which he will ſhed his blood, and whereto he would haue all men yeeld. So take a profeſſed witch, man or woman, they will ſay, all that they doe is by the power of the good Angels, and by ſome ſpecial gifts giuen vnto them aboue others; but they will not be brought to acknowledge, that they doe any thing by vertue of their league with the deuill, from whence indeed commeth all they doe. And ſo the carnall Proteſtants of our time, they looke for Gods bleſſings in this life, and for eternall life by Chriſt after death, and yet walke in the broad way to deſtruction, in ſinne and profaneneſſe. Thus they bleſſe themſelues in their euill wayes, and make Chriſt a packhorſe for their iniquities. But in the example of theſe Iewes wee muſt learne to lay downe all preſumptuous thoughts of our owne goodneſſe, and vaine perſwaſions of Gods fauour, without his true grace, and rather looke vnto our ſinnes, and be humbled for them, that God may lift vs vp. II. Point. Chriſts iudgement of them is this; *They are not Iewes, but a Synagogue of Sathan;* that is, a company of men that ſeemed to ſerue God after the Iewiſh manner, but did indeede worſhip the deuill. Herein are many things to bee conſidered. I. How this could be true of any company of the Iewes, who were the choſen people of God? *Anſ.* Election is twofold: ſpeciall, and generall. Gods ſpeciall election is, when in his eternall counſell hee chuſeth a man to life eternall; and this befell not all the Iewes, but ſome onely: Gods generall election is, when hee vouchſafeth any people to become his viſible Church, to haue and carry the outward ſignes and priuiledges of his couenant: and thus was the nation of the Iewes elect, and therefore were circumciſed, and receiued the paſſeouer. From this generall election, a Church and people may fal, as the Iewes did, and ſo became the Synagogue of Sathan; beeing indeed neuer within the particular calling, from which a man cannot fall away: for *Gods election remaineth ſure,* 2.Tim. 2.19. *His calling is without repentance,* Rom. 11.29.

Pſal. 10.3.

Rom. 7.

II. Point. At what time did the Iewes begin to be a Synagogue of Sathan? *Anſ.* Not at the crucifying of the Lord of life, (though that were a moſt hainous ſinne) for though ſome therein ſinned of malice, yet many did it of ignorance. This *Peter* confeſſeth, Act. 3.17. and therefore in his firſt Sermon after Chriſts aſcenſion telleth them, *that the promiſe belonged to them and to their ſeed that were a far off,* Act. 2.39. But when the Apoſtles had a long time preached Chriſt vnto them, and conuinced their conſciences out of the old Teſtament, that he was the true Meſſias, and yet they remained obſtinate, reiecting and perſecuting both them and their doctrine; then they ceaſed to be a Church of God, and became the Synagogue of Sathan; for this cauſe *Paul* and *Barnabas ſhooke off the duſt of their feete againſt them, and turned to the Gentils.* Whereby we ſee when a Church of God becommeth no Church, namely, not ſo ſoone as they hold an hereſie; for the Church of the Galatians held iuſtification by works, yet thereupon ceaſed

Act. 13.46 51.

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not to be a Church; but when they embrace an hereſie againſt the foundation of religion, and be conuicted of it, not by priuate men, but by Apoſtolicall authoritie, or by publike iudiciall ſentence of the Church from the authoritie of Gods word.

Hence we may learne, firſt what we are to thinke and iudge of the church of the Papiſts, of the Libertines and Anabaptiſts, familie of Loue, and ſuch like: namely, that they are no chuches of God: for they hold hereſies againſt the foundation, which the Church long agone condemned by Apoſtolical and iudiciall authoritie. Againe, here we learne what to iudge of this our church of England: many there be that ſay we haue no Church among vs, becauſe ſome priuate men haue reprooued the ſame for ſome things that are amiſſe, and yet they are not reformed. But this is a fond and fooliſh reaſon: For firſt, the errour muſt be againſt the foundation, and yet that maketh not a Church to be no Church, vnleſſe it be obſtinately maintained after ſufficient reproofe and iudiciall conuiction by the word of God: But no ſuch thing can be affirmed of vs, and therefore we remaine the true Church of God.

III. Point. How became the Iewes a Synagogue of Sathan? *Anſw.* Through their vnbeleeſe: as is plainely prooued, Rom. 11. 20. *Obiect.* But they held the word of God and deſended the books of the old Teſtament, for which we are beholding vnto them. *Anſw.* Indeede they held the letter: but if we regard the true meaning of the Prophets, and the ſubiect of the old Teſtament, which is Ieſus Chriſt, that they raced out and denied. And ſo though they held the letter, yet worſhipping God out of Chriſt, they worſhipped an Idoll, and not that God which would giue vnto them eternall life: For out of Chriſt there is no ſaluation. And ſo we may ſay of the Church of Rome: though they holde the bookes of the Olde and Newe Teſtament, with the Creede of the Apoſtles, (whereupon ſome ſay we ought not to depart from them,) yet the truth is, that indeede they hold them not. The Chriſt of the Papiſts is but a fained Chriſt: for they take from him both his nature (eſpecially his humanitie) and his offices: and therefore we haue iuſt cauſe to ſeparate from them.

This example of the Iewes, that were once a moſt famous people, but are now become the Synagogue of Satan, muſt be ſet before our eies continually. For when all the world were reiected, they ſtood high in Gods fauour: but now for their vnbeleeſe they are caſt off from God, and are become the Synagogue of the deuill. Which muſt admoniſh vs, *Not to be high minded, but to feare.* Rom. 11. 20. For if God ſpared not the naturall branches, them that were his firſt choſen people, he will not ſpare vs that are but wilde oliues graffed into the true vine, We muſt therefore take heede of vnbeleeſe, and labour for true faith, which we muſt teſtifie by obedience in our liues and conuerſations.

**v. 10.** ***Feare none of thoſe things which thou ſhalt ſuffer: Behold, it ſhall come to paſſe that the deuill ſhall caſt ſome of you into priſon that yee may be tried, and yee ſhall haue tribulation tenne dayes. Bee thou faithfull unto the death, and I will giue thee the crowne of life.***

Here followeth the ſecond part of the propoſition of this Epiſtle, to wit, that heauenly and ſpirituall counſell which Chriſt giueth to this Church of Smyrna; which I call *counſell*, becauſe in the next chapter our Sauiour Chriſt calleth ſuch kind of inſtruction, by the name of counſell. Firſt, here note that Chriſt commendeth this Church, and giueth her counſell, but doth not at all rebuke her for her faults, as he did the Church of Epheſus. Hence the Papiſts gather, that Gods Church, and ſo the members thereof, may liue without ſinne, and fulfill the law. But they are deceiued: Chriſt therefore abſtaineth from reproofe of this Church, not for that he had not any thing againſt them, but for theſe two cauſes eſpecially. Firſt, becauſe this Church of Smyrna did truly repent and beleeue, and did not decay in grace as the Church of Epheſus did; and therefore had the pardon of her ſinnes, and was in Gods loue and fauour. Secondly, this Church did indeuour to obey Chriſt, and to teſtifie her faith and loue thereby. Now God accepteth the deſire and will of obedience in his children, as obedience it ſelfe: and therefore did not reprooue them for any fault that was among them.

Seeing this Church beeing in affliction is ſo farre forth accepted, that Chriſt reprooueth nothing in her, we are taught, it is profitable for Gods Church and people ſometime to bee in affliction: for thereby are the gifts and graces of God preſerued, as Faith and Repentance; and many grieuous ſinnes preuented, which otherwiſe Gods children might fall into.

The counſell it ſelfe containeth three parts. A precept. A propheſie. And a precept againe. The firſt precept is in theſe words, *Feare none of theſe things which thou ſhalt ſuffer.* This precept may ſeeme to bee againſt other places of Scripture, as Phil. 2. 12. *Worke out your ſaluation in feare and trembling.* And Rom. 11. 20. *Bee not high minded, but feare. Anſw.* There bee three kinds of feare. I. naturall feare. II. feare proceeding from grace. III. a diſtruſtfull feare proceeding from vnbeleeſe. The naturall feare is a declining and eſchewing of death and thoſe things that tend thereto: this feare is in all men, in as much as euery thing deſireth to preſerue it ſelf: this was in Chriſt, who in his agony feared death, as it was a ſeperation of ſoule and bodie aſunder: yet this was no ſinne in him, but onely an infirmitie without ſinne. The ſecond kind of feare, is that which commeth from grace, Mal. 1.6. *If I be a father, where is mine honour: If I be a maſter where is my feare.* This feare is a reuerent awe towards God in regard of his mercie and iudgements: and this is a vertue and no ſinne. The third is *diſtruſtfull feare*; when men for affliction forſake religion and obedience to God, ſtanding more in feare of men then of God: and this is that feare which Chriſt in this place forbiddeth, beeing a ſinne that draweth men from God vnto perdition.

In this commaundement Chriſt doth two things. Firſt, hee giueth them and vs to vnderſtand, what is the ſinne in which euery man is conceiued, and the ſeed whereof remaineth ſtil in the children of God; namely, diſtruſtfull vnbeleefe, whereby men feare the authoritie of the creature more then the glorious maieſtie of the eternall God: which proceedeth from this, that men conſider not of God as he extendeth his prouidence ouer all things, and as he is a mightie iudge taking reuenge vpon all ſinne and wickedneſſe.

Secondly, here Chriſt deſcribeth the meanes whereby Gods people may arme themſelues againſt all perils and troubles whatſoeuer, to wit, *Chriſtian fortitude:* which is a gift of God proceeding from true faith, inabling a man to lay aſide all feare, and with courage to vndergo all dangers whatſoeuer, that he may in life and death maintain faith & a good conſcience. This vertue God preſcribed to the Prophets when they were to enter into their calling, & our Sauiour Chriſt to his Apoſtles, and to this Church of Smyrna. And it were to bee wiſhed, that all the miniſters of the Goſpel might ſpeake vnto their people as Chriſt ſpeaketh vnto this Church, *Feare not.* But the truth is, if they deale faithfully they muſt change their note, & ſay with *Ioel,* [a] *Wale and houle yee prieſts and people, lying in ſackcloth and aſhes, becauſe the day of the Lords vengeance is at hand.* For it is lamentable to ſee the ſtate of the whole bodie of our people, of whome we may generally ſay with the Prophet, [b] *There is no knowledge of God in the Land.* And where knowledge is, there is little conſcience to liue thereafter. Conſider alſo how the moſt are carnall minded, dead in ſinne, they ſauour not the things that pertaine to Gods kingdome, but their hearts are wholly poſſeſſed with earthly deſires and delights, and ſpirituall things affect them not. Yea in all places wee ſhall ſee that as naturall ſleep wrappeth vp the ſenſes of the bodie: ſo a ſpirituall ſlumber benummeth their minds and hearts. For though God preach daily vnto vs A by his iudgements, yet like the olde world wee know nothing of the euill day; we neuer call to mind the iudgement to come. And if hereunto we ioyne the common crying ſinnes of this land, as ſwearing, curſing, oppreſſion, ſaboath-breaking, drunkenneſſe, whooredome, and all vncleanneſſe, yea Atheiſme it ſelfe the ground of all; How can we ſay with Chriſt, Feare not? yea rather we muſt cal men to repentance in ſackcloath and aſhes. For God is iealous for his glorie, neither will he alway bee chiding, nor winke at our iniquities, he hath whet his ſword, and bent his bow, and vnleſſe we repent, the day of hauock wil come ſhortly, wherein he will take vengeance vpon all our iniquites. And although this be the common B ſtate of our land, yet Chriſt hath his remnant among vs who mourne for the ſinnes and abhominations of the times, and doe endeuour to keepe faith and a good conſcience in all things: and to theſe it may be ſaid, *Feare not*, but take to your ſelues chriſtian courage, and arme your ſelues therewith; lay aſide all diſtruſtfull feare, and glorifie God in your hearts, ſtriue to keepe the faith in a pure conſcience vnto the end, and ſo *ſhall Chriſt appeare to your ioy, when the wicked ſhall be aſhamed.* And to mooue Gods children to this Chriſtian fortitude; firſt, let them conſider what a iudgement of God is due vnto them that are diſtruſtfully fearefull, when they ſhould ſuffer any thing for the name of Chriſt, Reuel. 21.8. *They muſt haue their reward in the* C *lake that burneth with fire and brimſtone among the damned.* Secondly, let thē obſerue the Lords preſence and his gracious promiſe of protection in diſtreſſe, *Hee will cauſe his Angels to pitch their tents about them, that no perill ſhall hurt them.* 2. King. 6. when a mightie armie came againſt *Eliſha,* his ſeruant was ſore afraid: but marke how he comforted him, [a] *Feare not* (ſaith he) *for they that be with vs are more then they that be with them:* And ſo it is with Gods children. Thirdly, let them conſider that it is a moſt honorable eſtate to ſuffer any thing for the name of Chriſt. And therefore the Apoſtles reioyced exceedingly when they had bin beaten, D *That they were counted worthy to ſuffer any thing for Chriſts ſake.* Gal. 5. 14. *The croſſe of Chriſt is Pauls whole reioycing.* And if hee would boaſt of any thing, it ſhould be herein, 2. Cor. 12. 9. 10. Thus were Gods ſeruants affected; and therefore they that repent and beleeue, neede not to feare what fleſh can do vnto them.

Ioel 1.13.

Hoſ.4.1.

Iſa.66.5.

Pſal.34.7.

a verſ.16.

Act.5.41.

The ſecond part of Chriſts counſell is his propheſie: which is a prediction of that particular affliction which this Church of Smyrna ſhould ſuffer: and firſt he prefixeth this note of attention, *behold*: then hee ſetteth downe the propheſie it ſelfe, *The deuill ſhall caſt ſome of you into priſon. Behold,* hereby he would teach vs an excellent leſſon: that we muſt often conſider before hand of the day of our viſitation, wherein God wil try vs, leaſt we periſh therein:

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A our Sauiour Chriſt comming towards Ieruſalem [b] *wept ouer it*, and when he came to it he foretold the finall deſtruction of that citie: which therefore came vpon them, becauſe they conſidered not the day of their viſitation, neither the things therein foretold that did concerne their peace. And the like deſtruction will come vpon vs in this land, if we conſider not the daies of our viſitation: let vs therefore now in the dayes of peace forecaſt what is to come, and prepare our ſelues againſt the day of the Lords triall; and ſo ſhall we eſcape the fearefull and finall deſtruction that ſhall come vpon the wicked. *It ſhall come to paſſe that the deuill ſhall caſt ſome of you into priſon, that yee may be tried: and yee ſhall haue tribulation ten daies.* B Theſe words contain Chriſts propheſie; wherein hee ſheweth himſelfe to be true God: for as *Iſay* in many places ſheweth, it is a propertie of God alone to [c] foretell a particular affliction that is contingent. But ſome will ſay, others can foretell certain things to come: as the Phiſition, the ſick mans death; and the Aſtronomer the time of the eclyps; how then is this proper to God? *Anſw.* The Phyſition foretelleth the ſicke mans death, only by vertue of cauſes preſent, in which the future death is to him apparant: And the Aſtronomer foretelleth the eclyps by the conſideration of the naturall and ordinarie courſe of the heauens in preſent, C and by that can come to foretell it in time to come. So that ſimply none can foretell a thing contingent, except hee ſee it preſent in the cauſes; but Chriſt foretelleth things to come ſimply of himſelfe, though no cauſe be preſent, as appeareth in this place.

b Luk.19.41.

c Iſa.44.7.

In this propheſie Chriſt deſcribeth this affliction by ſundry arguments. Firſt by the cauſe thereof, which is the deuill. Secondly, by the parties that were to be afflicted, *Some of you of the church of Smyrna*: Thirdly, by the kind of puniſhment, *Impriſonment*. Fourthly, by the end thereof, *their triall*. And fiftly by the time of its continuance, *for ten dayes*.

I, *Argument*. The cauſe of their affliction is the deuill. *Queſt.* How can that be, for beeing D a ſpirit he cannot offer violence to mens bodies to caſt them into priſon? *Anſw.* True, but he is the God of the world that ruleth in the hearts of the wicked; he inclineth their wils to hate Gods children, hee ſtirreth them vp to perſecute, and maketh them his inſtruments to caſt Gods ſeruants into priſon.

In this that the deuill cauſeth the afflictions of Gods Church, we may learne ſundry points. I. What manner of men thoſe bee that perſecute the Church of God? namely, wicked men, ſuch as are inſpired by Sathan, and wholly guided in minde, will, and in affection by him: this made *Paul* ſay, [a] *He was the head of all ſinners:* becauſe in perſecuting the Church of God hee was guided by the deuill, and made his miniſter: which muſt teach vs to take heed how we perſecute the Church of God, or any member thereof, either in word or deed: for he that doth ſo is the vaſſall of Sathan in that action, and while he holdeth that courſe, he ſheweth himſelfe to bee no better then one that is wholly guided by the deuill: for the deuill is the principal agent in perſecutions, and wicked men be his inſtruments.

a 1.Tim.1.15.

II. Hereby we are taught to take pitie vpon all perſecutors, be they kings or monarchs, or whatſoeuer. Yea we muſt pray for them, though they be our enemies: becauſe they are poſſeſſed and guided by the deuill, and in their perſecutions doe his will, and become his ſeruants and vaſſals.

III. Here we learne with what weapons we are to defend our ſelues in time of perſecution: namely, with ſpirituall weapons of praiers, and inuocation, wherein we muſt ſhew our faith in Chriſt, our repentance and true obedience; for our principall aduerſarie is a ſpirit, and hereby we ſhall beſt defend our ſelues againſt him, and get the chiefeſt victorie. *Elias* for his prayer is called [b] *The Chariot and horſemen of Iſrael.* Nothing doth ſo much preuaile in troubles and perſecutions, as prayer from a penitent and beleeuing heart. And if God ſhould ſend a forrain nation againſt vs, howſoeuer the weapons of the ſouldier muſt be vſed, yet our principall weapons muſt be praier and faſting: for thereby we ſhall ſooneſt foile our principall aduerſarie Sathan, who feareth not the ſpeare nor ſword, and yet will flie before theſe ſpirituall weapons.

b 2.King 2.12.

II. *Argument*. The parties that muſt be afflicted, were ſome of the Church of Smyrna, not all.

III. *Argu.* The kind of their affliction was impriſonment.

IV. *Argu.* The ende of their affliction, was the triall of their faith, hope, loue, and patience, with other graces of God, and the manifeſtation of the ſame, firſt to their owne conſcience, and then vnto the world. In theſe three arguments note firſt a ſpeciall point touching Gods prouidence, to wit, that it is the firſt cauſe of all, aboue all cauſes ruling and diſpoſing them all. God in gouerning the world by his prouidence vſeth inſtruments of two ſorts: good, or euill. The good inſtruments are good Angels, and regenerate men; by whom commeth no diſorder, for God worketh both in them and by them. Wicked inſtruments, are the deuill and wicked men; and though God vſe them well, yet from them is much diſorder and ſinne: for he worketh not in them, but onely by them, permitting their ſinnes and diſorders, that thereby he may ſhew forth his iuſtice, mercie, and power: which herein do notably appeare in vſing theſe inſtruments, which be euil in themſelues, that notwithſtanding their malice he cauſeth wonderfull order: firſt by his prouidence he reſtraineth their fury and rage, ſo as they cannot ſhew it to the full as they deſire. See this in the deuills perſecution againſt this Church: he

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verſ. 10.

cannot kill the members hereof, but onely caſt them into priſon: he cannot impriſon them all, but ſome onely: neither can he keepe them in priſon alwaies, but for a ſhort time. Secondly, by his prouidence he turneth all that they doe, to the good of the Church: the deuill afflicteth the Church for the deſtruction and damnation of their ſoules; but God turneth it to their good, to make their faith manifeſt, and to preuent many ſinnes in them. Theſe things we ſhould often thinke of, and bleſſe Gods name for euer, that by his prouidence he doth maſter Sathans power and malice: and ſo diſpoſe of all actions of the wicked, that they tend to the good of his Church. This muſt alſo teach vs to renounce our ſelues, and to put all our truſt and confidence in Chriſt his prouidence, making that our comfort, our ſtay and protection in all diſtreſſe.

Againe, whereas the end of afflictions in Gods Church is the triall of faith and other graces, hence we are taught many things: Firſt, to labour to haue in our hearts the power of godlineſſe in true faith and vnfained repentance; and not content our ſelues with the forme and ſhew thereof in a naked profeſſion only: For we muſt be caſt into the fierie triall of afflictions, to ſee what is in our hearts. In the day of triall ſhewes will not ſerue the turne, nor ſtand vs in ſteed: Trials and afflictions will conſume them, as the fire doth droſſe and ſtubble. Secondly, to be ioyfull and glad, when the Lords will is to call vs to ſuffer for his ſake: Becauſe this is a meanes to make knowne good graces in our hearts. Iam. 1. 2. *Brethren, count it exceeding great ioy, when yee fall into diuers afflictions, knowing that the tryall of your faith bringeth forth patience.*

V. *Argument.* The time of their continuance in affliction is *for tenne daies.* By which ſome vnderſtand *a long time:* according vnto that which *Iacob* ſaith to *Laban*; *Thou haſt changed my wages tenne times*, that is, often. And ſo the Iſraelites are ſaid to ſinne, [a] *tenne times againſt the Lord*; that is, many times; but this expoſition will not ſo fitly ſtand in this place; for Chriſt intendeth to comfort this Church. But what comfort could this be, to ſay they ſhould be ſo long in affliction? Others expound *tenne dayes* to be *tenne yeares.* And ſo the word *daies* is ſometime vſed to betoken yeares; for in the Scripture there be yeares of daies, as well as yeares of weekes. But though this expoſition may well ſtand with the words, yet none can ſhewe by true record, That this Church was afflicted onley for tenne yeares and no longer. Therefore a third expoſition is this, That by *tenne daies* is meant ſome ſhort ſpace of time; and ſo I vnderſtand this place, becauſe it is moſt ſutable to all circumſtances. For here Chriſt intendeth to comfort this Church, which is moſt fitly done, by foretelling a ſhort time of their affliction.

Gen. 31. 41.

[a] Numb. 14. 22.

In this circumſtance of time, Chriſt ſetteth downe two things; Firſt, that the afflictions of Gods Church & people are for a certaine time decreed of God, which cannot be changed, lengthened, or ſhortened. Particular proofes hereof we haue in Scripture. So God foretold *Abraham*, That the afflictions of his people ſhould *be 430. yeares*: which time they were afflicted, eſpecially in Egypt: but at the ſame night when thoſe yeares were expired, they were led out of Egypt, and their afflictions ceaſed, Exod. 12. 46. And the 70. yeares captiuitie were well knowne vnto *Daniel* to be determined of the Lord: And therefore hee armed himſelfe with patience during that time, and prayed not for deliuerance, vntill it ſhould be expired.

The conſideration hereof muſt mooue vs to arme our ſelues with patience when God ſhall ſend affliction, becauſe we cannot deliuer our ſelues before the time which god hath appointed: for the continuance of our afflictions is ſet downe by God, and cannot be changed by vs. Secondly, here Chriſt ſheweth, that the afflictions of his Church are but for a ſhort time: and therefore *Paul* [a] calleth them *momentanie*, in regard of the eternall weight of glorie which ſhall be reuealed at the end of this life, and neuer haue ende. Which is a ſingular ground of comfort vnto the childe of God in any diſtreſſe.

[a] 1. Cor. 4. 17

Thus we ſee the parts of this propheſie; yet in the words there is a further thing intended, for euery word containeth a reaſon to comfort this Church: as firſt from the cauſe of their perſecution, which is the deuill; and therefore they muſt not feare, for if he caſt them into priſon, their caſe is good, he is Gods enemie, and ſo the Lord is on their ſide, who then can be againſt them to doe them hurt? Secondly, not all your whole Church, but onely ſome (ſaith Chriſt) muſt be afflicted. Thirdly, Sathan cannot kill you, but onely caſt you into priſon. Fourthly, his impriſonment ſhall not tend to your damnation, but make for the triall of your grace. And laſtly, it is but for a ſhort time. In all which you may ſee the power of Gods prouidence ouerruling your enemie, *and turning his rage vnto* your ſaluation; and therefore take comfort and courage vnto your ſoules, lay aſide all feare and all dread, and keepe faith and good conſcience to the end.

The third part of this counſel, is a moſt bleſſed precept, containing moſt heauenly aduice: *Bee thou faithfull vnto death, and I will giue thee the crowne of life.* Gods ſeruants are called faithfull, in regard of their fidelitie which they owe to God, and that is in two reſpects: I. Euery member of Chriſt is baptized, wherein God for his part promiſeth Chriſt, with life euerlaſting: and the partie baptized promiſeth vnto God againe, that he will denie himſelfe, and caſt himſelfe wholly vpon God in life and death, and keepe faith and a good conſcience. Which promiſe is called *the ſtipula-*

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*tion of a good conſcience*, 1. Pet. 3.21. And when a man keepeth this promiſe made to God, then is he faithfull, and when he breaketh it, he is vnfaithfull. II. God giueth vnto his children many good gifts and graces, as knowledge, faith, repentance, and care to keepe a good conſcience, which he would haue them in all things to keepe and preſerue. And therefore *Paul* biddeth *Timothie*, [a] *keepe that thing which is committed vnto him of truſt.* Now a man is faithfull vnto God, when he maketh good vſe of the gifts and graces of God, and ſtill preſerueth the ſame, vſing them for Gods glorie, and the good of his owne ſoule, and of his brethren: like as we are counted faithfull with men, when we keep that thing ſafe which is committed vnto vs of truſt. The meaning then of Chriſt is this: Thou haſt made a promiſe vnto me in baptiſme, to renounce ſinne and Sathan, and to keepe faith and a good conſcience vnto death; therefore performe this thy promiſe: and for thoſe gifts which I haue committed of truſt vnto thee, ſee thou keepe them well, and vſe them to my glorie in the good of thy brethren.

[a] 1. Tim. 6. 10.

Againſt this precept, three ſorts of men offend, and be vnfaithfull vnto God. I. Thoſe that beeing baptized, doe yet liue in ignorance and ſecuritie, neuer ſeeking to know God, or to vnderſtand his will, no not ſo much as for their owne vowe in baptiſme; although none will brag more of fidelitie vnto God, then theſe men doe. II. Thoſe that haue knowledge and vnderſtanding in Gods will, and yet make no conſcience to liue accordingly. III. Thoſe that for a time ſhewe forth many good things, as care to get knowledge, and to keepe faith and a good conſcience, but after ſuffer themſelues to be intangled and drawne away with the profits and pleaſures of the world, or elſe to be driuen backe by trialls and perſecution. And of theſe three ſorts be moſt men generally: whoſe caſe is fearefull and dangerous, for they ſhall neuer haue the crowne of life, if they continue thus vnfaithfull.

To induce men to fidelitie, Chriſt addeth a moſt forcible reaſon: promiſing thereunto, *The crowne of eternall life.* Hence the Papiſts conclude, that Martyrs by ſuffering martyrdome, doe merit the kingdome of heauen; becauſe it is called a crowne, therefore ſay they it is a reward. Whereunto I anſwer two waies: I. The kingdome of heauen is called a crowne onely in reſemblance, becauſe as with men after the race is run, they receiue the garland; euen ſo after men haue fought the good fight of faith, and kept good conſcience in this life, then in the life to come they receiue the crowne of glory. For the keeping of faith and good conſcience is not the cauſe, but the antecedent of eternall life. Secondly, the reward is promiſed not to the martyrdome, but to the martyr; and yet not for his ſufferings, but becauſe he is a member of Chriſt, and by ſuffring death A hath ſhewed his faith in Chriſt; for whoſe merit alone hee is ſo rewarded. And ſo muſt this, and all other promiſes of like ſort be vnderſtood: for the Papiſts doe foulely erre, when they apply the promiſes vnto the workes, which are made vnto the workers. By this promiſe, we all that haue made our vow to God in baptiſme, muſt learne to become faithfull in keeping the ſame vnto the end. It is a ſhame for a man to bee vnfaithfull vnto men, much more with God. And the more fearefull is this ſinne, becauſe onely the faithfull ſhall inherite eternall life. Secondly, all ſuch as haue made a ſhew of good things heretofore, and now doe ſuffer the ſame to decay, muſt cal to mind from whence they are fallen, and become faithfull B keepers of the graces of God, holding faſt true religion and good conſcience, and walke conſtantly in obedience: and then ſhall they haue the crowne of life, though not for their deſerts, but onely for the merits of Chriſt.

### V. 11. *Let him that hath an eare, heare what the Spirit ſaith vnto the Churches: he that ouercommeth ſhall not be hurt of the ſecond death.*

Theſe words containe the laſt part of this Epiſtle: namely, the Concluſion. Wherein ob- C ſerue generally, as alſo in the two next verſes, that Chriſt repeateth the ſame things which he ſpake before in this and the former chapter, yea, in the very ſame words. This muſt be conſidered, becauſe it is done by Chriſt, who is the doctor of his Church; whoſe example both for matter and manner of teaching muſt bee our rule and precept. The like did the Apoſtles: *It grieued not Paul to write the ſame things*, Phil. 3.1. And *Peter* ſaith vnto the diſperſed church, [a] *That hee will often put them in minde of the ſame things before his departing, wherein they had knowledge and were eſtabliſhed.* Hereby all miniſters of the Goſpel in their miniſterie haue D warrant, often to teach and repeat the ſame points of doctrine, euen in the ſame words. Yea, Gods faithfull Miniſter may preach the ſame Sermon oftentimes, if he doe it not for eaſe to himſelfe, but for the benefit of the people. And therefore if any hearer of Gods word ſhall at any time marke the miniſter to deliuer the ſame things often; he is not curiouſly to finde fault with his miniſterie, for by that reaſon they may find fault with Chriſt, who ſeuen times repeateth the ſame things vnto theſe Churches.

[a] 2. Pet. 1. 12.

This Concluſion hath two parts: a Commaundement, and a Promiſe: The words of this commaundement haue beene expounded in the ſeauenth verſe, with the doctrines and vſes thereof; yet here is to be obſerued what the ſpirit commendeth thus ſeriouſly to our hearing. The things are three, which were handled

verſ. 11.

A in the former verſes. Firſt, touching Gods prouidence, that he ſeeth and regardeth the tribulations of his Church. The ſecond, touching triall, that Gods Church and people ought beforehand to conſider of the day of viſitation, and thereby arme themſelues with courage againſt all afflictions, that they ſuffer not themſelues to be ouermuch daunted with any feare. The third touching faithfulneſſe: Gods people muſt conſider what promiſes they haue made to God in baptiſme; namely, to keepe faith, true religion, and good conſcience vnto the end; and theſe they muſt performe vnto death. Theſe things being ſo carefully commended vnto vs by Chriſt, we muſt labour to haue them B engrauen in our hearts, that we may practiſe them in our liues. And to incite vs hereunto, wee muſt marke the two reaſons contained in the words. Firſt, *becauſe the ſpirit of Chriſt ſpeaketh vnto vs.* Secondly, becauſe *they concerne all Churches*, (though principally they were ſpoken to the Church of Smyrna) and therefore none may ſeeke excuſe to exempt himſelfe from learning and obeying theſe things.

The promiſe, *He that ouercommeth ſhall not be hurt of the ſecond death.* Of the meanes of ouercomming, we haue ſpoken in the ſeauenth verſe. By ſecond death is meant the condemnation of the ſoule and bodie for euer and euer. For there be two kinds of death mentioned in C Scripture: The firſt is the ſeperation of bodie and ſoule aſunder at the end of this life: The ſecond is, when ſoule and bodie both are ſeuered for euer from Gods comfortable preſence, Reu. 21. 8. This ſecond death is expounded to be *an abode in the lake that burneth with fire and brimſtone.* The meaning therefore of the promiſe is this; that they which ouercome, though they may ſuffer the firſt death, yet they ſhall neuer ſuffer damnation; their ſoule and bodie may be ſeuered one from the other for a time, but neither ſoule nor bodie ſhall euer be ſeuered from God, to goe into that lake that burneth with fire and brimſtone. Which is a moſt gracious and happy promiſe.

Here firſt marke to whome this promiſe is D made, namely, *To them that ouercome.* Where learne, that it is not ſufficient for a man to profeſſe and approoue, or to teach the doctrine of the Goſpell; but withall he muſt ioyne a fight againſt himſelfe, againſt ſinne, the world, the deuill, and againſt all the enemies of his ſaluation, and not ſuffer them to reigne ouer him, but ſo fight, as by Gods grace he may ouercome; and then ſhall the ſecond death neuer hurt him. It is nothing to profeſſe, if we ſtill liue in ſinne: and therefore we muſt not content our ſelues with knowledge, but labour to feele in our hearts ſuch power of grace, as will make vs truely to ſay we are conquerours ouer our ſpirituall enemies. This is that bleſſed ſtate of all thoſe, vnto whome life euerlaſting belongeth, who ſhall neuer taſte of the ſecond A death.

Secondly, here is anſwered a great queſtion, which euery mans conſcience will mooue vnto him; namely, How may I ſcape the ſecond death, that lake that burneth with fire and brimſtone? *Anſw.* Thou muſt in this life truely turne vnto God from all thine euill wayes, renounce thy ſelfe, and put all thine affiance in Chriſt his death and paſſion; and euermore labour to keepe true religion, faith, and good conſcience vnto death in all eſtates. This doe, and though thou taſt of the firſt, yet the ſecond death ſhall neuer touch thee.

Thirdly, hereby Chriſt giueth vs to vnderſtand, that of the two deaths the ſecond is the B worſer. The bodily death is terrible vnto nature; but the ſecond is the proper death indeed, the deſtruction of the creature in ſoule and bodie eternally. And yet behold the madneſſe of man, who feareth greatly the firſt death, and regardeth nothing the burning lake; like vnto little children that feare their owne ſhadowes, and yet are not afraid of fire and water, that will burne and drowne them. This is mans miſerable eſtate, through the blindneſſe of his minde, and the hardeneſſe of his heart.

### V. 12. *And to the Angel of the Church which is at Pergamus write, This ſaith C he, that hath that ſharpe ſword with two edges.*

Here is the third particular commandement which Chriſt gaue to *Iohn*, whereof we haue ſpoken before in the firſt verſe: ſhewing there what is meant by Angell; and why this particular commandement was giuen vnto *Iohn*. This third Epiſtle of Chriſt, as the former, hath three parts: a Preface in this verſe. The propoſition of the Epiſtle, verſ. 13. and ſo forward vnto the 17. And the Concluſion in the 17. verſe.

I Part. The Preface ſheweth in whoſe name this Epiſtle is written; namely, in Chriſts name; The cauſes whereof we haue ſhewed before in D the firſt verſe. Chriſt is here ſet forth by an action of his Kingly office, borrowed from the former Chapter, verſe 16. *Theſe things ſaith he that hath the ſharp two edged ſword:* that is, He who is not onely Prieſt and Prophet of his Church, but the king thereof, to guide and gouerne the ſame. The ſword which he hath in his hand, or in his mouth (as *Iſay* ſaith) is that two edged ſword, yea that ſharp two edged ſword: thereby is ſignified the whole word of God, the Law and Goſpel; which is ſo called, by reaſon of the operation thereof, as it is Heb. 4. 12.

Chriſt is thus deſcribed to comfort this Church of Pergamus. For hereby three things are ſignified: Firſt, his wonderfull power in ſlaying originall ſinne and corruption by his

A word, in all them that beleeue in him: ſo as there is no hope of recouerie for ſinne, after it is once wounded. Secondly, that he will ſtrengthen and preſerue his Church, and all the true members thereof, by the ſame word, againſt all their enemies. This it doth after this manner: The whole word of God both law and Goſpel, muſt be knowne, and beleeued; then whenſoeuer any temptation commeth, faith maketh the ſame word powerfull in vs, to repel the temptation, and to ſtrengthen vs in affliction: for it is that ſword of the ſpirit, whereby we wound all our enemies. But if it be not beleeued, it is but as a ſword in a ſheath, and will nothing helpe vs. Thirdly, hereby he ſignifieth that he B deſtroyeth all their enemies: this is the chiefe ende why he ſo deſcribeth himſelfe in this place. How Chriſt woundeth his enemies herewith, we haue ſhewed in the former Chapter, and the ſixteenth verſe, with the vſes thereof.

### *verſ. 13. I knowe thy workes, and where thou dwelleſt, euen where Sathans throne is: and thou keepeſt my Name, and haſt not de-* C *nied my faith, euen in thoſe dayes when Antipas my faithfull Martyr was ſlaine among you, where Sathan dwelleth.*

Here beginneth the ſecond part of this Epiſtle; to wit, the Propoſition: which containeth two parts: A commendation of this Church, in this verſe; and a Reproofe, v. 14. 15. The commendation is twofold: Firſt, generall, in theſe words: *I know thy works*; then ſpeciall, in the words following, *I know where thou dwelleſt*, &c. Of the generall commendation D we haue ſpoken in the former Epiſtles v. 2. and 9. This yet muſt be obſerued, that Chriſt herewith beginneth the matter of all his epiſtles: intending no doubt, hereby to ſettle the perſwaſion of his preſence deepely in euery one of our hearts: for it is indeede the ground of the holy feare of God, which is the beginning of all true religion and godlineſſe. And here Chriſt giueth a preſident for his miniſters: namely, that the firſt thing they muſt teach their people, is to be perſwaded of this preſence of Chriſt; whereſoeuer they are Chriſt is with them, and whatſoeuer they doe he ſeeth them. This will cauſe them make conſcience of all their wayes, and it is impoſſible that any ſhould euer haue ſound knowledge or good conſcience, till he be perſwaded hereof: *Abraham* knewe well that in *Abimelechs* court they would make no conſcience of murther, becauſe *they* [a] *wanted this feare of God*: to feare God and keepe his commandements is the whole man: and therefore we ſhould giue all diligence hereunto. It is indeede a hard leſſon for vs to learne, and of our ſelues we cannot learne it: but if we vſe the meanes, Gods bleſſing will be vpon our endeauour, and then ſhall we haue knowledge vpon knowledge, and grace vpon grace, with the comfort of a good conſcience.

The particular commendation of this church is, for her conſtancie in maintaining the doctrine of the Goſpell, in theſe words, *I knowe where thou dwelleſt, euen in a place where Sathans throne is, and yet for all that thou keepeſt my name*: that is, thou holdeſt ſtill my true religion and doctrine. The throne of Satan is any place where ſuperſtition, idolatry, or profaneneſſe is maintained without controlement, and from whence wickedneſſe is conueied to other places. For the diuell is the God of the world, and he hath his thrones among men. Pergamus was a great citie of the Gentiles which maintained Idolatrie, and perſecuted the Goſpell, from whence alſo iniquity was deriued to other townes and places; therefore it is called the deuills throne.

Herein we may obſerue ſundry points of great importance. Firſt, the exceeding policie of Sathan: he hath his kingdome in this world: and for the eſtabliſhing thereof, he muſt haue his thrones where wickedneſſe and idolatrie is maintained without controlement, and whence ſinne is deriued to other places. In all ages it hath beene thus, and will continue ſo to the ende. In the olde world he had his thrones among *Cains* poſteritie: In the church of the Iewes, euen in the dayes of the Kings of Iſrael, the high places and groues, where the people ſacrificed to their idols, were the deuils throns; the oracles of the Gentiles where the deuills gaue anſwer vnto men, were his chiefe thrones: in the dayes of Poperie, euery church and chappell were thrones of Sathan, wherein were erected images and holy roods for the worſhip of Saints; whether the people came to worſhip from country to country. In moſt ſchooles of learning for many hundred yeares the deuill had his thrones; For therein was nothing taught but errours, hereſies, and moſt abhominable idolatries. In theſe our dayes the deuill hath his thrones among vs, where any wizzard dwelleth or cunning perſon (as they are called) for thither whole countries doe flocke for helpe and for counſell, and ſo yeeld homage to Sathan. All dicing, and all brothell houſes, wherein abhominable wickedneſſe is freely committed, are Sathans thrones. Yea all thoſe families are the deuills thrones, where men liue without loue or practiſe of religion, in blindeneſſe and ignorance, in blaſphemie, drunkenneſſe, whoredome, iniuſtice, or any ſuch impieties.

[a] Gen. 20. 11.

And in reaſon it muſt needes be thus, for the deuill beeing a prince of this world, will haue his throne in ſome parts thereof.

The vſe. Hereby we ſee it is moſt needefull in euery Chriſtian kingdome, there ſhould be thrones of iuſtice in ciuill courts, for the maintenance of equitie, the reward of vertue, and for the repreſſing of iniuſtice and iniquitie. And alſo thrones of Eccleſiaſticall iuriſdiction for the reprehending and puniſhing of all thoſe ſinnes which the ciuill court reacheth not vnto. And it is neceſſarie that in theſe thrones iuſtice ſhould be adminiſtred without partialitie, that Gods throne may be erected, which is oppoſite to the throne of Satan.

Againe, the deuills cunning appeares notably in the choiſe of the place where he ſetteth vp his throne: it was no pettie towne or village, but a chiefe and famous citie, which had beene the ſeate of many Kings. This hath beene his practiſe in all ages, to chuſe the chiefeſt places for the ſeate of his throne. Great Babylon in Scripture is called, *A citie of iniquitie*, that is, a throne of the deuill. And Rome that was once a famous Church, is now, and hath beene long that ſpirituall Babylon, the throne of the deuill. Yea, in Ieruſalem the citie of the great King, had the deuill got vp his throne, when Chriſt called the temple a den of theeues. And in our daies the people of great towns and cities are generally more backward in embracing the Goſpel, then in little villages. The cauſe hereof is, the malice of the deuill, who will haue his throne in chiefeſt places, for the greater hinderance of religion: there he much preuaileth by choaking the word with pride, profit, and pleaſures, cauſing them to content themſelues with a forme of godlineſſe, when as they want the power thereof. And thus he dealeth in greater townes, that thence impietie may be deriued to the countrey round about, as tradeſmen doe their wares from place to place. And therefore the people of great townes eſpecially, muſt labour not onely to know the Goſpel, but to beleeue and obey the ſame. Euery man muſt reforme himſelfe, and euery family themſelues, that Gods throne may be eſtabliſhed, and the deuills throne battered downe among them.

Secondly, whereas this Church dwelleth where the deuills throne is, we may obſerue, whence the Church of God is gathered, namely, out of Satans kingdome. Gods Church is a companie of men ordained to ſaluation, taken from vnder the power of the deuill: though after their calling they be Gods peculiar flocke, yet they are by nature the children of wrath. Thus *Paul* ſpeaketh of all the Gentiles, Act. 26. 18. And particularly of the Church of Coloſſa, Coloſſ. 1. 13. *That God deliuered them from the power of darkeneſſe, and tranſlated them into the kingdome of his deare Sonne.*

The vſe. Hence we learne, I. That no man is to ſtand vpon his gentilitie, or glorie in his parentage for nobilitie and great blood, but onely reioyce in this, that he is drawne out of the kingdome of darkeneſſe, and from vnder the power of Satan, and placed by Chriſt Ieſus in the kingdome of grace. For what will it profit a man to weare about his necke a chaine of gold, if ſo be his heart, will, and affections, be chained to the deuills ſeruice? and what auaileth it Princes to ſit vpon their ſtately thrones, if they themſelues be in ſubiection vnto Satan, and doe homage vnto his throne? yea, what will all the treaſures, honours, and pleaſures of the world auaile to him that is debarred from the riches of Gods loue in Chriſt, and deſtitute of the treaſures of his grace, and ſo led captiue by Satan at his will and pleaſure? Secondly, ſome doe thinke that a man may be ſaued by any religion, the Iew by his religion, the Turke by his, the Papiſt by his, &c. yea, it is the common receiued opinion of our ignorant people, that euery one ſhall be ſaued by his good meaning. But all theſe are meere dotages of mens braine: for a man may hold his good meaning, and yet ſerue the deuill at his throne. It is not ſufficient to hold this or that religion, or to practiſe ciuill vertues, as iuſtice, temperance, &c. vnleſſe a man be one of Gods Church, ſeuered from the companie of them that ſerue Satan. Thirdly, here all Gods ſeruants haue a notable meanes of ſtay and comfort in afflictions. If they be perſecuted, and caſt into moſt darke dungeons for the name of Chriſt, they muſt call to minde, that they are taken out of the deuills priſon in the kingdome of darkeneſſe, and placed in the glorious kingdome of Ieſus Chriſt, and made members of his Church, and ſhall be inheritours of his glorie. Fourthly, hence we learne, that the preaching of the Goſpel hath in it a diuine power: no creatures, except the good Angels, haue power comparable to the deuills: and yet the preaching of the Goſpel is ſtronger then all the power of Satan, for it gathereth a Church where the deuill hath his throne, it deliuers men from vnder the power of Satan, and placeth them in the glorious liberty of the ſonnes of God: although therefore it be preached by ſinnefull man, yet it muſt be reuerenced as the power of God, and his owne arme to ſaue his Elect. Fiftly, hence we gather that God will haue his people to dwell with wicked and vngodly men: for the Church of Pergamus dwelleth where Satans throne is. This he doth for good cauſes: I. That their faith, obedience, and repentance might be exerciſed, and they preſerued from many ſinnes which otherwiſe they ſhould fall into. *Moſes* telleth the Iſraelites, that the Cananites muſt not be all caſt out at their firſt entrance, but dwell among them, leaſt wilde beaſts did growe vp which would deuoure them: and ſo the wicked muſt dwell among the godly to exerciſe Gods graces in them, leaſt they fall into ſinne and ſecuritie. II. That they might ſhine forth as lights vnto the wicked by their vngodly conuerſation, Philip. 2. 15. *That ye may be blameleſſe and pure, the ſonnes of God without rebuke in the middeſt of a naughtie and crooked nation, and among whom ye ſhine as lights in the world, holding forth the word of life.* And thus the godly muſt doe, that by their vnblameable life, others might be wonne to the faith; for godly example is a notable meanes to drawe men to loue and embrace faith and true religion, 1. Pet. 3. 1. III. That God may ſhewe on the godly tokens of his ſpeciall loue and fauour: which he doth when he ſendeth iudgements vpon the wicked, and ſpareth his children. Hence it was, that when the Lord would bring a common iudgement vpon the Iewes, he cauſeth thoſe that mourned for their owne ſinnes, and for the abhominations of the people, [a] *To be marked in the forehead, that they might be ſpared.* So that if any godly perſon dwell among ſuch as hate religion, and be prophane, he muſt content himſelfe, knowing it is Gods will his church ſhould be vexed and troubled by the ſocieties of the wicked and vngodly. Sixtly, hence it appeareth that Gods people may lawfully dwell among wicked and vngodly men, alwaies remembring that they communitate not with them in their ſinnes and rebellions againſt God: For ſo *Lot* dwelt in Sodome, and this church of Pergamus where the deuill had his throne. 1. Cor. 7. 1. This queſtion is anſwered: a maſter is a heathen man, and his ſeruant is conuerted to the faith; whereupon he thinketh he is free from ſeruing his maſter: but *Paul* telleth him he muſt doe externall ſeruice ſtill, ſo farre forth as he keepe good conſcience, and be not conſtrained to renounce true religion. Laſtly, hence we haue direction to anſwer a queſtion much vrged againſt vs by the Papiſts, to wit, Where our Church was fourescore yeares ago, when *Luther* firſt began to preach: they intend hereby to prooue our church to be but of fourescore yeares continuance, and ſo our religion to be newe. We anſwere by the like, Where was the church of Pergamus, when the deuills throne was in that citie? Surely it was there where the deuill had his throne. And ſo when Antichriſt that man of ſinne, had ſpread poperie ouer all Europe, at that very time was Gods church in Europe where poperie was profeſſed, mingled with the Papiſts: which to be thus appeareth by this, that in all ages there haue beene ſome, who openly haue oppugned poperie, more or leſſe, partly by writing, and partly by ſpeaking, as the records of all ages doe teſtifie and make manifeſt: ſo that though iniquitie had the vpper hand, yet our church had his being in the midſt of poperie.

[a] Ezek. 9. 4.

***And thou keepeſt my name***, That is, though thou dwell in a place where the deuill hath his throne, yet thou holdeſt faſt my name, ſo as neither force nor fraud of the aduerſarie can take my name from thee; ſo much the words import. By *Chriſts name* we muſt vnderſtand the doctrine of the Goſpell: ſo *Paul* is ſaid to be [b] *A choſen veſſell to carrie Chriſts name among the Gentiles:* That is, to publiſh among them the doctrine of the Goſpell.

2 Here this church of Pergamus is particularly commended for her conſtancie, in holding faſt true religion againſt all aduerſarie power whatſoeuer. Hence we learne that it is not ſufficient to teach, or know and beleeue the doctrine of the Goſpell in time of peace: but we muſt be conſtant in holding it faſt againſt all gainſayers, and not be turned about with euery winde of doctrine, but in life and death keepe ſure the truth, that neither fraud nor force of any aduerſarie power draw it from vs, or vs from it. *Mat.* 13. *The kingdome of heauen is compared to a treaſure hid in the field, which when a man findeth, he goeth and ſelleth all he hath to buy the field.* The ſcope of that parable is this. If any man ſhould come into any of our fields, and by ſearching finde a gold mine, he would not make it knowne to any, but couer it cloſe, and goe his way, and ſell all that he had to buy that field, that thereby he might inrich himſelfe: euen ſo hauing found this, that the goſpell reuealeth the way to life euerlaſting, though we muſt not conceale the ſame from others, yet we muſt be like this man herein, that wee could be content to part withall, that we haue, that ſo we might make the Goſpel ours, 1. Tim. 3. 9. Deacons muſt haue this propertie, *To haue the miniſterie of faith in a pure conſcience.* There a good conſcience is compared to a ſure treaſure houſe, which cannot be robbed by any aduerſarie power: and faith, that is, true religion is the treaſure there ſafely laid vp: ſuch a ſtore-houſe muſt we get for the preſeruation of the faith. Any thing elſe we may loſe, but if we part with true religion, ſaluation is gone and all is loſt. And therefore in life and death we muſt keepe faſt faith.

Further, Chriſt amplifieth the praiſe of their conſtancie by two arguments: Firſt, that they held Chriſts name without deniall: Secondly, that they kept the faith in the time of bloody perſecution. For the firſt in theſe words, ***And haſt not denied my faith.*** This is an excellent commendation; for many wil hold the doctrine of the goſpell for a time, and yet after denie the ſame by apoſtaſie: but this church held faſt true religion, without any reuolt at all. Their practiſe muſt we followe, and ſo hold faſt true religion, that therein we neuer make reuolt: for if we ſhall once denie religion, we knowe not whether God will giue vs the grace of repentance, that we may profeſſe it againe; which if he doe not, we periſh eternally. Conſider *Eſaus* example, who ſold his birthright for a meſſe of redde broth, and after loſt the bleſſing, which when he would haue recouered, he was reiected: [a] *and found no place to repentance, though he ſought it with teares.* Therefore to preuent the fearefull danger of not repenting after reuolt, we muſt ſtil hold faſt true reli-

[a] Heb. 12. 17.

verſ.13.

gion without deniall.

Here in this place *the faith of Chriſt*, is all one with *Chriſts name*, that is, with the true doctrine of the Goſpel. And it is called Chriſts faith: Firſt, becauſe Chriſt with the Father and the Spirit, is the author thereof: Secondly, becauſe Chriſt reuealeth the ſame from the boſome of his Father: for God reuealeth his Goſpel vnto men by his ſonne Chriſt Ieſus: Thirdly, becauſe Chriſt is the ſubſtance and matter of the Goſpel: for indeede Chriſt Ieſus is the principall ſubiect of the whole Bible, beeing the ende of the Law, and the ſubſtance of the Goſpel.

The ſecond argument of their praiſe for conſtancie, is taken from the circumſtance of time; they held faſt true religion in the time of bloddy perſecution: *Euen in thoſe daies* (ſaith Chriſt) *when Antipas my faithfull martyr was ſlaine among you where Satan dwelleth.* Who this *Antipas* was, is not knowne, neither certenly recorded in any hiſtorie: it is thought he was the miniſter of this Church, who oppoſed himſelfe againſt idolatrie and gentiliſme in this citie of Pergamus.

In this argument note two points. I. That Chriſt commends *Antipas*, calling him his faithfull martyr. Whereby we ſee, that in Gods Church it is lawfull to honour Saints and martyrs. For that which Chriſt doth, his Church may doe. This their honour muſt ſtand in two things; In due deſerued praiſe and commendation, and in a carefull imitation of their good vertues and godly liues: and for this ende doth Chriſt commend *Antipas* vnto this Church, that they might follow his good conuerſation: but as for Popiſh honour of inuocation and adoration, it hath no ground in Gods word. Againe, in calling him faithfull martyr, he commendeth more the cauſe of his death, then the death; to ſhew that the cauſe maketh a martyr, not the death: For an heretike may be put to death for his damnable opinions. Therefore *Antipas* is a martyr, not becauſe he was ſlaine, but becauſe he was faithfull vnto death for the maintenance of Chriſts true religion.

II. Point. In the ende of the verſe Chriſt ſheweth who were the authors of *Antipas* his death; namely, ſuch among them in whome Satan ruled: for he was ſlaine (ſaith Chriſt) *among you, where Satan dwelleth.* Which words he repeateth, to giue vs to vnderſtand, that all perſecuters let them carie what face they will, are in truth ſuch, in whome the deuill ruleth, where he hath his hold, and keepes poſſeſſion. *Queſt.* Why did Satan more dwell there then in other places? *Anſ.* Becauſe many in this place were Gentiles, who contemned and mocked the Goſpel, & maintained idolatrie, whereby they became the holds of Satan. And by proportion we may gather, that all contemners of religion, and all that walke in their owne wicked waies, are indeede the ſtables and holds of the deuill, though they ſhould be the Temples of the holy Ghoſt. And ſo many families as there are, where religiō is mocked, Gods name blaſphemed, iniuſtice and impietie practiſed; ſo many holds of Satan there are where the deuill ruleth: and ſuch they continue till they reforme themſelues of their impieties, and embrace the Goſpel ſincerely. And therefore all maſters of families eſpecially ſhould loue the Goſpel, and ſee that in their families religion be taught, embraced, and obeyed, that ſo the deuill may haue no hold in their families. *Queſt.* Whether might not *Antipas*, beeing Paſtor of this Church, haue fled for the ſafetie of his life? *Anſ.* There be two kinds of perſecution, one that is directly intended againſt the Paſtor principally: the other againſt the whole Church equally. In the perſecution directed againſt the Paſtor, this muſt be conſidered, Whether God gaue him opportunitie and libertie to flie, or not: if God gaue him libertie and opportunitie, he may flie, and the Church is to aſſiſt him, & to vſe meanes for his preſeruation: but if God denie him meanes to eſcape, then he muſt iudge himſelfe to be called of god, to ſuffer death for his name; and ſo he may not flie. And ſuch was the cauſe of *Antipas* in this Church. But if the perſecution be directed againſt the whole Church equally, then the Paſtor may not flie, but take part in their ſufferings, that he may be a meanes to ſtay and comfort his brethren.

## *v.14. But I haue a few things againſt thee, becauſe thou haſt there them that maintaine the doctrine of Balaam, which taught Balac to put a ſtumbling blocke before the children of Iſrael, that they ſhould eate of things ſacrificed vnto Idols, and commit fornication.*

Here followeth the reproofe of this Church of Pergamus, which is firſt generally propounded in theſe words, *I haue a few things againſt thee:* Secondly, in particular, for want of zeale, *in ſuffering among them ſuch as maintained the doctrine of Balaam.* Thirdly, he ſetteth downe a reaſon or confirmation thereof in the ende of the 14.v. and in the 15.

The generall reproofe is the ſame which was giuen out againſt the Church of Epheſus, verſ. 4. Whereby he would teach vs a ſpeciall dutie: namely, that euery man muſt ſeriouſly conſider with himſelfe, what ſinnes he hath in him, which Chriſt may haue to lay vnto his charge. For this very cauſe doth Chriſt rehearſe it vnto this Church. And therefore wee muſt call our ſelues to reckoning, and examine our ſelues not by our owne wits, but by the rule of Gods word, and ſearch out all our thoughts, words, and actions; and ſee how many things Chriſt may haue againſt vs, that ſo making a forehand reckoning, and ſeeking to be cleared by true repentance, we may not be condemned for them at the laſt day: for if we would iudge our ſelues we ſhould not be iudged. This is a neceſſarie dutie, and the practiſe of it is the ground of all grace, and conſcionable obedience: as on the other ſide, the want hereof is the cauſe why many that liue in the Church doe periſh eternally. For a day of accounts will come, wherein we ſhall neuer eſcape, vnleſſe by a forehand reckoning in the practiſe of true repentance from dead works, and by faith in Chriſt Ieſus we preuent the ſame. Lamentable and fearefull is the ſtate of all thoſe, that neuer call themſelues to this account: it cauſeth them to goe on in ſinne without remorſe, *Hoſ.* 7, 2. Hereof *Ieremie* complained, [a] *That no man ſaid what haue I done.* And for that cauſe he denounceth fearefull iudgements againſt the people. This was the ſinne of the olde world: [b] *men knewe nothing till the flood came and deſtroyed them all.* This ſecuritie bringeth mens ſoules to hell, before they wot where they are; and therefore *Dauid* crieth out, Pſal. 50, 22, *Oh conſider this* (meaning the account that God will take with them) *leaſt God teare them in pieces, and there be none to deliuer them.* The ende of preaching and hearing Gods word, is to bring the ſoule to eternall life and ſaluation: but the want of this account maketh the holy ordinance of God to be of none effect to many a one. For how ſhould men embrace with comfort the word of reconciliation, till they feele in themſelues their enmitie with God, and deſert of condemnation.

a Ier.8.6.

b Matth.24.

II. Point, *Becauſe thou haſt them that maintaine the doctrine of Balaam, &c.* Here is the particular reproofe of this Church for want of zeale, in that they entertained and ſuffred hereticall Miniſters to liue among them which maintained the doctrine of *Balaam*. This ſhewed, that though they loued the Goſpel, and embraced it, yet it was very coldly, and without that feruent zeale which they ought to haue ſhewed againſt ſuch hereticks.

*The vſe.* Here firſt Chriſt teacheth this Church to ſhew forth zeale in excommunicating and caſting out ſuch heretiks, as by damnable doctrine did trouble them. This place is a ſufficient ground for the practiſe of that Eccleſiaſticall cenſure. When men hold hereticall opinions, the Church after two or three admonitions is to excommunicate them and caſt them out. So did *Paul* to *Hymeneus* and *Alexander*, 1. Tim. 1. 20. Secondly, Chriſt reproouing this church for entertaining ſuch heretickes and wicked men, doth giue vs to vnderſtand, that euery member of Gods Church ſhould haue a great diſlike of all perſons, that hold not the A doctrine of Chriſt in truth, but maintaine errours againſt the tenour of Scripture, and the profeſſion of the Church. For this cauſe *Paul* chargeth *Timothie* to [a] *ſeparate himſelfe from ſuch as teach otherwiſe then he had giuen direction, and conſent not vnto the wholeſome words of our Lord Ieſus Chriſt, and to the doctrine which is according to godlineſſe, beeing puffed vp and knowing nothing.* This then muſt be our carefull practiſe: we haue by Gods mercie true religion among us, which we muſt maintaine with zeale: and if any bring in other doctrine we muſt reiect it, and ſhew forth deteſtation to him that bringeth it, not bidding them God ſpeed, 2. *Ioh*, 10. We muſt rather looſe our liues, then ſuffer the truth of God to be defaced. Thirdly, B that which Chriſt laieth to the charge of this church, may in ſundry reſpects be charged vpon our churches and congregations at this day: namely, *want of zeale againſt ſinne, and ſeueritie againſt ſinners*: for though the gouernours of our Church repell the hereſies of Poperie, Anabaptiſts, and family of Loue, and ſuppreſſe all doctrines that race the foundation, which are commendable things; yet in the middeſt of our congregations be aboundance of Athieſts, who by deede and conuerſation deny Chriſt Ieſus: for many know nothing in the matters of religion, and men be profane: who both thinke and ſpeake moſt baſely of religion, and of the teaC chers and profeſſours thereof. Yea, we haue flat Epicures permitted to liue in our church, ſuch as make their bellie their God: who giue themſelues wholly vnto eating, drinking, ſports, and delights, without all regard either of the generall duties of Chriſtianitie, or the particular duties of their calling. We haue alſo among vs many cruell and mercileſſe perſons, that in their affaires abound in the practiſes of fraud, wrong, vſurie, and oppreſſion, [a] *whoſe treading is upon the poore* in the pride of their couetouſneſſe, whereby alſo *they eate the fleſh of Gods people, and flea off their skin from them, and breake their bones, and chop them in pieces as for the pot, and as fleſh within the cauldron,* Mich. 3. 6. And yet all theſe, becauſe they ſubmit them-D ſelues to the ciuill authoritie, are permitted without controlment to be partakers of the priuiledges of Gods church, euen to the receiuing of the ſeales of Gods couenant, beeing themſelues flat enemies to the grace of God. Yea many of theſe are greatly countenanced and graced for wiſedome and reputation; when as ſuch as feare God, and make conſcience of their wayes are counted vile. All which, as it argueth exceeding want of zeale in ſeueritie againſt ſinne: ſo it cannot chuſe but prouoke the Lord to come againſt vs in iudgement, as he did againſt this church. The means whereby this euill is to be reformed, doth follow afterward.

a 1.Tim.6.3,4.5.

a Amo.5.1

III. Point, The reaſon or confirmation of the former reproofe, whereby the Lord would mooue this church to deteſt theſe falſe teachers, is taken from the effect of their doctrine, and it is layed downe in this ſimilitude. As *Balaam* the falſe Prophet taught *Balac* to put a ſtumbling blocke before the children of Iſrael, to cauſe them to eat of things ſacrificed to Idols, and to commit fornication: ſo this Church maintained among them Nicholaitans, who taught, it was lawfull to eat things ſacrificed at Idol feaſts, and to commit fornication. The firſt part of this ſimilitude is in the ende of this 14. verſe; *Which taught Balac to put a ſtumbling blocke, &c.* The ſecond part is in the 15. verſe.

Touching the doctrine of *Balaam* we are to obſerue three points: Firſt, What a ſtumbling block, or an offence is. Secōdly, what it is to caſt a ſtumbling blocke. Thirdly, by what meanes king *Balac* did caſt a ſtumbling blocke before the children of Iſrael. For the firſt, a ſtumbling blocke is properly any thing, as wood, or ſtone, or ſuch like, that is caſt in a mans way, to hinder him in his gate, and to cauſe him to trip or fall: And by reſemblance in this place, an offence is any thing that cauſeth a man to ſinne againſt God, and ſo to ſlip or fall, or to goe out of his way that leadeth to life. Further, an offence is twofold; either giuen, or taken. An offence giuen, is any ſpeach or deede, whereby a man is prouoked to ſinne: and ſo was *Peter* an offence vnto Chriſt, though he tooke it not, Matth. 16. 23. An offence taken, is when any man taketh occaſion to fall and ſinne, by that which is well done by others: ſo were the Phariſies offended at the ſacred preaching of our Sauiour Chriſt. II. Point. The caſting or putting of a ſtumbling blocke, or giuing an offence, is the doing or ſaying of any thing, whereby a man is occaſioned to ſinne: and this is done, either about things euill in themſelues, or in things indifferent. Things euill are ſuch as Gods word forbiddeth: and they are twofold, either perſwaſions, or examples. Bad perſwaſions are falſe doctrine, and euill counſel. Bad example is alſo a giuing of offence becauſe it doth embolden euill men in their ſinne, and draw the godly to euill. Againe, in things indifferent, as meat, drinke, apparrell, &c. may offence bee giuen, when as they are vſed vnſeaſonably, not in fit time and place, and before fit perſons. And of this *Paul* ſpeaketh, ſaying; *If I knew my eating did offend my brother, I would not eat fleſh while the world ſtandeth.* The offence here ſpoken of, was an offence giuen in euill things, for it was an euill act done by *Balaam*, and accordingly receiued and taken of the Iſraelites, for he vſed outward prouocations to allure them vnto ſinne. III. Point. The meanes whereby king *Balac* did caſt a ſtumbling blocke before the children of Iſrael, is ſet downe in the end of the verſe, *by prouoking them to eat of things ſacrificed to Idols, and to commit fornication.* That we may vnderſtand this fully, read Numb. 25. The ſumme of the hiſtorie is this: When *Balaam* had aſſaied ſundry wayes to curſe the children of Iſrael, and could not, he gaue *Balac* counſell to vſe meanes to cauſe them to ſinne. At his counſell *Balac* ſent foorth the moſt beautifull women in his kingdome into the campe of Iſrael, to entice them to the ſeruice of their Idols, and to banquet with them at their Idol feaſts, that ſo they might draw them to fornication; whereunto the Iſraelites condeſcended, and ſo ſinned againſt God. Thus much of the meaning of the words.

The vſe.

Firſt, here obſerue a ſpeciall propertie of falſe teachers, namely, to caſt offences before men, to cauſe thē to fall in the way that leadeth to ſaluation. By this Chriſt intendeth to make knowne vnto this Church the falſe doctrine of *Balaam*, *Paul* in his Epiſtles [a] calleth the doctrine of the Goſpel *a truth according to godlineſſe:* becauſe the intent of the Goſpel is, *to leade men to true godlineſſe.* On the contrary, the doctrine of Antichriſt is called [b] *the myſterie of iniquitie;* becauſe the ſcope thereof is, to draw men to all iniquitie and abhomination. Here then we haue a rule, whereby wee may iudge betweene true doctrine and falſe, euen by looking into the end and ſcope thereof: if it ayme at true pietie & ſincere obedience, wee may iudge it to bee good; but if it tend to draw men to idolatrie and ſinne, then it is a falſe doctrine. Thus wee might ſcan all falſe religions, as the religion of the Turke and Iew at this day. But becauſe wee are more troubled with the doctrine of Poperie among our common people, who call it *The old religion*, therefore let vs a little examine the ſame by this rule.

The ende of Poperie is to pull downe the kingdome of Chriſt, and to diſanull his laws; as will appeare by a ſhort view in euerie commaundement: and therefore it cannot be the true religion. The firſt commaundement teacheth vs, *To chuſe and acknowledge the true God for our God alone.* But the Church of Rome teacheth to make more gods then one, and to acknowledge the creature to be God; for by their doctrine men are to pray vnto Saints, whereby they make them gods, in giuing this diuine propertie vnto them to know the heart. Their doctrine alſo aſcribeth vnto Saints, *power to merit*; which is a propertie of God: for none cā merit but he that is god. The humane nature of Chriſt could not haue merited any thing, vnleſſe it had beene ioyned to the godhead. Yea, they make the wood of the croſſe to be god, for in their maſſe booke at this day they call (not Chriſt crucified on the croſſe) but the very croſſe it ſelfe, *our onely hope:* yea, the vergine *Mary*, who is but a creature, they place as Queene in heauen, giuing her power ouer Chriſt to command him in the matter of ſaluation, and ſo they diſanull the firſt commaundement. The ſecond commaundement they reuoke, in teaching it to bee lawfull to make images of the Trinitie, according as they ſhewed themſelues in the old and new Teſtament: the father like an old man, the ſonne as he

[a] 1. Tim. 6. 3. Tit. 1. 1.

[b] 2. Theſſ. 2.

he liued, and the holy Ghoſt like a doue; and therein to worſhip them. Againe, they teach that men may adore the Images of Saints, which is flat againſt that commaundement. The third commaundement they diſanull, in teaching it to be lawfull to ſweare by Saints, and not by God onely. The fourth they diſanull, by making the feaſtiuall dayes of Saints, equall with the Lords Sabbath, and to be kept holy vnto God as ſolemnly as the Lords day. Whereby alſo they take away the libertie of the Church in the lawful vſe of ſix dayes, for honeſt labour in a mans calling. The fift they diſanull, in giuing freedome and immunitie to their clergie from ſubiection to ciuill authoritie: and in diſpenſing with ſubiects, for their loyaltie and allegeance to their lawfull Princes: and with children and ſeruants from yeelding due helpe, ſeruice, and obedience, to their parents and maſters. The ſixt, by their houſes of refuge which they call *Sanctuaries*; wherein murderers may be in ſafetie; and by maintaining ignorance in religion, through which they murder many a ſimple ſoule. The ſeauenth, by tolerating of ſtewes, and allowing of inceſt: for by their law it is lawfull for the great vncle to marrie his neece, deſcending from his brother or ſiſter, ſo it be without the fourth degree, which is againſt nature. The eight, by making ſale of all things, of heauen, hell, of earth, of pardons, and deliuering men from purgatorie: which is flat robberie, & moſt groſſe deceit and couſenage. The ninth they diſanull, by falſifying the canon of Scripture, for they make that canonicall which is no Scripture: and beſides in their doctrine practicall they defend a lie, for when a man hath confeſſed his ſinnes to the prieſt, if the magiſtrate aske the prieſt what ſinnes the man confeſſed, they teach the prieſt to ſay, *I know not*, that is (ſay they) *to tell it to thee*: which is a flat lie. And whereas they would defend this by an expoſition of Chriſts words, when he ſaith: [a] *The day of iudgement is not knowne to the Sonne of man*: that is, (ſay they) to reueale it vnto others; they doe but deceiue the ſimple by an expoſition which is not fit. The laſt commandement they diſanull, by holding concupiſcence before conſent to bee no ſinne, when as wee know by Gods word, that the firſt euill motions in vs be ſinnes. So that hereby we may ſee, that Poperie is but a falſe religion, though it haue falſely among our common people the name of *The olde religion*, and therefore we muſt abhorre the ſame, as vngodly.

Now whereas ſome doe charge the doctrine of our religion to be ſundry wayes ſcandalous, they may be eaſily anſwered: Firſt they ſay, it is a doctrine of deſperation, becauſe it imports, that God created men ſo, as he will ſaue but a few, making them for this ende, to caſt the greateſt number to hell. To this I anſwer two things: Firſt, touching the number of them that are to be ſaued: of which little is A ſayd in Scripture, and therefore I will not ſay much: yet this may be auerred, The number of the elect in it ſelfe *is* [b] *a great company*, but beeing compared with them that ſhall be damned, it is but ſmall. II. touching the ende of mans creation, our doctrine is not, that God created men for this ende, to caſt them to hell: but this we teach, that God created all men to manifeſt his glorie in them: in ſome, by their iuſt and deſerued damnation for ſinne. We teach not that men are otherwaies condemned then for their ſinnes, and therefore he that is condemned hath his iuſt reward. II. *Charge.* They ſay further, our doctrine is a doctrine of blaſphemie; for that we teach God to haue decreed the fall of B man, and ſo make God the author of mans ſinne. *Anſ.* We teach indeede that God decreed *Adams* fall, but thence it followeth not, that he is the author of mans ſinne. For Gods will is twofold, generall, and ſpeciall. Gods generall will is, to permit that which is euill, not ſimply, but becauſe with God euill hath ſome reſpect of good, and in this reſpect we ſay God decreed *Adams* fall. Gods ſpeciall will, is his approouing will; whereby he taketh pleaſure and delight in that which is good: and in this regard God nilled *Adams* fall, and mans ſinnes: And yet in ſome reſpect he may be ſaid to will them. A magiſtrate, though he take no comfort or delight in the death and execution of a malefactor, yet he decreeth and appointeth it, and C ſo may be ſaid to will it. Euen ſo God, who out of darkeneſſe can bring light, permitteth euill, becauſe with him it hath ſome reſpect of good, and ſo may be ſaid to will it. III. *Charge.* They ſay alſo that the doctrine of our church is a doctrine of ſecuritie: becauſe we teach, that a man may be certaine of his ſaluation, and of perſeuerance in the faith vnto the ende. *Anſ.* This is not a doctrine of carnall ſecuritie; becauſe we doe impoſe neceſſarily the vſe of meanes to them that would be certaine of their ſaluation, and perſeuere vnto the ende, as namely, deniall of themſelues, and humbling themſelues in continuall praier, with hearing and meditating in the word of God, and receiuing the Sacraments for the increaſe of faith, and renewing of their D repentance: All which will rather make a man fearefull and carefull then ſecure. For with the meanes, is certaintie of ſaluation, both attained and preſerued: ſo that our doctrine is not a doctrine of offences, but a true doctrine that beateth out the plaine way that leadeth vnto life.

Secondly, Chriſt his deteſtation of this doctrine of *Balaam*, muſt admoniſh vs to be ſo carefull of our behauiour euery way, that we giue no offence vnto any, for if we doe, we are *Balaams* ſcholers. This is a point of ſpeciall obſeruation; we muſt looke to our communication, that it be voide of railing and bad ſpeeches, and to our conuerſation that it be holy and vnblameable. In euery thing we muſt haue care not to hinder others in the way of life, *Woe*

[a] Matth.24. Mark.13.32.

[b] Rev.7.9.

[a] *bee to them* (ſaith Chriſt) *that giue offences: it were better that a huge milſtone* (ſuch as an aſſe can but turne about, as the word imports) *were tied about his necke, and that hee were caſt into the ſea.* The reaſon is, becauſe when a man by any meanes giueth his brother offence; he doth as much as in him lyeth, to plunge his brothers ſoule into the pit of deſtruction, and therefore we muſt fly offences as hell it ſelfe; yea rather on the contrary, we muſt helpe our brethren forward in the way of ſaluation, and remooue from them all ſtumbling blockes that cauſe them to fall. If this dutie were practiſed, our Church would abound with graces and godlineſſe: but this duty is wanting; and hence it comes that we haue ſo ſmall increaſe after long labour in preaching, for example and euil counſell do quench the graces of the ſpirit in mens hearts.

a Matt.18. 6,7.

Thirdly hereby we muſt learne to haue ſpeciall care againſt offences giuen by euill counſell, or bad example. For if it be the propertie of a falſe Prophet to caſt ſtumbling blocks before others, then is it a dangerous thing to fall vpon them when they are laid before vs. While we liue in this world we ſhal ſee many offences giuen: but we muſt take heed we take them not. And therefore Chriſt biddeth vs [b] *If thy foote offend thee, or thine hand, cut it off; or thine eye, plucke it out:* Teaching vs to forgoe the deareſt thing that can be vnto vs, if it would cauſe vs to ſinne againſt God. And to mooue vs hereto, marke the Iſraelites example in the wilderneſſe: while they kept a good conſcience, and obſerued the true worſhip of God, all *Balaams* curſes were turned into bleſſings: but when they fell to idolatrie and fornication with the Moabitiſh women, then was Gods wrath kindled againſt them, and his plague ſeized vpon them. Euen ſo, if our Church be carefull to keepe it ſelfe to the true religion, which by Gods mercie we inioy, and withall haue care to keepe good conſcience in becomming a penitent & obedient people vnto God; then may *Balaam* curſe, and all our enemies ſpit their venom, yet we ſhall be ſafe. But if we let goe true religion and good conſcience, and fall to ſinne, then we muſt looke for Gods heauie iudgements to fall vpon vs in his wrath, as they did vpon his owne people. Fourthly, when *Balaams* curſing would not preuaile, then did faire women, and banqueting draw them to idolatrie and fornication. Hence we learne, that temptations on the right hand, that is, taken from prophets, pleaſures, and preferments, are moſt dangerous, and ſooneſt preuaile to draw men from God. The ſtate of a chriſtian, is like a beſieged citie; when a huge armie cannot ſack it, then ſiluer and gold will open the gates thereof: euen ſo, when aduerſitie cannot make a man to forſake religion and good conſcience, then by proſperitie, eaſe, and pleaſure hath the deuill ſtollen away his heart. Thoſe therefore that haue eaſe, pleaſure, and outward bleſſings at will, are in a farre more dangerous caſe in reſpect of ſinne, then others; vnleſſe God vouchſafe vnto them ſpeciall grace to watch againſt theſe pleaſing temptations. This made godly *Iob* [a] *To ſanctifie his children euery day when they feaſted each other at their houſe: leaſt any one then ſhould haue blaſphemed God in his heart.* Becauſe hee knew the deuill by pleaſures would ſooneſt winde himſelfe into their hearts.

Matt.18.8.

a Iob 1.5.

Laſtly, note the order of theſe ſinnes: Firſt, they are drawne to ſit at Idol feaſts, and then to commit adulterie: where we ſee that theſe two goe together, Spirituall adulterie, that is, Idolatrie; & bodily adultery, one is the plague & puniſhment of the other; that people which giue themſelues to Idolatrie, will God giue vp to bodily adulterie. As this was true in theſe Iſraelites, ſo is it to be ſeene among the Turkes, and with the Papiſts at this day, who maintaine fornication, in tolerating ſtewes, and further it much by their vow of ſingle life, wherewith they bind the conſcience, though the partie want the gift of continencie.

### v. 15. *Euen ſo haſt thou them that maintaine the doctrine of the Nicholaitans, which thing I hate.*

Here followeth the ſecond part of the compariſon, where Chriſt ſetteth downe two things: Firſt, what the Nicholaitans were. Secondly, how hee was affected towards them. What they were is expreſſed in the firſt words, *Euen ſo*, which is a note of reſemblance or compariſon, hauing reference to the words going before. They may be thus deſcribed: The Nicholaitans were a ſect in the Church of Pergamus, that maintained two damnable opinions according to the doctrine of *Balaam*. I. That it was lawfull to eat things offered to idols in the honour of idols, ſitting in the idols temple. II. that fornication was no ſinne: but that a man might lawfully commit it. It may ſeeme ſtrange, that in the daies of the Apoſtles there ſhould be men profeſſing the name of Chriſt, & yet hold ſuch damnable opinions; but the truth is hereby euident, that there were ſuch in this Church. And that we doe not conceiue a liking of their wicked opinions, let vs examine their reaſons, whereupon they might ſeeme to bee grounded.

For the eating of things ſacrificed to idols, they would plead thus. I. From the doctrine of Chriſtian libertie, *Things indifferent may bee lawfully vſed. Things offered to Idols are things indifferent, as meats, and drinks: and therefore may lawfully be vſed. Anſ.* Meats and drinks, if they be conſidered in themſelues, are things indifferent, and may lawfully be vſed: yea after they haue beene offered to idols, if they be ſold in the market, they may be lawfully bought and eaten in priuate houſes, if it be done without offence of the weake, as *Paul* teacheth at large, 1. Cor. 10. 25. 29. But if theſe meats be conſidered as they are offered to Idols, and eatẽ in the Idols temple in the honour of Idols, they be vnlawfull. And yet the Nicholaitans held this to be lawfull.

II. *Reaſon.* An idoll is nothing. 1. Cor. 8. 4. and therefore we ſinne not in eating meats offered vnto them. *Anſ.* An idoll is nothing, that is, in nature ſubſiſting: nothing created or ordained of God, it hath no propertie of the godhead: but yet an idoll is ſomething in mans imagination, which giueth to it the honour of God, and reputeth it as God, making it a God vnto himſelfe.

III. *Reaſon.* *Naaman* the Syrian [b] went into the temple of the God Rimmon, and there kneeled downe; Euen ſo may Chriſtians goe eat in idols temples? *Anſ.* When *Naaman* went in thither, he did not kneele down to the idoll, but to the king, performing a ciuill dutie vnto his Prince; who vſed to leane on *Naamans* ſhoulder and worſhip his falſe god. And though *Naaman* were preſent at Idol-worſhip & ſeruice, yet it was with proteſtation againſt it: for beeing cured of his leproſie, hee promiſed to worſhip no god but the God of Iſrael: and thereupon he laded two mules with the earth of the land of Iſrael, in token of his publike profeſſion of thankfulneſſe to the true God for his cleanſing. If theſe in Pergamus whome Chriſt diſliketh, had gone as *Naaman* did into idolls temples, they had not ſinned as they did. And at this day if men proteſt againſt the idolatrie of the maſſe, they may enter into thoſe congregations where maſſe is ſaid: for this proteſtation is a flat condemning of their falſe worſhip.

[b] 2.King.5.18.

The ſecond opinion of theſe Nicolaitans was, That men might lawfully commit fornication: This opinion they would thus iuſtifie; Firſt, from the practiſe of *Lot, Who offered to the men of Sodome his daughters, when they called for the ſtrangers that were come into his houſe.* Which thing (ſay they) *Lot* would neuer haue done, if fornication had beene a ſinne? *Anſ.* It ſeemeth that *Lot* cannot be excuſed in that action, though his purpoſe was by a leſſer euill to preuent a greater: but God hath plainly taught, *That no man may doe the leaſt euill, for the procuring of the greateſt good that can be,* Rom. 3. 8.

Gen.19.8.

II. *Reaſon.* The Lord (ſay they) commanded *Hoſea, to take a wife of fornication, and children of fornication,* Hoſ. 1. 2. It is not therfore vnlawfull? *Anſ.* There be diuers interpretations of that place. Some ſay, that was onely in viſion, and not a fact done. Others ſay, it was in ſpeech onely, becauſe he propheſied vnto the people that he himſelfe was a man of fornication vnto them. Theſe expoſitions may well ſtand. Yet others hold that the Lord commanding him this, it was to be done, and was done indeed. And ſundry circumſtances ſeeme to prooue that it was a fact done; for the womans name is ſet downe to be [b] *Gomer, and her fathers name Diblaim.* Secondly, a thing in viſion or in ſpeech onely, doth not ſo much preuaile with wicked people, as that which is done indeede. Thirdly, the auncient opinion of beſt diuines that liued neereſt to the Apoſtles times auouch it was a fact done. *Obiect.* But this maintaineth fornication, againſt good maners, and the expreſſe law of God. *Anſ.* It were ſo indeed if the Prophet had done it on his owne head, but he did it by Gods ſpeciall appointment, who is Lord of his owne law, and may diſpenſe with it at his pleaſure. God in his law forbiddeth to kill, yet *Abraham is commanded to kill his ſonne:* which if he had done, he had not ſinned, becauſe he had a ſpeciall commandement for it, which a man muſt obey, though it be againſt a morall precept. Againe, *Hoſea* tooke a wife of fornication, not to maintaine her in her ſinne, but to make her a chaſt womã, And whereas he was commaunded alſo to take vnto him children of fornication: it muſt not be vnderſtood of children begotten by him, but borne of her in fornication: As if he ſhould ſay, Take a wife with her children which ſhee brought forth in fornication. So that this place which way ſoeuer wee take it, doth nothing maintaine their wicked errours.

[b] verſ.3.

III. *Reaſon.* Acts. 15. The Apoſtles charge the churches, *To abſtaine from that which is ſtrangled, from blood, and from fornication:* There (ſay they) fornication is reckoned among things indifferent, and therefore may be vſed lawfully. *Anſ.* It is there reckoned among things indifferent: Firſt, becauſe it was ſo accounted of among the Gentiles: Secondly, becauſe the Gentiles did ioyntly by theſe three things offend the churches of the Iewes. But hence it followeth not that it is indeed a thing indifferent.

II. Point. The affection of Chriſt towards theſe men is noted in theſe words: *Which thing I hate.* This hatred muſt be referred not to the perſons of the Nicolaitans, but to their opinions, liues, and practiſes.

Hereby Chriſt would inſtruct vs in ſundry needefull duties. Firſt, if we will followe him, we muſt hate all honour and approbation that may be giuen to idols, be it neuer ſo little. Theſe Nicolaitans might ſay, they abhorred idols, and worſhipped them not, onely they went with their friends into their Temples, and ſate downe to eate meate before them; now euen this dealing Chriſt hateth. Wherein he doth notably condemne the practiſe of the Romiſh church, which ſay, they worſhip not idols, but the true God: and yet they doe that which Chriſt hateth; for they kneele downe before them, and adore them, and light candles vnto them, and offer vnto them rich Iewels, and much ſumptuous attire, which is a great deale more then the Nicolaitans did: And therefore they are much more to be condemned, and their practiſe alſo hated of vs. Secondly, Chriſts hatred of the leaſt honour of Idols, doth affoord a ſpeciall caueat to ſuch men as giue themſelues to a trauelling life; as into Italy, Spaine, and other Idolatrous places: they ſhould content themſelues within the precincts of the church, and not proceede further without warrant of a ſpeciall calling, whereby they may aſſure themſelues of Gods gracious protection. For hereby they giue occaſion to themſelues to doe that which Chriſt hateth; though they ſay they hate idolatrie: For if a man eſcape to be preſent at their abhominable ſeruice, yet he cannot auoid the going to their Temples, where he is to offer ſome gifts, or performe ſome ceremonie after the cuſtome of the country; whereby he ſhall giue ſome approbation at the leaſt of their idolatry: whereas he ought to hate the leaſt appearance thereof, euen the garment ſpotted with the fleſh. Thirdly, by this his affection Chriſt would teach vs to growe to an hatred of all familiar ſocietie with idolaters: for though we may haue ſocietie of concord with them, yet ſocietie of amitie, which is a ſpeciall liking betweene man and man, we muſt not maintaine with them.

Fourthly, Chriſt hateth not onely their idolatry, but their fornication alſo. Hereby teaching vs to growe to a hatred of fornication; which the rather muſt be deteſted, becauſe [a] *the bodies of euery man and woman be not their owne, but Chriſts:* and therefore ought not to be imploied in the honour or ſeruice of the deuill, but of Chriſt: Againe, the bodies of euery Chriſtian man and woman are the members of Chriſt, now it is an vnſeemely thing to take the member of Chriſt, and make it the member of an harlot. Thirdly, their bodies are temples, and dwelling places; not for earthly Princes, but for the holy Ghoſt: and therefore muſt be furniſhed with Gods graces, and adorned with charitie and other gifts of Gods ſpirit, that they may bee fit manſion places for ſo worthie a gueſt. But by fornication they are made the ſties and ſtables of the Prince of darkeneſſe.

.Cor.6.19

## v. 16. Repent thy ſelfe, or elſe I come vnto thee ſhortly: and will fight againſt thee with the ſword of my mouth.

Chriſt hauing laid downe the ſinnes of this Church, and the errours of the Nicholaitans, doth here propound vnto this Church, Firſt, a remedie for her recouerie: Secondly, a reaſon to inforce the practiſe of the remedie. The remedie is in theſe words: *Repent thy ſelfe.* In it conſider theſe points: Firſt, what it is to repent; Secondly, why Chriſt ſo often vrgeth thereunto; Thirdly, to whome Chriſt preſcribeth this remedie. Of the firſt, we haue ſpoken in the firſt verſe of this chapter: Briefly therefore, Repentance is a change of the mind from euill to good, and a turning from ſinne vnto God. Here repentance muſt be taken more largely, for all the duties that accompany repentance in the practiſe thereof: as I. *Humiliation* of a man by confeſſing of his ſinnes vnto God, and condemning of himſelfe for the ſinne. II. *Praier,* whereby a man doth earneſtly intreat the Lord for the pardon of the ſame ſinnes. III. *Reformation,* whereby a man in heart propoſeth, and in life indeuoreth to leaue all his former ſinnes, & for euer after to doe all things in obedience vnto God: vnto all theſe doth the holy Ghoſt exhort them in this place.

II. Point. Why doth Chriſt ſo often preſcribe this dutie of repentance, and ſo much vrge it? *Anſ.* Not for that it is a cauſe or a meritorious meanes to procure remiſſion of ſinnes and life euerlaſting, as the Papiſts doe falſly and damnably teach; for that nothing can doe but the obedience and paſſion of Chriſt: but firſt becauſe it is a token of Gods fauour procured, and a moſt excellent fruit of faith, ſuch as maketh a man ceaſe to doe euill, and moueth him to doe good; II. becauſe it is a way wherein men muſt walke vnto the end, that would haue remiſſion of ſinnes, and life eternall.

III. Point. To whom is this remedie preſcribed? *Anſ.* Firſt to the Church of Pergamus, and then to the Nicholaitans in that Church, though they were moſt wicked. Touching the Church of Pergamus: they were before commended for moſt worthy graces, for they had repentance: and yet note, Chriſt ſaith ſtill vnto them, *Repent thy ſelfe.* Herein teaching vs a moſt worthy leſſon, which euery one ought to learne and practiſe: namely, that the life of a Chriſtian is a continuall practiſe of repentance. When a man hath once repented, that is not ſufficient; but euery new day muſt haue a new repentance for his daily ſlips. *Wee* [a] *are Gods Embaſſadours* (ſaith *Paul*) *for Chriſt: beſeeching you in Chriſts ſteed, that you would be reconciled vnto God.* Now they were reconciled to God before, for they are called [b] *the Temple of the liuing God.* His meaning therefore is, That they ſhould ſtriue more and more after reconciliation with God; both in regard of their further aſſurance, and alſo for their particular ſinnes wherein they daily offended. Euery Chriſtian muſt daily wreſtle with his owne corruptions, which he feeleth in himſelfe, that the longer he liueth, the more he may grow in diſlike with himſelfe. And in this diſtaſt of himſelfe he muſt daily proceed, that he may euery day more and more grow vp in Chriſt. And leaſt any ſhould thinke, that this was ſpoken to this Church alone and not to vs: conſider, that we are in the ſame caſe with them; their ſinnes are our ſinnes, as we haue prooued: We want zeale and ſeueritie againſt ſinne and ſinners. Now beeing in the ſame fault with them, wee muſt therefore practiſe the ſame remedie, and renew our

[a] 2.Cor.5.20

[b] Cap.6.16.

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repentance, though we haue repented heretofore.

Secondly, he preſcribes this dutie to the Nicolaitans, that held two damnable errours, and no doubt liued accordingly in thoſe ſinnes: and yet Chriſt barres them not from his kingdome, but bids them repent. Where note that great and grieuous ſinners are not barred from Gods mercie; if they will repent. Excellent is that ſaying of *Iſay*, *God is much in ſparing*: and that of *Dauid* alſo, *With God is plentifull redemption*. This point is ſeriouſly to be conſidered: for we haue in our congregations many that are well ſpoken of in the world: and yet for knowledge of God, and practiſe of life, are flat Atheiſts. We haue alſo among vs Epicures, blaſphemers, murtherers, and fornicators, with theſe Nicolaitans. Now to all theſe and ſuch like, this doctrine appertaines, not to embolden them in ſinne, but to aſſure them there is mercie in ſtore for them with God, if they will truely repent. They muſt not turne the grace of God to wantonneſſe, and make his mercie a bolſter to their iniquitie; for this is deſpiſing of Gods bountie; whereby they heape vp vnto themſelues wrath againſt the day of wrath: but if with *Iob* they humble themſelues in duſt and aſhes, and crie to heauen for mercie from a broken heart that carrieth a reſolute purpoſe to leaue all ſinne; then, though their ſinnes were neuer ſo many, they ſhall all be drowned in the bottomeleſſe ſea of Gods mercie: though they were as crimſon and ſcarlet, which will take no other die, yet in Chriſts blood they ſhall bee made as white as woll and ſnowe: yea, though they haue fallen often into the ſame ſinnes which is moſt fearefull and dangerous, yet vpon this vnfained repentance they ſhall be reſtored to mercie: for the fountaine thereof cannot be dried vp: but ſee they doe repent; for whoſoeuer looketh for Chriſts merits, muſt knowe that he looketh for true repentance. Thus much for the remedie.

Pſal.130.7.

II. Point. The reaſon whereby Chriſt would ſet an edge vpon the former remedy, containeth a twofold threatening or commination: the firſt, againſt the whole Church in theſe words: *If not, I come vnto thee ſhortly*. The ſecond againſt the Nicolaitans in theſe words; *And will fight againſt them with the ſword of my mouth*. For the firſt, *If not, I will come vnto thee ſhortly*, theſe words were expounded in the fift verſ. The meaning is this: If thou repent not, I will come vnto thee, and teſtifie my preſence by taking puniſhment vpon thee, for thy want of zeale, and of ſeueritie againſt ſinne and ſinners. To this effect the Prophet *Iſay* ſaith, *Chap.* 30. 27. *The name of the Lord ſhall come from farre, to take puniſhment vpon the Aſſyrians*.

In his threatening the phraſe is to be noted. Chriſt ſaith: *If not, I come vnto thee*: expreſſing a thing to come, by a word of the time preſent. To giue them to vnderſtand, that his comming vnto them by iudgements was as certaine, as if it were preſent, vnleſſe they did repent. Where this generall rule is to be obſerued of all: namely, that when a church or people doe not repent, the Lord will come vnto them to execute his iudgements vpon them. Yea, though they haue before repented, if for particular ſinnes and wants they do not renew their repentance, he will ſurely come to puniſh them. This might be prooued at large by teſtimonies of the Prophets and Apoſtles: but it is ſo euident in this text, that I omit all further proofe; onely I will apply it to this our Church, of which this may be truely ſaid; Thou doeſt not repent, nor renewe thy repentance for thy daily ſinnes. For albeit there be ſome among vs, that by Gods grace repent, and ſet themſelues daily to the exerciſe thereof: yet take the greater part of our congregations, and they are ſo farre from renewing their repentance, that they doe not repent at all; for either they haue no knowledge of Gods will; or if they haue knowledge, yet they want care and conſcience to put the ſame in practiſe. This beeing our caſe and condition, what man may not be a Prophet againſt our Churches and congregations, beeing thus directed by this portion of Scripture, to ſay and that truely, *That God will come vnto vs in iudgements to plague and puniſh vs for our ſinnes and iniquities?* We may ſooth our ſelues in hope of mercie ſtill; but the ſtate of our church continuing as it is, nothing can be expected but iudgements from the Lord. This then muſt be a motiue to perſwade vs to repent, euery perſon apart, and euery family and congregation apart, we muſt humble our ſelues in duſt and aſhes for our ſinnes paſt, entreating the Lord to be reconciled vnto vs, and purpoſe fully in our hearts, and ſtriue in our liues to obey God in all his commandements: yea though we can ſay we haue repented, yet for our daily wants and ſinnes we muſt renewe our repentance. Thus doing, we ſhall ſtay the Lord when he is comming againſt vs. But if we go on in blindeneſſe, ignorance, and rebellion, following the luſts of our owne hearts, then nothing but vengeance and iudgements are to be expected: for this concluſion muſt ſtand with all churches and people: *If they repent not, God will come in iudgement againſt them.*

The ſecond threatening or commination is directed vnto the Nicolaitans, in theſe words: *And will fight againſt them with the ſword of my mouth*; that is, I will be at enmitie with them, and teſtifie the ſame by waging battell againſt thoſe among you, that maintaine the lawfulneſſe of eating things ſacrificed to Idols, and of fornication. Thus I ſay will I fight againſt them with the ſword of my mouth; that is, with the preaching of thy word, the law, and the goſpell.

In this commination Chriſt alludeth ſtill to the ſtorie of *Balaam*: for when he was ſent for by *Balac* to curſe the people of God, the Lord ſtood againſt him in the way with a naked ſword, to keepe him frõ going: & when his eies were opened, that he ſaw the angel of the Lord withſtand him in that ſort, he fell down & adored the Angel, for it was the Lord: yet becauſe he ceaſed not from his wicked couetouſnes, but gaue bad counſel againſt the Iſraelites, when he could not curſe thẽ, to cauſe thẽ to ſinne: therefore he was ſlaine with the edge of the ſword among the Midianites by the children of Iſrael. Euen ſo Chriſt dealeth with the Nicholaitans, becauſe they go on in their bad coũſell, perſwading the lawfulnes of eating things ſacrificed to Idols, & alſo of fornication; therefore firſt he wil fight againſt thẽ with the ſword of his mouth, the miniſterie of his word, therby to reclaim thẽ from their wicked waies, if it be poſſible; but if that wil not ſerue, he will ſtil fight againſt them, and with the ſame ſword deſtroy them for euer.

umb.31.8.

The vſe.

Firſt, here marke, Chriſt ſaith not, I wil kil thẽ, but fight againſt thẽ; for he intended not at the firſt to deſtroy theſe Nicolaitãs, but his purpoſe was to withdraw them frõ their wicked wayes; yet ſo, as afterward if they would not be reclaimed by his word, he would therewith deſtroy thẽ. Wherein we may behold the exceeding patience of Chriſt Ieſus toward lewd & greeuous ſinners, that maintained the lawfulnes of idolatrie & fornication, & gaue thẽſelues thereunto. *So the Lord*[a] *in ſpirit ſtroue with the old world, & ſpared them* 120. *yeares to withdraw them from their wickednes by the preaching of Noe.* So likewiſe he ſpared the Ammonites [b] *till their ſinnes were come to the full*, and the Egyptians alſo for many 100. yeares, though they were moſt cruell perſecuters of his owne people. And though the Iewes moſt maliciouſly crucified the Lord of life; yet he ſpared thẽ fifty years, before he cut thẽ off frõ being a people. Yea, daily experience teacheth vs this his long ſuffring: we may heare moſt bloodie & bitter oathes frõ blaſphemers, whereby they daily crucifie Chriſt with their tongues. The like may be ſaid of the adulterers, & all cruell perſons, & yet he forbeares the ſame; yea, in our owne ſelues we daily taſt of this his patience; for ſo ſoone as we were borne, we deſerued to be caſt into hell, and yet in mercy he vouchſafeth vnto vs, to ſome twentie, to ſome thirtie, and to ſome moe yeares, for a time of repentance; when as euery day he might in iuſtice condemne vs. This therfore muſt amoniſh vs in the feare of God, not to abuſe this his long ſuffering any lõger, but now while the day of mercie laſteth, to humble our ſelues & turne vnto him by true repentance. Theſe are the dayes of grace, but how long they will laſt, God onely knoweth: for when death once comes, he ſhews no more mercy. The old world becauſe they abuſed the long ſuffering of God[c] *were deſtroied, and are now in hel in priſon for it*, as *Peter* teacheth. And vndoubtedly the ſame priſõ wil be our portiõ, if we take the ſame courſe that they did.

[a] Gen.6.3.

[b] Gen.15.16

[c] 1.Pet.3.19, o.

Secondly, in this threatning we may obſerue, that all irrepẽtant ſinners haue God for their enemy, to fight againſt thẽ with a drawn ſword. A For this cauſe ſinne in Scripture is called rebellion, and euery ſinner is a rebell againſt God. A fearefull thing it is to haue God for an enemie: & yet this is the condition, not onely of ſuch as did neuer repent, but of all thoſe that hold the name of Chriſt in profeſſion, & yet continue in any one ſin, without renuing their repentance. This alſo muſt ſerue to induce euery man that hath not repented, now to begin: & if they haue begun, to repẽt more, daily renuing the ſame for their daily ſlips, & ſo ſhall they be the friends of Chriſt, as[d] *Abrahã was*, & as his[e] diſciples were.

[d] Iam.2.23.

[e] Ioh.15.15.

Thirdly, in theſe two threatnings Chriſt ſhews himſelfe to be the true Doctor of his church: for he will fight againſt theſe Nicolaitans, when as B he will onely come vnto his church. Where we ſee he diuideth his word aright; wherein conſiſteth the principal wiſedome of a true Prophet, giuing cõforts to whom comfort belongeth, & threatning iudgements to whom iudgement is due; & making difference of iudgements according to the ſtate of the perſons againſt whom they are threatned. For the heauy iudgemẽts of God muſt not be threatned againſt all perſons, but againſt the impenitẽt. And becauſe there be degrees of iudgements, temporall, and eternall; therefore temporal iudgements muſt be threatned to thoſe to whom they belong, and eternall iudgements denounced againſt thoſe to whom they belong; obſeruing the circumſtances of time, place, and perſons, according to Chriſts C example in this place, and elſwhere. So likewiſe the benefits of the goſpel are not to be propoũded to euery perſon hand ouer head without difference, but with reſtraint to ſome onely, as Gods Prophets haue done. It is often a great offence in the Church, when the benefits of the Goſpel are propounded to all, & the threatning of the law denounced againſt all, without limitation or reſtrant. The conditions therfore of repentãce & impenitencie, of faith & vnbeleefe, & alſo the degrees of thẽ all, muſt carefully be obſerued in the diſpenſation of the Law & goſpel.

Fourthly, the end of Chriſts fighting muſt be conſidered: for the firſt he intends to reclaime them from their euill wayes, but if they will not be reclaimed, then to cauſe the ſame word to be D an occaſion of their deeper condemnation. This muſt be deepely weighed of vs all, who haue had by Gods grace for many years the plentiful preaching of the Goſpel, by which God hath continually rebuked & checked the ſinnes that be among vs, as ignorãce, blaſphemie, & filthynes, cruelty, & all iniquities whatſoeuer, and the ſame thing the Lord yet continues to doe vnto vs. We therefore muſt thinke, that all this while the Lord is fighting againſt vs: whẽ ignorance is reprooued in the miniſtery of the word, the ignorant perſon muſt thinke the Lord is fighting againſt him, & ſo al Atheiſts, blaſphemers, adulterers, oppreſſors, and cruell perſons, when their ſinnes are reprooued, they muſt know that the Lord ſtands face to face againſt them with the ſword of his mouth, ſeeking to reclaime them from theſe iniquities, as he did to *Balaam* in his way. And when any mans ſinnes be thus touched, he muſt not rebell, but humble himſelfe, as *Balaam* fell before the Angel: conſidering it is the Lord that wageth battell againſt him. When we heare that forraine nations ſhake their ſwords againſt vs, how are we mooued, both high and low? Shall we feare the ſworde of mortall man, and ſhall we not tremble when we heare that the ſword of the euerliuing God is ſhaken againſt vs? Thoſe therefore whoſe hearts are guilty of any one ſinne, muſt humble themſelues by true and ſpeedie repentance, there is no withſtanding of the Lord: if his ſword doe not cure vs, it will cutte vs in pieces: if his word doe not conuert vs from our ſinnes, it will be an occaſion to caſt our ſoules deeper into hell. Thus he dealt with *Balaam*, when he would not be reſtrained from giuing bad counſell, he was ſlaine among the Midianites. Fewe thinke on theſe things: from whence commeth ſuch great contempt of Gods ordinance in the miniſterie of the word, as we ſee at this day: but they muſt knowe, that either death or life come by the ſtroke of this ſword, and therefore they muſt repent.

Fiftly, note the title giuen to Gods word: it is called *The ſword of Chriſts mouth*: not onely becauſe it was once deliuered by himſelfe, from his owne mouth: but becauſe it doth daily proceede from his mouth: for the miniſters of the Goſpell, which be truely called, are the very mouth of Chriſt, from which Gods people receiue his word. a *If thou ſhalt returne* (ſaith the Lord to *Ieremie*) *and ſhalt ſeparate the precious from the vile, then ſhalt thou ſtand before me, and be according to my word*, 2. Cor. 5. 19. We are the embaſſadours of Chriſt, beſeeching you in his ſteed: which is an high and wonderfull honour. The conſideration whereof is a ground of ſundry duties.

a Ier.15.19.

Firſt, all ſtudents that are in the way of preparation to higher callings, muſt hereby learne to conceiue a good opinion of the Miniſterie of the Goſpell, and to affect the ſame aboue other callings. For though the blind world count it a baſe calling, yet Chriſt we ſee maketh the miniſter his owne mouth: which honour is not giuen either to the Lawyer or to the Phyſitian.

Secondly, hereby euery Miniſter of the goſpel is taught to deliuer nothing in his publike miniſterie, but the pure word of God, ſo farre forth as Chriſt ſhall enable him; and that alſo in ſo pure a manner, as in the perſwaſion of his owne conſcience he thinks Chriſt would ſpeak, if he were there preſent; like vnto faithfull embaſſadours, who ſpeake onely the will of their lord and prince, and in that manner which their lord and prince doth beſt approoue. If this were weighed, we ſhould not haue ſuch preaching as is commonly vſed, conſiſting of a mixture of teſtimonies: partly diuine, and partly humane, conſidering that neither Chriſt nor his Apoſtles ſo preached.

Thirdly, the people alſo are hence taught their dutie: when they heare a ſinnefull man like vnto themſelues ſpeake vnto them in the miniſterie of the word, they muſt not deſpiſe Gods ordinance; becauſe it is deliuered by man, but receiue the ſame, as from the mouth of Chriſt, and as the pure word of God, ſo farre forth as it conſenteth with holy ſcripture. In this behalfe *Paul* bleſſed God for the Theſſalonians, *That they receiued the word from him, not as the word of man; but as it is indeede the word of God*, 1. Theſ. 2. 13.

Sixtly, where Chriſt ſaith, *I will fight againſt thee with the ſword of my mouth*; We may obſerue, that the kingdome of Chriſt is ſpirituall, and not of this world: for if it were worldly, then a ciuill ſword weilded by the hand of man, ſhould belong vnto him. But he hath no ſuch ſword; he gouernes his church and people by the ſword of his mouth, his holy word. Whereby appeareth, that the primacie of the ſea of Rome is from hell, not from heauen: for the Pope ſaith he is Chriſts vicar, and yet he will be armed with both ſwords: when as Chriſt dealeth not with the ciuill ſword, but onely vſeth the ſword of his mouth.

### *verſ. 17. Let him that hath an eare heare what the ſpirit ſaith vnto the Churches: To him that ouercommeth will I giue to eate of the Manna which is hid, and will giue him a white ſtone, and in the ſtone a newe name written, which no man knoweth, ſaue he that receiueth it.*

Theſe words are the concluſion of this Epiſtle, which containeth two parts, a commandement, and a promiſe. The commandement in theſe words, *Let him that hath an eare heare what the ſpirit ſaith vnto the Churches*. The promiſe in the words following, *To him that ouercommeth, &c.* The commandement ſerueth to ſtirre vp Gods church to attention, in marking that which Chriſt deliuereth vnto them, as hath beene ſhewed before, verſ. 7.

In this commandement of Chriſt note two things; Firſt, that all men in Gods church are bound in conſcience to frequent Sermons, whereby they may come to the knowledge of thoſe things that God preſcribeth vnto them. At the natiuitie, Eaſter, and ſuch good times as they are called, ignorant people will come to the church: but it may be not once more of a month after, or a quarter of a yere. But Chriſt ſaith, a *my ſheep heare my voice*. So that he

a Ioh.10.27.

that

A that will not come to heare the voice of Chriſt, is none of his ſheepe. Matt. 16.19. Chriſt ſaith to *Peter, I will giue thee the keyes of the kingdome of heauen.* There the preaching of the Goſpel, is the key of the kingdome of heauen: So that looke how neceſſarie it is for a man to haue his ſoule ſaued, and to enter into heauen, ſo behoouefull it is for him to heare Sermons: for that is the turning of the key whereby wee enter into this kingdome. 2. Cor. 5. 18. the preaching of the Goſpell is the doctrine of reconciliation: and therefore looke how neceſſary it is for a man to bee reconciled to God; ſo needfull it is for him to heare the word preached. *He that is of God, heareth Gods word: & and he that heareth it not, is not of God,* 1. Ioh. B 4. 6. But men haue many excuſes to exempt themſelues from hearing Sermons: Some ſay, if God himſelfe would preach, or Chriſt, or an Angell from heauen, then they would heare; but ſo long as ſinneſull man preacheth it is no great matter though they abſent themſelues. *Anſw.* This is a preſumptuous reaſon; for the preaching of the Goſpel by man; is Gods own ordinance; and that for theſe cauſes: Firſt, ſince *Adams* fall man cannot abide the voyce of God: ſo as if man ſhould heare God ſpeake, he would cry out with the Iewes, Exod. 20. 19. *Let not God talke with vs leſt we die.* And with *Peter* [b], *Depart from me, I am a miſerable ſinner.* Secondly, God ſpeaketh by man to trie the C obedience and humilitie of men; to ſee whether they would be content to receiue and beleeue his word, being propounded by ſinneſull man that is like vnto themſelues. And thirdly, to maintaine loue betweene man and man, by mutuall conuerſing in this holy ordinance. Others do ſay, they may well ynough keep themſelues in their families, for there they haue their Bible wherein be the ſermons of Chriſt, and of his Prophets & Apoſtles, then which no miniſter can preach better. *Anſ.* It is Gods ordināce, that theſe Sermons of Chriſt, of the Prophets, and Apoſtles, ſhould be againe handled, preached, and expounded in his Church: and therefore euery man is bound in conſcience to come D into the congregations, and there to heare with reuerence Gods holy word. Others will not come to the Church, for (they thanke God) they can ſerue God with as good a heart on horſe-back, or on their iourneyes, as thoſe that come vnto the Sermons. *Anſ.* Theſe perſons are blind and ignorant, a ſeduced heart beguileth them, and therefore they deſpiſe the ordinance of God; but let them heare what *Salomon* ſaith, [c] *Hee that turneth away his eare from hearing the law*, that is, *the doctrine of God: euen his prayer ſhall be abhominable.* God ſpeaketh to vs in the miniſterie of his word, and if we refuſe to heare him there, ſhall we thinke he wil heare vs when we pray? Know therefore, if thou refuſe his word, he wil refuſe thy praiers: neither indeed can any without the word pray aright. Such people deceiue themſelues, their prayers in their needleſſe iourneyes ſhall bee their iudges to condemne them; for therein they confeſſe God is to bee worſhipped, and yet in practiſe they reiect his direction for the ſame. Laſtly, others ſay they haue knowledge ynough, the miniſters can teach them no more then they know: and therefore they need not goe heare ſo much preaching. *Anſ.* Theſe that pretend ſuch perfect knowledge, are commonly the moſt ignorant, not knowing the ende of this ordinance of God: for preaching ſerueth not onely to teach men to know God and his will; but alſo to increaſe in knowledge, and to yeeld obedience to that which they know. If therefore thou haſt knowledge, it is well; but that is not ynough, if thou wouldeſt be bleſſed thou muſt doe that which thou knoweſt, Ioh. 13. 17. And for this cauſe the moſt learned man that is, muſt ſtill frequent the hearing of Sermons, to further himſelfe in obedience: becauſe a man may know much, and yet want conſcience to obey.

[b] Luk.5.8.

[c] Prov.28.9.

.10.17.

Secondly, in this commaundement men are inioyned the reading of the word, and hearing of it read, not onely publikely, but alſo priuatly in their families: that thereby alſo they may come to the knowledge of that thing which Chriſt propoundeth vnto them. Luk. 10. 26. *Chriſt ſaith to one of the Scribes; what is writtē? how readeſt thou?* taking it for granted, that men muſt read the Scriptures priuatly. And the Lord ſaith, [a] *My people go into captiuitie, becauſe they haue no knowledge:* yea they periſh, Hoſ. 4. 6. But wofull is the defect of this dutie; for many haue not the Bible in their houſes for their priuate exerciſe in the word: and in many families it is ſet vp for a ſhew, or lieth couered with duſt, when as cards and tables are worne with vſe. It is not amiſſe for men to get ſtatutes of the land into their houſes, & to read therein for the knowledge of mens laws: but yet herein they are blame-worthy, that either they haue not, or elſe regard not the book of God, whereby they might be acquainted with the ſtatutes of the Lord, for the better guiding of their vnruly affections. Other things in this commandement haue beene obſerued before.

[a] Iſa.5.13.

The ſecond part of this concluſion, is an excellent promiſe made to him that ouercommeth, which for ſubſtance hath beene handled in the concluſion of the former Epiſtle. Here onely ſome ſpeciall bleſſings are particularly promiſed: In the handling whereof two points are to bee conſidered: Firſt, the perſons to whome the promiſe is made, *To him that ouercommeth:* whereof entreatie was made before verſe 7. Secondly, the bleſſings promiſed, compriſed in this threefold gift of God: Firſt, *To eat of the Manna which is hid:* Secondly, *To receiue a white ſtone:* Thirdly, *A new name written in the ſtone.* All which three ſignifie in effect, *The election, vocation, iuſtification, & glorification of Gods people.* But I will handle thē in particular. The I. benefit is, *The giuing of*

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*the hidden Manna to eate. Manna* properly ſignifieth that foode which God gaue from the clouds to the people of Iſrael, which for the excellencie of it, is called, *The* [b] *wheat of heauen. The* [c] *food of the ſtrong, or the food of Angels.* In forme it was *like* [d] *Coriander ſeed, and in colour white, in taſt it was pleaſant and ſweet.* Herewith God fed his people in the wildernes 40. yeares: to [e] teach them, *That man liueth not by bread onely, but by euerie word that proceedeth out of the mouth of God.* This is thought to be the ſame white Manna which is vſed in ſhops at this day; but I will not diſpute thereof, ſeeing it is doubtfull. That Manna did repreſent a more excellent food: and therefore *Paul* calleth it, [f] *A ſpirituall meat,* becauſe it repreſented vnto them the ſpirituall food of the ſoule, Chriſt Ieſus the true Manna, [g] *The liuing bread that came downe from heauen:* as we may ſee at large, Ioh. 6. And ſo in this place by Manna, we muſt not vnderſtand the Manna of the people of Iſrael: But Chriſt himſelfe the true food of life eternall. How Chriſt doth become vnto vs our ſpirituall Manna, and the true food of life, I will ſhew by theſe concluſions. I. He is this food, not in regard of his doctrine, or of his miracles, nor yet onely in regard of the bleſſings of his death and paſſion: But Chriſt himſelfe God and man is true food of life as is ſhewed at large, Ioh. 6. And in Chriſt himſelfe are his death and paſſion, and the benefits thereof, food vnto the ſoule. II. *Concluſ.* Chriſt is this food, not as he lay in the manger, or as he now ſitteth in heauen at the right hand of his father: but as he ſuffered the wrath of God & pangs of hell vpon the croſſe, and as he died and was buried; for our life commeth out of Chriſts death. III. *Concl.* He is this food, not in regard of his godhead, for that no creature can receiue or apply to his iuſtification, or ſanctification: but in regard of his manhood, ſubſiſting in the perſon of the ſonne of God. Chriſts fleſh profiteth nothing, ſeuered from the godhead: but yet his bodie & blood haue this vertue, to bee true ſpirituall food, becauſe they are the fleſh and blood of that perſon which is God. IV. *Concl.* Chriſt is not a bodily food to be receiued with the hãd, eaten with the mouth, and digeſted in the ſtomack; but he is a ſpirituall food, to be receiued, applyed, and digeſted by faith: And being ſo receiued, he doth preſerue the ſoule vnto eternall life. This faith is that whereby a man is enabled to beleeue that Chriſt crucified is his Chriſt. And thus doth he become our ſpirituall Manna, when by true faith we aſſure our ſelues that he ſuffered for our ſinne, and roſe again for our righteouſneſſe.

b Pſal.78.24.
c verſ.25.
d Exod 16. 31.
e Dan.8.3.
f 1.Cor.10.3
g Ioh.6.51.

*The vſe.*

Is Chriſt crucified, the true bread of life, and our ſpirituall Manna? then ſhould we long after him, with a true ſpirituall hunger in our very hearts, as truly as any man longeth after meat and drinke. When a man is famiſhed, for the ſtaying of his hunger he will pull his owne fleſh from his bones, and eat it; Euen ſo, for the ſatisfying of our hungry ſoules with Chriſt Ieſus this food of life, we muſt forſake the deareſt thing in all the world, though it be our owne fleſh: For that which we will doe for our bodies, we muſt doe much more for our ſoules. *Queſt.* How ſhall we attaine to this true ſpirituall hunger? *Anſw.* It is with the hunger of the ſoule, as it is with the hunger of the bodie. In bodily hunger be two things: A great paine in the ſtomack for want of nouriſhment: And a ſtrong and earneſt appetite, which continueth till the ſtomacke be filled. Euen ſo we ſhould feele a paine in our hearts, riſing from a ſenſe of the wrath of God for our ſinnes; And then we muſt labour to haue a greedy appetite, and earneſt deſire to be filled with Chriſt crucified; and neuer be at reſt till we be ſatiate with the merit of his paſſion, which onely can free vs from Gods wrath, and fill vs with true ioy. But wofull be theſe times: for there is in moſt mens hearts a deadneſſe of ſpirit, whereby they are made inſenſible of inward wants and miſeries: They are like vnto full men that feele no paine for want of food. There is indeede an hunger, nay a greedie worme in many after the profits, pleaſures, and honours of this world: but few or none doe hunger after Chriſt. But if wee would *haue* [a] *a part in the feaſt of the Lambe,* we muſt labour to haue this longing appetite after Chriſt: If we be full ſtomacked, we ſhall haue no refreſhing from his merits. *Mary* ſaith truly in her ſong, [b] *God filleth the hungry with good things, but the rich and full go away emptie.* Which is a moſt fearefull curſe, when the ſoule is debarred from the food of life: But [c] *bleſſed are we if we hunger after Chriſt and his righteouſneſſe,* for then we ſhall be ſatisfied: Chriſt will giue vnto vs our fill of the water of life freely, Reue. 21. 6.

a Rev.19.9.
b Luk.1.53.
c Matth.5.6.

Secondly, here we may take a view of the profane madneſſe of the world; For though this bread of life Chriſt Ieſus, be the moſt excellent food of all, farre ſurpaſſing the Iſraelites Manna, the food of Angels; yet it is nothing or little deſired. Men are like to the fooliſh Iſraelites that had more regard *to leekes and onions, and to the fleſh pots of Egypt, then to the Angels food which God gaue them from heauen.* They ſpend their wits, and their ſtrength, by day and by night that they may ſatiate themſelues with the fraile riches and vaine pleaſures of the world: And yet theſe men haue the name to bee the onely men, whereas indeede they are profane *Eſaus,* and wicked Iſraelites. As therefore this practiſe is damnable: ſo muſt wee learne to deteſt it. And on the contrarie, ſeeing Chriſt Ieſus is the true Manna, our principall care and deſire muſt bee to be fedde therewith. Wee muſt thinke it is a great diſgrace to Chriſt Ieſus, which he cannot endure without reuenge, that we ſhould haue leſſe regard to him the true bread of life, then to earthly foode which periſheth.

Thirdly, here we may ſee that which is vſuall in the Scripture intreating of the Sacraments, to wit, the name of the ſigne giuen to the thing ſignified: for Chriſt here promiſeth them Manna, meaning thereby not the Iſraelites foode, but himſelfe, whereof their Manna was a ſigne, a ſeale, a pledge: as appeareth plain, becauſe *Paul* calleth it *ſpirituall meate*, 1. Cor. 10.2.

Further, Chriſt is not onely called *Manna*, but *hidden Manna*, to put a difference betweene himſelfe and the Manna of the Iſraelites, which was viſible that euery man might ſee it. And Chriſt is called hidden Manna for two cauſes: firſt, becauſe no man by nature knoweth this foode, or deſireth it: ſecondly, becauſe God doth not reueale this foode to all men effectually; as may appeare, Matth. 11.25. *I giue thee thanks (O Father) that thou haſt hidden theſe things.* that is, the doctrine of the Goſpel, and the myſteries of the kingdome of heauen) *from the great and wiſe men of the world, and haſt opened them vnto babes.*

The vſe.

Is Chriſt hidden Manna? then firſt here learne to take knowledge of the ſtate of men in the world: They know not Chriſt, neither doe they feele in themſelues any want of this food, and therefore they know not what it meaneth: for meate and drinke is neuer knowne, till a man be hungrie. Yea, to many that liue in the Church this Manna is hidden: for though men heare the doctrine of Chriſt, yet not one of an hundred feel in themſelues any want of Chriſt: let the conſcience ſpeake, and this will prooue true. Ignorant people bleſſe themſelues, and ſay all is well, Chriſt is a Sauiour: when as indeede to them Chriſt is hidden. Nay, which is yet more lamentable, to many which teach and preach Chriſt, Chriſt is hidden Manna: for many of them neuer felt in their hearts and conſcience, that they had neede of Chriſt for the pardon of their ſinnes, and the ſaluation of their ſoules. It is not the knowledge in the braine that maketh Chriſt knowne to man; but knowledge in the conſcience, when a man feeles in his heart and ſoule, that he ſtands in neede of the blood of Chriſt, and all the benefits of his paſſion for his redemption and ſaluation. And ſeeing this is the condition of the world, we on the contrarie muſt labour to feele in our ſelues that we ſtand in neede of Chriſt, and of all the benefits of his paſſion, to free our ſoules from the gulfe of hell, and the wrath of God. Away with bare mentall knowledge: for till we haue this true ſenſe of our owne wants, we can neuer get into our hearts any ſound grace.

Secondly, is Chriſts hidden bread not reuealed to all? Then calling effectuall to ſaluation (ſo as if he will, euery man may be ſaued) is not vniuerſall: for then ſhould Chriſt not be hidden, but reuealed to all: which is not ſo. Election therefore and effectuall vocation is definite and particular. And thus much of the firſt branch of this gift.

The ſecond gift, is *a white ſtone*. Here Chriſt borroweth a compariſon from the cuſtome and manner of the Gentiles, to whome theſe Epiſtles are directed. A white ſtone was of great vſe among them: For firſt, the Iudge in giuing ſentence, vſed white ſtones, and blacke ſtones: the giuing of a white ſtone, was a token of abſolution; the giuing of a blacke ſtone, a ſigne of condemnation. Here then the giuing of a white ſtone, may ſignifie *abſolution from Chriſt, of all a mans ſinnes and treſpaſſes*. Againe, when the Gentiles would know, which were luckie daies (as they ſpeake) and which were vnluckie, they vſed to caſt lots with white and blacke ſtones, and that day which light on a white ſtone, was iudged to be a luckie day, that which light on a blacke ſtone was iudged to be vnluckie. This practiſe they vſed as might be ſhewed by ſufficient records. And though this practiſe haue no warrant, yet may Chriſt allude vnto it, to ſignifie vnto them that he will giue them good ſucceſſe in all their actions: yea happie daies, and a bleſſed life full of all ioyes and pleaſures. Others doe expound it of giuing victorie, whereof the giuing of a white ſtone was a ſigne: but this is not ſo fit, neither can it be ſhewed by true record that they had ſuch a practiſe. I rather take it Chriſt alludeth to the firſt, and here promiſeth to him that ouercommeth, the true remiſſion of all his ſinnes, and full abſolution; not in regard of ciuill puniſhment, but in reſpect of guilt and puniſhment before God, which is eternall damnation.

Here note one infallible token of the pardon of ſinne; namely, to ouercome, that is, to renounce our ſelues, and by faith relie wholly on Chriſt, teſtifying this faith by maintaining good conſcience, and true religion vnto the ende: And therefore if any deſire to know whether God haue abſolued him of his ſinnes, let him labour thus to ouercome, and then ſhall this aſſurance be ſealed vp vnto him.

The third gift, is *a new name written in the ſtone*. What this new name ſhould be S. *Iohn* expreſſeth in his firſt Epiſtle, chap. 3. verſ. 1. ſaying, *Behold, what loue the Father hath ſhewed to vs that we ſhould be called the ſonnes of God.* This new name therefore is to be *the ſonne and heire of God in Chriſt*. And becauſe it is giuen of God himſelfe, therefore we muſt not thinke it is an idle name, or a bare title onely: but withal God giueth him a new cōdition, wherof this name is a token and title. God chaunged *Abrams* name, and called him *Abraham*; but it was when he had changed his eſtate, and made him the father of the faithfull. And there was a change in *Iacob*, when God called him *Iſrael*. This new name then ſignifieth the giuing of a new eſtate to a man or woman, which they had not before: namely, their regeneration, whereby they are made to die vnto ſinne, and to liue vnto God: for therewith goeth

A the bleſſing of adoption, whereby they become the ſonnes of God, and heires with Chriſt, and ſo haue heauen and earth for their poſſeſſion: and all miſeries and croſſes, yea ſinne it ſelfe turning to their good; they haue alſo the protection of Gods holy Angels in this life, and at the laſt gaſpe death to be no death, but a ſtrait paſſage to eternall life.

Further, this newe name is ſaid to be *written in the white ſtone*: that is, in the pledge of abſolution; which ſheweth the vnion of theſe two: Abſolution, and Regeneration. So that whom the Lord of his mercie abſolues from their ſinnes, them in his bounty he brings to a newe eſtate and condition. He that is in Chriſt is a newe creature, 2. *Cor.* 5. 17. A point to be B obſerued, as yeelding ſpeciall aduiſe to reforme the groſſe and common abuſe of Chriſt. Men perſwade themſelues, that Chriſt is their Sauiour, and will pardon their ſinnes, for he is mercifull: and thereupon they take occaſion to liue as they liſt. But let no man herewith deceiue himſelfe: for they that haue abſolution, haue regeneration alſo: a newe condition of life goes with the fruition of Gods mercie in Chriſt: they that goe on in ſinne, haue not the pardon of ſinne: the corruption of ſinne muſt be aboliſhed, where the guilt of ſinne is abſolued; and their liues are reformed that haue their ſinnes remitted. Here ſome man may ſay, Why are not thoſe C called by this newe name, to whom Chriſt giues it, for vſually men are called after their names? The anſwer is made in the ende of the verſe: *Becauſe no man knoweth that name ſaue he that receiueth it*: that is, in that manner and certaintie as he that receiueth it. And therefore the children of god muſt not be much offended when they are reuiled for their profeſſion, becauſe the world knowes not their eſtate.

Here we may obſerue diuerſe points: Firſt, that he which is the child of God, and hath this newe name giuen him, knowes that he is Gods child, iuſtified and ſanctified. Neither is this knowledge by probable coniecture onely, and good hope, as the Papiſts would haue it; but certaine and infallible: for elſe others D ſhould knowe it as well as he that receiueth it: which is here denied. Each one is bound in charitie to be perſwaded, that godly profeſſors are the ſonnes and daughters of God: But the man himſelfe that hath receiued this newe name and newe eſtate, he knowes it otherwiſe, and therefore certainely and infallibly.

Secondly, if no man knowe this name but he that receiueth it; then can none beſide God and the conſcience, know from within the man, his particular faith and adoption. And hereby we are to be admoniſhed, to beware of charging the euill and hard cenſure of hypocriſie vpon any that liue in the church: in ſo doing we ouerſhoot our ſelues: this iudgement belongs to god, not to man, ſaue onely to the man himſelfe; for we cannot diſcerne the good within the man properly, but by effects. *Queſt.* How farre forth may a man iudge of another mans election? *Anſ.* There be two degrees of iudgement, iudgement of certaintie, and iudgement of charitie. Iudgement of certaintie is when a man can ſet downe certainely, ſuch a man ſhall be ſaued: This is peremptorie iudgement belonging vnto God, and to ſome men onely, ſo farre forth as the Lord reuealeth it vnto them: as he did the eſtate of ſome men, to *Dauid* and to ſome Prophets. Whereupon *Dauid* ſometimes prayes for the finall deſtruction of his enemies: but this is not giuen ordinarily, no not to Gods miniſters. The iudgement of charitie is that, which binds a man to iudge the beſt of another: and herein be two degrees. Firſt, touching the vnregenerate, charitie binds vs, not to deſpaire of ſuch as yet liue profanely; but to hope that God will in good time call them. And touching the regenerate, who haue giuen good teſtimonies of their vocation, charitie binds vs to be perſwaded without doubt that they be the children of God. And this we may do without repugnãce to this place: for though we cannot from within the man knowe his eſtate, yet by the fruits we may; which is the higheſt degree of iudgement that charitie can exerciſe.

Thirdly, here we ſee the Church of Rome is deceiued, who make *Viſibilitie* the marke of Gods Church: for Gods Church is a companie of men which beleeue: the ground of the church is Gods election, and adoption, and mans faith, which none other can ſee but the parties that haue them. The ſignes thereof may be ſeene, but properly the church cannot be ſeene. It comes to be viſible by the fruits of election, and by the outward works of loue, which proceede from faith. We therefore hold farre better, that we beleeue there is a church, and not that we ſee the church.

Laſtly, if others knowe not the name of Gods children, then what maruell is it, if the wicked miſcall them? 1. *Iohn* 3. 2. *The world knowes vs not*. Gods children therefore muſt not be daunted at the reproches of the wicked, but pray with Chriſt, *Father forgiue them, they knowe not what they doe*, Luk. 23. 34.

### v. 18. *And vnto the Angel which is at Thyatira write, Theſe things ſaith the ſonne of God, which hath his eyes like to a flame of fire, and his feete like fine braſſe.*

Here followeth the fourth particular commaundement of Chriſt vnto *Iohn*, as alſo the fourth particular Epiſtle. The commaundement in theſe words: *To the Angel which is at Thyatira write*; of the ſubſtance of this commandement I haue ſpoken before: onely remember the ende thereof, which is to certifie this church of Thyatira, that *Iohn* had a calling and commandement from God to write this Epiſtle vnto them: and further to certifie the whole Church of God, to the end of the world, of his calling to write this booke of the Reuelation.

The Epiſtle it ſelfe containeth three parts: a Preface, a Propoſition, and a Concluſion. The Preface in theſe words: *Theſe things ſaith the ſonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine braſſe:* all which things almoſt haue beene handled in the beginning of this chapter, and in the former from whence they are borrowed. Verſ. 5. 14. 15. In the Preface, firſt is ſet downe in whoſe name the Epiſtle is written, to wit, in Chriſts name: the cauſes thereof we haue ſhewed before. Then Chriſt is deſcribed by three arguments: Firſt, *To be the ſonne of God:* Secondly, *To haue eyes like a flame of fire:* Thirdly, *To haue feete like fine braſſe.* For the firſt, in the former chapter he was called *the ſonne of man*; but here he is called *the ſonne of God:* where by *God* we muſt not abſolutely vnderſtand the godhead of the whole Trinitie, but the perſon of the father, who beeing oppoſed either to the ſonne or to the holy Ghoſt, is vſually called God: not that hee is God more then the ſonne, or then the holy Ghoſt; but becauſe he is the firſt in order, and becauſe he is that perſon from whom the godhead is communicated to the ſonne and to the holy Ghoſt. So that here Chriſt is called the ſonne of the father: which myſterie we cannot fully vnderſtand, for the word hath not reuealed the ſame; neither can we find it elſwhere out of the word. But yet for the better conceiuing thereof, remember theſe two rules. I. That Chriſt is the ſonne of the father, not in reſpect of his godhead, but in reſpect of his perſon: For the Godhead of the Sonne is the ſame with the Godhead of the Father: The Godhead of the Father doth not beget, neither is the Godhead of the Sonne begotten. II. *Rule.* Chriſt is the ſonne of the father, not by creation, as the Angels and *Adam* were; nor by adoption, as euerie beleeuer is; but by nature, in that he is begotten of the ſubſtance of his father before all the world; for the father communicates from himſelfe the whole godhead that is in himſelfe vnto his ſonne.

*The vſe.* Chriſt is here called the ſonne of God, to ſtirre vp reuerence, attention, and care in this Church, in marking and obeying the things that follow in this particular Epiſtle. And in their example Chriſt alſo teacheth vs, that when we heare the word of God preached or read vnto vs, we ſhould receiue it with feare, and trembling and reuerence: becauſe he that ſpeaketh vnto vs out of his word, is *the ſonne of God.* When *Pilat* was about to condemne our Sauiour Chriſt, he heard it ſaid, that *Chriſt was the ſonne of God*; and thereupon he trembled, and was the more afraid, Ioh. 19. 8. Shall a ſilly heathen man that knowes not Chriſt A tremble towards him when he heares his name; and yet we that profeſſe our ſelues to beleeue in him, be nothing mooued with reuerence towards him, when hee ſpeakes vnto vs in his word? At his preſence the hils melt, and at his voyce the rocks cleaue in ſunder: and therefore if our hearts ſhall not melt and cleaue aſunder with a reuerent feare when he ſhall ſpeake vnto vs, wee are worſer then theſe ſenceleſſe creatures.

Secondly, Chriſt is ſaid, *To haue eyes like a flame of fire:* which we muſt not conceiue literally. The words are borrowed from the former chapter, verſ. 14. where Chriſt is deſcribed not as he is in truth, but as hee appeared to *Iohn* in viſion. We haue ſhewed before what is B ſignified by theſe fierie eyes: namely, Chriſts infinite wiſedome in himſelfe, and vigilant zeale ouer his Church. The end wherefore hee ſo deſcribeth himſelfe to this Church, is, to giue them to vnderſtand, that he can ſee and diſcerne their verie ſecrets ſinnes: for ſundrie among them were giuen to priuate offences, as to fornication and idolatrie, as wee ſhall ſee afterward.

*The vſe.* Here then we haue an excellent remedie againſt ſecret ſinnes: ſhame and feare of puniſhment reſtraine ſome men from open ſinnes, but yet the ſame men when they are in ſecret, doe without feare commit priuie ſinnes againſt the firſt and ſecond table. But theſe men muſt re- C member, that beeing withdrawne from the preſence of men, they are yet in the preſence of Chriſt; for hee hath *fierie eyes*, wherewith he ſeeth their moſt ſecret ſinnes, which they hide from the world. For though we may make faire weather with men, yet we can neuer bleare the eyes of Chriſt. If fornicators, wantons, vſurers, and blaſphemers, would remember this, by Gods grace it would be a notable meanes at leaſt to reſtraine them from their ſecret ſinnes, if not to mooue them vnto the practiſe of true repentance.

Thirdly, Chriſt is ſaid to haue *feet like fine braſſe.* Whereby is ſignified (as hath beene ſhewed) his infinite power and ſtrength, where- D by he doth ſubdue ſinne, Sathan, and all his enemies, firſt vnto himſelfe, and then vnto his members. And Chriſt is thus deſcribed vnto this Church, to terrifie certaine wicked men among them, that gaue themſelues to fornication, idolatrie, and other ſinnes: as alſo to affright this whole church, who by their wicked companie were almoſt drawne away to the ſame ſinnes.

*The vſe.* Here wee haue a notable remedie againſt looſeneſſe of life: namely, to conſider that Chriſt, whom we call our Sauiour, walketh continually, in his Church, with feet of braſſe to tread Satan and all his enemies vnder his feet: and ſuch are all that will not ſubmit themſelues to the regiment of his word, Luk. 19. 27. If the blaſphemer could conſider this, it would ſtop his mouth: and when the adulterer, the theefe, or any ſinner goeth about his wicked deuices, this by Gods grace would be a notable meanes to make him breake of his wicked purpoſe. When *Benhadad* heard, that the king of Iſrael would come againſt him in battell, [a] *He ſent his men with ropes about their neckes to craue peace,* and in them humbled himſelfe. Shall men be thus afraid of the fury of man, and ſhall not we tremble and feare at the fury of Chriſt, who hath theſe feet of braſſe to trample in peeces all his enemies? The want of this conſideration is one mayne cauſe why ſinne doth abound.

a 2.king. 20.31.

## V. 19. *I know thy workes, and thy loue and ſeruice, and faith, and thy patience, and thy deedes, which are moe at the laſt then at the firſt.*

Here begins the ſecond part of this Epiſtle, to wit, the Propoſition; which containeth the ſubſtance and matter thereof: and it hath two parts; a commendation of this church, and a rebuke thereof. The commendation in the 19. verſe; the rebucke or diſpraiſe in the 20. verſe, and thoſe that follow, almoſt to the end of the chapter. The commendation is twofold: generall in theſe words, *I know thy workes.* This hath beene handled before, verſ. 2. The particular commendation ſtandeth in fiue notable works: to wit, *Loue*, *Seruice*, *Faith*, *Patience*, and *Encreaſe in godlineſſe.*

For the firſt, by *Loue* wee muſt vnderſtand, *Loue to men:* for afterward they are commended in duties to God, in faith and patience: but loue and ſeruice are duties of man to man. Touching Loue note three points: What this loue is; What is the propertie of this loue: and how it is to be practiſed. Firſt, *Loue to man is a gift of the ſpirit of God, whereby a man is well affected to his neighbour for Gods ſake.* That loue is *a gift of the Spirit*, is plaine, Gal. 5. 22. where it is reckoned among the gifts of the ſpirit. Next I adde, *That hereby a man is well affected to his neighbour.* To be well affected to another, is to reioyce at his good, and to deſire and ſeeke the ſame; and withall to be grieued at his miſerie, and to beare the bowels of compaſſion towards him, beeing readie to releeue and helpe him to our vttermoſt. By *Neighbour* we muſt not vnderſtand onely thoſe that are neere vnto vs in habitation, but euen all thoſe that are of the ſame nature with vs, euen any of mankind. He is thy neighbour, that is a man as thou art, and ſo bearing the image of God as thou doeſt, be he friend or foe, neere or ſtranger vnto thee: and to him muſt thou be well affected. Laſtly, I ſay, *For Gods ſake:* for God is firſt and principally to be loued for himſelfe, and man in God and for God, becauſe he is the creature of God, and beareth his image. The loue we beare to man, is a fruit of our loue vnto God for this commandement we haue of him, That he that loueth God, ſhould loue his brother alſo, 1. *Iohn.* 4. 21.

II. Point. The propertie of this loue is, *To be feruent;* and that for two cauſes: Firſt, if neede require, euery man is bound within his calling to teſtifie his loue [a] *by giuing his life for his neighbour,* though he be our enemie or a ſtranger; which we ſhall neuer doe vnleſſe our loue be feruent. Secondly, there is much ingratitude, hatred, emulation, and many iniuries in the world: Now the perſons from whom theſe come, muſt be loued: the vnworthineſſe of the partie muſt not quench our loue, but it muſt burne when the waters of mens iniuries and malice would quench the ſame.

a Ioh.3.16.

III. Point. The practiſe of our loue muſt be ſquared by this rule, *The loue of our ſelues;* as we wiſh our owne good heartily, ſo we muſt wiſh our neighbours good. This is the law of Nature, *To doe as a man would be done vnto:* And it is the law of God, *Thou ſhalt loue thy neighbour as thy ſelfe.* Example: A man of ſome trade is to make a bargaine, and if he will lie, or vſe falſe weights and meaſures, he may aduantage himſelfe. This the deuill and his owne corruption will ſuggeſt vnto him, while he is about the bargaine: he therefore muſt call to minde this rule of loue, and examine his owne heart, whether he would haue another man to deceiue him by lying, by falſe weights, &c. The ſame thing muſt men doe, when they are tempted to oppreſſion or crueltie, let them thinke whether they would haue others to wrong or oppreſſe them; and ſo ſhewe forth loue by this rule, doing as they would be done vnto. It were to be wiſhed, that our Church might haue the deſerued praiſe of this vertue of loue: But Chriſt foretolde of theſe our dayes, *That loue ſhould waxe colde*, Matth. 24. 12. *And* [a] *that men ſhould be louers of theſmelues.* And ſo it is, for euery man now is for himſelfe, no man ſeekes anothers good. Goe through townes, markets, and faires, and rare it is to finde a man that in his affaires ſeeketh the common good, as well as his owne. For this is the common rule, *May I not make of mine owne what I will?* But he that hath the grace of loue, *Seeketh not his owne onely, but the good of others alſo*, 1. Corinth. 13. 5.

a 2.Tim.3.2.

The vſe.

Here then we muſt learne to practiſe this vertue, that we may haue Chriſts commendation with this church. Euery man in the generall calling of a Chriſtian will make great ſhewe of loue; as when he comes to the Lords table, and in prayer: But in their particular affaires fewe ſhewe forth true loue, nay many by lying, oppreſſion, crueltie, *Flea the skinne from the fleſh, and the fleſh from the bone of the poore, and breake the bones within the fleſh, and chop them as for the pot*, as the Prophet ſpeaketh. Theſe little conſider this rule, or that account which the Lord will take of them, who hath ſworne

Mich.3.3.

verſ. 19.

A *neuer to forget theſe works*, *Amos.* 8. 7. Learne therefore in thy particular calling to ſhew forth loue: and imploy thy commodities, not for thy ſelfe alone, but for the good of thoſe with whom thou liueſt: herein is loue, and hereby ſhalt thou be known to be the *ſeruant of Chriſt*, Ioh. 13. 35. and the childe of God, *Tranſlated from death to life*, 1. Ioh. 3. 14.

The ſecond thing for which this church is commended, is *ſeruice*. To omit the diuers ſignifications of the word, here it betokeneth a worke of loue, whereby a man within the compaſſe of his calling becomes a ſeruant vnto euery man for that mans good. Read *Hebr.* 6. 10. where this is both commended and B deſcribed. Gal. 5. 13. *Doe ſeruice one to another in loue*. 1. Cor. 13. 5. *Loue ſeeketh not her owne, but maketh herſelfe ſeruant to all, to doe them good*. And Chriſts commandement is, *Let him that would be chiefe among you, be as the ſeruant*, Luk. 22. 26. Now the principall part of this ſeruice is, when a man is ready with his goods, according to his abilitie, to helpe the poore, eſpecially thoſe that be godly. This is a fruite of loue, and therefore it is here ſet after it, as alſo in the places before named, Heb. 6. 10. Gal. 5. 13.

*The vſe.* It were to be wiſhed that our church and people might haue the like praiſe for this vertue. But the richer ſort ſpend their ſubſtance and wealth vpon haukes and hounds, buls, and C beares, vpon coſtly attire, and banqueting: ſo as when the poore that are in need come for reliefe, they haue nothing to ſpare; and if any thing be giuen, it is drawn as hardly from them as a ribbe out of their ſide: Men will giue frankly to delight themſelues with plaies and paſtimes, and ſuch like vanities; but the poore that be their owne fleſh, may die in the ſtreets for want of that which men giue to their dogs. But if we reſpect the commendation of Chriſt Ieſus, let vs abandon theſe vanities which hinder vs in the practiſe of this vertue of *ſeruice* for the good of our brethren. And to induce all men hereto, let them conſider, I. how the church of the olde teſtament was charged with giuing the firſt fruites of their wine, corne, and D oyle; and likewiſe with many ſacrifices and ceremonies which belonged to the temple: Theſe things indeede be ceaſed, and yet we may not miſpend theſe goods which hereby are ſpared; for in the newe teſtament the poore are in ſtead of the altar, and they muſt haue that which the altar had among the Iewes. Againe, *Iſay* 58. 18. *He that powreth forth his ſoule to the hungrie*, that is, he that ſeeing the poore in miſerie, hath the bowells of compaſſion mooued towards them, and from his pitifull heart releeueth their wants, according to his abilitie, his light ſhall neuer be put out, but ſhall ſpring out of the darkeneſſe, and his darkeneſſe ſhall be as the noone day. This is pure religion and vndefiled before God, to viſit the fatherleſſe, and the widdowe in their aduerſitie. Iam. 1. 27. Remember this, *He that hath mercie vpon the poore, lendeth vnto the Lord*, Prou. 19. 17. So that when the poore come for releefe, God commeth to borrow of vs ſome of that which he hath giuen vs. The poore are the Lords collectors, now when the Lord would borrow of vs, ſhall we make deniall, and ſend him emptie away? Thirdly, conſider that Chriſt himſelfe comes in the perſon of the poore that is hungrie, ſicke, naked, or in any want; and therefore if we would eſcape the fearefull ſentence of condemnation at the laſt day, *Away from me ye curſed into euerlaſting fire, for I was an hungred, and yee gaue me no meate, &c.* then we muſt haue regard vnto the poore, and ſhew our bounty in their releefe, who are our owne fleſh: ſo ſhall we make God our debtor, and be commended with this church by Chriſt himſelfe in this world, and at the day of iudgement heare that bleſſed voyce of his approbation, *Come ye bleſſed*, Mat. 25. 34.

The third vertue for which this church is commended, is their *faith*. By *faith* here we are to vnderſtand *fidelitie*; which is a vertue whereby a man is faithfull to God in keeping that vowe and promiſe which he made to him in his baptiſme: which was to renounce and denie himſelfe, and wholly to giue vp himſelfe to acknowledge one God in three perſons; and accordingly to beleeue in, to worſhip and obey the ſame God all his life long. In this ſenſe is faith taken of *Paul* [a] when he ſaith, *That younger widdowes haue damnation, becauſe they haue forſaken their firſt faith*: and in the former Epiſtles of Chriſt vnto theſe Churches, where he commands them *to be faithfull*.

[a] 1. Tim. 5. 12.

*The vſe.* It were to be wiſhed that our churches and congregations, might in like manner be commended for their fidelitie to God: but that cannot truly be done of vs generally. It is a common thing for men to ſweare by their faith; but it is a rare thing to finde a man to keepe his faith; as will appeare by this ſhort ſuruey of our people: For firſt, the greateſt part in all places are ignorant of God, of his word, and of their vowe in baptiſme; and alſo voide of care to attaine hereto. Now all theſe are vnfaithfull vnto God. Others, though they haue knowledge, yet they haue no loue, nor care of good things, which concerne the kingdome of heauen: but all their delight is in eating, drinking, gaming, and in paſtimes and pleaſures: Herein they ſpend their time and ſtrength, and theſe alſo haue denied their firſt faith, and their caſe is dangerous: for as yet their bellie and their pleaſure is their God, and their ende will be damnation. A third ſort are tearmed the wiſe men of the world; but if we regard their fidelitie to God, there is nothing in them; they are worldly perſons and earthly minded, ſuch as ſpend both wit and ſtrength to get wealth; like vnto the mole, who is alwaies in the earth. Theſe alſo are vnfaithfull vnto God, in regard of their vowe in baptiſme. For as they account gaine godlineſſe, ſo gold is their God,and they ſay to the wedge of gold, Thou art my confidence. Seeing then all theſe be vnfaithfull vnto God, we muſt be admoniſhed to remember what we haue promiſed in our baptiſme: And withall haue care to performe the ſame as we tender the ſaluation of our ſoules. For if we be vnfaithfull, as *Paul* ſaid of the younger widdowes, damnation belongs vnto vs.

The fourth vertue for which this church is commended, is *patience*. Of this I haue ſpoken before verſ. 2. Here onely note,that it is ioyned with *loue to men*, with *fidelitie to God*, and with *ſeruice both to God and men in the dutie of loue*. Whereby Chriſt would ſignifie that no good thing can be done by any man, without patience. Loue is no loue without patience:neither is faith any faith without patience: for when a man loueth another, for his loue he ſhall ſometime receiue hatred. Now vnleſſe he haue patience to beare that hatred, his loue will ſurceaſe. And ſo if a man haue care to be faithfull vnto God, in the world he ſhal be ſure to haue much contempt: ſo that vnleſſe he haue patience to beare the ſame,his faithfulnes wil faile: *Patience bringeth forth experience, and experience hope, Rom.* 5.4. and 15.4. No comfort of the ſcriptures,nor hope without patience. And therefore in the parable of the ſower, *The good ground* [a] *bringeth forth fruit with patience:* though a man haue neuer ſo good gtfts, yet without patience he cannot put them in practiſe. This therefore we muſt ioyne with all the good graces we haue: as *Peter* counſelleth vs, 2. Pet. 1.6. When a man is in temptation, and apprehendeth the wrath of God, which is the ſoreſt thing that can be, without patience he will deſpaire: Without patience a man will be wearie of wel-doing, both in duties to God and man, and to his owne ſoule.Hence the Apoſtle ſaith, *yee haue neede of patience*, Heb. 10. 36.

[a] Luk.8.15.

*And thy works*. Here Chriſt repeateth his generall commendation of this church, which we muſt not thinke to be done in vaine, but hereby he would let vs ſee,how exceeding well he did approoue of their works. The cauſe why he liked them ſo well, was their encreaſe in wel-doing: whereof wee ſhall intreat afterward.

*The vſe.* Chriſt repeateth his approbation of their works after foure worthy vertues, to ſhew vnto vs, what things are required in the doing of any worke that ſhall be acceptable to God: Namely, theſe foure things, faith, loue,ſeruice, and patience. Faith is neceſſarie, becauſe in wel-doing a man muſt teſtifie his fidelitie to God, which he ſhall beſt doe, if firſt he learne out of the word, whether God haue commanded that worke to be done or not: that ſo he may be ſure to doe or not to doe that which God will haue him: for it is not ſufficient to haue a good intent in the doing of our workes, as is commonly thought, though falſly;but our workes muſt be done in faith, that is, in a ſure perſwaſion out of Gods word, that the things we doe are approoued of God; for *whatſoeuer is not of faith, is ſinne.* Secondly, loue is neceſſarie in euery good worke we goe about, *For faith worketh by loue. Gal.*5.6. Hence the Apoſtle ſaith, 1. Cor. 13. 3. *If a man ſhould giue his bodie to be burned, and beſtowe all his goods in almes vpon the poore: yet if he did not theſe in loue, it would not pleaſe God.* Thirdly, ſeruice to man is required in our good works. This muſt be carefully marked: for the ende of mans life is in his calling to ſerue man, and by that to ſerue God. Col. 3. 24. Seruants muſt obey their maſters, and in their perſons doe ſeruice vnto Chriſt. And that which is there ſpoken of ſeruants, muſt be referred to the works of euery man in his calling: they muſt be done for the good of men,ſo as God may be ſerued in them. This ouerthrowes the fooliſh conceit of the Papiſts,which think that the moſt excellent works of all are faſting, pilgrimage, wearing of rough attire, and whipping of their bodies: For good workes muſt be done in faith and loue, to benefit men, either in ſoule or bodie: but theſe works of theirs are not done in faith, neither doe they profit the doers nor any others: Faſting hath it place, yet it is no good worke,but a thing indifferent in it ſelfe. Laſtly, patience is neceſſarie in euery good worke, that men faint not in doing that which is good: for they that doe any good thing,ſhall be ſure of many croſſes, partly from men, and partly from Sathan, as alſo by Gods prouidence. Now when theſe befall a man in wel-doing, without patience they will ſtay his proceeding:And therfore it is truely ſaid, *That the good ground bringeth forth fruit with patience.*

*The vſe.* Theſe beeing the vertues that make a worke acceptable to God: we muſt labour in euery action of our lawfull calling whatſoeuer it be, to practiſe the ſame in faith, loue, ſeruice, and patience. Wee muſt not tie good workes to church matters onely, as hearing the word, and giuing almes; but the practiſe of any worke of a mans lawfull calling, be it neuer ſo baſe, with theſe vertues is a good worke, and approoued of God in it kind, as well as the beſt worke that is: not for the worke it ſelfe, but becauſe therein doth appeare faith, loue, ſeruice, and patience:and becauſe this Church ſo performed their works,therefore doth God double his approbation.

The laſt vertue for which this church is commended,is increaſe in godlines, in theſe words, *And that they are moe at the laſt then at the firſt.* The church of Epheſus was before reprooued for decay and loſſe of the graces of God: but this church did growe and increaſe in graces, and therefore are her workes more approoued, then the workes of any other church.

*The vſe.* It were to be wiſhed, that our congregations might be commended for their increaſe in godlineſſe, in faith, obedience,and other good works; but that cannot iuſtly be done, for

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the number of our people is increaſed, but their growth in grace doth not appeare. Many liue in ignorance, and though they heare much, yet they profit little, ſo as it might be ſaid of them, as the author to the Hebrews ſaith, [a] *Whereas concerning the time yee ought to bee teachers, you haue need againe that we teach you the firſt principles of the word of God.* And as *Paul* ſaith of certaine women, [b] *They are alwaies learning, and neuer come to the knowledge of the truth.* Others alſo, though they knowe ſomething, yet they practiſe leſſe then they which know nothing. And which is worſt of al, many that heretofore haue had good beginning in them, by their bad conuerſation, and the greedie cares of this world haue loſt the ſame againe, and goe backward in knowledge, in obedience, in faith, and loue. Rare it is to finde thoſe that are like to this Church of Thyatira, whoſe workes are better at the laſt then at the firſt. A fearefull caſe it is, to bee ignorant of Gods will, and a great iudgement of God, to decay in loue, and other graces: and therefore that we may preuent Gods iudgements, wee muſt haue care to get knowledge, and to increaſe therein, and with knowledge to ioyne obedience in all good duties to God and man. Some plead for themſelues by reaſon of age, want of memory, and capacitie: but theſe muſt learne to ſhew forth better affections, and more ſincere obedience.

The yonger ſort alſo muſt imploy their wit and ſtrength to get knowledge, & with knowledge ioyne obedience, that they may increaſe in grace as they grow in dayes. Yea euery one that hath any good beginning, muſt endeuour to make it more: For to him that hath ſhall more bee giuen, and he ſhall haue abundance; but from him that hideth his gift, or abuſeth the ſame, ſhall be taken away that which he ſeemeth to haue, Luk. 8. 18.

### V. 20. *Notwithſtanding I haue a few things againſt thee, that thou ſuffereſt that woman Ieſabel, which calleth her ſelfe a Propheteſſe, to teach and deceiue my ſeruants, to make them to commit fornication, and to eat meat ſacrificed to idols.*

Here is Chriſts reproofe of this Church of Thyatira, and it is twofold: Firſt, of the whole Church, in this 20. verſe. Secondly, of a woman in that Church, verſ. 21. In the reproofe of the whole Church note two things: The reproofe it ſelfe; And the reaſon thereof. The reproofe it ſelfe is contained in theſe words, *Notwithſtanding I haue ſomething againſt thee:* that is, though I haue praiſed thee for many worthy workes, yet there be ſome things which I doe not approoue. This reproofe hath beene handled in the former Epiſtles. The reaſon of the reproofe followeth in theſe words, *That thou ſuffereſt the woman Ieſabel, who calleth her ſelfe a Propheteſſe, to teach and ſeduce my ſeruants.*

This reaſon of her reproofe containeth ſundry points worthy our conſideration. I. From the phraſe & forme of the words, we may conſider the large power that God gaue to his Church: which was, beſides the power to preach the word, and adminiſter the Sacraments, a further power to appoint who ſhould preach among them, and who ſhould not preach: and alſo a power to repreſſe euill men and euill women, and ſo to keep them in order. The like power was giuen to the Church of Epheſus, as we haue ſeene in the Epiſtle to that Church: they had power to diſcerne falſe Prophets, and Apoſtles, and to reſtraine the ſame. The like power did God giue to all Churches, as wee ſhall ſee if we read the hiſtories of the Church; and great cauſe there is hereof: For without this authoritie no Church could long ſtand and be a Church.

II. Here note that it is not ſufficient for a Church to haue the preaching of the word, but it muſt haue ſeueritie and ſharpe gouernement, whereby wicked people may be reſtrained. This Church is therefore diſcommended, for that ſhee vſed not that ſeuere authoritie, which God had giuen her in ſuppreſſing of ſinne. And in our congregations the like fault is to bee found; where much preaching is, yet ſinne abounds, as adulterie, blaſphemie, vſurie, and crueltie; and the cauſe is, for that this ſeuere execution of gouernement in reſtraining ſinnes, is not ſo ſtraitly put in practiſe as it ought to be.

Againe, in this reaſon of his reproofe Chriſt doth charge them with two faults: Firſt, for ſuffering a woman to teach: Secondly, for ſuffering a woman to ſeduce his people. For the firſt, the word tranſlated *teach*, is in the new teſtament commonly put for publike teaching in the miniſterie. Their fault then was this, that they ſuffered a woman to teach openly: and it is againſt the word of God, 1. Tim. 2. 12. *I permit not a woman to teach.* And, 1. Cor. 14. 34. 35. *Women ought to keepe ſilence in the congregation, and be ſubiect to their huſbands, and learne of them at home. Obiect.* But *Deborah* was a Propheteſſe, Iud. 4.4. And *Hulda* propheſied, 2. Kin. 22. 4. For *Ioſiah* ſent to her for counſell, 2. Chr. 3.4. And therefore women may propheſie. *Anſw.* Theſe women had extraordinarie gifts and calling: and therefore vpon their example we may not make an ordinarie rule. II. *Obiect.* But it may ſeeme *Paul* alloweth it, when he ſaith, *A woman praying, or prophecying vncouered, diſhonoureth her head*

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[a] Heb. 5. 12.

[b] 2. Tim. 3. 7.

A 1. Cor. 11. 5. *Anſ.* Hereto ſome doe anſwer thus, that in the infancie of the church ſome women were extraordinarily indued with that gift, and did indeede propheſie. Others iudge it to haue beene a fault in that Church, and therefore ſay, in the 14. chapter, the Apoſtle reprooueth it, commanding women to keepe ſilence in the Churches. Thirdly, a woman may be ſaid to pray, when ſhe giueth her aſſent to the prayer of the miniſter, by ſaying, *Amen:* And ſhe may be ſaid to propheſie, when ſhe *ſingeth Pſalmes*, or *readeth the Scripture:* For ſo the word is vſed in Scripture, 1. Chron. 25. 1. *Aſaph and his company propheſied with harps and vialls:* that is (as it is tranſlated) they ſung propheſies, and plaid thereunto vpon their inſtruments. B

From the rebuke of Chriſt againſt this church, we gather that it is not warrantable by Gods word for a woman to adminiſter the Sacrament of baptiſme. For baptiſme is a ſeale of the couenant in the publike miniſterie, and ſo a part thereof, and muſt goe with the preaching of the word, and may not be adminiſtred by women, who are not allowed to preach, no not in the time and caſe of neceſſitie when men are wanting. And although they may not teach publikely, yet they may teach at home, and in the abſence of their husband it is her dutie to teach her children. *Prou.* 31. *Lemuel*, that is, *Salomon* is taught many worthie things of his mother. And *Timothie was brought vp of a child in the Scriptures by his grandmother Lois, and his mother Eunice*, 2. Tim. 1. 5. C

Hence ſome would gather, that as a woman may not teach publikely, ſo ſhe may not publikely gouerne in a Common-wealth. But this conſequence is not good: For publike teaching is flatly forbidden to a woman, ſo is not publike ciuill regiment. There is ſpeciall reaſon why ſhe may not publikely teach; for it is the will of God, that as Chriſt was a man, ſo they that ſtand in his roome and ſtead in the publike miniſterie, ſhould alſo be men. But the regiment of a kingdome is a ciuill thing, and ſo may lawfully be adminiſtred by a woman when ſhe commeth vnto it by lawful ſucceſſion to her father, D whoſe whole patrimonie in the want of ſonnes ſhe may rightly enioy. *Obiect.* But the woman muſt be in ſubiection vnto the man. 1. Cor. 14. 34. *Anſ.* So ſhe may, and yet haue ſoueraigntie in the kingdome. *Obiect.* But the man is the head of the woman, 1. *Cor.* 11. 3. *Anſ.* That is, the man in that he is a man is a perſon more excellent then the woman as ſhe is a woman: Yet the perſon that in regard of ſexe is inferiour, may haue more excellent gifts, and ſo likewiſe may exerciſe authority and rule: and we finde by good experience, that the gouernement of a woman is a happie gouernement; no records of time can ſhew a more happie regiment for bleſsings temporall and ſpirituall vnder any man, then we haue long enioyed vnder our noble Queene.

The ſecond fault of this Church is, that they ſuffered a woman *to ſeduce and teach falſe doctrine*, and thereby to ſeduce Gods people. That this is a fault, Chriſts reproofe ſheweth euidently, and therefore I will not ſtand to prooue it.

*The vſe.* Hence we may gather, that euery man is not to be left to his owne conſcience, to teach and hold what doctrine he will: but all ſuch men or women as teach erronious doctrines, by the gouernours of the church are to be reſtrained. It is a grieuous fault in any Church not to reſtraine the authors and maintainers of ſects and falſe doctrines, and of opinions which ſtand not with the truth of Gods word: and on the contrary, it is a vertue and a good gift in any church, when they reſtraine the authors and fauourers of ſects and falſe doctrine. And in this regard our Church is to be commended and approoued, and the commonwealth likewiſe, for making lawes to reſtraine both Popiſh recuſants, and ſome Proteſtants, who depart from this our Church, as beeing no Church of God, but a member of Antichriſt and of Babylon.

Now that Chriſt might aggrauate theſe their offences, he deſcribeth the woman, firſt, by her propertie, in this name *Iezabel*, that is, one like *Iezabel:* ſecondly, by her action, *Which calleth her ſelfe a Propheteſſe:* her teaching is deſcribed in the ende of the verſe. Touching her propertie, Chriſt calleth her *Iezabel* for two cauſes: Firſt, for that ſhe was like to *Iezabel*, and in her perſon reuiued the manners and opinions of *Iezabel.* For as *Iezabel* brought among the Iſraelites the falſe worſhip of the Idol *Baal:* ſo this woman laboured to bring into this Church of Thyatira, Idolatrie, and other ſinnes.

Againe, *Iezabel* was giuen to fornication, as the Scripture recordeth of her by the mouth of *Iehu*, 2. Kings 9. 22. and ſo was this woman giuen to fornication. Thirdly, *Iezabel* was a woman of authoritie, and by her place and dignitie did countenance and maintaine Idolatry, & other wicked ſinnes: ſo it is like, that this woman was of ſome place and authoritie, and did thereby countenance her wicked opinions and damnable ſinnes.

*The vſe.* In this reaſon of her name, note firſt a notable practiſe of Sathan for the furtherance of his kingdome, which is this: In ſucceeding ages he laboureth to reuiue the erroneous opinions and wicked vices of vngodly perſons of former times. This we ſee plaine in this place: for long after *Iezabels* death (the wife of *Ahab*, a wicked woman) euen in the Apoſtles time, he raiſed vp another woman like *Iezabel* both for wicked life and doctrine. And the like practiſe he vſeth at this day. In all ſuch as followe the rules and counſell of *Machiauel*, is reuiued the craft of *Achitophel:* in the Papiſts are reuiued the opinions and manners of the wicked Scribes and Phariſies: in the recuſant Proteſtants is reuiued the ſect of the Donatiſts, and

verſ.20.

A the ſect called Audiani. The familie of Loue reuiues the opinions and manners of the Valentinians and the Montaniſts, and many other damnable errours. Now this the deuill doth, becauſe he knowes by experience the great hurt that theſe opinions and ſinnes haue formerly done vnto Gods Church.

Secondly, Chriſt calleth this woman *Ieſabel*, that he may prouoke this church to a greater deteſtation of her in regard of her damnable wayes: and that ſhe might be in as great diſgrace with them, as was *Iezabel* in the olde Teſtament to the people of God, that ſo they might better eſchew her wicked ſeducement. And herein we haue a good direction for our profitable reading of the bookes of the olde and newe Teſtament: namely, that when we B meet with examples of wicked men and wicked women, we muſt thereby take occaſion to be vnlike them. And if we finde our ſelues like them any way, either in wicked opinion, or in practiſe, we muſt thereupon growe to a diſlike with our ſelues. Againe, finding the examples of good men or good women, we muſt labour to conforme our ſelues thereto, and become like them: and in this regard approoue our ſelues, when we ſee our ſelues conformable vnto the godly in any vertue and grace.

The ſecond argument whereby Chriſt deſcribeth this woman, is her action: *She calleth her ſelfe a Prophetеſſe*; that is, ſhe challengeth C her ſelfe to be one that doth teach Gods will by the inſtinct of his ſpirit. And herein ſhe became a notable patron of the damnable ſect of the Nicolaitans: for ſhe held the lawfulneſſe of fornication, and of eating things ſacrificed to Idols. And for the maintenance hereof, ſhee ſaith ſhe is a Propheteſſe, one that ſpeaketh nothing but as ſhe is taught by Gods ſpirit. This is the practiſe of heretikes, vnder pretence of the ſpirit to maintaine their damnable deuices, as might eaſily be prooued by induction of particular heretikes in former ages.

Firſt, hence then we are taught to labour to haue the ſpirit of diſcerning; whereby we may trie the ſpirits whether they be of God or not. D Many will be of no religion, becauſe there be ſo many falſe teachers, and ſuch diuerſitie of opinions in religion. But herein they bewray their profaneneſſe: they ought the rather to labour for this gift of diſcerning, whereby to know what is from God, and what is not.

Secondly, hence we are taught, that when we are vniuſtly ſlaundered, diſgraced, or iniured, we ought not to fret and fume, but by patience to content our ſelues: for we ſee that wicked men to maintaine their wicked opinions and manners, will not ſticke to abuſe God himſelfe, and make his bleſſed ſpirit the author and patron of their errours and ſinnes. We by our ſinnes deſerue diſgrace and reproch: but the ſpirit of God hath done nothing amiſſe. And therefore we muſt be patient, beeing in the ſame condemnation, as *Luk*. 23. 40. 41. and rather reioyce, in as much as we are partakers of the ſufferings of the ſpirit, 1. *Pet*. 4. 13.

Againe, here obſerue how ſhe approoueth herſelfe to be a Propheteſſe, namely, by her owne teſtimonie onely, *She calleth her ſelfe ſo*. Where we may ſee the note and marke of a falſe Prophet: to wit, their owne bare word and teſtimony: A true Prophet or Propheteſſe hath ſundry teſtimonies, beſides their owne words, to prooue the lawfulneſſe of their callings: as in the primitiue Church, they had the gift of ſpeaking of diuers languages without ſtudie, and of working miracles: they had alſo puritie of doctrine, ioyned with integritie of life; and laſtly, many excellent gifts of God, as zeale, courage, and conſtancie to maintaine the ſame.

Chriſt hauing deſcribed this woman, for her further diſgrace, as alſo to aggrauate the fault of this Church in ſuffering her, proceedeth to deſcribe her doctrine. And firſt he ſheweth the ende and ſcope thereof, namely, to ſeduce and to deceiue. Wherein he giueth vs a further note of a falſe Prophet or Propheteſſe, to wit, to teach ſuch doctrine as drawes men to ſinne againſt the firſt or ſecond Table. True doctrine is according vnto godlineſſe, and leadeth men thereto; but the ende of falſe doctrine is impietie againſt God and man: as was ſhewed by the doctrine of *Balaam*, verſ. 14. and ſuch was the doctrine of this woman.

The vſe.

Sundry ſtudents now adayes are maruellouſly affected with the ſermons, commentaries, and poſtils of Monks and friers. Theſe they preferre before the writings of other godly and ſound Diuines, which is a lamentable caſe: for they are in their kind *Ieſabels*; the ſcope of their doctrine is to drawe men to errours and tranſgreſſions againſt the law of God; yea to bring men from heauen to hell. And therefore this exceeding approbation of them is no ſmall offence: beeing in truth the right way to bring in againe errours, Atheiſme, and Popery. For turne a Papiſt from a morall point (wherein he often erreth) and his doctrine and ſermons are nothing but falſe and erronious: and therefore as Chriſt would haue this Church to hate the doctrine of this woman, becauſe it did deceiue; ſo muſt we labour to growe to diſlike with the commentaries and poſtils of Monks and fryers, which tend to that ende.

Secondly, Chriſt ſetteth forth the ende of her doctrine by two arguments: Firſt, by the perſons deceiued, *his ſeruants*: ſecondly, by the meanes whereby they are deceiued: to wit, *by cauſing them to commit fornication, and to eate meats ſacrificed vnto Idols.*

Touching the perſons. Whereas ſhe deceiued not all men, but the ſeruants of God (for here is a plaine diſtinction of men) this encreaſeth her fault, becauſe they belonged vnto God. But here two queſtions may be mooued: Firſt, why ſome men are the ſeruants of God, and ſome are not. Secondly, whether the ſeruants of God may be ſeduced by falſe teachers. To the firſt ſome anſwer, that God would haue all men to be his ſeruants, and for his part doth all things needefull vnto all men, to make them his ſeruants; redeeming them, and giuing them ſufficient grace hereunto: yet ſome are not his ſeruants, becauſe they themſelues will not, but wilfully reiect his grace that is offered vnto them. But this doctrine is againſt common reaſon, and doth much derogate from the glorie of God: for hereby they make euery man an Emperour, and God an vnderling ſubiect vnto man; they make Gods good pleaſure to depend vpon mans pleaſure, and the accepting of his grace to depend on mans will. But God is the firſt cauſe of all things, his will ouerruleth mans will: and therefore it is abſurd to ſay, ſome men are not Gods ſeruants becauſe they themſelues will not. The true cauſe hereof is Gods good pleaſure, electing ſome, and they alone become his ſeruants becauſe he hath choſen them. But God did neuer chuſe all men firſt to grace, and then to glorie: and therefore as *Luke* ſaith, [a] *ſo many as were ordained to euerlaſting life, beleeued.* So we may ſay, ſo many as are elected of God to grace and ſaluation, they become his ſeruants.

a Act.13.48.

The ſecond queſtion. Whether may Gods ſeruants be ſeduced by falſe Prophets? *Anſw.* There be two ſorts of ſeruants of God: ſeruants in appearance, and ſeruants in truth. Seruants in appearance, are ſuch as outwardly onely embrace the word, and receiue the ſeales of Gods couenant: and the greateſt part of particular churches are ſuch ſeruants. Now theſe may fall away, and that wholly: and hence it commeth that whole particular churches may fall away, as did the church of Galatia, and many other: and theſe are called ſeruants, becauſe we muſt in charitie iudge, that all which make profeſſion of true religion in Gods Church, are the ſeruants of God. But the true ſeruants of God, though they may be ſeduced in part, and for a time, yet they can neither wholly nor finally fall away: for the promiſe of Chriſt is to the contrary, [b] *Thou art Peter, and vpon this rocke*, that is, the faith which thou profeſſeſt, *will I build my Church: and the gates of hel ſhall not preuaile againſt it.* Which laſt word (*preuaile*) inſinuateth, that the deuill ſhall ſhewe great malice and ſtrength to vanquiſh their faith, but yet ſhall neuer wholly ouercome it. And *Mat.* 6. 13. we are taught to pray, *Lead vs not into temptation.* To lead into temptation, is wholly to be ouercome in temptation; which beeing a lawfull petition, muſt needs haue Gods promiſe to graunt the ſame, belonging vnto it. And therefore though Sathan may aſſay to ouercome the child of God, yet he ſhall neuer get finall victorie ouer him: for true faith purifieth the heart, and cannot ſtand with a purpoſe to continue in any one ſinne: theſe two baniſh each other, ſinne brings the child of God vpon his knees; but true faith doth raiſe him vp again.

b Matth.16.18.

A II. Point. The meanes whereby ſhe ſought to ſeduce them, was *by drawing them to commit fornication, and to eate things ſacrificed to Idols.* Whereby it is plaine, ſhe was a fauourer of the ſect of the Nicholaitans; whereof entreatie was made in the foureteenth verſe. And thus much for the reprooſe of the church.

## V. 21. *And I gaue her ſpace to repent her of her fornication, and ſhee repented not.*

Here Chriſt reprooueth this woman for her B obſtinacie and hardneſſe of heart, whereby ſhe went on in ſinne without repentance. By *ſpace to repent*, we are to vnderſtand, libertie to liue: for though by her ſinnes ſhe deſerued preſent death, temporall and eternall; yet God of his mercie gaue her libertie to liue, that ſhe might repent.

The vſe.

In her example we are taught what to iudge of that ſpace of time which God giueth vs to liue in this world; namely, that it is a time of repentance: for before a man be borne, and after this life, can none repent: but the time we now liue, or haue liued, or ſhall liue, is the onely time allotted for repentance. This point ought ſeriouſly to be conſidered of all eſtates, for it doth plainely rebuke the ſhamefull C practiſe of many at this day, who lead not their life as a time of repentance, but ſpend it wholly in another courſe: ſome in following their vaine pleaſures, as carding, dicing, &c. ſome in heaping vp riches, ſeeking nothing but temporal profits: others in good felowſhip, (as they cal it) that is, in company keeping, in eating and drinking. God in iuſtice might haue cut off theſe men ſo ſoone as they were borne, and yet in mercie he giues them time to repent, to ſome twenty, to others thirtie, fortie, or fiftie yeares: but they abuſe this mercie of God, and in ſteed of repenting imploy themſelues in ſuch works as are contrary thereunto. Their caſe is moſt fearefull, they treaſure vp to themſelues wrath againſt the day of wrath, and declaration of the D iuſt iudgement of God: like vnto a man that euery day for ſome certaine time, carrieth a faggot for his owne burning in the ende.

Secondly, from this ende of life, all that haue not repented, muſt learne not to deferre their repentance, but now beginne while it is called to day, and in the exerciſe thereof ſpend the whole time of their life. The ende of all our endeuours while wee liue, ſhould be this, to get a roome in the kingdome of God, which we can neuer haue without repentance.

Next conſider, who it is that giues this time of repentance: neither man nor Angel hath this time in his hands, but the power of appointing it belongs vnto Chriſt alone.

Hereby then all perſons whatſoeuer are to be admoniſhed, without delay to repent. The

A young man will take his pleaſure in his youth, and repent when he is old: but hereby he robbeth Chriſt of his honour, who onely hath power to point out the time of repentance. Vſe therefore the time preſent while thou haſt it, and deferre not repentance: for how knoweſt thou that thou ſhalt liue to be old? And though thou doeſt, yet how canſt thou tell whether God will giue thee repentance, conſidering thou diddeſt refuſe, while he called for it? Men thinke, that if they die quietly and peaceably, all is well, they goe to heauen ſtraight: but herewith many are deceiued; for vnleſſe they haue truly repented, they goe ſtraight to the deuill, let their manner of dying be what it will. B A quiet death is a comfortable thing, but no ſure ſigne of grace, becauſe it may come by reaſon of ſome eaſie lingering ſickneſſe. Conſidering therefore we haue no title vnto this grace of repentance, to claime it at our pleaſure, it beeing the rare gift of God; nor any leaſe of our life, but be meere tenants at will; let vs ſeeke to turne vnto God with full praiſe of heart, while it is called to day: and if we haue begun, let vs daily renew this grace to the ende of our life.

Thirdly, conſider to whome God giues ſpace of repentance: namely, to *a wicked woman*, as wicked as *Iezabel*. Wherein behold the endeleſſe mercie of God, that vnto ſuch a wicked perſon, who blaſphemed God, in fathe- C ring her ſinnes vpon the ſpirit of grace, and diſhonoured God by ſeducing his ſeruants, doth yet vouchſafe a time of repentance. This hath beene and is the dealing of God with moſt grieuous ſinners. *Manaſſes* was one that ſold himſelfe to worke wickedneſſe, giuing himſelfe to Sorcerie and Idolatrie; and yet vpon his heartie repentance God receiued him to mercie. And *Salomon* fell moſt fearefully, but yet before his death, we may perſwade our ſelues he repented and was receiued to mercie: for he was a pen-man of Scripture, all which were holy men of God, as *Peter* ſaith, 2. Pet. 1. 20. The Iſraelites were [a] *a people of Sodome and of Gomorrha*, as bad as thoſe who are condemned in hell, and yet mercie is offered vnto D them vpon their true repentance and conuerſion.

a Iſa.1.10.

The vſe.

Hereby no man muſt take occaſion to liue in his ſinnes: but thoſe that feele themſelues laden with the huge burden of their tranſgreſſions, haue here a comfort to keepe them from deſpaire: for if they can humble themſelues, and turne vnto Chriſt, and pray for the pardon of their ſinnes, there is yet with the Lord mercie in ſtore, that they may be ſaued.

Laſtly, Chriſt ſaith, *He gaue her ſpace to repent of her fornication.* No doubt ſhee had many other ſinnes whereof ſhee was to repent, for no ſinne goeth alone, but euery capitall ſinne draweth many with it: Chriſt his meaning therefore is not that ſhee ſhould let paſſe other ſinnes without repentance: but he nameth this one ſinne of fornication, becauſe it was a principall ſinne in her: for ſhee both practiſed it in her owne bodie, and ſo made her ſelfe the ſtable of the deuill, who ſhould haue beene the Temple of Gods holy ſpirit: and alſo maintained this ſinne, and ſo drew others thereto. Now ſpeciall and principall repentance muſt be of principall ſinnes.

The vſe.

Here then is a patterne for all ſinners how to practiſe repentance. They muſt beginne with their capitall ſinnes, which burden their conſcience, and whereto they are moſt addicted, and repent of them. For the man that truly repenteth of one ſinne, repenteth of all: for true repentance maketh the heart alike affected to all ſinnes: And that heart which is brought to hate his ſpeciall ſinnes, will neuer approoue of pettie ſinnes. This leſſon ought carefully to be learned and put in practiſe: For the repentance of moſt men is onely in generall, to ſay we are all ſinners, Lord haue mercie vpon me, or God forgiue me. But this confuſed repentance is not good, it ſtands with a purpoſe to ſinne againe. In particular therefore we muſt ſearch our conſciences, and ſee wherein we haue moſt diſhonoured God, and what ſinne hath neereſt plunged our ſoules to the pit of hell; and with that we muſt beginne to bring our ſoule to heauen, by repenting truly for the ſame, and turning from it with all our hearts.

Hence the Papiſts gather that man hath free will to doe that which is truly good before God, as namely to repent: for, ſay they, *God gaue Ieſabel ſpace of time to repent*, and therefore ſhee had power to repent, or elſe the giuing of that time vnto her had beene in vaine. *Anſ.* Their reaſon is naught: it followeth not becauſe God gaue her time to repent, therefore ſhe had power of her ſelfe to repent: as will eaſily appeare, if we conſider the ends for which God giues men ſpace and time of repentance, and commandement ſo to doe. The ends are two. I. That in that time of repentance, which he allotteth to men, he may giue his children grace, whereby they may be enabled to obey his commandement and to repent: for the Lord vſeth the commandements and threatnings of the Law, and the promiſes of the Goſpel, as outward meanes of giuing grace vnto men by the worke of his ſpirit. II. He giueth commandement and time to repent, that men may ſee what they ſhould doe, not what they can doe: and that the wicked may be without excuſe at the day of iudgement, and be aſhamed of their ſlauerie and bondage vnto ſinne in this life.

*And ſhee repented not.* Here the ſinne of *Ieſabel* is expreſſed, namely, her *impenitencie and hardneſſe of heart:* Whereby without remorſe ſhee liued in her fornication and idolatrie. For the vnderſtanding of this her ſinne, two points are to be handled. I. Where this ſinne of impenitencie is forbidden in Gods word. II. What

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A

What is the greatneſſe of this ſinne. For the firſt, there be two parts of Gods word, the Law, and the Goſpel, which muſt not be confounded, but diſtinguiſhed, or els we ſhall ouerturne many points of Chriſtian religion. The Law giues commandement touching things that were by nature in *Adam* before his fall, forbidding thoſe things which are contrarie to thoſe vertues which were in his perfect nature. But the Goſpel commands, and forbids things that are aboue nature, and in that part of Gods word is the ſinne of impenitencie forbidden; for the Law condemnes no more then it reuealeth, but it neuer reuealed repentance, and therfore it doth not forbid or condemne the want thereof.

B

Secondly, for the greatneſſe of this ſinne, it may appeare, becauſe hereby men heape ſinne vpon ſinne, and [a] *wrath vnto themſelues againſt the day of wrath.* Some to aggrauate the grieuouſneſſe of this ſinne, ſay that impenitencie is the ſinne againſt the holy Ghoſt: and that opinion is auncient, but yet falſe and erroneous, for the ſinne againſt the holy Ghoſt *is a blaſphemie*, Matth. 12. 31. but this is not a blaſphemie. Againe, the ſinne againſt the holy Ghoſt is in this life, but finall impenitencie is neuer before the ende of this life.

a Rom.2.5.

*The vſe.*

Hence alſo the Papiſts gather free will to good by nature: ſhee did not repent, therefore ſhee had freewill and power to repent if ſhee would. *Anſ.* This reaſon is not good: thus much may hence be gathered, that ſhee had freewill not to repent, and to ſinne:

C

for euery man ſinneth freely, but yet it followeth not, that they haue the ſame power to ceaſe from ſinne, or to repent without Gods ſpeciall grace, without which no man can will or doe that which is truly good before God.

Againe, the ſame ſinne which is reprooued in this wicked woman, may be laide to the charge of the greateſt number in our Churches and congregations. God hath giuen vnto men a long time of repentance, to ſome ten, to ſome twentie yeares, but they repent not, as their liues doe plainly teſtifie: for ſome liue in irreligion and prophaneneſſe, ſome in Sabbath-breaking, ſome in fornication and adulterie, ſome in idleneſſe, ſome in couetouſneſſe and extortion,

D

giuing themſelues wholly and ſpending all their time in ſeeking the things of this life, neuer regarding with reuerence the things of God.

### *v. 22. Behold I will caſt her into a bed, and them that commit fornication with her into great affliction, except they repent them of their workes.*

Chriſt hauing reprooued this Church and this woman for their ſeuerall faults, doth here giue ſpeciall counſell and direction vnto them both, whereby they may auoid and eſcape the grieuous iudgements due vnto them for their ſinnes, both in this life, and in the life to come. This counſell of Chriſt hath two parts: Firſt, to *Ieſabel* and her companie, v.22. The ſecond to the Church of Thyatira, v. 24, 25. The ſumme of Chriſts counſell to *Ieſabel* is, *to repent:* which is not expreſſed, but in ſteed thereof the reaſon to mooue her to repentance is propounded. And it may be framed thus, *If thou repent not I will puniſh thee with ſundrie iudgements:* But thou wouldeſt not be ſo puniſhed, and therefore repent.

This reaſon hath two parts: A threatning; and an expoſition thereof. The threatning in theſe words, *I will caſt her into a bed, and them that commit fornication with her into great affliction.* And before this threatning, Chriſt prefixeth a word of attention (*Behold:*) whereby he would teach them and vs, that we ought ſeriouſly to conſider of the threatnings that are propounded in Gods word againſt ſinne and ſinners. When *Ioſias* heard the booke of the Law read, *his* [b] *heart melted:* which it could neuer haue done, vnleſſe it had firſt trembled at the iudgements therein denounced. And the pricking that was wrought in the hearts of the Iewes, by [c] *Peters* firſt Sermon, was nothing elſe but a compunction wrought in them vpon conſideration of the iudgements and condemnation due vnto them for crucifying the Lord of life. The cauſe why ſinne is ſo riſe in euery eſtate and condition of men at this day is, for that men ſet light by the threatnings of Gods word. If men would tremble when they heare of Gods iudgements, it would make them crie out, *Men and brethren, what ſhall we doe?* but becauſe God is mercifull, therefore men feare him not, Iſa.57.11.

b 2.King.22.19.

c Act.2.37.

This threatning hath three ſeuerall parts according to the three ſeuerall ſorts of perſons whome it concerneth. The firſt is againſt *Ieſabel* her ſelfe, who was the chiefe of them all, in theſe words, *I will caſt her into a bed.* The meaning whereof may be gathered out of the like words of *Ionadab* to *Ammon*, bidding him *lie downe* [a] *on his bed, and make himſelfe ſicke.* So that Chriſts meaning is, that he will ſtrike her with ſome grieuous ſickneſſe: the place for the ſicke perſon beeing put for the ſicknes it ſelfe: As if he ſhould ſay, *Ieſabel* takes her pleaſure in fornication, and thereto abuſeth the bed, I will therefore ſend on her ſome great ſicknes which ſhall caſt her into her bed.

a 2.Sam.13.5

*The vſe.*

Here note Gods dealing with ſinners: In thoſe things which they abuſe for the furtherance of their ſinnes, will the Lord plague and puniſh them. *Ieſabel* abuſed her bed with fornication, and thither ſhee muſt be caſt with ſickeneſſe: *Diues* in his life time abuſed his tongue and taſt by gluttonie, and therefore is he now in hell, therein moſt of all plagued and torb Luk.16.24.

c 1.King.21. 23,24.

A tormented, as his crying [b] *for a drop of water to coole his tongue*, doth import: gameſters take their pleaſures in carding and dicing, which many times God turneth to their woe; for thereby they are vſually brought to extreame want and miſerie. *Ahab* ſhed *Naboths* blood to get his vineyard, and for that ſinne muſt [c] *his blood, the blood of Ieſabel, and his children, be ſhedde.* And now in theſe dayes the couetous for their gaine doe ſucke the blood of the poore, but that blood will haue blood from them againe, *The Lord will ſpoyle the ſoule of him that ſpoyleth the poore. Prou.* 22. 23. This muſt make vs to beware how we abuſe any creature of God to ſerue vs for any ſinne: for the Lord will cauſe B that to be a means of woe and puniſhment vnto vs, which we miſuſe vnto our luſts.

d Iſa.38.2.

e Heb.11.21.

Againe, note here who is the author of grieuous ſickneſſes, namely, Chriſt himſelfe: For he ſaith, *I will caſt her into a bed.* Sickneſſes come not by chance or fortune, but from the hand of God. This we muſt learne to beleeue, and it will cauſe vs to make better vſe of ſickneſſes then vſually we doe: If men did beleeue this, it would make the hardeſt heart to repent in time of ſickeneſſe: for this they would ſay: Hath God caſt me downe with ſickeneſſe? no doubt it is to humble me for ſome of my ſinnes, to make me knowe them, to leaue them, and to turne vnto him. This vſe the ſeruants of God haue made hereof: [d] when the Prophet came to *Hezekias, and told him he ſhould die, he turned his* C *face to the wall and wept*, as for other things, ſo for his ſinnes eſpecially. And *Iaacob* beeing to die, [e] *leaned on his ſtaffe, and by faith worſhipped towards the beds head*: lifting vp his bodie to doe reuerence vnto God, thereby teſtifying his humilitie, faith, and hope. And the like ought we to doe, which if we could, we ſhould finde our ſickeneſſe would become a bleſſing vnto vs.

The ſecond part of Chriſts threatening is the puniſhment of her followers, which receiued her doctrine, and committed fornication with her, *They muſt be caſt into great affliction.*

*The vſe.*

First; this muſt teach all perſons, that it is a deuilliſh ſpeech to thinke and ſay, that fornication is but a *tricke and ſlip of youth*: for great D affliction is the puniſhment of this ſinne, which notably argueth the hainouſneſſe thereof.

f Num. 15.9.

g 1.Cor.11. 30.with cap. 6.18.& 10.8.

Secondly, hence we may gather ſome of the cauſes, why townes and kingdoms are afflicted with grieuous warres, famine, and peſtilence: among the reſt theſe are two, fornication, and embracing of errours and ſuperſtition. Sodome for fornication and other ſinnes was burnt with fire and brimſtone from heauen: the Iſraelites [f] for this ſinne ſuffered moſt grieuous afflictions. And among the Corinthians, for comming to the Lords table in this ſinne, among others [g] *many were ſicke, many weake, and many ſlept.* And this land of ours hath beene afflicted with famine, and peſtilence, as for other ſinnes, ſo for fornication; which in time of peace is multiplied, and ſo will continue till it drawe vpon vs bloodſhed alſo and great afflictions: For that which is ſaid of the followers of *Ieſabel*, muſt be verified of all that liue in the like ſinnes.

The ſecond part of the reaſon is, the exception of theſe comminations: *except they repent them of their works.* Where we may ſee: Firſt, that all the threatenings of Gods iudgements and of eternall deſtruction, muſt be vnderſtood, with the exception of repentance. Whence alſo this followeth, that men of yeares liuing in the church, are not ſo much condemned for other particular ſinnes, as for liuing in their ſinnes without repentance: euerie ſinne makes a man ſubiect to damnation, but it is this impenitencie that brings vpon them actuall damnation. Want of repentance for ſinne is more dangerous then the ſinne it ſelfe; The conſideration whereof, muſt teach vs not to lie in ſinne, though we haue committed it, but turne to God by ſpeedie repentance: for it is the continuance in ſinne without repentance that caſteth the ſoule to hell. When thou ſhalt turne from thy ſinne by true repentance, thou art free from the threatening and the curſe of ſinne: For they admit the exception of true repentance, *Ier.* 18. 8.

Further obſerue, how this exception of repentance is placed betweene two threatenings of iudgements, which ſheweth how God mingleth his iudgements with mercie, he ſheweth not wholly either iuſtice or mercie, but tempereth them together in all the works that concerne mans ſaluation.

Thirdly, here note that repentance preuents not onely eternall damnation, but alſo temporall iudgements, as grieuous ſickeneſſes, and other plagues and afflictions. This point may haue ſpeciall vſe among vs: We haue by Gods mercie enioyed his goſpell with long peace, but for our abuſe thereof we may iuſtly feare it ſhal be taken from vs; and if we would eſcape that iudgement we muſt repent both high and low.

*Of their workes.* That is, of their idolatry and fornication, where he ſheweth of what things true repentance muſt be, namely, of bad works in particular, whereto men giue themſelues: euery man that would truely repent muſt conſider of his particular faults: The drunkard in particular of his drunkenneſſe, and the couetous man of his couetouſneſſe: and inſteede of iniuries and hard dealing ſhew mercie to the poore. The common repentance of the world that is done in generall, is nothing but a viſard of repentance, and yet it is all that is vſed of the greateſt part of our people: for they will come to heare the word, and to receiue the Sacraments, and in generall confeſſe themſelues to be ſinners, and then they thinke they haue done ynough: But true repentance is of particular ſinnes: As *Dauid* Pſal. 51. cried out of blood-guiltineſſe.

## V. 23. And I will kill her

*children with death, and all the Churches ſhall knowe that I am he which ſearcheth the reines and harts: and I will giue vnto euery one of you according to his works.*

Here is the third part of Chriſts threatening againſt *Iezabels* children: by children we are to vnderſtand properly thoſe which are borne of her, and were of her houſhold, and not her followers, for they were threatened with grieuous afflictions in the former verſe. It had been ſufficient to haue ſaid, I will kill her children. But to note the certaintie and grieuouſneſſe of this puniſhment, he ſaith, I will kill them (with death.) *Queſt.* How can this ſtand with the iuſtice of God, to puniſh the offences of the parents in the perſon of the children? *Anſw.* God dealeth ſo for temporall puniſhments, not for eternall.

And though we could not perceiue the iuſtice of God in ſo doing, yet we muſt reuerence the ſame, blaming our owne ignorance. Albeit, euen in reaſon we may conceiue of the equitie of this courſe: for ſocieties, as church, commonwealth, and families, are Gods ordinance, and the parties in them muſt be conſidered, as members of thoſe ſocieties: ſo God conceiueth of them when he inflicteth the puniſhment deſerued by one vpon another; as of the Prince vpon the people, of the parents vpon the children. This he may iuſtly doe by reaſon of that neere bond which is betweene the members of the ſame ſocietie: like as in the naturall bodie when the ſtomack is diſtempered, the head aketh: and when the head is wounded, the ſto. is ſicke; and the bodie may be ſmitten for the errours of the tongue. Thus when *Dauid* ſinned the child died, and when he numbred the Iſraelites, the people were plagued. And thus is the child ſtained in blood for the fathers treaſon againſt earthly Princes: and ſo God puniſhed this woman in her children, that ſhe might know the greatneſſe of her ſinnes, he ſmote her children with death.

*The vſe.*

Hence parents are taught to make conſcience of euery ſinne: For thereby they may bring iudgements vpon their children and familie euen to death. Now what bloodie hearted parents are thoſe that will make no conſcience of doing that whereby they bring vengeance vpon their own childrē? And by the ſame reaſon muſt euery man that liues in any ſocietie be admoniſhed to take heede of ſinne: becauſe thereby a man (eſpecially if he be a principall member of a ſocietie) may bring deſtruction vpon many: As *Dauid* did by numbring the people: And *Achan* by his couetous ſtealth, *Ioſua* 7. And *Ahab* vpon his poſteritie. So that impeni- A tent perſons which will not be reformed but go on in ſinne, ought to be baniſhed both from church and commonwealth, as hurtfull members, yea enemies to all good ſocieties.

That theſe threatenings might take place in the hearts of *Iezabel* and her followers, Chriſt remooueth two carnall conceits, whereby they might thinke to delude or eſcape theſe iudgements threatned. The firſt is this, *Iezabel* and her companie might thinke that their practiſes were ſecret, not known to the world; & therfore they were not in danger of Gods iudgements. This is a wicked imaginatiō that comes into the mind of all ſinners, but this Chriſt cuts off ſaying, *And all the Churches ſhall knowe that I am he which ſearch the reines and the hearts:* As if B he ſhould ſay to *Iezabel* and her companie; you may perſwade your ſelues that becauſe your ſinnes are ſecret, therefore my iudgements ſhall not befall you. But know, that I will diſcouer your ſecret ſinnes and practiſes in ſuch ſort, as all Churches ſhall know by experience in your perſons, that I doe ſee and diſcerne the moſt hidden thoughts of mans heart.

Firſt, here obſerue to whom Chriſt will diſcouer their ſinnes; not to all the world, but to the Church of God, *All Churches ſhall knowe*; This Chriſt doth to terrifie *Iezabel* and her companie: For as it is an excellent honour to be well eſteemed of with the churches of God, ſo it is a moſt ſhamefull diſhonour to be in diſ- C grace with the Churches of God: For [a] *whatſoeuer is bound or looſed by the Churches on earth, the ſame is bound or looſed in heauen.* And therefore by true proportion it followeth, that they which are in diſgrace with Gods Churches on earth, are alſo in diſgrace with God himſelfe in heauen.

[a] Matth.18.

*The vſe.*

Hence we are taught that howſoeuer we muſt (ſo much as in vs lieth) endeauour to approoue our ſelues to the whole world, yet eſpecially we muſt labour to be in good account with the Churches of God, and the members thereof: And on the contrary, we muſt continually auoide the doing of all ſuch things as may iuſtly bring vs into diſgrace with the church of D God. Rom. 16.16. *The Churches of Chriſt ſalute you.* And, 1. Cor. 16.19. *All the Churches of Aſia ſalute you.* Where the Apoſtle meaneth not, that they did by word of mouth ſend greetings vnto them: But hereby he would ſignifie that all Churches did approoue of them, which he ſaith for their great comfort. *Paul* receiued *Timothie* into the company *becauſe the Churches gaue him a good report*, Act. 16.2.3.

But what is the thing that all Churches ſhould know by experience in the perſons of *Iezabel* and her company; namely, that Chriſt is he which doth indeed ſearch the reines and the hearts: where, by *Reynes and hearts* we muſt vnderſtand the ſame things, namely, the thoughts and affections of men: for in that ſence thoſe words are often vſed in the old Teſtament. *Qu.* How can reines ſignifie the thoughts and affections, ſeeing the thoughts are ſeated in the braine, and the affections in the heart? *Anſ.* The reynes are put for the thoughts and affections, not becauſe they are ſeated therein, but for that reſemblance & analogie that is betweene them: for as the reynes are ſeated in the moſt ſecret part of the bodie, ſo the thoughts and affectiōs are ſeated in the moſt ſecret place of the ſoule: & the heart is put for the thoughts and affections, firſt, becauſe the affections are there ſeated: Secondly, becauſe the thoughts, though they bee ſeated in the braine, yet they haue their operation in the heart: for ioyfull thoughts make a merry heart, and fearefull thoughts an heauie heart. Againe, the word *(Search)* ſignifieth a moſt narrow ſearch, and ſuch a one as goeth with finding; therby ſhewing that nothing is ſo ſecret in man, but the Lord both can and doth ſee & diſcern the ſame.

*The vſe.* Hence we learne firſt, that Chriſt our Sauiour is not onely man, but verie God, one perſon ſtanding of two natures. That Chriſt is man, heretickes deny not: but whether he bee God or not, there is the queſtion. Which yet is here euidently prooued: for hee that hath in him the peculiar properties of God, muſt needes be God: But Chriſt hath in him the true properties of God, he can ſearch and diſcerne all the thoughts and all the affections of the hearts of all men, which none can doe but God onely, Ier. 17.9, 10. *The heart is deceitfull and wicked aboue all things, who can know it? I the Lord ſearch the heart, and trie the reines.* And therefore Chriſt is the true and very God.

Secondly, hereby wee are taught to beware and take heede of hypocriſie in all things, but eſpecially in the matters of religion. Hypocriſie is, when a man ſeemes outwardly to be that which he is not inwardly. But we muſt haue care to be truly in heart that which we appeare to be in life and profeſſion: we muſt come as neere Chriſt in thought and affection, as in our outward actions: for Chriſt knows as well the whole ſtate of euerie mans reynes and heart, as he doth their ſpeeches and their deeds.

Thirdly, hereby wee muſt learne to ſuſpect our ſelues of our vnknowne ſinnes, as of our vnbeleefe and preſumption; not contenting our ſelues with an acknowledgement of our knowne ſinnes, for wee can neuer diſcerne the depth of our corrupt heart, and yet God knoweth them. This was *Dauids* practiſe, [a] after due examination of himſelfe hee yet cryeth: *Lord cleanſe me from my ſecret ſinnes:* As if he ſhould ſay, I haue O Lord ſearched my heart, but I cannot ſufficiently know mine owne corruptions, therefore doe thou O Lord helpe to cleanſe mee from them. If this were practiſed, true religion would flouriſh: for many iuſtifie themſelues, when as they know not what is in their hearts, little conſidering what Chriſt ſaith vnto the Phariſes, [b] *You are they* which iuſtifie your ſelues before men, but Chriſt knoweth your hearts.

Pſal.19.12.

Luk.16.15.

A *And I will giue to euery one of you according*
*to your workes.* Here Chriſt proceedeth to re-
moue a ſecond wicked conceit, whereby they
might ſeeme to illude Gods iudgements threat-
ned. For they might ſay, Let the Lord ſend
iudgements and plagues vpon vs, yet we ſhall
eſcape them: as *Iſay* ſaid of the wicked in his
time, That *they made a league with death and*
*hell, and ſaid the iudgements of God ſhall paſſe*
*ouer them,* Iſay 28. 15. But to cut off this vaine
conceit, Chriſt threatneth a iuſt reward to e-
uerie one, according to his workes. As if hee
ſhould ſay: You may ſooth vp your ſelues, and
falſly thinke, that you ſhall eſcape my iudge-
ments: but know it, that I will reward e-
B uery one of you partly in this life, and princi-
pally at the day of iudgement, according to
your workes, be they good or bad. For theſe
words muſt eſpecially be vnderſtood of the day
of iudgement, as they are vſed, Rom. 2.6. Reu.
20. 12.

*The vſe.* Hence the Papiſts gather, that men are ſa-
ued not onely by faith in Chriſt, but alſo by
workes: for thus they reaſon; By that whereby
wee muſt be iudged, muſt we be iuſtified and
ſaued; but by workes we muſt be iudged, and
therefore ſaued. *Anſ.* The Propoſition is falſe:
There is great difference betweene iuſtifying
and iudging: for iudging is onely the declara-
tion of a man to be iuſt; but iuſtification is the
making of a man iuſt. And becauſe the declara-
C tion of a man to be iuſt, is by workes, therefore
is iudgement by workes. Againe, it is not ſaid,
I will giue to you for your workes, but *accor-*
*ding to your workes.* If he had ſaid, I will giue to
euery one of you for your workes, then it might
haue ſeemed they had beene iuſtified by them:
But here Chriſt doth only make works an out-
ward ſigne or rule, whereto he will conforme
and ſquare the laſt iudgement.

Secondly, whereas euery man muſt be iud-
ged, that is, ſaued or condemned according to
his workes; hence we may gather, that good
workes are neceſſarie to ſaluation, yet not as
cauſes thereof, either efficient, or helping any
way, but onely as a way or meanes to come vn-
to ſaluation: For faith is neceſſarie, and good
D workes, are the tokens and fruits of faith, and
ſo are neceſſarie.

Thirdly, here we muſt be admoniſhed to be
carefull to abound in good workes; not to win
heauen by them, but to get aſſurance of ſalua-
tion in our ſelues. And theſe good workes are
the doing of the duties of pietie vnto God, and
of charitie vnto our brethren, euen the duties
of the Morall law; or more plainely, the doing
of the generall duties of a Chriſtian, and the
particular duties of a mans calling: for if theſe
be done in obedience to God and to his glory,
proceeding from faith and loue vnto our bre-
thren, though the calling be neuer ſo baſe,
they are good workes. And on the contrarie,
this muſt admoniſh vs to make conſcience of
euery euill way; for ſinnes be the markes of

condemnation: and ſo many wicked workes as wee commit, ſo many markes and brands doe wee ſet vpon our ſelues of our iuſt and deſerued condemnation, vnleſſe wee repent.

Laſtly, hence we may gather, that there bee degrees of ioy in heauen, and of torments in hell. For iudgements and rewards goe according to mens workes. And therefore they that teſtifie their faith by great and many good workes, ſhall haue great reward: they that teſtifie their faith by leſſer and fewer workes, ſhal haue leſſer reward: and ſo for ſinnes, the more haynous they be, the deeper condemnatiō they do procure.

### v. 24. *And to you I ſay, the reſt of them of Thyatira, as many as haue not this learning, neither haue knowne the deepeneſſe of Sathan (as they ſpeake) I will put vpon you none other burden.*

### 25. *But that which you haue alreadie hold faſt till I come.*

Here Chriſt commeth to a ſecond part of his counſell, which concernes the Angell, and the better part of this Church of Thyatira: and firſt he beginneth with the preface of this counſell; wherein we may obſerue two points: Firſt, who ſpeaketh: Secondly, to whom he ſpeaketh. For the firſt, he that ſpeaketh is Chriſt. *I ſay*, hereby Chriſt challengeth vnto himſelfe the abſolute and all ſufficient authoritie of the ſupreame Doctor of his Church, in that he ſpeaketh in his owne name, Whereby he putteth a plaine difference betweene himſelfe and all other his miniſters, either Prophets, Apoſtles, or ordinarie teachers: for they muſt not propound any thing vnto Gods people in their owne names, but in the name of Chriſt. But Chriſt teacheth in his owne name, beeing the fountaine of all diuine knowledge & vnderſtanding, that is reuealed in the word of God. And thus Chriſt himſelfe ſpeaketh in his owne name, to ſtrike the hearts of the Angell of this Church and the better part thereof, with reuerence, and to mooue them to receiue and obey the counſell following, conſidering it comes immediately from Chriſt, the Doctor of the Church.

II. Point. The parties to whom he ſpeaketh, *To you*, that is, the Angel and the better part of this Church: for ſo Chriſt expounds it in theſe words following, though firſt hee ſay in generall *To you*: that is, *The reſt of them of Thyatira*.

When as Chriſt will behaue himſelfe as the doctor and chiefe Angell of this Church, note that hee maketh a diſtinction of the perſons in the Church, and alſo diuideth his counſell, giuing one doctrine and one iudgement to one part, and a diuers doctrine and iudgement to another.

*The vſe.* This giueth vs good direction for ſundry actions, for ſome may aske, how muſt doctrine bee deliuered in a mixt congregation, where ſome are Papiſts, ſome Proteſtants, ſome are hardened, others deſpaire? *Anſw.* The perſons muſt be diſtinguiſhed after the example of Chriſt, and ſutable doctrines diuided for them, that euery one may haue his due. Impenitent ſinners muſt be terrified, and threatenings deliuered againſt them, with exception of them that repent: Comforts muſt bee propounded and applied to them that deſpaire, with reſtraint from all impenitent perſons that goe on in ſinne.

If any demaund more particularly who theſe be whom Chriſt calleth *The reſt of them of Thyatira*, Chriſt anſwers directly (as the words import) *to as many as haue not this learning, neither haue knowne the deepeneſſe of Sathan*. Where Chriſt giueth two notes whereby to diſcerne who be the reſt of them of Thyatira; The firſt is; the not receiuing or maintaining of the falſe doctrine of *Ieſabel*, whereof entreatie hath beene formerly made: The ſecond note is, ignorance in the deepeneſſe of Sathan, *neither haue knowne the deepeneſſe of Sathan*, that is, neither haue acknowledged nor approoued the doctrine of *Ieſabel*, which is the deepe and profound learning, as themſelues do iudge.

In this obſerue a moſt wicked practiſe of *Ieſabel* and her followers: they eſteemed highly of their owne opinions, calling them profound and deepe learning: but for the doctrine of the Prophets and Apoſtles in the old and new Teſtaments, in it there was no ſuch matter. This in all ages hath beene the practiſe of wicked perſons, highly to eſteeme their owne conceits, and baſely to neglect the word of God. The teachers of the Iewes do hold to this day, That the Lord gaue to *Moſes* a moſt plaine and eaſie law which he deliuered to his people; but the moſt ſecret and profound doctrine was vnwritten, ſhewed to *Moſes* by reuelation, and by him deliuered to the Prieſts and Leuites, which [illegible] ſtill in their Cabbala. And of the [illegible] iudgement touching Scripture are the Popiſh Churches: The word written is but an inkie word, a dead letter, or a noſe of waxe: but the moſt perfect Scripture is vnwritten; which is, the conſent of faith and of doctrine in the hearts of all Catholikes. And by ſuch great tearmes the Anabaptiſts, Libertiues, and Arrians, maintaine their doctrine, [illegible] Scripture, calling the written [illegible] for euerie nouice, but the conſ[illegible] themſelues with reuel[illegible] is the [illegible] meats. Yea, this [illegible] hath cre[illegible]

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verſ. 24. vs in part : men thinke baſely of Scripture, and A preferre other mens writings before it. For let a man preach plainly the bare word of God, and deliuer doctrines and exhortations out of the ſame, this is but plaine preaching: But let another come and vtter his minde partly in Latine, and partly in Greeke, and other languages, alleadging withall the teſtimonies of Fathers, Councels, and other Writers: that is the learned preaching. And thus doe moſt men abaſe Scripture, and exalt the writings of men aboue it. But ſeeing this is the practiſe of *Ieſabel* and wicked men, let vs on the contrarie learne to reuerence the written word, and giue place thereto aboue all the teſtimonies and ſayings of men whatſoeuer. B

*The deepeneſſe of Sathan.* As if he ſhould ſay: They count it deepe learning; but it is the learning of the deuill, wherein you may ſee his profound craft and policie. Where note, that when Chriſt will alleadge the ſpeech of *Ieſabel* and her followers, he doth it with diſgrace vnto them: for they counted their doctrine deepe learning; but Chriſt repeating their opinion, calleth it the *deepeneſſe of Satan.*

The vſe. Hence I gather, that Chriſtians cannot ſafely act and play the Comedies of heathen men: for they are full of many blaſphemous ſpeeches and oathes flat againſt the word of God: which they ought not to repeat, but with diſgrace vnto them. For Chriſts practiſe muſt be a patterne for our imitation: he would not repeat ſo much C as one word of a wicked woman, without ſome note of diſgrace. If it be ſaid: they repeat theſe ſpeeches with diſgrace and diſlike: I anſwer, it is not ſo: for if they did, that would take away the whole Comedie, beeing full of ſuch bad ſpeeches. And this I take to be the equitie of Gods word, thus to reaſon from Chriſts example.

*As they ſpeake.* Theſe words Chriſt addeth: Firſt, to ſhewe that the words going before were not his owne, but the words of *Ieſabels* followers touching her doctrine. Secondly, to ſhewe the proud and preſumptuous minds of heretickes, in maintaining their wicked opiuions. Thus haue falſe teachers vpheld their errours, *by proud and ſwelling words*, as *Iude* the D 16. and 2. *Pet.* 2. 18. The pure word of God is not ſo maintained; but in the humilitie and lowlineſſe of ſpirit, and in the practiſe of pietie from an humble heart: for God teacheth the lowly his wayes, and giueth grace to the humble, *Pſal.* 25. 14. And therefore this is a note of falſe doctrine, by ſwelling words to maintaine the ſame.

Hitherto we haue ſpoken of the Preface before Chriſts counſell: now followeth the counſell it ſelfe in this ſentence: *Though I lay no other burden vpon you, yet I would haue you to hold faſt that which you haue already, till I come.* This ſentence is a diſtinction, containing two parts: Firſt, in theſe words, *I will lay no other burden vpon you, then that which you haue already*: that is, howſoeuer I threaten my iudgements vnto *Ieſabel* and her followers, yet I will lay none other puniſhment vpon you but my reproofe onely, for ſuffering *Ieſabel* among you with her falſe doctrine and followers.

This braunch of this diſtinction containeth a moſt comfortable inſtruction: namely, that all thoſe that giue themſelues to maintaine puritie of doctrine and ſinceritie of life ſhall be ſafely preſerued in the time of common iudgements, vnder the bleſſed protection of God, ſo farre foorth as is for Gods glory and their good. And conſidering this mercie is offered to the godly, we muſt hereby learne to become followers of this Church of Thyatira: that is, we muſt endeauour to maintaine the pure truth of Gods holy word, and withall haue care to ſhew forth ſinceritie of manners, in making conſcience of euerie ſinne, and endeuouring our ſelues to walke in all the wayes of Gods commaundements with cheerefulneſſe. Hereby wee ſhall get protection from common iudgements, when they are laid vpon the wicked: but if we partake with the wicked in their ſinnes, wee ſhall receiue part in their plagues.

The ſecond part of this diſtinction is in theſe words: *But that which you haue alreadie, hold faſt till I come:* Verſ.25. that is, mine Apoſtles haue deliuered vnto you the pure & ſound doctrine of ſaluation; now I charge you that you hold that faſt, & maintaine it vntill I come to iudgement. Here is a plaine and moſt excellent commandement, containing ſpeciall inſtructions meete for this Church of Thyatira, and all Churches. Before, our Sauiour Chriſt had commended this Church for not approouing the doctrine of *Ieſabel* and her companie: but here he giueth them another commaundement, To hold faſt the true doctrine of Chriſt, taught them by his Apoſtles. Whereby he would teach them, and in them all Churches, to content themſelues with the pure doctrine of the Apoſtles, and not to affect or approoue any other doctrine beſides, whatſoeuer: According as *Paul* biddeth the Galatians, [a] *though we, or an Angell from heauen, preach vnto you any other doctrine then that which we haue preached vnto you, let him be accurſed.*

[a] Gal.1.8.

The vſe. By the light of this commaundement we are directed in ſundry duties. Firſt, not to regard vnwritten traditions, which the Church of Rome doth ſo highly magnifie, for it cannot be prooued that the Apoſtles euer taught them.

Secondly, not to regard the doctrines of men, which ſome bring vnto vs vnder colour of Reuelation from God ſince the Apoſtles times.

Thirdly, hereby we learne what to thinke and iudge of the three great religions of the Turkes, the Iewes, and Papiſts at this day. The Turkiſh religion is not to bee regarded: for it had it beginning ſixe hundred yeares after the Apoſtles time, with whoſe doctrine onely

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wee muſt content our ſelues. Alſo the Iewiſh religion we muſt not regard, for they reiect the doctrine of the Apoſtles. And the religion of the Papiſts we muſt renounce, becauſe it is not of the Apoſtles teaching, but had it beginning by little and little long after their times. If this commandement were ſafely kept, which is laid on this Church, men would not be of ſo many religions: but all would bee of one religion, cleauing faſt to the doctrine of the Apoſtles, and contenting themſelues with it, which is the true rule for reformation of life, and the right way to attaine ſaluation.

Laſtly, here is a rule and direction for thoſe which will be of no religion, becauſe of the diuerſitie of opinions touching the ſame. They muſt haue recourſe to the doctrine of the Apoſtles, and content themſelues therewith, nothing regarding new doctrines, be they neuer ſo glorious.

*Till I come.* Here Chriſt ſheweth how long the doctrine of the Apoſtles muſt be held faſt: namely, not for a ſhort time, but till his ſecond comming to iudgement. Whereby we learne, that it is the dutie of Gods Church to preſerue and maintaine the puritie of true religion vnto the end of the world. This is no ſmal matter: but a moſt needfull dutie enioyned vnto vs by ſpeciall commaundement, and withall a matter of great conſequence: for the puritie of religion is the foundation and marke of the Church, & the right way to direct mens ſoules to eternall life. For this cauſe *Paul* chargeth *Timothie*, [a] *To keepe the true patterne of wholſome words and to continue in the things which he had learned.* And in regard of this dutie, the Church is called, *The pillar and ground of truth.* And Chriſt for this cauſe gaue to his Church both Paſtors and Teachers; Paſtors to inſtruct in righteouſneſſe, for the maintenance of puritie in manners: and Teachers to maintaine the puritie of doctrine in ſoundneſſe of iudgement. This therefore muſt admonſh vs, that we haue care not onely to learne religion in our owne perſons, but alſo to conuey the ſame to ages following, that the puritie thereof may be preſerued to the comming of Chriſt. This dutie eſpecially concernes the preachers of the Goſpel, they ſhould teach the truth, and confute errours, and beat downe falſe doctrins, which poyſon the truth of God. If in the night ſeaſon a man ſet vp a falſe light in the heauen, all the ſhips that are comming to land are in danger of ſhipwracke. So in Gods Church, if the bright light of pure religion be not ſet vp and aduanced, the ſoules of men are caſt into the gulfe of hell. The want of care in performing this dutie, is the cauſe why God ſends hereſies and Apoſtaſies into his Church. Thus came in the Apoſtaſie of Antichriſt, 2.Theſſ.2.10,11. *Becauſe men loued not the truth.* And ſo no doubt will the Lord deale with vs, if we haue not care to maintaine the puritie of Apoſtolicall doctrine.

[a] 2.Tim.1.13.& 3.14.

1.Tim.3.15.

Eph.4 11.

v. 26. *For he that ouercommeth and keepeth my works vnto the end, to him will I giue power ouer nations.*

27. *And he ſhall rule them with a rod of yron, and as the veſſels of a potter ſhall they be broken.*

28. *Euen as I receiued of my father, ſo will I giue him the morning ſtarre.*

29. *Let him that hath an eare heare what the ſpirit ſaith vnto the Churches.*

Here is the concluſion of this Epiſtle, which containeth two parts: Firſt, a promiſe, verſ. 26. 27. 28. Secondly, a commandement, ver.29. In the promiſe note two things: the parties to whom it is made; and the benefit promiſed. The parties to whom, *are euery one that ouercommeth*; whom Chriſt deſcribeth by a propertie of ſincere obedience, *To keepe his works vnto the ende.*

Here then we haue a deſcription of true obedience. Firſt, the forme thereof conſiſteth *in obſeruing the works of Chriſt:* which we muſt not vnderſtand, of doing them according to the rigor of the law, but of a purpoſe & endeauour to keepe them. For this is a priuiledge belonging to all that are in Chriſt, that God accepteth their wils and indeauours of obedience, for perfect obedience it ſelfe. This we muſt knowe and hold for truth, for many haue but little knowledge, and thereupon are driuen to deſpiare: yet they muſt know for their comfort, that if they haue care to get more knowledge, and make conſcience to obey that which they knowe, then they are keepers of the works of Chriſt, and ſhall haue the reward promiſed.

Secondly, obedience is here deſcribed by the obiect or matter thereof, to wit, *the works of Chriſt:* that is, all ſuch workes as Chriſt hath ordained in his word, and thoſe whereof he is the author by his ſpirit in his members.

*The vſe.*

Hereby we learne: firſt, that he that will obey God in Chriſt Ieſus, muſt not thinke his owne thoughts, ſpeake his owne words, nor doe his owne deeds; but he muſt thinke, ſpeake, and doe that which Chriſt would haue him: Secondly, that no worke is, or can be acceptable to Chriſt, but that which is ordained by him. *Iſay* [a] complaineth of them *that would teach the feare of God by mens commandements:* ſo that

[a] Iſa.29.13.

Verſ. 26.

that there is no true feare of God, but that which is taught by Gods commaundements; and the like may be ſaid of all other our obedience. This rule ouerthroweth all other religions beſides the true religion, as of the Iewes, Turkes, and Papiſts: For almoſt all their works, are of mens inuenting, and were neuer ordained by Chriſt: ſuch are moſt points in Popery, as ſaying of Maſſe, going on pilgrimage, faſtings, vowing, and praying to Saints, &c.

Thirdly, whereas, he ſaith, *my workes*, meaning not one or two, but all his workes; wee learne that true obedience, conſiſteth in doing all the workes of Chriſt: For Chriſt and the deuill wil neuer part ſtakes, God muſt either haue all our workes or none: And therefore *David* ſaith, *I ſhall not be confounded, becauſe* [b] *I haue reſpect vnto all thy commandements.* And good king *Ioſiah* is commended, *For that he turned to the Lord according to* [c] *all the law of Moſes.* This point muſt bee learned of all: For many think if they do many good things with [d] *Herod*, all is well; and for this cauſe many a man abhors couetouſneſſe and pride, and yet is a contemner of the Goſpel: But true obedience muſt be in all things.

*Vnto the end.* Here is the fourth branch of true obedience, it is conſtant. That obedience which Chriſt will reward muſt not be for a day or a yeare: but from time to time through the whole courſe of our life to the ende of our daies. And thus we muſt iudge of obedience, not by ſome particular actions, but by the whole tenour of a mans life. Put caſe a man hath made conſcience of all his waies, through the whole courſe of his life, and yet in ſickneſſe by reaſon of the extemity thereof is deſtracted, and raueth, blaſpheming God, and ſo dyeth; What muſt we iudge of this man? Surely wee muſt not cenſure him by his behauiour in his ſickneſſe, but conſider what hath beene the tenour of his life: if that haue beene vpright, then his obedience was good, and ſhall bee rewarded.

Verſ. 27. II. Point. The benefits promiſed: and they are two. The firſt is, power to rule, verſ. 27. *And he ſhall rule them with a rod of iron: And as the veſſels of a potter ſhall they be broken: euen as I receiued of my father.* The ſecond is the morning ſtar, verſ. 28. where note by the way, that theſe words, *Euen as I haue receiued of my father*, are referred amiſſe in our Engliſh tranſlation, to the giuing of the morning ſtarre, when as they properly belong to the former words in this ſence. As I haue receiued power ouer nations of my father, ſo will I giue to him that ouercommeth, power to rule with the rod of Iron, &c. Now come to the benefits.

1. Firſt, here is promiſed by Chriſt, *A power to rule ouer nations:* Chriſts power as he is mediator is very great: and here it is ſet forth by three arguments, borrowed from the ſecond Pſalme verſe. 8. 9. Firſt, by the largeneſſe of it, it reacheth not to one countrie alone, but to all countries, and to all men, in all nations. Secondly, by the Soueraigntie of it: Chriſts power is abſolute in ruling and ouerruling. And this his Soueraigntie conſiſteth in two things: Firſt, in making lawes vnto the conſciences of men; ſo as if they be not kept, he may iuſtly condemne them: and in ouerruling the wils of all men, conforming them to his will, will they nill they: which is ſignified, by this, *Hee ſhall rule them with a rod of iron.* Secondly, in that he hath this abſolute power in himſelfe to ſaue & to deſtroy, and therefore is ſaid to haue [a] *The keyes of Heauen and Hell.* Which is ſignified in the next words, *And as the veſſells of a potter ſhall they be broken.* Thirdly, by the fountaine of it, Chriſt receiueth this power from his father. Indeed as Chriſt is God he is equall with his father, and hath this power of himſelfe: But as he is mediator, his power is giuen him of his father, Matth. 28. 18.

For the better vnderſtanding of this place, two queſtions muſt be handled: Firſt, how farre foorth doth Chriſt giue this his power vnto men? *Anſw.* Chriſts Soueraigne and generall power ouer the whole world is not indeed giuen to any creature, nay it is incommunicable, and cannot be conueyed from the perſon of any creature man or Angell: this truth we muſt hold of all Chriſts offices, they are onely in the perſon of Chriſt, and cannot paſſe from him to any other. II. *Queſt.* How then doth Chriſt ſay truly, that he will giue him that ouercommeth, power ouer nations. *Anſ.* Not that his Soueraigne power is actually giuen to the creature; but becauſe the creature beeing in Chriſt, hath the fruite and benefit of this power in his ſaluation. And this power is in them two waies: Firſt, hereby Chriſt makes all his ſeruants (beeing his members) partakers of his glorie in heauen, whereas the whole world beſides is condemned in hell; and therefore we are ſaid *to* [b] *be raiſed vp together, and made to ſit together in the heauenly places in Chriſt Ieſus.* And againe he ſaith, *The* [c] *Saints ſhal iudge the world,* not in giuing ſentence vpon them; but as witneſſes and approouers of Chriſt his ſentence: For the elect ſhall firſt receiue the ſentence of abſolution, and then beeing taken vp into the clouds, ſhall ſit with Chriſt, and there approoue of the iuſt condemnation of all the wicked. Secondly, by this power he enableth thoſe that be his, in their owne perſon to ouercome al the enemies of their ſaluation. His meaning then is this, as if he had ſaid, Howſoeuer my Soueraign power ouer all creatures in my ſelfe, cannot be deriued to any other; yet by vertue of this my power, I will exalt them that ouercome, to partake of my glorie: and will giue them power in themſelues ouer their ſinnes, ouer death, hell, the world, and all the enemies of their ſaluation.

Here then behold vnto what exceeding dignitie euery true ſeruant of God is aduanced, not in himſelfe, but in Chriſt: He hath rule ouer

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[b] Pſal. 119.6.

[c] 2.King. 23. 25.

[d] Math.6.20

[a] Reu.1.18.

[b] Eph.2.6.

[c] 1.Cor.6.2.

A nations, and victorie ouer all the enemies of his ſaluation, yea he is made partaker of Chriſts glorie.

Hence we are taught to make conſcience of euery ſinne whatſoeuer; for the priuiledge of euery Christian is to haue power to iudge the wicked world: Now as it is a ſhame for a iudge that ſitteth and condemneth a murtherer or a theeſe, to be a theeſe, or a murtherer himſelfe; ſo it is for any chriſtian to liue in any one ſinne, ſeeing he himſelfe muſt condemne the world of thoſe ſinnes. Neither can wee thinke that Chriſt will euer aduance him that liues in ſinne, to condemne the ſame in others, vnleſſe he firſt reforme it in himſelfe.

B Secondly, the conſideration of this priuiledg of a Chriſtian, muſt be hid in our minds againſt the time of aduerſitie and affliction, and of the pangs of death. For he that hath kept faith and a good conſcience all his life, is a prince in Ieſus Chriſt, and ſhall rule ouer all his enemies. And therefore though now he bee afflicted and wronged by them, yet in Chriſt hee is their iudge, and ſhall one day condemne them that doe him wrong. And as for death, it is ſubdued in Chriſt, and ſhal be no death vnto him. 1. Cor. 15. 54.

Fotpatriis.

Againe the words in the originall are thus, *Hee ſhall feede and rule the nations, as a ſheepheard ruleth and feedeth his lambs with his hooke.* The Papiſts vpon the words of Chriſt C to *Peter*, Ioh. 21. 16. *Feed my ſheepe*, that is, feede and rule my ſheepe, would gather *Peters* ſupremacie ouer the Church in all the world. But their groſſe abuſe of that place will appeare, by comparing it with this promiſe of Chriſt, to euery one that ouercommeth: for if their collection bee good, then hence will follow, that euery Chriſtian man ſhould haue the like ſupremacie, and bee a Pope: which how abſurd it is, euery man may iudge. Therefore that place of *Iohn* muſt not be vnderſtood of any ſupremacie: for their Chriſt teacheth *Peter* the faithfull diſcharge of his office and duty. From this firſt gift of Chriſt the Papiſts gather two things. I. That the ſeuerall Saints in heauen are patrons of countries and kingdomes, as D Saint *George* for England, Saint *Denis* for France, Saint *Patricke* for Ireland &c. Secondly, that we may pray vnto Saints, for the Saints rule the Nations, and therefore know all Nations; and if they know them, then they muſt bee prayed vnto. But they ſwarue from the meaning of this text: for firſt, it is not ſaide, that the Saints ſhall haue power, one ouer one countrie, and another ouer another; but euery Saint hath power ouer all Nations: Secondly, they haue power ouer all nations, not becauſe they rule them actually, but becauſe they haue the fruit and benefit of Chriſts power, whereby they are ruled. And for their ſecond collection: we muſt by nations vnderſtand not all Churches, but vnbeleeuers, for the wicked are they that muſt be broken like potters veſſels. Now A the faithfull haue no power ouer the Churches, but ouer infidels: and therefore both their collections are abſurd.

Verſ.28.

*I will giue him the morning ſtarre.* Here is the ſecond benefit promiſed by Chriſt to him that ouercommeth. The morning ſtarre properly ſignifieth that bright ſtarre which riſeth a little before the Sunne, ſome time of the yeare, which the heathen call Venus. And hereby is meant Chriſt himſelfe, as Reu. 22. 16. *I am the bright morning ſtarre.* Christ is called a ſtarre: Firſt, becauſe hee illuminateth all men with the light of vnderſtanding, & his Church with the knowledge of the will of his father, and that ſufficiently in all matters that concerne B ſaluation. Secondly, to ſhew that the propheſie by *Balaam* touching Chriſt whom he calleth [a] *the ſtarre of Iaacob*, is now fulfilled, when as Chriſt by his Apoſtles hath plentifully reuealed himſelfe to all nations.

Further, hee is called a *morning* ſtarre, for that ſpeciall reſemblance which is betweene him and it; for the morning ſtarre riſeth not in the beginning or middle of the night, but in the end of the night towards the beginning of the day when the ſunne is about to riſe, and then it ſhineth brighter then all other ſtarres. Euen ſo Chriſt, he came not in the beginning or middle of the darke time vnder the law; but in the laſt age of the world, wherein after his incarnation he did ſhine moſt fully to all nati- C ons, ſo as there was no ſuch light of knowledge before his comming as hath beene ſince. This *Peter* verifieth when he ſaith, [b] *We haue a moſt ſure word of the Prophets, to which ye doe well that yee take heed, as vnto a light that ſhineth in a darke place, vntill the day dawne, and the day ſtarre ariſe in your hearts.* Where the time of the law and Prophets is called a time of darkeneſſe: and their preaching then, as a candle light: but the preaching of Chriſt vnder the Goſpell, is as the day-ſtarre which ſhineth moſt brightly; he is not called the morning ſtarre, becauſe he ſhineth to al the world in all times as the morning ſtarre doth, but becauſe he ſhineth vnto men in the laſt age of the world.

It is further ſaid, *I will giue him it.* Where is D promiſed fellowſhip and participation with Chriſt, as he is the day-ſtarre. And herein are two benefits compriſed: Firſt, perfect illumination, whereby ignorance ſhall be wholly taken away after this life, when as men ſhall know God fully, ſo farre foorth as a creature can know the Creator. Secondly, the light of perfect glorie, for by fellowſhip with Chriſt we ſhall be made *to ſhine as the ſtarres*, as *Daniel* [c] ſpeaketh: yea, we ſhall become [d] *Saints in light*, as the Apoſtle ſaith.

*The vſe.*

Whereas Chriſt compares himſelfe to the morning ſtar: Firſt, we ſee the groſſe errour of many among vs, who liue in blindneſſe of mind and ignorance: walking in their wicked luſts and pleaſures, without care of keeping faith or good conſcience, and yet perſwade them-

ſelues

[a] Num.24.17.

[b] 2.Pet.1.19.

[c] Dan.12.3.

[d] Col.1.12.

ſelues that they haue part in Chriſt, and ſhall be partakers of this light and glorie. But they are deceiued: for all ſuch as liue in blind ignorance, and in ſinne, are meere darkneſſe, and ſo can haue no fellowſhip with Chriſt, who is that bright morning ſtarre: for what fellowſhip can be betweene light and darkeneſſe? This bright morning ſtarre ſerueth onely for them that receiue the light thereof, and walke by it: but thoſe that walke in the darkneſſe of their ſinnes haue no benefit by it.

Secondly, ſeeing Chriſt is this morning ſtarre, we muſt haue care to learne *Peters* inſtruction namely, *Labour that this bright ſtarre may riſe and ſhine in our hearts*. This we ſhall feele, when we vſe thoſe meanes whereby the beames of this ſtarre may ſhine vpon vs, not onely for the enlightening of our minds, but alſo for the heating and reuiuing of our frozen and dead hearts. For as the Sunne in the Spring time quickeneth by it warme beames ſome things that lie dead all winter: ſo Chriſt Ieſus this morning ſtarre by the beames of his grace doth enlighten our minds, and reuiue our dead and frozen hearts. And till ſuch time as we feele theſe things wrought in vs, we cannot ſay, that this *morning ſtarre* is riſen vnto vs, or hath ſhone into our hearts.

Thirdly, whereas Chriſt appeareth in the morning, when darkeneſſe is paſt; we are hereby taught to lead our liues in godlineſſe, righteouſneſſe, ſobrietie, and in all manner of vpright and godly conuerſation, *For the night is paſt, and the day is come*, wherein we may ſee to walke vprightly, *And therefore we muſt caſt off the vnprofitable workes of darkeneſſe*, as the Apoſtle exhorteth vs, Rom. 13. 12. And know this, That thoſe who in this light doe not walke accordingly, but delight in ſinnes the works of darkeneſſe, ſhall one day haue their fill: He that loueth the darke, *for the hiding of his talent*, muſt be caſt for his reward into *vtter darknes*. Matth. 25. 25 30.

Verſ. 29. *Let him that hath an eare to heare, heare what the ſpirit ſaith vnto the Churches*. Here is Chriſts commandement, the ſecond part of this concluſion: But hereof we haue ſpoken before.

# CHAP. 3.

## Verſ. 1. *And write vnto the Angel of the Church that is at Sardis, Theſe things ſaith he that hath the ſeuen Spirits of God, and the ſeuen ſtarres, I know thy workes, for thou haſt a name that thou liueſt, but thou art dead.*

These words containe the fift particular commandement of our Sauiour Chriſt vnto *Iohn*, wherein he is inioyned to write and ſend a ſpeciall Epiſtle to the Church of God in Sardis: of this commandement we haue ſpoken before. The Epiſtle it ſelfe, is contained in the ſixe firſt verſes, and hath three parts: A Preface, the matter of the Epiſtle, and the Concluſion. The Preface in theſe words; *Theſe things ſaith he which hath the ſeuen Spirits of God, and the ſeuen ſtarres*. In this Preface, firſt is ſet downe in whoſe name this Epiſtle is written, to procure authoritie vnto it: to wit, in Chriſts name, whoſe ſoueraigntie is deſcribed by two royalties, that is, by two prerogatiues or priuiledges belonging vnto him, as he is a ſoueraigne king of his Church: the firſt is, *The hauing of the ſeuen Spirits of God*. The ſecond, his *hauing of the ſeuen ſtarres*.

For the firſt royaltie: In the firſt Chap. verſ. 4. I ſhewed that by *ſeuen ſpirits*, were meant the *holy Ghoſt*; from whom proceede all the gifts and graces that any men enioy: and therefore whereas Chriſt is ſaide to haue the *ſeuen ſpirits of God*; the meaning is, that he hath the holy Ghoſt. And this is a royaltie of Chriſt, as he is the King and head of his Church. If it be ſaid, that other ſeruants of God, as *Dauid*, *Peter*, and *Paul*, had the holy Ghoſt. *Anſ.* It is true: but not in the ſame manner with Chriſt; for he hath the holy Ghoſt two waies: in regard of his diuine nature and of his manhood: as Chriſt is God, he is the beginning of the holy Ghoſt: for the holy Ghoſt is a perſon in the Trinitie, proceeding from the Sonne as well as from the Father; in regard of which proceeding, Chriſt is ſaid to *ſend the holy Ghoſt*, and to doe whatſoeuer he doth by the holy Ghoſt, as to ouercome death by the eternall ſpirit, and to riſe from death to life.

Secondly, as Chriſt is man he hath the holy Ghoſt: becauſe the holy Ghoſt powred into him the perfection of all graces and gifts whatſoeuer. And for this cauſe he is ſaid to be [a] *anointed with the oyle of gladneſſe aboue his fellowes*, and to be inriched with the perfection of all graces, and that two waies: both for number and degrees. For number: with men, ſome haue ſome graces, and ſome men others; but Chriſt he hath the graces of all men, and all Angels: moe graces in number then all men and all Angels haue. And as they are in number perfect, ſo they are perfect in degree: for in meaſure they exceed the graces of all creatures, men or Angels: and therefore the father is ſaid to haue *giuen the ſpirit vnto his ſonne* [b] *without meaſure:* and thus much is meant by this firſt royaltie of Chriſt. Now the ende why Chriſt is ſaid to haue the holy Ghoſt is, to ſhew that he is a moſt liuely head of his church, who is filled with plentie of all ſtore of graces, whereby he is able to inrich his Church, and to reuiue the members thereof, who are dead in their ſinnes; and ſuch indeede was the ſpeciall ſtate of this Church.

[a] Pſal.45.7.

[b] Ioh.3.34.

*The vſe.*

Firſt, hence we learne, no man can haue true fellowſhip with the holy Ghoſt but by Chriſt: it is manifeſt, that none can haue fellowſhip with the Father but by Chriſt. And here the ſame is yet verified touching fellowſhip with the holy Ghoſt, eſpecially for the obtaining of thoſe graces that concerne eternall life. This ſerueth for our ſpeciall inſtruction, for among the Papiſts there are many, that haue worthie and excellent gifts of God, as knowledge, memorie, &c. And yet in them be wanting the ſpeciall gifts of the ſpirit, as faith which iuſtifieth, and regeneration: for touching aſſurance of theſe in themſelues, they profeſſe themſelues to be ignorant. And whence commeth this, but onely from their want of Chriſt: for the Chriſt of the Papiſts, as they teach him; is an idol Chriſt; and therefore we are not to maruell though we ſee the moſt learned among them to ſcoffe and mocke at our doctrine of aſſurance of faith, and certaintie of election. I I. We haue many among vs that will ſay, they looke to be ſaued by Chriſt, and to haue their ſinnes pardoned by him, and yet you ſhall perceiue in them no grace of knowledge or conſcience of true obedience. But theſe things cannot ſtand together, to wit, looſeneſſe of life, and forgiueneſſe of ſinnes: and therefore theſe men deceiue themſelues, for if they had Chriſt, they ſhould haue his ſpirit, and the graces thereof purging their hearts, for Chriſt and his ſpirit are neuer ſeuered: he that hath the ſpirit of Chriſt working in him faith and good conſcience, hath an infallible token that Ieſus Chriſt is his. This muſt admoniſh vs to labour for true vnion with Chriſt Ieſus our head, to become fleſh of his fleſh, and bone of his bone: that in him we may haue fellowſhip with the father and with the holy Ghoſt, for till we be vnited vnto

A Chriſt, we ſhall neuer haue the graces of ſaluation wrought effectually in our hearts.

The ſecond royaltie of Chriſt is, that he *hath the ſeuen ſtarres:* that is, the ſeuen Paſtors of of the ſeuen Churches of Aſia: they are called *ſtarres*, becauſe in their miniſterie they inlighten men in the way that leadeth vnto life. And Chriſt is ſaid to *haue them*, becauſe he is a soueraigne Lord ouer them, and they be his ſeruants. For he appointeth that perſon that ſhall be his miniſter among men, he giueth him gifts meete for his calling, he preſcribeth alſo vnto him his office and duties. But the Paſtors of churches (will ſome ſay) are made by the Church? *Anſ.* The right of ordaining Paſtors belongs to Chriſt, as his royaltie: the office of the church

B is to teſtifie, ratifie, and according to the word of God to approoue of them whom Chriſt maketh and indueth with gifts: and for that cauſe is the Church ſaid to call and ordaine Miniſters.

The ende why Chriſt is ſaid to haue soueraigntie ouer the miniſters, is to ſtrike the heart of the miniſter of this church of Sardis with conſcience of his former negligence, and to ſtirre him vp to diligence and careſulneſſe in his place. And indeede the conſideration of Chriſts ſoueraigntie ouer them, is an excellent motiue to ſtirre vp all miniſters to be diligent in their place, and ſo likewiſe all Chriſtians. For conſidering that they are Chriſts, and the gifts they haue come from him, this muſt mooue them to

C make conſcience of all good duties, for beeing Chriſts they muſt giue themſelues wholly to doe the will of Chriſt, whoſe they are. If he would haue vs liue, we muſt be thankfull becauſe he is Lord of life: if our death will glorifie him, we muſt be content, becauſe we are his. Thus much of the Preface.

The matter of this Epiſtle containeth two parts: A reproofe of a vice, with the remedie thereof, ver. 1, 2, 3. And a praiſe or commendation; ver. 4. The reproofe in theſe words, *I know thy works*, that is, *I know all thy workes, they are all manifeſt vnto me, and I miſlike them.* So muſt theſe words be vnderſtood in this place, as may appeare by the reaſon of this re-

D proofe in the words following, *Thou haſt a name that thou liueſt, but thou art dead.* Wherein is ſet downe the fault of this Church, namely, *Hypocriſie:* for that they pretended Chriſtian religion in outward profeſſion, but yet wanted the life of chriſtianitie, and the power of godlineſſe: for the meaning of the reaſon is this: *thou haſt a name that thou liueſt:* that is, Churches round about thee iudge and ſpeake of thee, as of a church that is borne a newe in Chriſt, and is guided by his ſpirit (for by life we muſt vnderſtand *ſpirituall life*, not corporall) but yet for all this *thou art dead*: that is, thou wanteſt true ſpiritual life by regeneration, and art indede dead in thy ſinnes: this is a great and a ſharpe reproofe.

That which is here ſaid of this Church of Sardis, may be truly verified of diuers Churerſ.1.

ches in this age. As firſt, of the great church of A Rome, who are guided by the Pope as by their head. That Church hath a name to be aliue, and in their owne pretence it is the only true church of God in the world, but in truth and before God it is dead. Some ſay, it is as a bodie full of diſeaſes, and whoſe throat is cut: but yet the heart panteth, and life remaineth therein. But we may ſay, it hath no manner of ſpirituall life, but lieth ſtark dead as a carkas in the graue. The reaſons that ſome alleadge for it are of ſmall moment: firſt they ſay it hath the ſacrament of baptiſme, which is a note of a true Church: and therefore it hath ſome life? *Anſw.* Firſt, Baptiſme is not alwaies a note of a true church: for circumciſion, in whoſe ſtead commeth bap- B tiſme, was a Sacrament vſed of the Samaritants when they were [a] no people of God, and ſo no Hoſ 1.9. Church of God. Againe, Baptiſme without the true preaching of the Goſpel, is no infallible ſigne of a Church: it is but a ſeale pulled from the writing, or ſet to a bare paper to no vſe: and further, outward baptiſme, without inward baptiſme, is no note of a Church: but ſuch is baptiſme in the Church of Rome; it hath not inward baptiſme ioyned vnto it, neither the true preaching of the word; for the doctrne which they teach, is a quite ouerturning of Chriſt and his Goſpell: and therefore outward baptiſme may bee where there is no Church. Secondly I anſwer, that baptiſme in C the church of Rome, is a Sacrament not to their Synagogue, but to the hidden church of God among them. For God had his Church among them, euen in the midſt of Poperie. There were alwayes ſome among them that renounced their religion, whom God called home vnto himſelfe by the meanes which were among them; as the vſe of this Sacrament, the Apoſtles Creed, and of other bookes of holy Scripture. For as God ſaid to *Elias* in *Ahabs* King. time, [b] *I haue reſerued ſeuen thouſand that neuer bowed the knee to Baal:* So may it be ſaid of many among the Papiſts, God hath there his ſecret Church, who neuer yeelded to the Popes gouernement and doctrine.

*Second reaſon.* Antichriſt (ſay they) *ſitteth in* D *the* [c] *Temple of God.* Now the temple of God, Theſſ.2.4. is Gods Church; and therefore the Church of Rome is Gods Church? *Anſ.* He ſitteth there, not as a member thereof, but as an vſurper and deceiuer. For in the Church of Poperie is the hidden church of God: they are therein mingled, as a little wheat with much chaffe, and as little gold with much droſſe. So that though the Church of God bee where Antichriſt ſitteth, yet the church whereof he is head, is no Church of God; for whether we regard their doctrine or worſhip of God, there is no meanes to beget or preſerue ſpirituall life in their Church. Further, this which Chriſt ſaith of Sardis, may be ſaid not onely of the Papiſts, but of the churches of the Proteſtants, as of this our Church of England, and of the moſt congrega- A tions in the great townes thereof, though not for doctrine, yet in regard of mens conuerſations: for the bodie of our people ſeeme to be aliue by their outward profeſſion, but indeede they are dead in reſpect of the power of godlineſſe; for by occaſion of outward peace theſe ſinnes abound, fulnes of bread, pride both inward in heart, and outward in attyre; alſo cruelty couetouſnes, and carnall ſecurity; like as it was in *Noahs* time. Now where theſe ſinnes raigne, there the power of godlineſſe is wanting: men content themſelues with an outward profeſſion, but the ſpirituall life of grace is not to be ſeene. And yet this doth not preiudice the ſtate of our church, to nullifie it from bee- B ing the Church of God: for God hath his choſen among vs in all places, who liue indeed a ſpirituall life; though the bodie of our people bee dead in ſinne, and ſo will continue while peace abideth; the threatnings of the miniſters, will not awake men out of the ſleep of ſinne; it muſt be the rod of correction that muſt put into them the power of religion. Men are like to little children, who beſides admonition, muſt feele the ſmart of the rod to bring them to their dutie.

Further, in this Church of Sardis, whome Chriſt calleth dead, though they had a name to liue, note the ſtate of the Church of God; for this was a true church of God, who among the reſt was waſhed in the blood of Chriſt, c.1. C 5: and yet Chriſt ſaith, *it is dead in ſinne:* that is, in part, not wholly. And therefore a church that is in a very corrupt ſtate, both in regard of outward conuerſation, and of ſundry erronious opinions, may yet remaine the true Church of Chriſt, if ſo be they erre not in the foundation. Which ſerueth for anſwer to them, that thinke our Church to be no church, becauſe it maintaineth not that outward order which they think ſhould be in it. And therefore though we muſt preferre Church before Church: yet wee muſt not condemne a church to be no Church, for ſome corruptions that bee therein. A true body may haue ſome blemiſh, and a true Church ſome wants.

Againe, the Churches of God ſay, this is a D Church; yet Chriſt ſaith, they are dead. How can theſe two ſtand? *Anſ.* The Churches about Sardis iudged this to be aliue, according to the rule of charitie, becauſe of their outward profeſſion of true religion: for as infants are not indeed all holy, as experience ſheweth, yet till we ſee the ſame made manifeſt, we are in charitie to iudge them to be holy, that are borne of faithful parents: euen ſo ought the miniſter & euery one in Gods church, to thinke the beſt of euery one in gods church, til god make manifeſt what he is. *Paul* following this rule, calleth whole Churches elect.

*But thou art dead.* Here are two iudgemēts, one of neighbour Churches, the other of Chriſt; and Chriſts iudgement is preferred. We muſt therefore regard ſpecially the iudgement of Chriſt, and labour to approue our ſelues and our conuerſations vnto Chriſt, rather then to men: for let men ſay what they will of vs, it is Chriſt that muſt ſaue and condemne: this made [a] *Paul* to ſay, *I paſſe little to be iudged of you, or of mans iudgement: why ſo? for hee that iudgeth me is the Lord.*

a 1.Cor.9. 3.4.

And indeed, without Chriſts commendation the iudgement of men is nothing: for Chriſt may condemne vs, when men thinke well and ſpeake well of vs: therefore he ſaith, ***Woe bee vnto you, when all men ſpeake well of you,*** Luke 6. 26.

## v. 2. Bee watchfull, and ſtrenghthen the things that remaine, that are readie to die: for I haue not found thy workes perfect before God.

There bee two degrees of hypocriſie: firſt, when men profeſſe that which is not in their heart at all. The ſecond, when men make profeſſion of more then is in their heart. This ſecond kinde of hypocriſie oft befalleth the children of God; and it is that which Chriſt reprooueth in this Church of Sardis, in the former verſe. After which reprooſe, here he propoundeth remedie to their vice, and a reaſon to mooue them to vſe the ſame. The remedie is in the beginning of the verſe, where are two duties preſcribed: *To bee watchfull,* and *to ſtrengthen or confirme the decaied graces of God in them.* For the firſt, *Bee watchfull:* to be *watchfull,* here is a moſt worthie and excellent dutie, it is not bodily, but ſpirituall: and it is practiſed when any man hath a circumſpect care and diligent heed in reſpect of the ſaluation of his ſoule. This dutie of watchfulneſſe concerneth two things; ſinne, and death. Watchfulneſſe againſt ſinne ſtands in two duties; Firſt, a man muſt daily and continually bethinke himſelfe beforehand of all ſinnes and vices into which he may haply fall: and for the doing of this, he muſt conſider in himſelfe two things: his Nature, and his Calling. Touching his Nature, he muſt conſider, that in him remaines the ſeede and root of all ſinne, and therefore that he may fall into any ſinne whatſoeuer. Againe, a man conſidering his nature, ſhall find himſelfe more inclined to ſome ſinnes, then to others; and thoſe he muſt eſpecially marke and obſerue. Secondly, for his calling: a man muſt mark the ſins thereof; for ſince the fall of man, euery calling hath his eſpeciall ſinnes, whereto men that walke therein are more incident. The Magiſtrat hath his ſinnes, the Miniſter his, the Lawyer his, the Phyſitian his, and the Trades-man his. And touching theſe, a man muſt conſider vnto what vices and abuſes men are moſt ſubiect, that walke in that calling wherein he liueth, and ſo ſhall he haue a foreſight of the ſinnes that hee may fall into. Secondly, after this foreſight of ſinne, he muſt watch his heart with al diligence, that though it be tempted and aſſaulted, yet it be not tainted with any one ſinne; as the wiſeman counſelleth, [b] ***Keepe thy heart with all diligence,*** that ſo the fountaine of all thy actions may be kept holy and pure. The ſecond part of this watchfulneſſe reſpecteth death, or the ſecond comming of Chriſt. In this two things muſt be practiſed: firſt, a man muſt euery daie bethinke himſelfe of his end, and of the comming of Chriſt, either in generall to all the world, or particularly vnto him by death: and in this conſideration he muſt eſteem and iudge of euery day, as of the day of his death, or the day of iudgement. Secondly, hee muſt prepare himſelfe againſt death, and againſt the day of iudgement, euery day, euen this preſent day, as though he ſhould now die, or meete Chriſt in iudgement; and the next day doe the like, and ſo goe on continually to the day of his death. And for our furtherance in this Chriſtian watch, we muſt be mindfull of temperance and ſobrietie, that we keepe mediocritie in the vſe of the creatures of God, and of the things of this life. For when men plunge themſelues, either in the cares of this world, or in earthly delights, they quite forget both ſinne and death, and the day of iudgement; and thus we ſee what Chriſt meaneth by watchfulneſſe.

b Prov.4.23.

The vſe.

As Chriſt preſcribeth this duetie vnto this Church: ſo are we in the name of Chriſt to be enioyned the ſame Chriſtian watchfulneſſe, both againſt ſinne and death, and the day of iudgement. And to mooue vs hereto, conſider theſe reaſons. Firſt, we are watchfull for the preſeruation of the things of this life: as if a towne bee in danger of ſacking, or burning, there is watch and ward kept continually: and if a mans houſe be in danger of robbing, he will ſit vp night and day to ſaue his goods: yea euery man is very painfull and watchfull to heape vp to himſelfe, the things of this world. Now, what a ſhame is it, that men ſhould be watchfull in temporall things, and yet haue no care of their ſoule that muſt liue for euer? Againe, want of watchfulneſſe is the forerunner of death, and eternall deſtruction. 1. Theſſ. 5. 3. ***When men ſay peace and ſafetie, then ſhall come vpon them ſudden deſtruction.*** When the rich man had enlarged his barnes vpon the encreaſe of his ſubſtance, he promiſed to himſelfe eaſe and ſecuritie: ſaying, [a] *Soule, ſoule, take thy reſt, &c.* but it was ſaid vnto him, ***Oh foole, this night ſhall thy ſoule bee taken from thee. And the*** [b] ***old world knew nothing, till the flood came and deſtroied them all.*** Now, if the want of watchfulneſſe be the forerunner of deſtruction, how great a cauſe haue wee to watch.

a Luk.12. 19,20.

b Matth.24 35.

The ſecond dutie inioyned, is to confirme the graces of God decaied in them. ***Strengthen the things which remaine, that are readie to die:*** as if hee ſhould ſay, Sundry be the graces which I haue beſtowed on you: but many are loſt and gone: and thoſe which remaine are about to periſh, vnleſſe you confirme them; therefore ſee now you ſtrengthen and repaire the ſame.

In this dutie, Chriſt teacheth this Church and vs an excellent leſſon, that whoſoeuer hath receiued any gift of God, muſt haue care to preſerue it, and to make the ſame gift ſtrong in him by continuall increaſe. If a man haue receiued knowledge, faith, and repentance, or any other gift of grace, he muſt not ſuffer the ſame to lie dead in him, but ſtirre vp, increaſe, and confirme it daily, that he may be a perfect man in Chriſt. For the gifts which men haue are not their owne, but Gods alſo, who looketh to receiue his owne with aduantage. And therefore men like good Stewards muſt ſo vſe the gifts receiued, that they may returne them to God with increaſe. Thus *Paul* perſwadeth *Timothie*, [c] *Stir vp the gift of God which is in thee:* for els the receiuer is an vnfaithfull ſeruant, and ſo ſhall be rewarded. And for the better performance of this dutie: we muſt often read the word of God, and meditate therein: we muſt heare it often preached; and with due reuerence and preparation receiue the ſacrament: and pray continually, ſtriuing earneſtly againſt the corruptions that be in vs; & daily ſtirring vp our heart to al good duties. Thus did *Dauid* check the corruption & deadneſſe of his heart: [d] *Why art thou ſo caſt downe O my ſoule?* and alſo ſtirre vp the ſame vnto all good duties, ſaying, *I haue applied my heart to fulfill thy ſtatutes alway euen to the end*, Pſal. 119.112.

2.Tim.1.6.

Pſal.42.11.

*The vſe.*

Hereby are reproued the common ſort of profeſſors and hearers of the word: who ſtand at a ſtay, and goe not forward in grace. This is a great fault, for as we haue receiued grace, ſo we ought to ſtirre vp the ſame, that we may confirme and encreaſe it daily.

Further, Chriſt addeth, *Which are about to die*, where he anſwereth to a queſtion that is mooued by ſundry at this day, namely, whether graces that cōcerne ſaluatiō may be vtterly loſt or no? Chriſt anſwereth by a diſtinction, that ſome graces that pertain to ſaluatiō, may be loſt quite: and others may be decaied ſo as they are about to die. For the graces of God that pertain to ſaluation, be of two ſorts: ſome be abſolutely neceſſarie, ſo as without them a man of yeares cannot be ſaued: and ſuch are *faith* and *regeneration*. Others be leſſe neceſſarie, which ſometime goe with faith, but not allwaies; ſuch are, *A plentifull feeling of the fauour of God, ioy in the holy Ghoſt, and boldneſſe in prayer*; theſe may be loſt wholly for a time in the ſeruants of God. Yea, faith and regeneration themſelues, may decay grieuouſly and be ready to die, as this text ſaith. Secondly, conſider faith and regeneration in themſelues, and they may be wholly loſt, for nothing in it ſelfe is vnchangeable, but God. The ſtate of the elect Angels by nature is changeable, for they ſtand by the power of God. Thirdly, theſe graces may periſh and decay finally, vnleſſe they be confirmed. *Queſt.* Why then doe not the elect finally fall away after their calling? *Anſ.* Their ſtanding commeth not from the conſtancie of grace or faith, but from the promiſe of God made vnto them, and to their faith: ſo Chriſt ſaith to *Peter*, [a] *Thou art Peter, and vpon this rocke*, that is, vpon thy faith which thou haſt profeſſed, *will I build my Church, and the gates of hell ſhall not preuaile againſt it:* that is, though they may aſſault it, and greiuouſly weaken it, yet they ſhall neuer bee able finally to ouercome it.

a Matth.16.16.

*The vſe.*

Seeing ſundry graces of God may bee loſt, & the moſt neceſſarie graces greatly decay, yea of themſelues quite die; we that haue receiued from God any grace, either of faith or repentance, are hereby taught not to be preſumptuous, or ouer confident in our ſelues, but with feare and trembling worke out our ſaluation.

Phil.2.12.

The reaſon to enforce the former remedie, is this: *For I haue not found thy works perfect before God:* and therefore watch, and confirme the decaied graces of God that be in thee. In this reaſon, Chriſt giueth them and vs to vnderſtand, that he maketh a ſearch in his church of all the workes that men doe in the ſame, that he may accordingly reward them: for not finding doth preſuppoſe a ſearch. And ſo the Scripture ſpeaketh of God vſually. Before the old world was deſtroyed, it is ſaid; *The* [b] *Lord ſaw that the wickedneſſe of man was great vpon the earth*, as if he had looked from heauen vpon the earth, and beheld that it was corrupt, ſpeaking after the manner of men, to ſignifie that ſearch which he maketh into mens actions. And ſo he is ſaid to come downe from heauen, at the building of Babell, Gen. 11. and before he deſtroyed Sodome and Gomorrah, [c] *he came downe to ſee whether they had done according to that crie, which was come vp to him.* And ſo before the Lord puniſhed the wickedneſſe of the Iſraelites, [d] *Hee made a ſearch into their waies:* and the ſecond Commaundement is this, *God will viſit the ſinnes of the fathers vpon the children:* that is, he will make a ſearch, whether the ſinnes of the fathers bee among the children, and if they be, he will puniſh them.

b Gen.6.5.

c Gen.18.21

d Ier.8.12.

Seeing Chriſt makes this ſearch into al mens actions, wee are taught in all things to haue care to conform our ſelues to the will of Chriſt: and ſo ſet our ſelues to the doing of all good duties, according to his word: If we knew a magiſtrate would come to make ſearch in our houſe, we would be ſure to ſet all things in order againſt he came: Shall we be thus circumſpect to prepare for the comming of an earthly man? and ſhall we not much more prepare our ſelues againſt the ſearch of our Sauiour Chriſt the euerliuing God, from whome nothing can be hid?

*I haue not found thy works perfect.* Works are perfect two waies; by the law, or by the goſpell. By the law, when in our workes we doe all that the law requireth: and thus are no mans workes perfect in this life. By the Goſpel, our works are perfect when they proceede from a beleeuing heart, that hath a care to pleaſe God in all things: and theſe works are perfect not in themſelues, but in the acceptation of Chriſt. Here by *perfect workes*, Chriſt meaneth not the perfection of the law, but of the Goſpel, as if he had ſaid, I haue ſearched into your waies; you doe many works in ſhew, but they proceede not from ſincere faith, nor from a heart that hath care to pleaſe God in all his commandements, and a full purpoſe not to ſinne againſt him: you haue a ſhew of godlineſſe, but you want the power thereof.

Here obſerue that Chriſt condemneth this Church, not becauſe their works were not outwardly conformable to the will of God; but becauſe they proceeded not from a beleeuing heart, that had a ful purpoſe to forſake all ſinne, and to pleaſe God in all things.

*The vſe.* We therefore muſt take heede of all hypocriſie by the example of this Church: and labour to be of *Dauids* minde; and pray with him, [e] *That our hearts may be vpright in the ſtatutes of the Lord:* That we may ſay with *Hezekias*, [f] *Behold Lord how I haue walked before thee with an vpright minde:* for this is a notable token of grace, and an infallible badge of him that is the child of God.

[e] Pſal.119.80.

[f] Iſa.38.3.

*Before God.* Some may ſay, Chriſt here diſtinguiſheth himſelfe from God, and therefore he is not God. *Anſ.* By (*God*) in this place we muſt vnderſtand not God ſimply, but God the Father. For Chriſt here ſpeaketh of himſelfe, not as he is God, but as he is mediatour God and man; in which reſpect, euen as he is now glorified, he is inferiour to his Father.

Where note, that Chriſt beeing now glorified in heauen, carrieth himſelfe as Mediatour; whence we gather that we may lawfully, and without preſumption pray vnto Chriſt, without the meanes or interceſſion of Saints or Angels. The Church of Rome denie this; and ſay, becauſe Chriſt is now in full glorie in heauen, therefore we muſt vſe vnto him the mediation of Saints: but Chriſt being now in heauē, marks our works in particular: and therefore we may without preſumption come vnto him by praier.

**V. 3.** ***Remember therefore how thou haſt receiued and heard, & hold faſt, and repent: If therefore thou wilt not watch, I will come on thee as a theefe, and thou ſhalt not know what houre I will come vpon thee.***

When Chriſt hath reprooued them for their ſinne of hypocriſie, and preſcribed them a remedie with a reaſon thereof; he doth as a good Phyſitian and paſtor, ſhew them the way how they may practiſe that remedie. For they might ſay; we are commanded to watch, and to renew our decaied graces, but how ſhall we doe this? Chriſt anſwereth, by doing three things: I. by remembring that which thou haſt receiued by hearing: II. by holding faſt: III. by repenting of thy ſinnes.

For the firſt, *Remember therefore*, that is, call to minde the doctrine of ſaluation which thou haſt beene taught by mine Apoſtles. This remembrance is a moſt excellent meanes to mooue a man to ſubiection to Gods will, to repent, and to practiſe all good graces. *When Dauid ſaw the proſperitie of the wicked, his feete had almoſt ſlipt:* but his remedie againſt that temptation was his [b] *going to Gods Sanctuarie, and there calling to minde the ende of thoſe men.* Againe, [c] *I haue remembred thy name, O Lord, in the night, and haue kept thy law. Peter* denied his maſter, when he forgot his word: but when he was put in minde thereof by the looke of Chriſt, and the crowing of a cocke, *he then repented, and wept bitterly*, Luk. 22.61, 62. Sinnes committed by men of ignorance, are many and grieuous: and therefore all ſinnes are called *ignorances*, Heb. 9. 7. but if men would by faith keepe in minde the word of God, it would be a notable meanes to keepe them from ſinning.

[b] Pſal.73.17.

[c] Pſal.119.55.

*The vſe.* Here then we haue a ſoueraigne remedie againſt ſinne: namely, whereſoeuer we are, or whatſoeuer we doe, we muſt call to minde the word of God, and the promiſes of God: and thoſe will be a lanterne vnto our ſteps, and a light vnto our pathes. The deuill laboureth aboue all things, to bring vs to forget the word, for then he knowes he can eaſily draw vs into any ſinne. *Queſt.* How ſhall we keepe in minde the word and promiſes of God? *Anſ.* That is a grace of God, and for the attaining vnto it, we muſt firſt labour to haue our hearts affected with the loue of Gods word and promiſes: for a man can neuer keepe in minde that, whereof he hath no liking. Secondly, we muſt labour to beleeue the word of God: For faith giues it rooting in our hearts, Coloſſ. 2. 7. The cauſe why there is ſo little remembring of that which is taught, is, for that it is not mixed with faith in thoſe that heare it.

Againe, the thing to be remembred is, *How thou haſt receiued and heard:* that is, looke what doctrine thou haſt receiued by hearing, and that remember. Where we ſee Chriſt ioyneth receiuing and hearing together. Whence we may gather, that teaching and receiuing of the word of God by hearing, is the preſcribed generall meanes, whereby God reuealeth his will, counſell, and purpoſe touching the ſaluation of mankind: neither is there any other meanes appointed hereunto in the word of God.

*The vſe.* This ſheweth, that their opinion is falſe, who

teach

teach that God calleth all the world effectually vnto ſaluation, for how can they be called, that neuer heard of the word of God? but all in all ages neuer heard of the word of God; albeit ſince the comming of Chriſt, their ſound hath gone forth into all nations. Secondly, this ſheweth the fondneſſe of their opinion, who defend the doctrine of *vniuerſall grace*: that God ſhould giue grace pertaining to ſaluation, vnto euery man in the world, ſo as he may be ſaued if he will: for the meanes to receiue grace is the hearing of the word, which all men in all ages neuer had vouchſafed vnto them.

The ſecond dutie preſcribed, is *the holding faſt of this doctrine*. To hold faſt here ſignifieth two things; firſt, to maintaine the doctrine of the Goſpel receiued and taught by the Apoſtles. Secondly, to put the ſame in practiſe in a godly life: of theſe we haue ſpoken before, cap. 2. 25.

The third dutie is *to repent*: where by repentance is not meant the beginning of repentance: but the *renewing and reſtoring of the ſame*, for their hardneſſe and deadneſſe of heart, whereby they did ſlackly and coldly practiſe the good duties which they did profeſſe.

*The vſe.* Hereby we are taught not to content our ſelues with the beginning of repentance, but we muſt renewe the ſame continually, and that not for groſſe ſinnes onely, but euen for the wants that be in vs, as for our dulneſſe and deadneſſe of heart, and for our hypocriſie, and decay in Gods graces.

And becauſe this church was very dead and dull of heart; therefore Chriſt addeth a reaſon to mooue them to the practiſe of this dutie: which is a moſt terrible threatening, in theſe words: *If thou wilt not watch, I will come on thee as a theefe, and thou ſhalt not know what houre I will come vpon thee.*

Here marke Chriſts order and dealing: hauing preſcribed a remedie for their fault, he giueth them a direction to practiſe the ſame; and after addeth a moſt terrible threatening to driue them thereunto; as if he ſhould ſay, If thou wilt not watch againſt ſinne, and againſt death, and for that ende remember my word, hold faſt the ſame, and repent; then looke as a theefe comes vpon a man on a ſudden, and ſpoyles his goods, and cuts the throat of his children; ſo will I come on thee on a ſuddaine, and powre vpon thee my wrath, whereby I will euen cut the throat of thy ſoule, and thou ſhalt haue no meanes to eſcape my puniſhment.

Here Chriſt threateneth ſuddaine and ſpeedie deſtruction: but yet with condition and limitation of repentance. Now, becauſe we be like this Church (as hath beene ſhewed) by reaſon of the long peace which we inioy; we may alſo vſe the ſame reaſon and threatening at this day, to ſtir vp our dead hearts. We muſt watch againſt all ſinne, and againſt death: and for this ende muſt haue in memorie the word of God, and hold faſt the faith vnto the end, and repent *vſe.*

A continually of all want: but if we doe not this, then are the vengeances, and eternall puniſhments of God, to bee powred vpon vs without meaſure, and that ſuddenly, when wee cannot preuent them. If a man haue but a ſparke of grace, the conſideration hereof will mooue him to repentance, and to watchfulneſſe; but if this will not awake a man out of his ſinnes, then nothing remaineth but a fearefull expectation of the wrath of God, which ſhall be vnauoidable, and endure for euer. Indeed if a man had ſome thouſand yeares allotted for the puniſhment of his ſinnes, there were ſome cauſe why he might continue in them: but ſeeing this puniſhment is eternall, and when many thouſand B yeares are expired, they are as far from the ende of their woe as euer they were; therfore it muſt ſtirre vp all dead and drowzie hearts vnto repentance, and cauſe them to ſhake off ſecuritie, ignorance, and coldneſſe in religion, and to breake of the courſe of euery ſinne.

### V. 4. *Notwithſtanding thou haſt a few names yet in Sardie, which haue not defiled their garments, and they ſhall walke with me in white: C for they are worthie.*

Here beginneth the ſecond part of the matter of this Epiſtle, namely, *the praiſe and commendation* of ſome part of this Church. The words doe thus depend vpon thoſe which went before; whereas Chriſt had ſaid, that this Church was dead in ſinne, and had onely a name to liue; ſome man might aske, how it could be a true Church. To this Chriſt anſwereth in the beginning of this verſ. That though the greateſt part in this Church were dead in their ſinnes, yet ſome few there were among them that were aliue in Chriſt, and did teſtifie the ſame by true and ſincere obedience.

In this coherence we may obſerue two inſtructions. I. that a particular congregation on D earth is made a church of God, and ſo called in regard of Gods elect therein, who doe truly beleeue. For the priuiledges of a Church belong vnto particular congregations, onely by reaſon of the faith of the elect among them. The Catholicke Church is the whole company of the elect truly beleeuing in Chriſt, and particular congregations are members of it, ſo farre forth as they doe truly beleeue: the reſt that doe not truly beleeue are not members of the Church before God, but only in the iudgement of men: like vnto ſuperfluous humors which are in the bodie, but no parts thereof. This confuteth the doctrine of the Church of Rome, who teach that wicked men that are reiected in Gods decree, may yet be true members of the church of God.

Secondly, in this coherence Chriſt intimateth vnto vs a diſtinction betweene man and man in this Church, for all that were in this Church, were men called, profeſſing Chriſt and his Goſpel: and yet of them, ſome were dead in their ſinnes, and others were aliue in Chriſt. Touching this diſtinction of men, we muſt ſearch the cauſe thereof. It muſt not be aſcribed to any power or will in man, but to the good pleaſure of God, as the Scripture teacheth; for when the bodie of the Iſraelites had giuen themſelues to Idolatrie, there were yet [a] *ſeuen thouſand that neuer bowed the knee to Baal.* What was the cauſe why they did not liue like to the other Iſraelſtes? Surely nothing in the will of man (though the Idolatrie of the other, was to be aſcribed to themſelues) but the text is cleare, it was the good pleaſure of God, who had preſerued and kept them.

[a] Rom.11.4.

*The vſe.*

By this we ſee how erroneous and falſe the diuinitie of ſome Proteſtants is, which aſcribe the cauſe of this diſtinction betweene man and man, to the libertie of mans will beeing renewed by grace, ſaying, That God giues to euery man ſauing grace, by vertue whereof, he may repent and beleeue if he will: but yet becauſe the will of man doth ſtill remaine ſinnefull, hence it commeth, that he hath libertie to obey, or not to obey. And therefore the cauſe why ſome men lie dead in ſinne is, becauſe they ſet their will to refuſe the grace ot God; and the cauſe why ſome men liue in Chriſt is, becauſe they incline their will to embrace the grace of God. But this doctrine doth greatly diminiſh the grace of God, in that it maketh the acceptance thereof to lie and depend on the pleaſure and will of man: when as the power of almightie God ioyned with his will, is the true cauſe thereof, leauing ſome to themſelues, who doe fall, and enabling others to ſtand by his grace.

Now follow the words of this commendation. *Notwithſtanding thou haſt a few names yet in Sardie:* that is, There be yet in this church a few perſons knowne to me by their names: (for by *Names*, we muſt vnderſtand perſons named) *which haue not defiled their garments.* Here (to omit many expoſitions) is an alluſion to the Ceremoniall law, wherein God ſet downe a diſtinction betweene things cleane and vncleane, not in themſelues, but by his appointment: and among the Iewes, if any man had but touched an vncleane thing with his hand, or with his garment, thereby he was defiled, and his garment defiled legally; and ſo he or his garment were reputed vncleane: whereupon they had a ſpecial care not to touch the things that were defiled, no not with their garments. Now this ſignified an other thing vnto them, namely, That they ought to abſtaine, not onely from the outward ſinnes of the morall Law, but euen from all occaſions, intentions, ſhewes, and appearances of euill. And in this place, this is meant hereby: that ſome in this Church of Sardie, had ſo farre made conſcience of ſinne, that they would not meddle with the very occaſions and appearances of euill.

Hereby we ſee, that the ſeruants of God are but few in number: for the bodie of this people were dead in ſinne, and a few onely in this great place liued in Chriſt; ſo Chriſt ſaith to his Diſciples, *The flocke to whome the father* [b] *will giue the kingdome of heauen, is but a little flocke.* The Prophet *Iſai* is ſent, [a] *To harden the hearts of the bodie of the people for their iniquities:* and [b] *the tenth part onely muſt be ſaued:* and in the Goſpel it is ſaid, [c] *The way to hell is broad, and many there be that walke therein: but the way to heauen is ſtraight, and few there be that enter into it.*

[b] Luk.12.32.
[a] Iſa.6.9.
[b] verſ.13.
[c] Matth.7.13,14.

*The vſe.*

Hereby then we are taught not to follow the example of the multitude, but of the fewer and better ſort. It is a foule ſinne that keepes many from religion, and brings them to deſtruction, when they will liue after the manner of the world, and as their forefathers haue done. This is a falſe rule, and a dangerous courſe.

*Thou haſt a few names.* That is, perſons whoſe names I know, and haue recorded. They are called names, becauſe Chriſt obſerues and knowes them by their names. Where note, that thoſe that are the true ſeruants of God, are particularly knowne vnto Chriſt. [d] *The haires of your head are numbred* (ſaith Chriſt to his Diſciples) much more were their names knowne. Againe, he biddeth them *reioyce that their names* [e] *were written in heauen.* And Chriſt the good *Shepheard knowes his ſheepe, and calls them by their names*, Ioh. 10. 3.

[d] Luk.12.7.
[e] Luk.10.20.

This is a matter of endeleſſe comfort vnto the people of God: for what can cauſe a man more to reioyce, then to knowe that his name particularly is knowne to the King of Kings, & that accordingly he hath ſpeciall regard vnto him? When the Lord would comfort *Moſes*, and put courage into him in doing the duties of his calling; he telleth him, *That he was knowne vnto him by* [f] *name.* Yea, this is the foundation of mans ſaluation: [g] *The Lord knoweth who are his.*

[f] Exod.33.12,13,14,and 17.
[g] 2.Tim.2.19.

*Which haue not defiled their garments:* Here they are commended for vprightneſſe and ſinceritie of life and conuerſation, in that they kept themſelues from the very ſhewes and appearance of euill; when as the reſt of this church was dead in ſinne.

In their example Chriſt preſcribeth vnto vs a patterne of true pietie, how we ought to carry our ſelues in the Church of God on earth: we muſt not content our ſelues with a bare profeſſion of Religion, and keepe our ſelues from groſſe ſinnes onely, but abſtaine from the very ſhewes of euill. Yea, more particularly, here are three things taught vs, touching ſinne. Firſt, that we ought to make conſcience of euery ſinne in our owne perſon. Secondly, that we ought to keepe our ſelues from the contagion of ſinne in others, either by giuing conſent vnto them, or furthering and allowing them any way therein. Thirdly, that we ought to abſtaine from the very occaſions, and ſhewes, and appearances of ſinnes: So *Paul* teacheth vs [h] *to abſtaine from all appearance of euill*, Eph. 5. 3. He will not haue ſundrie ſinnes, as fornication, vncleanneſſe, &c. ſo much as once named, thereby to giue the leaſt approbation vnto them. We muſt therefore looke on this example, lay it to our hearts, and conforme our liues vnto it: ſo ſhall we be good ſeruants of God, and haue the ſame commendation with theſe few: for true religion ſtands not in knowledge, but in obedience, and this is true obedience, to make conſcience of euery ſinne in our owne perſons; to take heede of the infection of ſinne in others: and to abſtaine from the appearance of euill. A happie Church ſhould we haue, if theſe things were practiſed: but this is the ſhame and reproach of our profeſſion, that we haue no care of true obedience in our ſelues and others, whereby we ſhould glorifie God, and grace our holy Religion.

[h] 1.Theſſ.5. 22.

The Church of Rome hence gather, that a man after baptiſme, may liue without mortall ſinne. For theſe fewe perſons in this church in their baptiſme, put on Chriſt, and after kept themſelues from all occaſions of ſinnes, ſo as they had not committed any mortall ſinne. But their collection is vnſound: For firſt, though they had to this time abſtained from all mortall ſinne, yet how can they prooue that they ſinned not afterward? Secondly, they are ſaid not to *haue defiled their garments*, not for that they had not committed any ſinne, but becauſe they endeauoured to keepe themſelues from the appearance of all ſinne; and ſo muſt the obedience which is aſcribed to Gods children in ſcripture be vnderſtood: namely, of their ſincere purpoſe and endeauour to obey, and ſo among vs, thoſe that haue a ſettled purpoſe and reſolution to make conſcience of euery ſinne, and in all things to doe the will of God, they are reputed for the keepers of the law. For God in his children accepts the will for the deede. *And they ſhall walke with me in white.* After the commendation of theſe fewe, Chriſt addeth a promiſe of liuing with him in glorie. For ſo white garments haue alwaies beene vſed to ſignifie *ioy, happineſſe, life, and glorie*, Eccleſiaſt. 9. 8. *At all times let thy garments be white*, that is, take the delight and pleaſure in vſing the creatures of God; So that here theſe few haue a promiſe to be freed from all want, and to liue with Chriſt in all glorie, ioy, and pleaſure.

This benefit, hath beene in effect further vrged in the former Chapter: here onely I will note one Doctrine: namely, That they wich liue in the world among the wicked, and doe not communicate with their ſinnes, shall not partake with them in their puniſhments; for the A bodie of this Church muſt haue Chriſt to come amongſt them as a Theefe, but the godly muſt walke with Chriſt in white, in glorie. [a] *Lot* was freed from the deſtruction of the Sodomites, becauſe he partaked not with them in their ſinnes: and among the Iſraelites, [b] *Thoſe that mourned for the ſinnes of the people, are marked in the fore-head, that when Iudgements came vpon the wicked, they might be ſpared.*

[a] Gen.19.

[b] Ezek.9.6.

This point muſt be remembred, for by reaſon of long peace and proſperitie among vs, many ſinnes abound, as Ignorance, Atheiſme, contempt of Religion, and prophaning of the Lords Sabbath, with innumerable ſinnes of the ſecond Table. All which call for Iudgements B from heauen, and no doubt they will be puniſhed; partly in this life, and partly in the life to come, vnleſſe our people doe repent. Thoſe therefore that would not partake of the common Iudgements that are to come, muſt now beware that they communicate not with the common ſinnes that doe abound, and ſee that they keepe faith and good conſcience, hauing their righteous and zealous hearts grieued, for the abhominations among which they liue.

After the promiſe, is adioyned the reaſon thereof, *For they are worthy.* Hence the church of Rome doth cõclude, that a man by his works may merit Heauen, becauſe they be worthie of reward. A moſt blaſphemous concluſion, and a C manifeſt abuſe of the word of God. Gods children indeede *are worthie life euerlaſting*; but not by the merit of their works, for then they ſhould be done according to the rigour of the Law: but for the worthineſſe of their perſon, when as they ſtand righteous before God in Chriſt; for when God will ſaue any man, he giues Chriſt vnto that man truely and really; ſo as he may ſay, Chriſt is mine. And with Chriſt God giues his ſpirit which worketh in his heart true ſauing faith, whereby he doth receiue Chriſt: and ſo Chriſt and his righteouſneſſe belongs vnto that man really, and by vertue thereof he is worthie life euerlaſting; and this is the worthineſſe which Chriſt meaneth in this place, and not any worthineſſe of their works: D ſo that this doth helpe them nothing at all, and yet it is the moſt probable place of Scripture, to prooue and iuſtifie the Doctrine of mans merits.

Two kinds of worthineſſe.

## v. 5. *He that ouercommeth ſhall be clothed in white array, and I will not put out his name out of the Booke of life: but I will confeſſe his name before my Father, and before his Angels.*

## v. 6. Let him that hath an eare heare what the ſpirit ſaith vnto the Churches.

Here is the concluſion of this Epiſtle: and it containeth two parts: a promiſe and a commandement. The promiſe in the fiſt verſe, and the commandement in the ſixt. In the promiſe note two things; firſt, the parties to whom it is made, *To him that ouercommeth*, whereof we haue ſpoken [c] before. Secondly, the thing promiſed: to wit, glorie and eternall happineſſe, which is expreſſed three wayes: Firſt thus, *He ſhall be cloathed in white array:* that is, he ſhall haue euerlaſting life and happines, ſo much is ſignified by white rayment, as we haue alreadie ſhewed.

c Chap.2.7.

*The vſe.*

Hence the Church of Rome conclude, that a man may doe good workes reſpecting a reward. *Anſw.* In ſome ſort it is true; for ſo it is recorded of *Moſes*, Heb. 11. 26. *He had reſpect to the recompence of reward.* But yet the recompence of reward, muſt not be the principall ende of our good works: for chiefely we muſt thereby intend to teſtifie our faith, and our obedience vnto God, and with that we may haue reſpect to euerlaſting life.

The ſecond thing promiſed; *And I will not put out his name out of the booke of life.* For the vnderſtanding of this, two queſtions muſt be ſcanned; Firſt, what this booke of life is: Secondly, whether a man may be blotted out of this Booke. For the firſt; this booke of life is nothing elſe, but Gods predeſtination or eternall decree of Election, whereby he hath choſen ſome men vnto ſaluation vpon his good pleaſure. And this is called *a Booke*, becauſe it is like vnto a Booke. For as the Generall in a Campe, hath the names of all his ſoldiours that fight vnder him, in a Booke; and as the Magiſtrate of a Towne hath the name of euery free man and denizon inrolled; ſo God in the booke of his Election, hath the names of all that ſhall be ſaued.

For the ſecond Queſtion. A man may be written in the booke of life two waies: either truely before God, or in the iudgement of men onely. Thoſe whoſe names are truely before God written in this booke, cannot be blotted out: For Gods counſell touching the eternall ſtate of euery man, is vnchangeable. This the golden Chaine of Gods decree, doth plainely ſhewe: [a] *For whom he hath predeſtinated, them he hath called, and whom he called, them alſo he iuſtified, and whom he iuſtified, them he alſo glorified.* Others there be that haue their names written in this Booke, onely in the iudgement of men: and thus are all men written in the Booke of life, that profeſſe the Goſpel of Chriſt in his Church: for ſo charitie binds vs to iudge of them: And theſe may haue their names blotted out. In this ſenſe doth the Scripture often ſpeake: as when the Prophet wiſheth, [b] *That*

a Rom.8.30.

b Pſal.69.28

A *God would blot his enemies out of the Booke of life* (meaning *Iudas* principally) his meaning is, that it might be made manifeſt, his name was neuer written therein. This then is the meaning of this promiſe: that they who doe auoid the occaſions of ſinne, and haue care to keepe faith, and good conſcience vnto the ende, haue their names written in the booke of life, and they ſhall neuer be blotted out.

Hence I gather two things: Firſt, that the number of the elect, in reſpect of God is certaine: for the names of thoſe which are to be ſaued, be as it were written in a booke, and being once written in, they remaine there for euer. Some doe teach, that all may be ſaued, if they will: but this is a meere fancie of man: B for what ſhould there neede any booke of life, if that were ſo? Secondly, hence I gather, that this number can neither increaſe, nor be diminiſhed, let men doe what they can: *If they had beene of vs, they would haue continued with vs,* 1. Ioh. 2. 19. *All that thou haſt giuen me haue I kept, and none of them is loſt,* Iohn 17. 12.

*The vſe.*

Whereas a man may be written in the booke of life; to wit, in the iudgement of men, and yet be blotted out: hereby we are to be admoniſhed, to looke vnto our ſelues, and to make conſcience of euery ſinne, and to auoid and ſhunne the very occaſions thereof. For ſo long as we profeſſe the Goſpel, and obey the ſame, our names be in the booke of life: but when we commit any ſinne, we do as much as in vs lieth, C make a penne, and reach it vp to heauen to blot our names out of that booke: and they that keepe a courſe in ſinning, doe plainely ſhewe that they were neuer truely written therein.

Secondly, conſidering that the number of the elect is certaine, it muſt be a motiue to cauſe vs to labour for ſome aſſurance of election, that we may truely ſay, we haue our names written in Gods booke. But here ſome bad perſon will ſay, ſeeing the number of the Elect is vnchangeable, I will liue as I liſt; for if my name be in the booke of God, it ſhall neuer be blotted out; and if it be not in, it can neuer be added. *Anſw.* Theſe men deceiue their owne D ſoules: for they that haue their names written in the booke of life, ſhall liue as theſe fewe did in this Church of Sardis, in true faith and holy obedience. For he that is ordained for glorification, is ordained to iuſtification and ſanctification: and it is impoſſible for him that ſhall be ſaued, to liue alway in ſinne, and therefore theſe men muſt rather labour to repent and beleeue, and to get ſome ſignes of their election, that they may knowe that their names are written in the booke of life.

The third benefit is this: *I will confeſſe his name before my Father, and before his Angels.* That is, in the day of iudgement I will acknowledge and profeſſe him to be mine; one of my elect, that keepeth faith and good conſcience vnto the ende. I will take him from the company of the wicked world, and ſet him on my right hand, and aduance him to glorie, pronouncing vpon him the bleſſed voyce of abſolution, *Come, thou bleſſed of my father*, Matth. 25.34. The end why this benefit is thus propounded, is to draw this Church to profeſſe the name of Chriſt in this world: for if they would profeſſe Chriſt before men, he will acknowledge them for his owne at the laſt day.

The vſe. This ſame reaſon here propounded, muſt induce vs to make a true confeſſion of Chriſt, againſt the world and all Chriſts enemies: which to doe is a very hard matter: A man of himſelfe cannot ſtand out; but yet the conſideration of this, that Chriſt will confeſſe him at the laſt day, will be a notable motiue and meanes to inable him thereto. If an earthly Prince ſhould come to a man among a great company, and call him by his name, ſpeaking kindly vnto him, he would eſteeme it a great honour vnto him; and for that he would not ſticke to die in the Princes cauſe. O then, what honour is this, that Chriſt Ieſus will in the laſt day vouchſafe to all thoſe that in this life doe ſincerely confeſſe him, and ouercome. He will confeſſe them to be his, and receiue them to his owne glorie. But on the coutrarie, thoſe that will not confeſſe him here, but diſgrace him; either by falſe doctrine, or profaneneſſe of life, will Chriſt at the day of iudgement vtterly diſgrace, by denying them to bee his, and there pronounce vpon them the fearefull ſentence of condemnation, *Goe yee curſed, &c.* Which if we would then eſcape, and alſo procure vnto vs the ioyfull voyce of abſolution: we muſt here labout to hold the truth of Chriſts doctrine, and alſo keepe a good conſcience vnto the end. But if we onely profeſſe him in iudgement, and not in the practiſe of an holy life, ſurely Chriſt will profeſſe that he knowes vs not, and then giue vs our portion with the deuill and his Angels.

The Commaundement followeth: verſ. 6. *Let him that hath an eare, &c.* of which we haue ſpoken.

## V. 7. *And vnto the Angell of the Church which is of Philadelphia, write: Theſe things ſaith hee, which is holy and true: which hath the key of Dauid, which openeth and no man ſhutteth, and ſhutteth and no man openeth.*

Here beginnineth the ſixt particular Epiſtle of our Sauiour Chriſt, from this verſe to the 14. And before (as to the reſt) is prefixed a ſpeciall Commandement vnto *Iohn*, whereby he is inioyned to write this Epiſtle vnto the Church of Philadelphia; the end of which commaundement, is to warrant the calling of *Iohn* to write this Epiſtle: but of this we haue ſpoken before.

The Epiſtle it ſelfe containeth three parts: a Preface, the matter of the Epiſtle, and the Concluſion. The Preface in this verſe, *Theſe things ſaith hee, &c.* Wherein is ſet downe, in whoſe name this Epiſtle is ſent; namely, *in Chriſts*: where (as in the former Epiſtles) he is excellently deſcribed, for the winning of more credit vnto this Epiſtle; and that, firſt by his properties: *Holineſſe and truth:* Secondly, by his Kingly office, in the words following.

For his properties. Firſt, Chriſt is ſaid *to be holy*. *Queſt.* How can Chriſt be ſaid to be holy as he is man, conſidering he deſcended from *Adam*, who conueyed his ſinne and the guilt thereof, to all his poſteritie? The common anſwer is this; That indeede Chriſt deſcended from *Adam*, as he is man: but his ſubſtance was ſanctified by the holy Ghoſt in the wombe of the Virgin, and thereby he was freed from *Adams* ſinne. This anſwer is true, but not ſufficient: for men beſides the corruption originall, take from *Adam* the guiltineſſe of that ſinne which *Adam* committed. Now ſanctification taketh away the corruption of ſinne, but not the guilt thereof, therefore a more full anſwer is this: That all which come of *Adam* by naturall generation, doe receiue by that order which God ſet in nature at the creation, ſaying, *increaſe and multiply*, both the nature of *Adam*, and the ſinne and guilt thereof. But God for the preuenting of this in the Incarnation of Chriſt, ordained that Chriſt ſhould not come of *Adam* by naturall generation, but by a miraculous conception of the holy Ghoſt: whereby hee tooke the nature of man with the infirmities thereof, without the ſinne of mans nature, or the guiltineſſe thereof. And thus is Chriſt free from ſinne as he is man.

Further, Chriſt is holy two wayes. In himſelfe; and in regard of his Church. In himſelfe, he is holy ſundry waies: Firſt, in regard of his Godhead, for his diuine nature is holineſſe it ſelfe. Secondly, as he is man; for his manhood was not onely free from all manner of ſinne, by reaſon of his miraculous conception, but it was alſo inriched and filled with holineſſe, and that in greater meaſure then all men and angels, for he receiued the gifts of the holy Ghoſt without meaſure. And againe, as he is man, Chriſt is holy in regard of his obedience and actions; for liuing on earth he did actually as our ſuretie fulfill the Law for vs. Secondly, Chriſt is holy in regard of his Church. Firſt, becauſe he is the authour of that holineſſe, which is in euery member of his Church. Yea, hee is holy in regard of men in a further reſpect; namely, as the roote of all mens holineſſe, as he is Mediatour. For looke as from *Adam* is actually conueyed originall ſinne to euery one of his poſteritie that commeth by naturall generation: ſo from Chriſt is righteouſneſſe

neſſe and holyneſſe conueyed to all that beleeue in him: and for this cauſe he is called [a] our righteouſneſſe and ſanctification: and in this ſence eſpecially is Chriſt ſaid to be holy in this place.

*The vſe.* Whereas Chriſt is ſaid to be holy not only in himſelfe, but for vs: here we muſt marke what is the principall thing in Chriſtian Religion: namely, to haue care to be ingraffed into Chriſt, that from him we may receiue grace to become new creatures, and feele in vs his power to kill our corruptions, and daily to renew his own Image in vs, in righteouſneſſe and true holineſſe; and that as truly, as wee feele in vs *Adams* corruption. It is not ſufficient for vs to plead, that Chriſt will be our Sauiour, and will free vs from all ſinnes: but we muſt labour to haue Chriſt conuey holineſſe into vs, and that as ſenſibly as we ſee the root conuey ſappe into the branches: and this holineſſe we muſt make to appeare in our liues, as the branches by their fruit, & leaues do ſhew they receiue ſappe from the root.

Secondly, here note, Chriſt propounds himſelfe vnto vs and to all Churches, as a notable patterne to bee followed; giuing vs to vnderſtand, that all that beleeue in him, and looke to bee ſaued by him, muſt be holy as he is holy, making conſcience of euery euill way: for Chriſt is holy to make vs holy. Let vs therefore behold Chriſt, and ſee wherein he expreſſeth himſelfe to bee holy; and therein let vs follow him. So *Iohn* ſaith; *He that hath this hope, purifieth himſelfe as hee is holy:* that is, vſeth all good meanes to conforme himſelfe to Chriſts holineſſe.

Thirdly, hereby we learne, that the common title giuen to the Pope, whereby he is called (Holineſſe) is a blaſphemous title: for to be holy, is here made a propertie of Chriſt. And yet more is giuen to the Pope, then to Chriſt in this place, for hee is called Holineſſe, which is a title of God alone.

The ſecond propertie, whereby Chriſt is deſcribed, is *Truth:* Chriſt is ſaid to be *true*, in three regards: Firſt, becauſe he is without all errour or ignorance, knowing euery thing as it is, Truth is in Chriſt properly, and in the creatures onely by meanes of him. Secondly, becauſe whatſoeuer he willeth and decreeth, he doth it ſeriouſly, without fraud, deceit, change, or contradiction, as the whole tenure of Scriptures doe ſhew, wherein euery part is ſutable and agreeable to another. Thirdly, becauſe he maketh good euery promiſe made in his word, for in him all the promiſes of God are *yea, and Amen*, 2.Cor. 1. 20.

*The vſe.* Whereas Chriſt is ſaid to be *true*, yea *Truth it ſelfe:* Firſt, we learne a full difference betweene him, and all falſe wicked ſpirits, for they are ſpirits of errour and falſhood, for the deuill is the father of lyes, and the author thereof.

Againe, whereas Chriſt is *true in all his wayes*, we ought without all doubting to beleeue A his word, and all promiſes made therein, that concerne our ſaluation. If Chriſt could erre or lye, and men be deceiued by him, then they might iuſtly doubt of the truth of his word: but ſeeing he is true in all his promiſes, we muſt beleeue in him: and in all our deſtreſſes either of bodie or minde, depend vpon him: for he hath made a promiſe to helpe, and he will neuer faile them that reſt on him.

Thirdly, in this propertie, he propounds himſelfe an example, to be followed of his Church and of vs, that as Chriſt is ſerious in his decrees, and conſtant in his promiſes; ſo muſt we purpoſe euery good thing ſeriouſly, and alſo make good whatſoeuer good thing we B promiſe. For, *Lyers muſt be deſtroyed*, Pſal.5.6. *They that loue, or make lyes, muſt neuer come into heauen, but be ſhut out thence, and caſt into the burning lake of fire and brimſtone*, Reuel. 22. 15. But it is a note of a man, that is a good member of Gods Church in this world, and that ſhall be inheritor of Chriſts kingdome in heauen, to *ſpeake the truth from his heart*, Pſal. 15. 22. And lying is a note of the child of the deuill, *Ioh*.8.44.

Secondly, Chriſt is deſcribed by his kingly office, *Which hath the keyes of* Dauid, *which openeth and no man ſhutteth, and ſhutteth no man openeth.* Where firſt, let vs ſee the meaning of the words; For which purpoſe we muſt haue recourſe to *Iſay* 22. 22. whence theſe words are C borrowed, beeing there ſaid of *Eliachim*. The circumſtances of the text will eaſily ſhewe the meaning of the words in this place: *Shebna*, who had beene an auncient Steward to many of the Kings of Iſrael, was Treaſurer alſo vnto King *Hezekias*: And becauſe he was an hinderer of reformation intended by *Hezekias*, the Lord threatened to caſt him out of his office: and further, the Lord ſignifieth that *Eliachim* ſhall come in his roome and haue the ſame office: now to expreſſe this thing, the Lord ſaith, *The keyes of the houſe of* Dauid *ſhall be laid vpon his ſhoulders:* That is, *Eliachim* ſhall be made a Steward of the houſe of *Dauid*, euen of the kingdome of *Dauid*, whereof *Hezekias* was gouernour: (for ſo the houſe of Iuda, and the D houſe of Iſrael, are often put for the whole kingdome of Iuda and Iſrael.) And the giuing of a key was an auncient token of placing and inueſting men in chiefe rule and authoritie; ſo that the meaning of this place, is this: that God hath giuen vnto Chriſt ſoueraigne power and authoritie of gouerning his Church. *Queſt.* But why is Chriſt ſaid to haue the key of *Dauid*, for *Dauids* kingdome was a temporal kingdome, but Chriſts kingdome is not of this world, *Iohn* 18. 36. And yet it is ſaid, *The Lord God ſhall giue vnto him the throne of his father Dauid: and he ſhall raigne ouer the houſe of Iaacob*, Luke. 1. 32. 33. *Anſw.* Chriſt may be ſaid to haue the keyes of *Dauid* two wayes: Firſt, properly; for when he was borne of the bleſſed virgin *Mary*, he was borne King of the

Iewes,

[a] 1.Cor.1.31

verſ. 7.

A Iewes, by right diſcent from his father *Dauid*, as his Genealogie plainely ſheweth, Luk. 3. And alſo the queſtion of the wiſe men at Ieruſalem, ſaying: *Where is the King of the Iewes that is borne?* Matth. 2.2. And therefore when the Publicans asked tribute of him, he pleaded the priuiledge of a kings ſonne: albeit, to auoid offence, he was content to yeeld of his right, and to pay tribute; Thereby ſhewing, that he had right to the kingdome of Iſrael, though he would not take it vpon him, and therefore came in ſuch a time when the kingdome was taken of the Roman Emperour. Secondly, he may be ſaid to haue the key of *Dauids* kingdome typically; for *Dauids* kingdome was B a figure of Chriſts kingdome, and *Dauid* himſelfe a type of Chriſt: as it is moſt excellently deſciphered in the Prophets, Ierem. 23. 5. 6. Hoſea 3. 5. where Chriſt is plainly called *Dauid*, by the name of him that was his type, ſigne, and figure. *Queſt.* Why were not as well the kingdomes of *Nebuchadnezzar* and *Pharaoh*, types of Chriſts kingdome, as *Dauids?* *Anſ.* Becauſe *Dauids* kingdome, was a kingdome of light and pietie; but theirs were kingdomes of ſinne and iniquitie. And he is ſaid to haue the key of *Dauids* kingdome, becauſe his kingdome and the righteouſneſſe thereof, was figured by the pietie in *Dauids* kingdome. And this kind of ſpeaking is iuſtifiable by Gods word. So Mat. 2.23. Chriſt is called a Nazarite: C which place hath relation to that which is ſaide properly of [c] *Samſon*, who was a moſt excellent figure of Chriſt, and did moſt notably repreſent him in his death, wherein he killed more then in his life. Now Chriſt is called a Nazarite, not becauſe he obſerued their rites and orders, for that he did not: he dranke wine, ſo did not the Nazarites: but becauſe he was the truth, and ſubſtance of that order: for in him was fully accompliſhed that holineſſe, which was figured by that order; for he was perfectly ſeuered from all ſinne and pollution. And ſo here he is ſaid to haue the key of *Dauid*, becauſe he had the ſoueraigntie which was figured by *Dauids* kingdome.

*Which ſhutteth and no man openeth, and o-* D *peneth and no man ſhutteth.* Here Chriſts kingdome is compared to a houſe, which can be opened and ſhut, by none but Chriſt; whereby is ſignified, that none hath power aboue Chriſt in his kingdome, and that his power therein, is ſoueraigne and abſolute. So that hereby is meant, that Chriſt Ieſus ſitting in heauen, hath ſoueraigne power & authoritie ouer the whole Church of God, to gouerne the ſame. That we may the better vnderſtand this ſoueraigne power of Chriſt, we muſt know, it hath three parts. I To preſcribe. II. To iudge. III. To ſaue, or deſtroy. In Preſcribing, Chriſt hath abſolute power, and that in ſundrie things: as firſt, in preſcribing doctrines of faith, and religion vnto his Church, to bee beleeued and obeied, and that on pain of damnation. This power he puts in execution, when in the books of the old and newe Teſtament, he preſcribeth the doctrine of the Law and the Goſpell, to be obeyed and beleeued. And none but he can make an Article of faith, or a law to bind the conſcience: and therefore *Paul* ſaith, *Whoſoeuer ſhall teach any other doctrine, then that which yee haue receiued of vs, let him be accurſed,* Gal. 1. 8. Secondly, for regiment; he hath abſolute power to preſcribe how he will haue his church gouerned, and by whom: and therefore *Moſes* when he was to make the Tabernacle, [d] *did all things according to the patterne that the Lord gaue vnto him.* So *Dauid gaue to Salomon patternes of all things that were in him by the ſpirit, touching the building of the houſe of God,* 1. Chron. 28. 12. Thirdly, he hath abſolute power to appoint the time of keeping his Sabbath: for as the ordaining of a Sabbath belongs to Chriſt, ſo doth the changing thereof; he that preſcribeth worſhip, muſt preſcribe the ordinarie ſet time thereunto, which is to continue to the ende. And therefore it is but an opinion of men, to hold that the church may make two or moe Sabbath dayes in a weeke, if they will. Fourthly, *In preſcribing the Sacraments*; and therefore [e] *Paul* ſaith, *What I haue receiued of the Lord, that deliuer I vnto you:* ſpeaking of the Lords Supper. For he that giues grace, muſt alſo appoint the ſignes and ſeales of grace.

The ſecond part of Chriſts ſoueraigne power, is *power of iudgment:* which is a ſoueraigne power to determine on his owne will, without the conſent of others, or ſubmiſſion to men or Angels. And in determining, Chriſt hath two priuiledges. Firſt, to expound Scripture; the abſolute power of expounding the law, belongeth to the Law-giuer; and his expoſition is authenticall. Secondly, to determine of all queſtions, and controuerſies in Scripture. And therefore it is a wicked opinion of the church of Rome, which hold, that the principall Iudge of interpreting Scripture, and deciding controuerſies, is the Church.

The third part of Chriſts ſoueraigne power, is to *ſaue, and deſtroy.* This is expreſſed in theſe words: *He openeth and no man ſhutteth, and ſhutteth and no man openeth:* and for this cauſe he is ſaid [f] *to haue the keyes of hell and of death.* Whereby is ſignified; firſt, that he hath power to forgiue ſinnes: for that he procureth at his Fathers hands. Secondly, that he hath power to condemne: for when men beleeue not his word, he hath power to hold them in their ſinnes, for which he can caſt them into hell. The ground of this threefold power of Chriſt is this, becauſe he is ſoueraigne Lord ouer his church, and the members thereof.

The Church of Rome ſay, That this key of *Dauid*, hath more in it then ſoueraigntie ouer his church: to wit, a power to make and depoſe kings that be in his Church. This they teach, that they might prooue the Pope to haue title

[c] Iudg. 13.

[d] Exod. 32. 42, 43. Heb. 4. 5.

[e] 1. Cor. 11. 23.

[f] Reu. 1. 18.

in ordaining and depoſing of Kings, by vertue of the keyes. But they erre groſſely: for though Chriſt as he is Mediatour, be aboue all Kings, yet in that regard he neither maketh nor depoſeth any Kings: and therefore he ſaith plainely, [a] *My kingdome is not of this world.* This cauſed him to refuſe to take vpon him the office of an earthly Iudge or Prince, *to* [b] *diuide an inheritance betweene two brethren.* Hence it was, *that he* [c] *refuſed to giue ſentence of the adulterous woman.* And yet as Chriſt is God, he maketh or depoſeth earthly Kings: ſo the wiſe man ſpeaketh of him in the perſon of wiſdome, [d] *By me Kings raigne.*

a Ioh.18.36.
b Luk.12.14.
c Ioh.8.11.
d Pro.8.15.

The power of the keies.

For the further clearing of this, we muſt handle another point, which is deliuered hence, concerning *the power of the keyes:* which is a power whereby the power of the keyes of *Dauid* is put in execution. This *power of the keyes* is mentioned, Matth. 16. 19. when Chriſt ſaith vnto *Peter, I will giue vnto thee the keyes of the kingdome of heauen, and whatſoeuer thou ſhalt bind vpon earth, ſhall bee bound in heauen: and whatſoeuer thou ſhalt looſe on earth, ſhall be looſed in heauen.* This *power of the keies, is a miniſterie graunted to Gods Church, to open and ſhut the kingdome of heauen.* Firſt, I call it a *miniſterie:* that is, a ſeruice, becauſe whatſoeuer the Church doth in Chriſts name, is nothing but the dutie of ſeruants vnto their Lord: from whence it is, that the moſt worthy members and officers that euer were in the Church, as the Prophets and Apoſtles, were but the Miniſters of Chriſt. That this is a ſeruice, I ſhew more plainely thus; When *Adam* fell, in his ſinne all mankind fell with him, and thereby were all barred from the kingdome of heauen. Now ſince that fall, Chriſt became man, and in his manhood ſatisfied the iuſtice of God for mans ſinnes. And this ſatisfaction of Chriſt, is properly that key whereby heauen is opened, beeing oppoſite to mans ſinne whereby it was ſhut. And Gods Church and miniſters cannot properly open heauen by any power they haue, but onely reueale vnto men what Chriſt hath done for them; and withall apply vnto them, the doctrine of Chriſts ſatisfaction which is reuealed. And in this regard they are ſaid to open and ſhut the kingdome of heauen; not as Lords, but as miniſters and ſeruants.

Next I adde, that this power *is giuen to the Church:* that is, to the company of true beleeuers called to ſaluation by Chriſt, and to none other: and therfore it is ſaid of thē, [e] *Whatſoeuer you binde on earth, ſhall be bound in heauen, &c.*

e Mat.18.18.

Thirdly, I adde the end of this power of the keyes; *To open and to ſhut heauen.* How the Church doth this, Chriſt that gaue this power knoweth beſt, and hee hath ſet it downe, Iohn 20.23. *Whoſoeuers ſinnes yee remit, they are remitted: and whoſoeuers ſinnes yee retaine, they are retained.* The Church therefore opens heauen, when it pardons mens ſinnes: and it ſhuts the ſame, when it lawfully retaines their A ſinnes, and holdeth them vnpardoned: beſides this, there is no opening and ſhutting of heauen committed to he church. *Queſt.* Can the church pardon ſinne, or retaine the ſame? *Anſ.* Yes, for theſe are the words of Chriſt: but let vs ſee how. It is one thing to giue ſentence of the pardon of ſinne, and another to pronounce the ſame ſentence giuen. To giue the ſentence of the pardon of ſinne, is onely proper to Chriſt the head of the Church; no Saint, nor Angell, hath that priuiledge: but yet the church pronounceth the ſentence of pardon giuen by Chriſt. If we ſhould ſay, the Church ſhould pardon ſinne, we ſhould rob Chriſt of his honour, for that is a priuiledge of his Godhead. Thus we ſee what the power of the keyes is.

B The right vſe of this power, is when the church doth vſe the ſame for the opening and ſhutting of heauen: Firſt, in the name of Chriſt alone, as a ſeruant; Secondly, according to the rule of Gods word, not after mens affections or inuentions; Thirdly, for this ende, to bring ſinners to repentance, and to continue them therein that they may be ſaued: and to the Church thus vſing this power, Chriſt hath promiſed, that *Whatſoeuer they bind in earth, ſhall be bound in heauen; and whatſoeuer they looſe in earth, ſhall be looſed in heauen,* Matt. 18. 18.

Further, this power of the keyes, hath two parts: the miniſterie of the word, and ſpirituall iuriſdiction. The key of the miniſterie of the word, is ſet downe and eſtabliſhed by Chriſt, C Mat. 16.19. *I will giue vnto thee the keyes of the kingdome of heauen, &c.* This miniſterie of the word is a key, becauſe it opens and ſhuts heauen; this it doth two wayes. Firſt, by teaching and explaning the ſubſtance of religion, the doctrine of ſaluation, whereby men muſt come to heauen; and in that regard, is called *the key of knowledge,* Luke. 11. 52. Secondly, by applying the promiſes of the Goſpel, and the threatening of the Law: For when in the miniſterie of the word, the promiſes of remiſſion of ſinnes, and life euerlaſting, are applied to beleeuers that repent, then the kingdome of heauen is opened: and when as in the ſame miniſterie D of the word, the curſes of the Law are denounced againſt impenitent ſinners, then is the kingdome of heauen ſhut. Yet touching the miniſterie of the word, this diſtinction muſt be remembred; that otherwhiles the Church is certaine of the faith and repentance of ſome men, or ſome congregation; and then they may pronounce remiſſion of ſinnes abſolutly: but otherwhiles they are vncertaine of their faith and repentance, or of their impenitencie; and then they muſt accordingly remit or retaine mens ſinnes, that is, conditionally; pronouncing the remiſſion of ſinnes to all that repent: and denouncing damnation to all that repent not. And thus is the word to be publikely handled in Gods Church at this day, becauſe our Congregations are mixt companies, conſiſting of ſome that repent and

beleeue,

beleeue, and of others that doe not truely repent not beleeue.

The ſecond part of this power of the keyes, is *ſpirituall iuriſdiction:* I call it *ſpirituall*, to diſtinguiſh it from that outward iuriſdiction whereby the commonwealth is gouerned. That this ſpirituall iuriſdiction is a *key*, may appeare, Mat. 18. 16. 17. 18. *If thy brother offend thee* (ſaith Chriſt) *admoniſh him priuately: if he heare thee not, yet take with thee two or three: and if he heare not them, tell it to the church; if he refuſe to heare the Church, let him be vnto thee as an heathen man, and as a Publican.* Then followeth the promiſe, *Verily, I ſay vnto you, Whatſoeuer you bind on earth, ſhal be bound in heauen, and whatſoeuer ye looſe, ſhall be looſed in heauen.*

This ſpirituall iuriſdiction, is a power whereby the church pronounceth ſentence vpon the obſtinate offenders in the Church, and puts the ſame in execution. And it hath two parts: Excommunication, and Abſolution. Excommunication is an action *of the Church in Chriſts name, excluding an obſtinate offendor that is a profeſſor of the Goſpel, from all the priuiledges of the Church, and from the kingdome of heauen.* So *Paul* [a] commaundeth the inceſtuous man to *be committed to Sathan:* that is, not onely put out of the kingdome of Chriſt, but alſo after a ſort made ſubiect vnto Sathan, to be outwardly afflicted by him. And therefore Chriſt ſaith: [b] *If he heare not the Church, let him be vnto thee as an heathen man:* that is, as one that hath no title to the kingdome of heauen. Here may ſome ſay, Can the Church thruſt any man out of the kingdome of heauen? *Anſw.* It is Chriſt onely that receiueth men thither, and it is he alone that muſt thruſt them out: the Church doth not properly either receiue men in, or put them out; but onely pronounce and declare what Chriſt doth in this behalfe. As if a man that liues in the church, be a common drunkard; the church finding in Gods word, that [c] *no drunkard can inherite the kingdome of heauen*, which is the ſentence of Chriſt, may pronounce the ſame againſt him, and ſo exclude him from the kingdome of heauen. *Obiect.* The true child of God may be excommunicated, but he can neuer be excluded from the kingdome of heauen. *Anſw.* The true child of God may for a time, and in part be excluded the kingdome of heauen. In part; as a man that hath freedome in any incorporation, may lie in priſon for ſome treſpaſſes, and ſo want the vſe of his freedome, though he be a freeman: ſo the child of God, for committing ſinne, may want the vſe of his libertie and freedome which he hath in Gods kingdome; and for a time, while he liueth in ſinne without repentance, yet wholly and for euer he cannot: but ſo ſoone as he repents, he ſhall be receiued certainly againe: for no man is to be barred either frō heauen or the church, any lōger thē he remaineth impenitent.

a 1.Cor.5.5.
b Mar.18.18.
c 1.Cor.6.10.

*The vſe.*

Whereas this cēſure is ſuch, as doth exclude a man, both from the kingdome of heauen and the liberties of the church till he repent; we may here ſee, that this cenſure ought to be vſed with great reuerence, feare, and conſideration: euen ſuch or greater, as we would vſe in cutting of a member from the body. The abuſing therefore of this ſentence in ſmall matters, cannot but be a grieuous ſinne, and a breach of the third commandement, wherein one of Gods moſt weightie ordinances is taken in vaine.

Further, one ſpeciall degree of Excommunication is *Anathema:* which is when one is pronounced to be condemned, whereof *Paul* ſpeaketh, 1. *Cor.*16. 22. But this is not pronounced vpon any, but on thoſe that ſinne againſt the holy Ghoſt; and therefore it is ſeldome vſed, becauſe that ſinne is hardly diſcerned: conſiſting not ſo much in the ſpeech, as in the malice of the heart againſt Chriſt.

The ſecond part of this ſpiritual iuriſdiction, is abſolution: which is, when a malefactor vpon his ſufficient repentance is approoued to be a member of the church; and is admitted to the kingdome of heauen. And yet here the church receiues him not into the kingdome of Chriſt, but onely declareth vpon his repentance what Chriſt doth: and thus we ſee wherein Eccleſiaſticall iuriſdiction conſiſteth: and what be the parts of the power of the keyes.

For the better diſcerning of this power of the keyes, we muſt remember foure ſpeciall abuſes hereof that haue taken place in Gods church for many hundred yeares. The firſt is this: that in former ages the church hath giuen this power of the keyes to *Peter* alone, debarring the ſame from all other, euen from the reſt of the Apoſtles; as though they had onely the vſe, not the right of this power. But the caſe is plaine, this power belongs to euery miniſter of the Goſpell, though they be not Apoſtles, as well as it did to *Peter*; for in the promulgation of this power, *Mat.* 16. 19. though Chriſt direct his ſpeech to *Peter*, yet he ſpeaketh vnto all, as the circumſtances of the place doe plainely ſhew; for Chriſts queſtion (*Whom ſay yee that I am*) was made to all; now becauſe it would haue beene greater diſorder in that holy company, for all of them to haue ſpoken; therefore *Peter* beeing both more auncient and bold of ſpeech ſpeaketh for all, and the reſt anſwered in his perſon: and ſo accordingly Chriſt ſpeaking to *Peter*, doth make a grant of this power vnto all his diſciples in his perſon. And therefore *Iohn.* 20. 23. he giues this power to all; ſaying plainely, *Whoſoeuers ſinnes ye retaine, they are retained, &c.* So that the word of God is plaine in this point, to ſatiſfie the conſcience of any, that is not wilfully addicted to the Popiſh religion. *Queſt.* Whence haue the miniſters of the Goſpell this power? *Anſ.* By ſucceſsion from the Apoſtles; for Chriſt ſaith, Matth. 28. 19,20. *Goe and preach: I will be with you to the ende of the world.* Where he cannot meane the Apoſtles onely; but with them all miniſters that did preach and baptiſe, after them, making this promiſe to the Apoſtles, not as they were Apoſtles, but as they were miniſters and preachers of his Goſpell.

The ſecond abuſe is, that the Church of Rome, hath turned the power of the keies into a ſupremacie ouer the Church, making it to be a ſoueraigne authoritie, whereby *Peter*, and his ſucceſſors the Popes, haue libertie to make lawes, canons, and conſtitutions which binde the conſcience; as alſo to make kings and to depoſe the ſame. A moſt notorious abuſe of this power, which is no ſuperiority but a miniſterie: the chiefe power whereof, conſiſteth in the diſpenſation of the word, and will of Chriſt: For Chriſt ſaid not to *Peter*, I will giue thee the keyes of the kingdomes of men, but *of the kingdome of heauen*. The third abuſe hereof is, that the church of Rome, hath thereby for 1000. yeares almoſt, barred Kings, Queenes, and Emperours from beeing gouernours ouer the churches of God; an error flat againſt Scripture: for when as good king *Ioſias* intended the reformation of religion, and the abandoning of Idolatry, he made a couenant with the Lord for the accompliſhment of the ſame: and is ſaid [a] *to haue cauſed all that were in Ieruſalem, and Beniamin to ſtand to the couenant which he made*. Now ſhall we ſay *Ioſiah* did euill in cauſing them ſo to doe? God forbid: It is recorded of him by the holy Ghoſt for his commendation. *Obiect*. But Gods Paſtors and teachers haue the power of the keies, and Princes haue not? *Anſ*. True; but yet they haue a ciuill power whereby they rule ouer Gods church: for there is a ciuill power, and a ſpirituall power. Princes rule not by any ſpirituall power, but ciuilly: and thereby they haue power to compell all their ſubiects to the outward meanes of Gods worſhip, and to forſake Idolatrie, and may alſo puniſh thoſe that obey them not. *Obiect*. By this power of the keyes, Kings and Queens are brought vnder Paſtors? *Anſ*. In Paſtors and Miniſters we muſt conſider their perſons and goods, and their office & word which they bring: Princes are ouer their perſons and goods, and yet may be vnder their word and miniſterie; becauſe therein they ſtand in Chriſts ſtead. Yet all this ſheweth nothing why Princes in Gods Church ſhould be ſo robbed of their right, as the church of Rome doth.

[a] 2.Chron. 34.32.

The fourth abuſe is, that the Church of Rome for ſome 800. yeares, hath turned the power of the keyes vnto the Prieſts in their Sacrament of Penance: for whereas by Gods word, the Miniſters power is onely to pronounce the abſolution of Chriſt: with them euery Prieſt ſits as a Iudge, and the people come vnto him as to a Iudge, making knowne vnto him all their thougts, words, and deeds, (as neere as they can) wherein they haue broken any commandement: which done, the prieſt inioins him to bewaile his ſins, & after contrition, doth properly giue ſentence of pardon, euen as Chriſt himſelfe doth: and then after appoints him workes of ſatisfaction, to be done for the temporal puniſhment of his ſinnes: which done, his ſinnes are pardoned in heauen. Where behold a moſt deuilliſh practiſe, as may appeare by the manifold errours contained therein. As firſt, the confeſſion of all a mans ſinnes; which hath no warrant in Gods word.

Secondly, that the Prieſt ſhould giue ſentence of pardon, is a moſt notorious practiſe, whereby Chriſt is robbed of his honour: for the Phariſies could ſay, *None can forgiue ſinnes but God*, that is, properly, Mark. 2. 7. Which Chriſt approoueth, and it is moſt true; for he that can forgiue ſinnes properly, muſt make ſatisfaction for ſinnes. Thirdly, they abſolue from the fault, but they will not forgiue the puniſhment: and thereby they robbe others to inrich themſelues. Fourthly, they inioyne ſatisfaction to God by men for their ſinnes: whereby they doe nothing els but ouerturne the al-ſufficient ſatisfaction of Chriſt, and inioine that to man which is impoſſible. All theſe are moſt horrible abuſes of this power, which ought to be knowne and conſidered, beeing a ſufficient warrant vnto vs, that the Church of Rome is no true Church of God: for though the Pope carrie in his armes *the keyes*, yet they are not *the keyes of heauen, but of hell*. For he hath made moe places of reſt and woe, then euer God did: as *Limbus patrum*, and *Purgatorie*, and therefore muſt needs make moe doores thither, and ſo moe locks and keies.

*The vſe.*

By this doctrine, touching the *keyes of Dauid* giuen to Chriſt, and the power of the keies in the Church deriued thence, we may learne ſundry things. Firſt, that Chriſt, who hath the keyes of *Dauid* to open and ſhut, doth not open to all, but to ſome onely. The reaſon hereof is this: *Adam* beeing created in integritie, was in the fauour of God: but by his ſinne he loſt the fauour of God, and ſo barred himſelfe both out of the earthly and heauenly paradiſe: and all his poſteritie by the ſame ſinne, and by their owne actuall ſinnes are likewiſe debarred: for [a] *ſinne is a partition wall betweene vs and God: and a* [b] *cloud betweene our prayers and God himſelfe*; as *Ieremie* ſpeaketh: ſo that ſinne is the cauſe of this excluſion: and ſo many ſinnes as a man committeth, ſo many bolts and barres he maketh to exclude himſelfe from the kingdome of heauen. The conſideration whereof, ſhould mooue euery one to take a narrow view of his miſerable ſtate in himſelfe, through *Adam*: for by originall ſinne wherein we were borne, and by our actuall tranſgreſſions wherein we liue, we barre our ſelues from the kingdome of heauen. It is lamentable to ſee how the whole world lyeth in ſinne, & how the deuill bewitcheth men to conceale or diminiſh their ſins, making great ſinnes ſmall, & little ſins none at all; when as the leaſt ſinne which they commit (without repentance) is ſufficient to barre them for euer out of the kingdome of heauen. Again, ſeeing euery ſinne doth barre vs

[a] Iſa.59.2.
[b] Lam.3.44.

out of heauen, this muſt be a motiue, to induce euery one of vs, to repent of all our ſinnes, to bewaile the ſame, and to pray earneſtly for the pardon of them in the death of Chriſt: and continually to labour to turne vnto God from all ſinne; becauſe if we liue but in one ſinne, it will be a mightie barre ſufficient to exclude vs the kingdome of heauen eternally. Thirdly, ſeeing Chriſt keepes the keyes of heauen; hereby we are taught to come vnto Chriſt, and to ſeeke by him to enter into the kingdome of heauen. For Chriſt by his death hath opened heauen: as he ſaide vnto *Nathaniel* and *Philip*, [a] *Verily, verily, I ſay vnto you, hereafter ſhall ye ſee heauen open:* meaning by the miniſterie of the Goſpel; and ſeeing it is open, we muſt ſtriue to enter into it, as the men in *Iohn Baptiſts* time did, Matth. 11. 12. This we doe by endeauouring to become good members of Gods Church on earth: for that is the doore and ſuburbs of the kingdome of heauen, which euery one muſt enter into, that would come to heauen it ſelfe; euen as a man that would goe into a houſe, muſt needes come to the doore. Now in the Church there is the true doore which is Chriſt himſelfe, and the key thereof which is his word and the miniſterie of the word, which doth locke and vnlocke the ſame. *Queſt.* What ſhall we doe to become true members of the Church? *Anſ.* We muſt doe two things: Firſt, humble our ſelues for all our ſinnes, praying vnto God for the pardon of them, and beleeuing the ſame through Chriſt. Secondly, endeauour and purpoſe by Gods grace euery day to leaue the ſame ſinnes. This doing, we are at the doore of heauen, and if we would haue our ſoules enter into heauen when we die, this we muſt doe while we liue. But if we enter not into the doore of grace, by the key of knowledge in the miniſterie of the word while we liue, we ſhall neuer come to the gate of glorie after death.

[a] Ioh. 1. 51.

## v. 8. I know thy workes: behold, I haue ſet before thee an open doore, and no man can ſhut it, for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.

In this verſe, and ſo forward to the twelfth, is contained the matter of this Epiſtle, which may be reduced to three heads: a Praiſe, a Promiſe, and a Commandement. The Praiſe in this eight verſe. The Promiſe in the ninth and tenth. The Commandement in the eleuenth. For the firſt, the Praiſe of this Church is firſt ſummarily propounded; *I know thy workes:* which hath beene expounded, and the ende thereof, with the vſes in the former Epiſtles. Then he addeth the reaſon of his commendation, wherein are two things to be obſerued. I. The ſigne of Chriſts approbation, in theſe wordes; *I haue ſet before thee an open doore.* II. Their conuerſation, or the workes which Chriſt approoued, in the wordes following, *Thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.* Both theſe may be vnderſtood, either of the Angel and Miniſter of this Church, or of the whole Church alſo. I take it to be meant of both. Beeing ſpoken of the Miniſter of this Church, the words beare this ſenſe; *Behold, I haue ſet before thee an open doore, &c.* that is, behold and conſider, I haue vouchſafed vnto thee opportunitie and libertie to preach the Goſpel, and thereby to conuert men vnto me. So much Saint *Paul* meaneth by the *doore of vtterance*, 1. Corinth. 16. 9. *For thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name:* That is, though thou be indued but with a ſmall meaſure of gifts pertaining to thy calling, yet thou haſt maintained my Goſpel, and haſt not denied my name.

Theſe words beeing thus expounded, doe afford vs theſe inſtructions. Firſt, from the ſigne of his approbation, we learne; that it is a great priuiledge for any Miniſter to haue libertie to preach the Goſpell, and thereby to conuert men vnto Chriſt: ſo much the word of attention *behold* importeth, which may alſo further appeare by this, that the moſt famous and worthy Prophets of God, were not alwaies vouchſafed this fauour, as *Iſay* and *Ezechiell*: who were ſent ſometime to *harden* [b] *the people.* And Chriſt himſelfe complaineth of the want of this priuiledge, ſaying [c] *I haue ſpent my ſtrength in vaine:* and in regard of this priuiledge, the Miniſters of the Goſpel are called [d] *Sauiours.* And by reaſon of this libertie, they haue title to the promiſe *of ſhining, as ſtarres in Glorie*, Dan. 12. 3. This therefore is an vnſpeakable mercie, and ſo ought to be eſteemed: and all miniſters that haue the ſame vouchſafed vnto them, ought highly to magnifie the name of God for it, and to value it more worth, then al earthly bleſſings whatſoeuer.

[b] Iſa. 6. 9.

[c] Iſa. 49. 4.

[d] Obad. 21. 1. Tim. 4. 16.

Secondly, from the workes which Chriſt approoueth in the Angell of this Church, we may obſerue, that Miniſters indued with ſmall meaſure of gifts, may be able to doe great ſeruice vnto God in his Church. This thing is plaine in the Miniſter of this Church: and might alſo be ſhewed by manifold examples of ſuch men in all ages: but to come to our times. In the daies of Queene *Marie*, when Religion was in baniſhing, this our famous Schoole of the Prophets, had many learned men in it; yet not one of them ſtood out for the defence of the Goſpel: when as a poore ſecular Prieſt not three miles off, who was farre behind them in

Cambridge.

A in gifts of learning and knowledge, yet hauing the truth reuealed vnto him, did ſtand out for the maintenance of the ſame, euen to the ſealing of it with his blood. And at this day many men of ſmaller gifts in the miniſterie, doe more further the goſpel, by the encreaſe of the knowledge of Chriſt crucified and true obedience, then thoſe that are inriched with farre greater gifts of knowledge both in tongues and Arts: ſo as though they be many hundred degrees ſhort in regard of ſchoole-learning, yet they goe as farre before them in benefiting Gods Church.

If this be ſo (will ſome ſay) then it is needeleſſe for men to be brought vp ſo much in the ſchooles of learning? *Anſ.* Not ſo, for as much as may be, Gods Miniſters ought to haue knowledge of Schoole-learning, both in Artes and tongues. And yet for all this, it oft commeth to paſſe by Gods prouidence, that the greateſt Clerks for learning, are leſſe profitable to the Church, then men of ſmaller gifts. This God doth to humble the learned, that they be not proud in themſelues: and to magnifie the worke of his ſpirit in the weaker inſtruments.

Further, theſe words muſt alſo be vnderſtood of the whole Church: and then they beare this ſenſe; *I haue ſet before thee an open doore*: that is, I haue vouchſafed vnto thee a ſpeciall priuiledge, euen libertie to enter into the kingdome of heauen. From whence we obſerue, *That libertie to life euerlaſting, is a ſpeciall priuiledge belonging not to all men, but onely to the Church of God, and the true members of Chriſt.*

This point hath ſundrie vſes. I. to confute this erroneous opinion; That Chriſt did effectually redeeme all and euery man: Which is flat againſt Gods word, and this text: for thoſe that are effectually redeemed, haue libertie to enter into the kingdome of heauen; but all men haue not that libertie; for then it were no priuiledge of Gods Church alone, to haue heauen opened vnto them.

II. Seeing this is a priuiledge which God vouchſafeth vnto his Church, to haue heauen gate opened vnto them. Hereby we are taught to take the benefit of this libertie while the doore is open: and in time to ſtriue to enter therein. For as Chriſt telleth *Nathaniel*, the Church of the new Teſtament, *ſhall by faith ſee heauen open.* We muſt not therefore neglect this opportunitie. But it is our common ſhame, that we be ſlacke in ſeeking the kingdome of God, and the righteouſnes thereof, ſuffering our ſelues to be clogged with heapes of ſinne, and worldly luſts, that we can neither walke in that ſtraite way, nor enter into that doore that leadeth vnto life; for ſinne is an heauie burden, like a great packe that will not ſuffer a man to enter into ſo ſtrait a doore. We muſt therefore caſt off all ſinne, that we may ſo enter in, and walke in the way of life.

Ioh.1.51.

*And no man can ſhut it.* Here is the continuance of the former benefit, againſt all aduerſarie power whatſoeuer. And this againe confuteth an other opinion of the ſame kinde with the former; to wit, That Chriſt died for euery man, but yet ſome are not ſaued, becauſe they will not: they ſhut heauen doore againſt themſelues. But this opinion cannot ſtand: *for none can ſhut heauen doore* againſt them; to whome Chriſt hath ſet it open effectually, neither ſinne, Sathan, nor the world, no not man himſelfe, nor all their power together. For herein is the will of man ruled by the will of God: and looke whome God will haue to enter into heauen, them doth he encline to will their owne ſaluation: and alſo make vnwilling euer to ſhut this doore againſt themſelues. B *For thou haſt a little ſtrength, and haſt kept my word, &c.* that is, thou art indued with ſome meaſure of grace, as of faith, hope, and righteouſneſſe: and according to that meaſure thou haſt maintained my word, and not denied my name.

Hence we learne, that a man indued with a ſmall meaſure of Gods grace, may doe workes pleaſing vnto God, and by the ſame grace come to life euerlaſting. Chriſt ſaith to his Diſciples, [a] *If your faith were as much as a graine of muſtard ſeede, by it ſhould you be able to remoue mountaines.* Now that which is here ſaid of the faith of miracles, may in like ſort be ſaide of all faith, and ſo of iuſtifying faith; if a man haue neuer ſo ſmall a meaſure thereof, yet thereby he ſhall doe workes acceptable to God: for as C *Paul* teacheth, *Gods children receiue* not the tenth, *but* [b] *the firſt fruits of the ſpirit*; that is, a ſmall meaſure of grace in this life, which is onely a pledge of that which they ſhall fully receiue in the world to come; for this cauſe is *Rahab* commended for her faith, [c] although it was but ſmall and weake, as we ſhall ſee if we read the whole hiſtorie, *Ioſh.* 2. For God accepteth of man, according to that he hath receiued. It is not ſo much the meaſure of grace that ſaueth a man, as the truth of grace before God.

[a] Matth.17.20.

[b] Rom.8.23.

[c] Heb.11.31

*The vſe.*

This ſerueth notably for the comfort of thoſe that haue care to keepe faith and good conſcience. Such are moſt diſmaied by reaſon of their wants and corruptions; but they muſt know that God approoueth of their grace, D though it be but ſmall, if ſo be they haue care to increaſe in grace, and doe ſtriue to pleaſe God in all things, according to the meaſure of grace receiued. II. Hereby euery one muſt be encouraged to embrace and obey true Religion. Many be diſmaied herein, by reaſon of the great meaſure of obedience, which they thinke God requireth; and therefore they leaue off all obedience. But this ought not to be ſo: for God approoueth of a man in Chriſt, according to that grace which he hath, be it more or leſſe; and not according to that which by the law he ought to haue. And yet none of all this muſt make vs ſlacke and negligent in vſing thoſe meanes which God hath vouchſafed vnto vs for the increaſe of grace, that ſo we may alſo increaſe in true obedience.

*And haſt kept my word, and haſt not denied my name.* Here he ſetteth downe two workes, for the which he commendeth this church. Firſt their faithfull keeping of the word of Chriſt. Secondly, the profeſſion of his name in the time of perſecution. This behauiour of this Church, muſt be a patterne and a looking glaſſe for vs to ſquare our conuerſation by. For theſe words; *Thou haſt kept my word, and haſt not denied my name*, though the words be few, they containe much in them: ſignifying, that this Church had ſpeciall care of keeping Gods word in euery Commaundement, both legall, and euangelicall. Happie were our Church if the ſame might truely be ſaid of vs, that we had care of obedience vnto God, and of the true profeſſion of his name. But generally we faile in practiſe, though in outward profeſſion we make ſome ſhew thereof. Thus much of the praiſe of this Church.

### v. 9. *Behold, I will make them of the Synagogue of Sathan, which call themſelues Iewes, and are not, but doe lie: behold, I will make them, that they ſhall come and worſhip before thy feet, and ſhall knowe that I haue loued thee.*

Here followes the ſecond part of this Epiſtle; namely, the promiſes of Chriſt, which are two. Firſt, concerning the conuerſion of certaine Iewes, verſ. 6. Secondly, concerning the deliuerance of theſe *Philadelphians* in the time of temptation, verſ. 10. For the firſt of theſe promiſes: In all likelyhood, there was in this Citie of *Philadelphia*, a Synagogue of the Iewes, which bare an outward ſhewe, that they were the true worſhippers of God; albeit they denyed the name of Chriſt, and perſecuted his Church. Yet Chriſt here promiſeth, that he will conuert them, and make them members of his Church, and cauſe them to worſhip him in the congregation before this Church of *Philadelphia.*

In this promiſe, note three points touching the conuerſion of theſe Iewes. The Author thereof: The partie conuerted: and the fruit of their conuerſion. For the firſt; (ſaith Chriſt) *Behold, I will make them.* The words are very ſignificant; beeing doubled: and they make Chriſt the whole and ſole author of their conuerſion.

Hence wee learne, that in the conuerſion of a ſinner, God hath the whole and ſole work: true it is, that a man willeth his conuerſion in the act thereof, but yet it is God that worketh that will in him, it is not of himſelfe. This confuteth the erronious Doctrine of freewill in the church of Rome, whereby they teach, that a man can diſpoſe himſelfe to worke out his ſaluation, beeing onely helped by Gods grace. Like vnto a ſicke man, who though he be weake, yet beeing holden vp by another, can goe of himſelfe. *Anſ.* But ſaint *Paul* teacheth vs, That a man by nature is not ſicke, or weake with ſinne, but ſtarke [a] *dead in ſinne:* and can no more mooue himſelfe in the work of his conuerſion, then a dead man in the graue, in the worke of his reſurrection. But they ſay, by this we make a man like vnto a blocke. *Anſ.* Not ſo, for though he cannot turne himſelfe vnto God, yet he hath his will and vnderſtanding free to vſe in ciuill and outward actions: and beſides there is a poſſibilitie in his nature to be conuerted by grace, which is not in a blocke.

Againe, whereas Chriſt ſaith, *I will make them come, and they ſhall come.* Here is plainely confuted the Doctrine and opinion of ſome, which hold, That a man beeing effectually called, may come vnto Chriſt or not come at his pleaſure; when God hath giuen grace, man may receiue it, or refuſe it, if he will. This is flat againſt this text, for *God will make them come*, and mans will muſt be plyable to Gods will in this matter.

But they alleadge, Matth. 23.37. *Oh Ieruſalem, Ieruſalem, how oft would I haue gathered thee, as a hen, &c. but thou wouldeſt not.* *Anſ.* Chriſt there ſpeaketh not of the will of his good pleaſure, for that cannot be reſiſted; but of his ſignified will in the miniſterie of his Prophets, and himſelfe as he was a Prophet, and the Miniſter of circumciſion vnto the Iewes: for ſo he might will their conuerſion, and yet they will it not. Obiect. 2. Act. 7.51. *Ye ſtiffe-necked Iewes, ye haue alwaies reſiſted the holy ghoſt.* *Anſ.* That muſt be vnderſtood of the miniſterie of the Prophets and Apoſtles, who ſpake by the ſpirit of God, and not of the ſpirit himſelfe.

II. Point. The parties conuerted, namely, *Them of the Synagogue of Satan; Such as called themſelues the onely true worſhippers of God, and yet indeede and in truth, were no better then the ſlaues of Satan.*

This is to be obſerued: for hereby we may ſee, that not onely ſinners which commit ſmall ſinnes, are conuerted vnto God; but euen grieuous and auncient ſinners: ſuch as haue long continued the ſlaues of Satan. Chriſt died not for painted ſinners, but for grieuous ſinners: and therefore *Paul* chargeth *Timothie* and the Miniſters with him, [b] *To waite for the conuerſion and repentance of them that were taken in the ſnare of the Deuill, and that according to the Deuills owne will.* Rom. 1. 28. *Paul* ſpeaketh of ſome Gentiles that were *giuen vp to a reprobate ſenſe:* which was a fearefull caſe, and yet no doubt, many of them were after turned to beleeue the Goſpell; for ſuch are they that are

[a] Eph.2.1.

[b] 2 Tim.2.26.

taken in the ſnare of the Deuill, and yet there is repentance to be waited for of them.

*The vſe.* This Doctrine muſt not be abuſed to libertie in ſinning; for that is the right way to caſt our ſoules into the pit of deſtruction. But yet ſeeing Chriſt will bring home into his kingdome moſt grieuous ſinners, we muſt hereby take occaſion not to be diſcouraged, either by the greatneſſe or multitude of our ſinnes from comming vnto Chriſt. For marke, Chriſt onely raiſed three that were dead to life: *Iayrus* daughter that was newe dead: the widdowes ſonne that lay on the herſt: and *Lazarus* that lay ſtinking in the graue. This is a notable figure of conuerſion of ſinners: he will not onely call to repentance ſmall and young ſinners, but euen great and old ſinners, that lye rotting and ſtinking in the graue of ſinne, as *Lazarus* did in the graue of death. He came to call ſinners to repentance, and to ſaue the loſt ſheepe, which are readie to be deuoured by Woolues and wild beaſts. We muſt all bleſſe the name of Chriſt for this large mercie, and in time lay hold vpon it, and repent.

III. Point. The fruit of their conuerſion, in theſe words: *They ſhal come and wotſhippe before thy feete, and ſhall knowe that I haue loued thee.* Theſe words may be fitly expounded by another place of Scripture, 1. Cor. 14. 24. 25. *If all propheſie, and there come in one that beleeueth not, or one vnlearned, he is rebuked of all men, and iudged of all, ſo as the ſecrets of his heart are diſcloſed, and he will fall downe on his face, and worſhip God, and ſay plainely, God is in you indeede:* ſo that the meaning of theſe wordes is this: I will cauſe them to come to the congregation of Gods people, and at their feete to fall downe and worſhip the true God.

Here are ſet downe two notable fruits of the conuerſion of a ſinner. Firſt, concerning God: The ſecond, concerning the Church. The fruit of conuerſion that reſpecteth God is, *The true worſhip of God*, noted in theſe words: *I will make them come and worſhip*; that is, *In ſpirit and truth with bodie and ſoule, to adore the true God.* This fruit no man can bring forth till he be conuerted: *For* [a] *the wicked and naturall man calls not vpon God.* True it is, they will acknowledge there is a God, and that the ſame God is to be worſhipped, and therefore they will come outwardly, and heare the word, and receiue the elements of the Sacraments: but the true worſhip of God, is in ſpirit and truth from the heart, which a naturall man cannot performe vnto God. This is the fruit of true conuerſion, which when a man receiueth he doth heare the word of God with reuerence, tremble at Gods iudgements, and mingle the Doctrine of the Goſpel with faith in his heart; and in calling vpon God he feeles his ſinnes, and therefore by prayer doth earneſtly deſire the ſupply of grace, and the remiſſion of his ſinnes, hauing his heart alſo beleeuing that hee ſhall receiue A mercie: And in thankſgiuing his heart is filled with ioy, and the grace of thankfulneſſe; ſo as beeing conuerted, all his worſhip vnto Gods is in ſpirit and truth.

In the worſhip of theſe Iewes, are noted three properties required in Gods ſeruice. Firſt, it muſt be willing and cheerefull: ſo did theſe Iewes worſhip God: For they are ſaid, not onely *to worſhip God*, but *to come and worſhip God*: thus doe all Gods children worſhip him. Iſay 56. 7. Thoſe whom God bringeth to his mountaine, hee maketh *ioyfull* in his houſe of prayer. Pſal. 110. 3. *They ſhall come willingly in the day of aſſemblies.* By this propertie, wee may ſee a great number at this day euery where come farre ſhort in the true worſhip of God; B for moſt men neuer regard the preaching of the word, but content themſelues with morning and euening prayer: which they frequent to auoid the penaltie of the lawes of the magiſtrate and the ſhame of the world. But theſe are miſerable worſhippers of God; his worſhip ought to be free and willing.

The ſecond propertie: The worſhip of God, muſt be expreſſed with ſeemely, meet, and conuenient geſture. The word tranſlated *Worſhip*, ſignifieth *doing of reuerence, with bowing of the bodie and knee:* and therefore it is not an indifferent thing, but neceſſarie, to vſe conuenient geſture in Gods worſhip, that thereby the grace and humilitie of the heart way bee ex- C preſſed. The [b] *Angels that ſtand before the throne of God, haue two wings to couer their feet, and two to couer their faces:* thereby teſtifying their reuerence to Gods Maieſtie. In this point alſo many come ſhort; for as the common complaint is, the manner is to lie ſnorting and ſleeping vnder mens elbows at ſermons, and in the time of prayer to ſit vnreuerently with their heads couered. Theſe things ought not to be: for God is Lord of body and ſoule, and ought to be worſhipped with both.

The third propertie. All that will truly worſhip God, muſt firſt be humbled for their ſinns, and haue the pride of their hearts brought downe, and bee ſtriken with a feare of Gods D glorious Maieſtie. So theſe Iewes *did proſtrate their bodies at the feet of the congregation, when they came to worſhip God.* The Iaylor that impriſoned *Paul* and *Silas* ouer-night, and put their feet in the ſtockes, would then haue verie little regarded *Pauls* doctrine, beeing ſo cruell and rigorous to their perſons: Yet when he was about to haue killed himſelfe with his ſword, (ſuppoſing the priſoners had bin gone, becauſe he ſaw the doores open) he was glad & ioyfull to heare the voice of *Paul*, who called vnto him, that he ſhould do himſelfe no harme, for they were all there: then beeing humbled by that ſtrang and wonderfull worke of God, he comes in vnto them, humbles himſelfe, and fals downe before them, crauing them to tell him what he muſt doe to be ſaued. In like manner, ſo long as men haue not their proud hearts Act.16.29.

beaten

[a] Pſal.14.4.

[b] Iſa.6.2.

A beaten downe, they will neuer worſhip God in ſpirit and truth. Would we therefore knowe why the moſt part worſhip God formaly? Surely it is becauſe they haue not beene humbled with a feare of Gods maieſtie, and a terrour of hell: Neither can it be hoped, that we ſhall euer worſhip God ſincerely, till our hearts be thus broken within vs, and we touched with a feare of Gods iudgements. The want hereof is the cauſe, why men and women content themſelues with a bare mumbling ouer of the words of the *Lords prayer*, the *Creed*, and *ten Commandements*, neuer ſeeking in the ſinceritie of their heart, cheerefully, and willingly, both with ſoule and bodie, to doe worſhip vnto God.

B The ſecond fruit of true conuerſion concerneth man, and that is, *A reuerence of the true worſhippers of God*, noted in theſe words, *Before thy feete*. Theſe Iewes when they were conuerted, did not thinke themſelues worthie to be members of this congregation, but ſubmitted themſelues to be foote-ſtooles vnto them. This reuerence ſhewes it ſelfe in this one thing which is the ground thereof; namely, a baſe opinion which euery true conuerted perſon hath of himſelfe, by reaſon of his owne vnworthineſſe: This was in *Paul*, cauſing him to call himſelfe *the* [a] *chiefe of all ſinners*. And the ſame ought to be in euery one of vs; for this is true grace and a note of true repentance, when a man or woman can truely abaſe themſelues beneath C all Gods people; ſo as if the queſtion were, who is the vileſt perſon in the Church? the conſcience of euery man ſhould anſwer, *I my ſelfe*. The proud and phariſaicall heart, is farre from true conuerſion; but the humble heart is pleaſing to God.

[a] 1.Tim.1.15.

*And ſhall knowe that I haue loued thee:* Theſe words containe a reaſon of the former ſubmiſſe behauiour of the Iewes, for it might be asked, why ſhall theſe Iewes come to ioyne themſelues with Gods people, and be content to make themſelues foot-ſtooles vnto them? The anſwer is, becauſe *Chriſt will make them know, that he hath loued his Church*.

Here marke and ſee the ground of all true reuerence, *Gods loue and fauour*. Sundry perſons D both in Church and Common wealth, haue reuerence due vnto them, as Maſters from their ſeruants; parents from their children; and all ſuperiours from their inferiours. Now if theſe then would attaine to true reuerence indeede, firſt, they muſt ſeeke to be in the loue and fauour of God, and of his children; and ſo they ſhall procure vnto themſelues true reuerence: for when men ſet their hearts to feare God, then will God turne the hearts of men to reuerence them. This ought to be thought vpon of thoſe that be great in birth and wealth; They muſt not ſtand on theſe things, but looke to the foundation of true reuerence; namely, the fauour of God, which they muſt ſeeke for: and getting that, God will get them reuerence, euen of wicked men. The cauſe why many in high place, as Magiſtrats, Maſters, &c. want due reuerence, is for that they care not for the fauour of God, the ground thereof.

**v. 10. *Becauſe thou haſt kept the word of my patience, therefore will I deliuer thee from the houre of temptation, which will come vpon all the world, to trie them that dwell vpon the earth.***

Theſe words containe the ſecond promiſe of Chriſt vnto this Church, concerning their preſeruation in time of moſt bloodie perſecution: for this Epiſtle vnto this Church: as alſo this booke, was written by *Iohn*, after the aſcention of Chriſt in the dayes of *Domitian* the Emperour of Rome; after whom ſucceeded *Traianus*, who when he was ſeated in his Empire, raiſed vp grieuous perſecution againſt Gods Church in all places of his Dominion, wherein he put to death innumerable thouſands of Chriſtians for the ſpace of foureteene yeares. Of this perſecution our Sauiour Chriſt fore-tells this Church, calling it, *The houre of temptation*, and withal he promiſeth to preſerue this church in the time of this bloodie perſecution: adding a reaſon thereof, *Becauſe they had conſtantly and ſincerely profeſſed his Goſpel*.

In this promiſe of preſeruation, note ſundry points; I. The occaſion thereof, *The keeping of the word of his patience*. II. The thing promiſed, *deliuerance vnder Traianus*. III. A prediction of this perſecution, *That it ſhall come vnto the world, for this ende*, to trie them.

I. Point. *The word of Chriſts patience* ſome expound to be, Chriſts commandement of patience: but that expoſition is too ſtrait; here it ſignifieth the whole Doctrine of ſaluation by Chriſt; which is called the word of patience: firſt, becauſe it teacheth patience: Secondly, becauſe it is the inſtrument of patience; for when a man knows ſaluation by Chriſt, and alſo beleeues the ſame to belong to him, that will make him patient in all the miſeries of this life. Thirdly, becauſe it cannot be profeſſed and holden vnto death without patience, but as it is ſaid of the good ground, *It bringeth forth fruit with patience:* ſo muſt euery one doe that profeſſeth this Goſpell.

In this occaſion of Gods promiſe obſerue, that Gods grace well vſed, is rewarded with increaſe. Thoſe which haue receiued but ſmall meaſure of grace at the firſt, by becomming faithfull therein, haue receiued increaſe: which ſerues to mooue vs to be faithfull in the vſe of thoſe talents, which we haue receiued: For hereby we ſhall receiue increaſe, when as thoſe

which

which hauing receiued good gifts from God, as knowledge, and ſuch like, becauſe they haue not beene faithfull in the vſe thereof, haue bin depriued of the ſame. Wherefore whoſoeuer hath begun to know the will of God, to beleeue, and to repent; let the ſame parties proceed to vſe thoſe gifts ſtill to Gods glorie, and the good of his Church and people, among whom they liue; and they ſhall ſee the Lord wil double and treble, and greatly increaſe the ſame vnto them.

Againe, note the doctrine of the Goſpel is a *Doctrine of patience*. This ſheweth how good and meete it is for euery one to learne the Goſpel in the dayes of peace; for euery one, in times of triall, would wiſh for ſtrength and patience: & we know not how long theſe dayes of peace will laſt. Againe, each man in his calling, is ſubiect to many croſſes and miſeries: for *in the ſweat of our face muſt wee eat our bread*. And who is free from paines and diſeaſes, yea who can ſcape death it ſelfe? Now in all theſe, and in all other troubles, we haue neede of patience. And therefore in the time of health and eaſe, let vs hide in our hearts the ſeedes of this grace, to wit, the Doctrine of the Goſpell, and then in due time, we ſhall reape the fruit of patience, which will make vs contented in all diſtreſſes both of life and death. And, if we would know why moſt men are ſo impatient in afflictions: it is becauſe they haue ſo little knowledge and faith in the goſpell of his grace.

Secondly, ſeeing the Goſpel is the word of patience; hereby all perſons that looke to bee ſaued by the Goſpel, muſt learne to put on patience, keeping a moderation in all their thoughts, wils, and affections; for when we be impatient any way, we are not ſutable to the doctrine of our ſaluation.

Thirdly, this word of patience is called Chriſts (*The word of my patience*) becauſe Chriſt is the author of it. This is added to beat downe the pride of this Church; for when God doth praiſe them for their obedience, their hearts might haue beene puffed vp with pride. But to preuent this euill in this Church, whom he now praiſed, hee calleth it *his patience*, that they might not thinke this good thing was of themſelues. And the ſame conſideration muſt checke the proud thoughts that riſe in our hearts; namely, to remember that no good thing wee haue is our owne, but Chriſts. What haſt thou which thou haſt not receiued? Why then ſhouldeſt thou boaſt? 1. Cor. 4. 7.

II. Point. The thing promiſed, is *preſeruation and deliuerance in the bloodie perſecution vnder Traianus*: in which for the ſpace of fourteene yeares innumerable Chriſtians were put to death, *I will deliuer thee from the houre of temptation*.

Here firſt obſerue, that God hath appointed certaine ſet houres and times for the triall of his Church, as well for the gifts of his grace; as of their wickedneſſe and hypocrſie. Thus he led the Iſraelites [a] *fortie yeares in the wilderneſſe to ſee whether they would obey him*, and he ſent [a] *falſe Prophets among them, to trie whether they would turne from the true God or no*. And as God thus dealeth with his Church; ſo he hath appointed particular times and houres, wherein he will trie particular perſons. [b] *God bid Abraham kill his ſonne, and that was his tryall*. And [c] *Hezekias* was left vnto himſelfe, *That the Lord might ſee all that was in his heart*. And ſo for euery Chriſtian, God hath a ſet time of tryall, wherein he will either make manifeſt his grace, or diſcloſe their hypocriſie.

[a] Deut. 8. 2.

[a] Deut. 13. 3.

[b] Gen. 22. 2.

[c] 2. Chron. 32. 31.

*The vſe.*

This point ought to be well weighed, for herein the Lord dealeth like the worthy founders of great Schools: who haue appointed certaine ſet times of poſing, for the tryall of their Schollers, to ſee what euerie ones proceeding is, that they may be accordingly rewarded. And as it is a ſhame for one to haue beene long in a good Schoole, and to haue made no proceedings in learning: ſo it is for any one, that hath liued long in the Schoole of Chriſt, and hath not profited in grace. This therefore muſt teach vs theſe duties: Firſt, to trie our ſelues, and that ſtraitly cõcerning our progreſſe in knowledge, faith, repentance, and obedience; for God himſelfe wil trie vs, whoſe eyes we can neuer blind, though we may deceiue men: He will lay open our hearts, and make knowne what is in vs, whether it be true grace, or falſe hypocriſie. Let vs not couer our ſelues with figge leaues, for God will ſtrip vs naked; but rather let vs ſearch our ſelues, touching our ſinnes & Gods graces; and neuer reſt contented, till we haue found in our ſoules the good gifts of grace, which wil abide his tryall.

Secondly, hereby we are admoniſhed, as neere as we can to conforme our hearts & liues, vnto the word and will of God; for he will trie vs. Wonderfull it is to ſee how common the reproach of preciſeneſſe is, and if it were not well knowne that the world is full of Atheiſts, that might diſcourage many a Chriſtian. But the remembrance of this tryall, wherein hypocriſie will vaniſh as the ſtubble before the fire, muſt mooue vs to labour for ſinceritie. When we haue done our beſt, we ſhall be farre ſhort of that we ought to be. And therefore through the reproach of the world, let vs hold on our good endeuour, and labour to haue the maine graces of true faith, and a good conſcience, with a reſolute purpoſe not to ſinne: that ſo we may ſtand in the day of tryall. But if we want theſe, and liue looſely, we ſhall be found like the fooliſh Virgins, that haue onely the blaſing lamps of an outward profeſſion, and want the ſauing oyle of grace, which may make vs acceptable vnto God at his appearing. We haue beene trained vp in the Schoole of Chriſt; what a ſhame will it be, if when Chriſt comes to prooue vs, we be then found barren and void of ſound grace? *Dauid* bethinking himſelfe of this triall of the Lord, doth conforme himſelfe vnto the will of God: and therefore offereth himſelfe vnto his tryall, ſaying, [d] *Lord prooue me:* meaning in regard of the truth and ſinceritie of a good conſcience, not of the perfectneſſe of his own wayes. And hereunto muſt we indeuour; not ſuffering any ſinne to raigne in vs.

d Pſal.26.2.

*Queſt.* But how was this promiſe verified touching their deliuerance from perſecution, ſeeing no Church was free from it? For euen the Churches of Aſia, whereof this in Philadelphia was a principall one, were perſecuted by *Traianus*. *Anſ.* This and ſuch like promiſes of deliuerance to Gods children from tryals and afflictions, muſt be vnderſtood not ſimply; but with condition: to wit, ſo farre foorth as they may be hurtfull vnto them, and in the leaſt meaſure hinder their ſaluation; and indeed they are promiſes of deliuerance from the euill of temptation and perſecution; not from perſecution and temptation it ſelfe. Pſal. 91, 10. The Lord promiſeth to him that truſteth in God, *The plague ſhall not come neere his dwelling:* and yet by experience we know that Gods children in generall plagues, are taken away as well as others; and therefore that promiſe muſt be vnderſtood of deliuerance, not from the plague it ſelfe, but from the hurt thereof; ſo as it ſhall not hinder the good or ſaluation of any in the godly mans houſe. We pray, *Lead vs not into temptation*; which wee muſt not vnderſtand of freedome from all temptation; for it is the will of God we ſhould be tried: but therein we are taught to pray, that God would not forſake vs in our temptations, or giue vs vp wholly to the power of the deuill; but that it may tend to our profit, and not to our hurt, as well in reſpect of grace, as of ſaluation. And ſo farre foorth was this promiſe accompliſhed to this Church.

*The vſe.* The due conſideration whereof, is moſt comfortable to Gods Church and people; teaching them not to feare the croſſe in any temptation. God will haue his church tryed, but the faithfull therein neede not to be diſmaied; for God by his promiſe hath taken away the euill and poyſon of all tryals and temptations, to them that haue care to keepe faith and a good conſcience, though they ſuffer a thouſand croſſes in this world neuer ſo long; yea though they die vnder the croſſe: which may put comfort into the heart of any diſtreſſed ſoule whatſoeuer, and reuiue thoſe that are oppreſſed with temptations.

Againe, in that this promiſe is not made ſimply and abſolutely, but with reſtraint: hereby we are taught, that the petitions of thoſe perſons which pray ſimply and abſolutely to be freed from all temptations and aduerſities, are not according to Gods will and word: For euery petition muſt depend vpon ſome promiſe of God: but we haue no abſolute promiſe of freedome from all tryalls & temptations: but onely ſo far forth as they be euil. And therefore in praying againſt temptations, we muſt qua-

A liſie our petions for temporall deliuerance, according to the tenour of the promiſes of Chriſt: that is, ſo farre foorth as may moſt aduance Gods glorie, and beſt further our ſaluation.

*Queſt.* How can this great perſecution be called but *an houre of temptation*, ſeeing it laſted foureteene yeares? *Anſw.* In diuers reſpects it may be ſo called: Firſt, in regard of God [a] *with whome a thouſand yeares are but as one day:* and therefore 14. yeares with God are but as one houre. Secondly, in regard of that puniſhment which euery man by his ſinnes deſerueth in hell eternally. Thirdly, in the affection of Gods people which were tried. When *Iacob* ſerued *Laban* ſeauen yeares for *Rahel*, his affection

a 2.Pet.3.8.

B made him thinke *it was but a ſhort time*, Gen. 29.20. So when Gods children ſuffer for the name and Goſpell of Chriſt, the conſideration thereof will make them thinke long afflictions to be but ſhort. This affection cauſed *Paul* to wiſh to himſelfe eternall perdition for the glory of God, in the ſaluation of the Iewes, Rom. 9.3.

The ende of this phraſe touching the ſhortneſſe of time, was to comfort this and all other churches in the time of this grieuous perſecution: for the conſideration of the ſhortneſſe of the time, is a meanes to eaſe any affliction; and to arme an impatient man with ſome meaſure of contentation.

III. Point. The propheſie or prediction of

C this affliction, is in theſe words: *Which will come on all the world to try them that dwell vpon the earth.* Here Chriſt foretelleth a thing which was to come, ſimply by himſelfe, and from himſelfe: not by the helpe of any cauſe, or any man or Angell. And hereby he prooues himſelfe to be true God: for it is a propertie and priuiledge of the true God, of himſelfe, and by himſelfe, to foretell a thing to come, before it can be ſeene either in it ſelfe, or in the cauſes thereof: no man nor Angel, can ſo abſolutely foretell that which is to come: but in their predictions they firſt ſee the things preſent in their cauſes, vnleſſe they be reuealed vnto them from God. But ſome may here demand, Whether Chriſts foreknowledge and prediction, were the cauſe of this

D grieuous perſecution. *Anſw.* Not ſo. for things come not to paſſe becauſe of Gods foreknowledge thereof, but becauſe they would come to paſſe, therefore God foreſeeth and foretelleth them: there is a higher cauſe of all things, then preſcience and prediction, to wit, the good wil, and pleaſure, and decree of God. So Chriſt is ſaid [c] *to be deliuered to be crucified, by the determinate will and counſell of God:* and from the ſame eternall counſell did this perſecution vnder *Traian* originally proceede: for the firſt cauſe of the euent of euery thing is Gods decree, either ordaining or diſpoſing the ſame. It will be ſaide, if this be ſo, then is God the author of ſinne. *Anſw.* God forbid: For the manner of Gods will and decree is diuers: ſome things he decreeth to cauſe

c Act.2.23.

and effect of himſelfe, and by himſelfe, as all good things: ſome other things God decreeeth to be effected by others, as ſinne. And ſo euill things though they be not according to his reuealed will, yet they come in ſome ſort from his will and decree: for if he ſimply nilled them, they could neuer be. Beſide, in Gods decree are ſet downe, not onely the things to be done, but alſo the meanes and circumſtances thereof; as we may ſee in this perſecution, the place and ende are plainly noted. This we muſt remember, and on the contrarie, take heede of the opinion of ſome Proteſtants, which hold and teach, that ſundrie things come to paſſe, God onely foreſeeing them, and no way decreeing or willing them: as namely ſinne. But to giue vnto God a bare fore-knowledge without a decree, is to put vpon him an idle prouidence, which the nature of God will not admit.

The ende why Chriſt alleadgeth this Propheſie, is to expound his former ſaying: For it might be asked, Why doth Chriſt call this perſecution, *the houre of temptation?* Chriſt anſwereth, becauſe it will certenly come, to trie them that dwell on earth. Where we may note, what is the propertie of afflictions and perſecutions, be they publike or priuate; namely, they ſerue to diſcouer the ſtate of mens hearts; either by making manifeſt their faith, repentance, and feare of God: or by detecting their impatience and hypocriſie.

## V. 11. *Behold, I come ſhortly: hold that which thou haſt, that no man take thy crowne.*

Here is Chriſts commandement to this Church; wherein conſider firſt what he inioyneth them: then the reaſon thereof. The thing he inioyneth is this, *Hold faſt that which thou haſt*; that is, hold as it were with both hands, that little meaſure of faith and grace which thou haſt receiued from me, and in no wiſe part with the ſame. This commandement hath bin before expounded, Chap. 2. v. 25.

The reaſons to enforce this commandement are two: One going before it in theſe words; *I come ſhortly:* that is, either in the general iudgement, or by death vnto thee particularly. Before this reaſon is put a note of attention, *Behold*; to giue vs to vnderſtand, that the ſpeedie comming of Chriſt vnto vs, either by death in particular, or in iudgement generall, is a matter of great moment neuer to be forgotten, but laid vp and treaſured euen in the bottome of our hearts. Herein we muſt not flatter our ſelues, and ſay with the bad ſeruant, Matth. 24. 48. *My maſter doth foreſlow his comming:* for that is the cauſe of ſo much wickedneſſe and impenitencie as is in the world: but rather with an auncient Father, thinke we euer heare the ſound of his trumpet. Ierome.

This daily perſwaſion of the ſpeedy comming of Chriſt, is of notable vſe. For firſt, it will daunt the moſt deſperat wretch that is, and make him to tremble in himſelf, & reſtrain him from many ſinnes. And if a man belong to God and bee yet a looſe liuer, this perſwaſion will rowze him out of his ſinnes, and make him turne vnto God, by vſing the meanes of repentance; for who would not ſeeke to ſaue his ſoule, if he were perſwaded that Chriſt were now comming to giue him his finall reward? Secondly, if a man haue grace and haue repented, and doe beleeue, this perſwaſion is a notable meanes to make him conſtant in euery good dutie, both of pietie to God, and of charitie towards his brethren. Thirdly, this ſerueth to comfort any perſon that is in affliction: for when he ſhall beleeue this which Chriſt hath ſaid, *I come ſhortly*; he cannot but thinke but his deliuerance is at hand: for at his comming, hee bringeth perfect redemption to all his Elect.

The ſecond reaſon is ſet after the commandement; *that no man take thy crowne:* that is, *the crowne of thy glorie, euen euerlaſting life.* This muſt not be reſtrayned to the miniſterie of this Church, taking it onely for the crowne of his miniſtrie, though it be alſo vnderſtood of him; but the ſame muſt be referred to the whol Church; as if our Sauiour Chriſt ſhould ſay; If thou hold not faſt thy faith and other graces, thou wilt looſe the crowne of glory that is ordained for thee. + Minister

Hence ſome gather, that a man ordained to life may finally periſh, becauſe another may haue that crowne which was ordained for him. But this is a flat abuſe of this and ſuch like texts of Scripture: for the words are not abſolute, that a man may looſe his crowne, but *conditionall: Hold faſt, or els thou ſhalt periſh, and looſe eternall life, though it be ordained for thee.* Now the vſe of ſuch ſpeeches, is not to ſignifie falling from grace, but to ſhew vnto vs our owne weakenes in our ſelues; that we might acknowledge, that if we were left of God wholly to our ſelues, we could not but periſh. Therefore they ſerue to ſtirre vp the child of God to humble himſelfe in the acknowledgement of his owne weakeneſſe, vnto a carefull vſing of the meanes to come to ſaluation. Like as a Father that takes his child and ſets him on a horſe, guiding the horſe with one hand, and holding him with the other; and then ſaith to the child, *take heed leaſt thou fall:* Not meaning thereby that the child ſhall fall, but intending to make him ſit faſter; and let him know that if he ſhould leaue him he would fall.

Secondly, Chriſt vſeth ſuch ſpeeches, that thereby he may make his Church perſeuere in grace vnto the ende; for all exhortations and threatenings in Gods word, are inſtruments of perſeuerance in grace vnto Gods children: becauſe as God hath appointed who ſhall be ſaued certainely, ſo he hath ordained certaine meanes to bring the ſame to paſſe: part whereof are exhortations and threatnings, which doe not import any finall relaps, but ſerue as means and cauſes of perſeuerance: and for this end, doth Chriſt here bid this Chruch, *hold faſt, leaſt another take her crowne.*

In this threatning we may note, that when God withdraws his grace from one man, or his bleſſing from any one people for the abuſe thereof, he hath others readie to beſtow the ſame vpon, who will vſe the ſame well: when *Iudas* was cut off from the Apoſtleſhip, *Matthias* was choſen in his roome: and when the Iewes by infidelitie fell away from God, he had the Gentiles in ſtore to ingraffe in their ſtead: for the arme of God is not ſhortned. When any one people ſhall abuſe his goſpel, he can giue it to other that will bring forth the fruit thereof, Matth. 21.43.

*The vſe.* This muſt be thought vpon, for by Gods mercie, we are now Gods people, and doe inioy his Goſpell; but we muſt not flatter our ſelues herewith, for if we abuſe the ſame, we muſt know, that he hath another Nation in ſtore, whom we now contemne, whither he can ſend his goſpel, and cauſe them to bring forth the plentifull fruts thereof. We therefore muſt imbrace and hold faſt this bleſſing of God which now wee enioy, and ſhew foorth the power of obedience, or elſe God will take it from vs. And we know not how neere this iudgement is, ſeeing other particular iudgements haue not brought vs to repent. And what elſe meane the rumors of wares? are they not Gods warnings, bidding vs hold faſt his Goſpell, or elſe it will be taken from vs? Although therefore we looſe all other things: as honours, riches, lands, or life it ſelfe: yet let vs hold faſt our crowne: When the Arke of God is gone, no glorie is left, 1. Sam. 4. 21.

**V. 12.** *Him that ouercommeth, will I make a pillar in the Temple of my God, and he ſhall goe no more out: and I will write vpon him the name of my God, and the name of the Citie of my God, which is the newe Ieruſalem, which commeth downe out of heauen from my God, and I will write vpon him my nevve name.*

**V. 13.** *Let him that hath an eare, heare what the ſpirit ſaith vnto the Churches.*

Theſe words are the concluſion of this Epiſtle, which containeth two parts. Firſt a promiſe in the twelfth verſ. Secondly, a commandement the 13. For the promiſe: In it we are to obſerue two points; The partie to whom it is made; and the thing promiſed. The partie is, *he that ouercommeth*, of whom we haue ſpoken before: for this promiſe hath beene propounded ſixe times, for ſubſtance the ſame, though in other tearmes. Yet here the verie word *Ouercommeth*, doth giue vs to vnderſtand, that he that would haue his ſeruice pleaſing, muſt diſpoſe himſelfe to a battell or combate, (for ouercomming preſuppoſeth a fight.) The enemies which he is to fight againſt, are ſpiritual: to wit, his owne corrupt nature, the wicked world, and the deuill: and in this ſpirituall combate a man muſt be a good ſouldier, before he can be a good Chriſtian: for all theſe enemies will ſeeke to draw him backe and hinder him, ſo ſoone as he ſhall any way endeauour to pleaſe God. Indeede God could haue freed his ſeruants from all temptations, but he will not; it is Gods pleaſure by temptations to haue his ſeruants tried. Wherein it is manifeſt that they are deceiued, that imagine the ſtate of a Chriſtian to be a freedome from all miſeries and temptations, or a ſtate of eaſe wherein is no ſtrife or trouble to diſquiet the minde: nay it is a Souldiers condition, in which he that would ouercome, muſt wage a perpetuall battell againſt all his enemies; both within him, and without him, and that vnto death.

The thing promiſed. *Will I make a pillar in the houſe of my God, and he ſhall goe no more out.* Here Chriſt doth moſt notably expreſſe the ſtate and condition of eternall life; In the deſcription whereof he doth allude to the cuſtome and practiſe of men, who minding to preſerue the memorie of their names after their death, vſed to erect durable pillars of wood, or ſtone, in ſome towne, valley, or mountaine, with their names ingrauen or written thereon. This practiſe is common in humane hyſtories: and [a] *Abſolon* wanting iſſue, *ſet vp a pillar with his owne name vpon it, in the Kings dale, thereby to continue his remembrance with poſteritie.* The meaning then is: as if Chriſt had ſaid, Others for the continuing of their memory after their death, do in ſome ſpeciall place erect ſome durable pillar of wood or ſtone, with their own names written or engrauen thereon. But to him that *ouercommeth*, I wil not ſet vp ſuch a pillar, but euen make him a pillar durable and euerlaſting, whoſe memorie ſhall alwayes continue.

He addeth further, he ſhall be a pillar *in the Temple of my God:* as if he ſhould ſay, Other ſet vp their pillars in valleyes and mountains, or ſuch places where ſome notable exploit hath bin wrought; but the place which I will chooſe

[a] 2.Sam.18.18.

(ſaith Chriſt) is the temple of my God: that is, A the Church triumphant, which was figured by the Temple in Ieruſalem, and by the Tabernacle, as we may ſee, Heb. 9.9. and Reuel. 21. 3. for thoſe were two places where Gods people worſhipped him: and where God teſtified his preſence in a ſpeciall manner vnto his people. And ſo in the true temple, the kingdome of heauen, Gods Saints and Angells doe worſhip him immediately: where God is preſent with them in moſt glorious and comfortable manner. This then is Chriſts meaning: he ſhall not onely be a part of that Temple, but an excellent part, euen a pillar in the triumphant Church in heauen. And to ſhew what is meant by this temple, Chriſt calleth it *the temple of his God:* B thereby noting the higheſt heauen. Where obſerue, that God is called Chriſts God: which argueth inferioritie, and therefore it muſt bee vnderſtood of Chriſt, as he is man, and as hee is mediatour: in which reſpect he receiueth from his father all his offices, and power to execute the ſame. But as Chriſt is God, he is equall with his Father, and receiueth nothing from him.

And to inſtruct vs yet further herein, (Chriſt ſaith) *He ſhall goe no more out.* When men erected pillars for their memoriall, in proceſſe of time they would weare away: and therefore they cauſed them to be renewed, or elſe their remembrance thereby would not continue; but he that is once made a member of the triumphant Church, ſhall there remaine for euer C and euer: and no time ſhall euer come, wherein he ſhall ceaſe to be a pillar in the ſame.

Further, in the pillars erected by men, their names were written or engrauen: And to this practiſe Chriſt alludeth, ſaying, That he that is made a pillar in the triumphant Church, ſhall haue names written on him; theſe names are three, I. *The name of my God*: that is, I will make it manifeſt, that this man is indeed the ſonne of God, and that God is all in all vnto him. The ſecond name is: *The Name of the Citie of my God:* By Citie, he meaneth not the triumphant Church, but the place where the triumphant Church ſhall be; to wit, the higheſt D heauen: as it is taken *Reuel.* 21. 10. So that hereby Chriſt would teach vs thus much, that he which ouercommeth, ſhall be knowne to be a citizen of heauen, and that the priuiledges of that kingdome belong vnto him.

And leaſt any ſhoud doubt, what is meant by the citie of God, Chriſt here deſcribeth it: firſt, by the reſemblance thereof, calling it *Ieruſalem:* becauſe that citie, in regard of the Temple eſpecially, was a figure of the kingdome of heauen. Secondly, he calleth it, *the new Ieruſalem:* that is, the place of the triumphant church, euen the higheſt heauen: which is not called new in reſpect of beeing, for it was from the beginning; but in reſpect of the manner of reuealing and manifeſting it: for in the old Teſtament the new Ieruſalem was reuealed to the Iewes onely, and that obſcurely: but vnder the kingdome of Chriſt, it is more fully reuealed not onely to the Iewes, but to all the world. Thirdly, he addeth that it doth now deſcend out of heauen from his God. Therein anſwering to an obiection; for it might be ſaid, this temple of God in heauen is ſo farre off, that we cannot aſcend or attaine vnto it, how then ſhall we come thither? Chriſt anſwereth, that this new Ieruſalem commeth downe from God out of heauen. *Queſt.* How (will ſome ſay) can heauen come out of heauen? *Anſ.* As *Paul* ſaith of Chriſt, that he was crucified among the Galatians before their eyes, becauſe his crucifying was ſo liuely repreſented vnto them in the miniſterie of the Goſpel; So here heauen may be ſaid to come downe from God out of heauen, in regard of the preaching of the Goſpel, which doth moſt viſibly repreſent and ſet open heauen vnto vs, that Gods people may enter therein: by the faithfull embracing whereof, we become citizens with the Saints, and of the houſhold of God, Eph. 2. 19.

The third name which ſhall be written on him, is *Chriſts new name:* whereby is not meant any title of Chriſt, as *Ieſus, Mediator, &c.* but the dignitie, power, and glorie of Chriſt. *Queſt.* How can that bee called new, ſeeing he had power and glorie from all eternitie? *Anſ.* It is called new, becauſe it is receiued of Chriſt, as hee is Mediatour, God incarnate; beeing that which was giuen to him after his death and paſſion; ſtanding in his *riſing againe, in his aſcenſion, and ſitting at the right hand of his Father.* Hereof *Paul* ſaith, Phil. 2. 9. *God gaue him a name aboue euerie name*; that is, dignitie, power, and glory: as it is expounded, Heb. 2. 7. And this glorie, power, and dignitie, will Chriſt giue to them that ouercome. And thus we haue eternall life ſet out vnto vs by the authour of life himſelfe. The ſumme whereof is this; That he which ouercommeth ſhal be made a true member of the tryumphant Church, and there continue for euer: and ſhall haue three Names written on him: *The name of God,* hauing this made euident, that he is the childe of God: *The name of Gods Citie:* being made partaker of the priuiledges of Gods kingdome of heauen: *The new name of Chriſt,* communicating with Chriſt in his glorie and maieſtie.

And Chriſt doth thus deſcribe life eternall vnto vs for ſpeciall cauſes; which may be theſe. I. To comfort them which haue care to keepe faith and a good conſcience; and to encourage them againſt all hinderances and miſeries of this life; for what can more harten a man in good duties, then to ſet before him his recompence and reward? Whereby we learne, that in all miſeries and troubles that may befall vs for the maintenance of true religion and good conſcience, we muſt comfort our ſelues & not faint. And to encourage vs herein, we are carefully to propound and ſet before vs the due conſideration of life eternall; for this it was that cauſed

verſ. 12.

a Heb.11. 24,25,26.

b Heb.12.2.

[a] *Moſes to deſpiſe worldly honour, and to chooſe affliction with the people of God.* We muſt alſo looke vnto Chriſt [b] *Who for the ioy that was ſet before him, endured the croſſe, & deſpiſed ſhame.* Soldiours that are vncertaine of any reward, are yet content vnder their Generall to aduenture their liues at his command: how much more then ought Chriſtian Souldiours to fight manfully, and ſtand faſt in all troubles for Chriſts ſake, who hath ſet before them ſuch a great reward.

Secondly, it is thus deſcribed, to bring Gods people to a view and taſt of life eternall, that thereby they may the more affect it. Many caſt off all care of religion and good conſcience, for the preſent delights of earthly things: they can ſee no goodnes nor pleaſure in ſpiritual things: The ſweetneſſe of earthly pleaſures puts mens mouthes out of taſt, in regard of any relliſh of life eternall: but this muſt not be ſo with vs; we muſt be of *Moſes* minde, who deſired to ſee the land of Canaan when he was not permitted to enter into it; and thereupon God tooke him vp into Mount Nebo, and ſhewed it vnto him: So conſidering Chriſt hath thus largely deſcribed this kingdome vnto vs, we muſt labour to comprehend in our vnderſtandings, and in our hearts to poſſeſſe by faith, ſomething of life eternall, though we cannot as yet fully inherit the ioyes and pleaſures thereof.

Thirdly, it is thus deſcribed, to teach vs to practiſe *Pauls* rule, 1. Tim. 6. 12. Namely, *to paſſe through all the miſeries and troubles of this world, and to take hold of eternall life.* This is a moſt neceſſarie dutie, but yet little practiſed: men with both hands lay hold vpon the things of this world, vpon riches and pleaſures; but who conſidereth what is prepared by Chriſt in heauen for them that ouercome? and who laboureth to hold thereon, and to keep that ſure, though he looſe all things els.

Laſtly, this deſcription of eternall life, here ſerueth to make the people of God to feare no death, though it were moſt cruell and terrible; for death is but a ſtrait doore, whereby the child of God muſt paſſe to all glorie and happineſſe, when he ſhall be made a pillar in Gods temple. Thus much generally of the thing promiſed: Now followe in particular the parts thereof.

Firſt, whereas Chriſt promiſeth to make them that ouercome, pillars and chiefe members in the church tryumphant: Hereby we are taught to labour to become true members of Gods church in this life. For life eternall muſt begin here, and they that would be pillars in his church tryumphant, muſt now become members of his church militant: for not onely miniſters and teachers are pillars in Gods church; though they be chiefe pillars therein; but euery one young and old, man and woman, that is a true beleeuer. And thus ſhalt thou become a pillar in Gods Church on earth, by maintaining and vpholding the Goſpel of Chriſt; which thou muſt doe, partly by teaching thoſe, whome thou art bound to teach within the compaſſe of thy calling: and partly by good example of life and conuerſation; and chiefly by a true and bold profeſſion thereof, not onely in time of peace, but euen in the greateſt trialls and afflictions.

Secondly, he addeth; He will make him a pillar *in the Temple of God:* that is, in the Church triumphant; for in the new Teſtament we haue no other Temples, but Gods Church triumphant and militant. Hereby then we muſt learne to renounce that ignorant opinion of the world, who iudge euery materiall Church to be the Temple of God, and as holy as the Church in Ieruſalem was. But the diſtinction of place and place in regard of holineſſe, which was vnder the Law, is taken away by Chriſt. The houſe is now as holy as the Church; Churches indeede muſt be regarded and maintained, not for holineſſe, but for order ſake: now men may euery where offer the calues of their lips, and lift vp pure hands from a pure heart vnto God.

Thirdly, *I will write vpon him the name of my God:* that is, whereas God the Father is my God firſt, I will alſo communicate vnto him the ſame name of God; and he ſhall haue God euen my God, to be his God alſo. By this it is plaine, that no man can haue fellowſhip with God but by Chriſt: we muſt not looke to haue immediate fellowſhip with God of our ſelues, or by any other, but by Chriſt: God heares not, God helps not, God ſaues not, but by Chriſt; nay, God is no God vnto vs out of Chriſt. For firſt, he is a God vnto Chriſt, and then in him and by him vnto vs. Therefore if we would call vpon God, we muſt call on him through Chriſt; if we would giue him thanks, it muſt be in and by Chriſt; for in him onely are we heard. If we would know God, it muſt be by Chriſt, for he is the very engrauen Image of his Father, in whome is manifeſted the wiſdome, iuſtice, and mercie of God, in him dwelleth the fulneſſe of the Godhead: and to conceiue of God out of Chriſt, is to make God an idol in the braine. Laſtly, if we would receiue any temporall bleſſing from God, it muſt be in and by Chriſt; as meate, drinke, and cloathing. For if we receiue them from God out of Chriſt, we are but vſurpers of them, and the vſe thereof ſhall turne to our further condemnation.

Fourthly, he ſaith, *I will write on him the name of the citie of my God:* that is, he ſhall haue the priuiledges of the kingdome of heauen. We doe all deſire, and looke for the inheritance of Gods kingdome after this life: therefore here we muſt liue as citizens of Gods kingdome; conforming our ſelues to Gods commandement, abandoning all ſinne, and ſo liuing in faith and a good conſcience vnto the ende, that after this life we may aſſuredly perſwade our ſelues, we ſhall be made partakers of the priuiledges of this kingdome.

A Fiftly it is ſaid: this Citie of God, is the *new Ieruſalem, which commeth downe out of heauen from God*: that is, by the preaching of the Goſpel. Hereby we are taught more carefully to ſeeke to attaine to the kingdome of God: for behold Gods endleſſe mercie herein: our ſinnes ſhut heauen gates againſt vs, but by the blood of Chriſt he hath opened them; and by the Miniſterie of the Goſpel, he makes heauen come downe vnto men; God therefore would not ſee vs damned; he hath made open a way, euen a new and liuing way, whereby we may come to heauen and eſcape hell. God hath brought downe heauen among men, we muſt therefore with the people in *Iohn Baptiſts* time, *violently enter into this kingdome, and ſtriue to take it by force*, Matth. 11.12.

Laſtly he ſaith; *I will write my new name on him*: that is, I will make him partaker of that glorie and dignitie wherewith I my ſelfe am glorified ſince my death and reſurrection. Marke this: All that after this life muſt haue Chriſts new name, muſt in this life become new creatures; So *Paul* ſaith, [d] *If any man be in Chriſt, he is a new creature.* And againe, [e] *Neither circumciſion nor vncircumciſion auaileth any thing, but a new creation.* Would we then partake with Chriſt in his glorie? we muſt here be partakers of his grace: herein ſtandeth true religion to become new creatures, and not in bare knowledge and profeſſion. *We muſt therefore put off* [f] *the old man which is corrupt with ſinne, & be renued in the ſpirit of our minds, putting on the new man, which after God is created in righteouſneſſe and true holineſſe.* But if we content our ſelues with the image of the olde man wherein we were borne, we ſhall neuer partake of Chriſts glory; for this new name muſt be giuen to the new creature, olde man and it cannot agree together.

d 2.Cor.5.17

e Gal.6.15.

f Eph.4.23, 24.

## V. 13. Let him that hath an eare, heare what the ſpirit ſaith vnto the Churches.

This concluſion hath beene handled in the former Epiſtles.

## V. 14. And vnto the Angell of the Church of the Laodiceans write: Theſe things ſaith Amen, that faithfull and true witneſſe, that beginning of the creatures of God.

Here followeth the ſeauenth and laſt Epiſtle to the Church of the Laodicians: whereto is prefixed a commandement vnto *Iohn*, whereby hee is authoriſed to pen the ſame, in theſe words: *And vnto the Angel of the church of the Laodiceans write*, which hath beene handled before.

The Epiſtle it ſelfe hath three parts, a Preface, the ſubſtance or matter of the Epiſtle, and the concluſion. The Preface in this 14. verſ. wherein is ſet downe, in whoſe name this Epiſtle is written; to wit, Chriſts: who is here deſcribed by two arguments: I. He is called, *Amen, which is that faithfull and true witneſſe*: II. *He is the beginning of the creatures of God.*

For the firſt (*Amen*) is an Hebrewe Aduerbe of aſſeueration, ſignifying as much as *verily, truely, or certainely.* This title is giuen to Chriſt, and the reaſon thereof is expreſſed in the words B following, which are a full expoſition of the ſame. *Amen, is that faithfull and true witneſſe*: So that Chriſt is called *Amen*, to teſtifie that he is *a witneſſe, a faithfull witneſſe, and a true witneſſe*, which title was giuen to Chriſt in the fifth verſe of the firſt Chapter; where it was expounded, and reaſons rendred why he is ſo called. Vnto which title is here added, that he is *a true witneſſe*; becauſe he ſpeakes the truth, according as euery thing is in it ſelfe, without errour, deceit, or falſhood, for that which he receiueth from his Father, is the will of his Father, which is the Rule of all truth.

That we may come to the right vſe of this Argument; we muſt firſt ſearch out the endes, for which Chriſt is here called *Amen*, that is a faithfull and true witneſſe, which by the contents C of the Epiſtle, we may eaſily geſſe to be theſe. Firſt, to ſet forth himſelfe vnto the Angell of this Church, an example, and patterne of fidelitie in his Miniſterie, in the duties whereof he had beene ſlacke and negligent: Chriſt therefore by his owne example, would teach him without reſpect of perſons, to inſtruct the Church of God truely and faithfully. How this dutie is to be performed, hath beene ſhewed before, Chap. 1.5. And not onely to the Angell of this Church of Laodicea, but alſo to all the church, and to all them that profeſſe themſelues to be his members, doth Chriſt propound himſelfe an example of two moſt worthie vertues: Faith and Truth. For the firſt: *Faith* is a D vertue, whereby a man makes good all his lawfull words, promiſes, othes, leagues, compacts, and bargaines whatſoeuer, ſo as his word is as ſure as an obligation, as we vſe to ſpeake. *Truth* is another vertue, whereby a man without fraud lye, or deceit, ſpeaketh the truth from his heart, that is neceſſarie to be knowne for his owne good, the glorie of God, and the good of others.

We therefore muſt ſet before our eyes this preſident of our Sauiour Chriſt: As he is *a witneſſe, yea a faithfull and true witneſſe*, without any faining or falſhood, ſo let vs labour to ſhew our ſelues faithfull in all lawfull promiſes, and true in all our ſpeeches; that ſo by theſe vertues, wee may be knowne to be like vnto Chriſt, through our whole liues and conuerſations.

A

Secondly, Chriſt is here called *Amen*, to induce this church of Laodicea, to apply vnto her ſelfe effectually the word of God, whether threatenings or promiſes; This church had beene negligent in the duties of Religion, which came for want of applying Gods word vnto themſelues. The right manner of applying Gods word is this: In Gods word we are to conſider the Law and the Goſpell. In the Law, there are Commaundements and threatenings: now a man muſt apply to his owne perſon and life Gods commandements particularly; that thereby he may come to know his particular ſinnes; then he muſt alſo apply the threatenings of God vnto himſelfe, that thereby he may be humbled through the ſight of his miſerie, and ſo made fit and capable of Gods grace. Thus the prodigall ſonne applyed the law vnto himſelfe, when he ſaid, [a] *I haue ſinned againſt heauen, and againſt thee, and am no more worthie to be called thy ſonne*. So did [b] *Daniel*, and [c] *Ezrah*, by applying the law vnto themſelues, humble themſelues and their people: for this is the way to humble any man, and to make him fit to receiue grace: *for the law is our ſchoolemaſter to bring vs to Chriſt*, *Gal*. 3. 24. and the want of this ſpeciall application of the Law, was a cauſe of the dulneſſe of the Laodiceans, and is alſo of our ſlacknes in Religion at this day.

[a] Luk.15.21.
[b] Dan 9.
[c] Ezr.9.

B

Secondly, the Goſpell alſo muſt be applyed: not onely by beleeuing it to be true, as the Papiſts teach: but alſo by applying vnto our ſelues particularly the promiſes of righteouſneſſe and life euerlaſting by Chriſt. According as *Paul* ſaith, [d] *I deſire to win Chriſt, and to be found in him, not hauing mine owne righteouſneſſe which is of the law, but that which is throrough the faith of Chriſt. Let vs* (ſaith he) *as many as be perfect be thus minded*, teaching euery one this ſpeciall dutie of particular application. For as ſaint *Iohn* ſaith, *he that by faith* doth not apply the promiſes of the Goſpel particularly to himſelfe [e] *makes God a lyer*. And the want of this application is the cauſe of negligence in Religion, and of ſo many lukewarme Goſpellers as be at this day. For it is not ſufficient to know the Goſpel to be true, or to be able to teach it vnto others, vnleſſe we can thus apply it to our ſelues. This then ſerues to prooue that iuſtifying faith muſt not onely be a bare aſſent to the truth of the Goſpel, but a ſpeciall faith which doth apply vnto a man, thoſe promiſes which are propounded concerning righteouſnes, & life euerlaſting by Chriſt.

[d] Phil.3.8,9,10.
[e] 1.Ioh.5.10.

The ſecond argument and title whereby Chriſt is deſcribed, is this; *That he is the beginning of the creatures of God*. The meaning whereof is, that Chriſt is he that is the Creator of all Gods creatures that were created: ſo it is ſaid, [f] *By him all things were created in heauen and in earth:* and though this be true, yet I doubt not but that Chriſt is here called *the beginning of the creatures of God*, for a further reſpect; namely, becauſe he is the beginning of the newe creature in regeneration; ſo it is ſaid, [g] *We are the workemanſhip of God, created in Chriſt vnto good workes*. So that euery regenerate perſon is a new creature; to which purpoſe it is ſaid of Chriſt, [h] *When he ſhall giue his ſoule an offering for ſinne, he ſhall ſee his ſeede, &c.* Becauſe Chriſt is the roote and ſeede of all that are borne againe. How is Chriſt (will ſome ſay) the beginning of a newe creature? *Anſw.* Two waies. I. As he is the author of regeneration; for he is the cauſe whereby a man is regenerate, in which reſpect he is called *the father of eternitie*, Eſay. 9. 6. And againe he ſaith: *Behold,* [i] *I and the children whom thou haſt giuen mee*. Secondly, becauſe he is the matter and root, out of which a newe creature doth ſpring: and ſo the Church is called [k] *bone of his bone, and fleſh of his fleſh:* alluding vnto *Adam* and *Eue*, who were a type of Chriſt and his Church. For as *Eue* was taken out of *Adams* ſide, ſo the church and euery member thereof ſprang of the blood that iſſued out of Chriſts ſide, which was of infinite merit, beeeing the blood of him that was God.

Col.1.16.
[g] Eph.2.10.
[h] Eſa.53.10.
[i] Eſa.8.18.
[k] Eph.5.30.

C

The ende why Chriſt in this Epiſtle is called the beginning of Gods creatures (as we ſee by the contents thereof) is to meete with this common vice of this Church; that they had more care to ſeeme to be religious, then to be religious indeede: now Chriſt would by this his title giue them to vnderſtand, that their chiefeſt care muſt be, to become new creatures indeede. And no doubt this is the fault of our daies; our care is leſſe for the power of godlineſſe, then for the name thereof; we more reſpect ſhew, then ſubſtance, and ſhadow, then truth it ſelfe. Which ought not to be, for if we would be in Chriſt, we muſt become new creatures. To exerciſe our ſelues in the word, and Sacraments, and Prayers are good in their kind; but without this new creation, they are not ſufficient to ſaluation.

D

Secondly, hereby he would meete with this ſpeciall pride of theirs, whereby they did boaſt themſelues *to be rich, and to want nothing*. But Chriſt tels them, that there was no dignitie in any thing out of this, whereby in Chriſt they are made new creatures. Wherefore we muſt learne by them, not to be puffed vp with outward priuiledges of nobilitie, wealth, ſtrength, or ſuch like, as many doe: but he that would reioice, muſt reioyce in this, that he is a new creature in Chriſt Ieſus.

Further, by calling himſelfe *the beginning of the creatures of God*, Chriſt would teach them and vs, that he doth loue his Church, and preſerue the ſame. *Eue* was created by the hand of God, not apart from *Adam*, but of his ribbe; for this end, that he might loue & protect her, and that ſhee might reuerence and ſerue him: Euen ſo euery new creature ſpringeth out of Chriſts hart blood, which god hath ſo wrought that we might know how Chriſt hath loued vs, and that we ought to magnifie and honour him: *Adam* was not the author, but the matter onely, whereof *Eue* was made: but Chriſt is both the author, and the matter of our regeneration: wherein appeareth his exceeding loue vnto vs. And looke as the roote ſpends it ſelfe for the preſeruation of the braunches: ſo did Chriſt ſpend his own blood for the ſaluation of his Church.

Fourthly, whereas he is called, *The beginning of his generation*; hence we may gather that the doctrine of the church of Rome is erronious, which teach, that a man in his firſt conuerſion, hath vſe of his naturall free will, & can diſpoſe himſelfe in the act of his regeneration. But the creature of God cannot diſpoſe himſelfe in his creation; now euery man that is regenerat, is the *new creature of God*, and therfore hath no power to diſpoſe himſelfe in his new creation.

## v. 15. *I know thy workes: thou art neither cold nor hot, I would thou wereſt cold or hot.*

## v. 16. *Therefore becauſe thou art lukewarme, and neither cold nor hot: it will come to paſſe, that I ſhall ſpew thee out of my mouth.*

In theſe words, and ſo forward to the 21. verſe, is containd the ſubſtance or matter of this Epiſtle; and it hath two parts: A diſpraiſe, verſ. 15. 16. 17. And Counſell, verſ. 18. 19. 20. They are diſpraiſed for two vices: firſt, for lukewarme-neſſe, v. 15. 16. ſecondly, for their pride, verſ. 17.

*I knowe thy workes.* This is a generall reproofe, ſignifying thus much: *All thy workes are knowne vnto mee, and I vtterly diſlike them.* Then followeth the reaſon of this diſlike, *Thou art neither cold nor hot:* which is a compariſon borrowed from waters, whereof there be three ſorts: hot, cold, and luke-warme. Now hot and cold waters doe not ſo much annoy the ſtomacke, as luke-warme water doth: they are ſometime comfortable to the ſtomacke, but luke-warme water doth diſquet it, till it be caſt vp, and to theſe three kinds of waters, he compareth three ſorts of men. By *cold water*, he vnderſtandeth ſuch as are enemies to religiō: as at this day are the Iewes & Turkes, and other barbarous people. By *hot water*, he vnderſtandeth men that are earneſt & zealous of the truth. So that when he ſaith of this church, *Thou art neither cold nor hot*, his meaning is; thou art neither an open enemie, nor truly zealous of my Goſpel.

*I would thou wereſt cold or hot:* Chriſt wiſheth not ſimply, that they were enemies vnto him; but onely in reſpect of that eſtate of *luke-warmnes*, in which they were, as if he ſhold ſay; I had rather thou wereſt either cold or hot, then thus luke-warme as thou art. For if we would vnderſtand it ſimply, wee ſhould make Chriſt to deſire that men ſhould be his enemies. By *luke-warme men*, he vnderſtandeth a people, who are in ſhew Gods Church, but in truth want the power of godlines, & the zeale of the ſpirit. *Becauſe thou art ſuch* (ſaith Chriſt to this Church) *therefore I will ſpew thee out of my mouth:* that is, looke as he that hath drunke luke-warme water, cannot abide it on his ſtomack, but muſt needs ſpew it vp againe; ſo am I wearie of this thy ſecuritie, I cannot abide it, & therefore will I caſt thee of from all fellowſhip with me, and make thee which art a Church in ſhewe, to be no Church.

Thus we ſee their fault, namely, luke-warmneſſe; the greatneſſe whereof, he aggrauats: firſt, by comparing it with the extreams, cold & hot, both which he preferreth before it, as may appeare by his wiſh and deſire: And ſecondly, by the puniſhment thereof; namely, vtter reiectiō.

*The vſe.*

Hereby we muſt examine our ſelues, whether this fault may not iuſtly be charged vpon vs: after due triall, it will appeare, that we are guiltie of this ſinne. The which that it may the better appeare, I will note the ſeuerall kinds of luke-warme Chriſtians.

The firſt luke-warme profeſſor, is the Papiſt; as the tenor of his religion, and the manner of his worſhip of God, doth plainely ſhew, for he doth part ſtakes with Chriſt in the matter of ſaluation, affirming that he receiueth from Chriſt to worke out his owne ſaluation, and ſo aſſumeth part of Chriſts glorie to himſelfe.

Secondly, all *time ſeruers* are luke-warme Goſpellers: that is, all ſuch as alter their religion with time and ſtate: and of this ſort are the bodie of our people, who profeſſe themſelues to be of the ſame religiō the Prince is of: which ſheweth euidently, what they will doe in time to come, namely, turne with the time as their forefathers haue done.

The third ſort, are the *followers of Nicodemus*, who came to Chriſt by night onely: that is, ſuch as ſay and think that they may go to maſſe with their bodies, if they keep their hearts vnto God, theſe halt betweene two opinions, and neither ſerue God nor *Baal*.

Fourthly, all *Mediators*: ſuch as will make pacification betweene the religion of the Proteſtant and the Papiſts, ſo holding our religion, as not caring to embrace theirs alſo, becauſe they thinke they differ not in ſubſtance, but in circumſtances onely. Let theſe pretend what they will, they are in heart Laodiceans.

Fiftly, all *Worldlings*, which as Chriſt ſaith, Lu. 16. 13. *Serue God & Mammon*, God & the world, by ſetting their heart vpon riches. Theſe men abound euery where, for though they heare God in the miniſterie of his word, and as it were touch him in the Sacrament, yet their hearts are farre from him, running after their couetouſneſſe, *Ezech.*33.31. and who are ſuch their conſciences will witneſſe: yea, their behauiour proclaims it to the world: for though they will heare the word, yet their wit and ſtrength is ſpent vpon the world, and the things thereof.

Sixtly, thoſe that profeſſe Chriſts religion in outward actions of his worſhip, but yet in their liues, giue themſelues to the common ſinnes of the time, ſome to drunkenneſſe, to fornication, to couetouſneſſe, or crueltie: ſome to this ſinne, and ſome to that. To this ſort we muſt referre thoſe, that in word approoue religion, and yet their hearts delight is, in garniſhing themſelues with the monſtrous, brutiſh, and irreligious formes of ſtrange and forraine attire: Theſe ſpend their time and wit in the decking of their bodies, and ſo ſuffer their ſoules to goe to wracke; when as apparell ſhould be an occaſion to put vs in mind of a ſhame through ſinne: and by modeſt attire, we ſhould expreſſe the vertues of the heart, but theſe hereby profeſſe the vanitie of their minde.

Now though we be not intangled with theſe groſſe ſinnes, yet we cannot excuſe our ſelues from this ſinne of luke-warmeneſſe. For the want of zeale of Gods glorie, of loue to his truth, of care to obey his commandements, and to keepe good conſcience, the want of hatred of ſinne, what argue all theſe but luke-warmneſſe? Herein we muſt lay our hand vpon our mouth with *Iob*; for we cannot plead with God no not for this common ſinne. But that we may be out of al doubt that this ſinne of luke-warmneſſe hath infected our congregations, as it did this Church of Laodicea, I will make it plaine by the ſignes thereof, which are common among vs, that ſo we may the better know our fearefull eſtate.

The firſt ſigne is, *Negligence in the duties of that true Religion which we profeſſe.* This appeareth ſundry wayes: for firſt, howſoeuer we come to the aſſemblies where the word is preached, yet fewe doe profit there, by increaſe in the knowledge of that Religion which is taught, and in the amendement of life. This may any man ſee to be true, that hath halfe an eye to looke into the ſtate of our aſſemblies; and mens owne conſciences will herein witneſſe againſt them. Againe, where Gods word is ordinarily heard, there are very fewe that ſpend any time in ſearching out, and trying whether the things be ſo or not which are taught them. Nay men will not be at coſt to buy a Bible: and if they haue one, yet they will not take paines to reade the ſame, at leaſt in ſuch a conſtant courſe as they ought to doe. Thirdly, the Lords Sabbath is broken, for though moſt men at ſet times will come into the congregation; yet there is not that priuate ſanctifying of the Sabbath after the congregations are diſſolued, which Gods word A requireth; but men betake themſelues to their owne affaires, and to outward delights; to omit thoſe that haue no care at all of ſanctifying the Sabbath in any ſort. Now theſe perſons muſt needs want both knowledge, obedience, and all ſound grace, that will not ſet apart ſome time, wherein they ſhould imploy themſelues in Gods word. And by theſe ſignes it is euident, that there is a grieuous diſeaſe of negligence in the duties of Religion, that infects our congregations. Now where this negligence is, though coldneſſe be not, there cannot be zeale, and ſo luke-warmeneſſe muſt needes abound.

II. *Signe of luke-warmeneſſe.* The Religion of moſt men is this; In the generall calling of a Chriſtian they ſhew religion, but in the affairs B of their particular callings where is religion? In the Church they are good Chriſtians, but in practiſe of the duties of their particular callings, who ſheweth his religion? For when as men ſhould practiſe their callings, according to Gods word and true godlineſſe, they follow the deſires of their owne hearts. Little conſcience is made of lying and oppreſſion: that loue and plaine dealing, which ought to be betweene man and man, is wanting: which prooueth them plainely to be luke-warme Goſpellers.

III. *Signe.* There bee many that profeſſe themſelues to be luke-warme, neither hot nor colde. For though all generally come to the hearing of the word, and the receiuing of the C Sacraments, yet many when they ſee ſome make conſcience to become anſwerable in ſome meaſure to the word which they heare, and the Sacraments which they receiue, doe take vp in their mouthes this ſlaunder of precizeneſſe againſt them; mocking thẽ for doing that which in the word and Sacraments thẽſelues profeſſe ſhould be done. Theſe men will not be enemies to the religion of Chriſt; and they profeſſe themſelues not to be zealous, by reproaching zeale in others: Therefore they doe more then theſe Laodiceans did, euen profeſſe themſelues to be luke-warme. For he that reproacheth another for zeale in religion, brandeth himſelfe with this ſinne of luke-warmeneſſe. And who D knowes not how many of this ſort are euery where? I dare ſay with good conſcience, our congregations generally conſiſt of ſuch. Now marke what followeth hereupon.

Firſt, that our common profeſſors of religion are in worſe caſe then heathen men, Iewes and Turkes, that knowe not Chriſt. This Chriſt teacheth in preferring cold perſons before luke-warme: as if he ſhould ſay; I had rather thou wereſt a Pagan, then a profeſſor without zeale. And [a] S. *Peter* to this purpoſe ſpeaking of ſuch ſaith; *It had beene better they had neuer knowne the way of truth, then after they haue knowne it, not to obey the commandements of God.* So that vnleſſe there be further matter in vs then knowledge and bare profeſſion, our caſe is worſe then the caſe of Iewes and Turkes. Religion knowne will not make thee better then them,

[a] 2.Pet.2.21.

them, but it is zeale and obedience that muſt preferre thee before them.

Secondly, from the conſideration of our eſtate, I gather that we are in danger to be ſpewed out of the mouth of Chriſt, as luke-warme water out of the ſtomacke. This is the puniſhment here threatned, which was written for our inſtruction, that we might know where luke-warmeneſſe takes place, there this puniſhment will follow. We may flatter our ſelues as the men in the old world did, and thinke all is well, neuer regarding till the iudgement come: but the truth is, that in regard of this ſinne, we are in danger to be cut off from the Church, & from true ſocietie with Chriſt; God can doe this ſundry wayes, either by bereauing vs of his Goſpell, and making vs as the heathen: or by ſending the enemie among vs, to deſtroy and roote vs out of this land: & euen in our neighbour countries, and townes, he ſets ſpectacles before vs, that by them wee may ſee how he can ſpew vs out, and cut vs off from beeing a people. And thus much of the firſt fault, namely luke-warmeneſſe.

### v. 17. *For thou ſaiſt, I am rich, and made rich, and haue neede of nothing, and knoweſt not how thou art wretched and miſerable, and poore, and blinde, and naked.*

Here is the ſecond ſinne of this Church, namely, ſpirituall pride. The words depend vpon the former, as a reaſon thereof: before he charged them with deadneſſe in religion, and here he painteth out the cauſe thereof: namely, ſpirituall pride of heart. As if he ſhould ſay, Thou thinkeſt thus within thy ſelfe, *I am rich*, for it is the manner of the Scripture to expreſſe the thoughts of men by their ſpeeches: becauſe the thoughts of men are as euident to Chriſt, as any mans ſpeeches can be to another.

*The vſe.* In that Chriſt doth expreſſe mens ſecret thoughts, and propound the ſame in this book; we may hence gather, that it is a part of Canonicall Scripture, for it is a priuiledge of the Scriptures to ſet downe the thoughts of churches, and of particular men, euen as they conceiue them. This can no man doe in any booke of his owne deuiſing. And hence we may gather an argument againſt Atheiſts, That Scriptures are the word of God, becauſe they reueale mens ſecret thoughts.

Now followeth the thought it ſelfe of the Angell and people of this Church, *I am rich*, that is, I haue many excellent gifts and graces of Gods ſpirit: by this effect he expreſſeth their ſpirituall pride, in ouerweening their eſtate before God. A This is a common ſinne in the world, and euer hath beene. Chriſt ſaid, [a] *He came not to call the righteous, but ſinners to repentance*; by righteous meaning ſuch as think themſelues righteous. And [b] the proud Phariſie in his prayer, which he conceiued in his heart, thought himſelfe *farre better, then the poore Publican, or other men*. And *Paul* [c] bringeth in the Corinthians thinking proudly of themſelues, ſaying; *We are full, and made rich, &c.* This ſinne takes place in the Papiſts at this day; who perſwade themſelues, that they can ſatisfie Gods iuſtice by temporall workes, and fulfill the law of God, and merit for themſelues, and for others.

B To come to our ſelues: this ſame proud thought hath place among vs. Firſt, we thinke we are rich, in regard of knowledge: both yong and old ſcorne to be catechized, becauſe they would not ſeeme to be ignorant; ſome ſticke not to profeſſe this pride by bragging thus, that they know as much for ſubſtance as any man can teach them, when as indeed they know nothing, but that which nature will teach a man. II. men plead that they haue a moſt firme faith, ſo as they neuer doubted of Gods mercie: which is nothing but the preſumption of a proud heart; for true faith is troubled with doubting. Thirdly, men will profeſſe, that they are rich in loue, both towards God and their neighbours; when as they loue the world, and C the pleaſures thereof, more then Chriſt; and ſo haue no true loue of God in their hearts. IIII. (to make more plaine, that this ſpirituall pride raigns in mens hearts) marke this; let any bodily calamity bee made knowne to a man, that is newly befallen him, oh how is he preſently perplexed! but let Gods Miniſter out of his word, make knowne vnto him his inward fearefull eſtate: that by reaſon of ſinne, he is in danger of Gods iudgements, and a firebrand of hell, he is not afraid. Worldly newes doth affright men much, when as the threatnings of the word mooue them nothing. What argueth this, but that their hearts are foreſtalled with this falſe conceit, *I am rich*. The drunkard in his drunkenneſſe, D the filthy perſon in his vncleanneſſe, and euery man in his ſinne ſootheth himſelfe with this, *God is mercifull, I am rich, and in his fauour, he will not condemne me*. Well, it beeing thus manifeſt that ſpirituall pride is our common ſinne; wee muſt labour to ſee it in our ſelues, and vſe all good meanes that it may be remooued. The meanes followe afterwards.

*And increaſed with goods: or, am made rich*, ſo the words are: theſe words are added onely for amplification, to ſhew that this Church had not any ſmall portion, but an exceeding meaſure of ſpirituall pride: The doubling of the words, ſheweth the ſtrength of this conceit. Whats the cauſe that this Church was growne to ſuch an height of pride? *Anſ.* It may be it was knowledge, wherewith no doubt the Angell of this Church, and many therein did abound:

[a] Luk.5.32.

[b] Luk.18.9, 10.

[c] 1.Cor.4.8.

bound: now the holy Ghoſt ſaith, [a] *That knowledge puffeth vp*. This is true in all places: great knowledge, (without ſpecial grace) great pride. This is the ſinne of the Schooles of learning. Where knowledge abounds, there pride of heart abounds, and men are puffed vp according to the meaſure of their gifts, vnleſſe by his grace, and the ſight of their ſinnes, God doe humble them.

*And haue neede of nothing*. This is a further ſign of their great pride, that they thought they needed not the helpe of any thing, or any perſon beſide themſelues: And all ſuch as thinke they haue no neede of the blood of Chriſt for the waſhing away of their ſinnes, doe ſurfet and abound with this ſpirituall pride of heart. This ſerues further to conuince our congregations of this damnable ſpirituall pride. If any one be ſicke in bodie, he ſtraight ſendeth to the Phyſitian; but not one of a thouſand ſeeketh to the Miniſter till the pangs of death draw neere. The ſoules diſeaſe by ſinne is not felt; there is no complaint for want of the blood of Chriſt. But if we would be emptied of this pride, we muſt labour to ſee that we ſtand in neede of Chriſt, and euery droppe of his blood; till ſuch time as we feele that in vs there is no goodneſſe in our hearts: We are but the proud Laodiceans, and our caſe is wretched and damnable.

*And knoweſt not how thou art wretched, and miſerable, and poore, and blind, and naked.* Chriſt intending to ſtrike this ſinne of pride to the very heart, doth here ſet downe the true cauſe thereof; to wit, *Ignorance*: as if he ſhould ſay, Thou knoweſt not thine owne naturall eſtate, as thou art borne of *Adam* out of Chriſt, and therefore thou art proud, and thy pride maketh thee luke-warme. Then he ſheweth whereof they were ignorant, namely, of their naturall eſtate.

For the firſt, Chriſt making Ignorance the cauſe of their pride, teacheth vs that pride is not the firſt ſinne, that euer was in the world, as many both Papiſts and others haue thought. True it is, pride is a great and mother ſinne, and the cauſe of many foule iniquities: but yet ignorance is a mother ſinne, whereof pride ſpringeth. The cauſe why any perſon ſwelles with pride in himſelfe, is ignorance of his owne naturall eſtate. By this then we are taught to learne to know our owne eſtate, what we are by nature in our ſelues without Chriſt, for that is the way to pull downe our hearts. For this cauſe the Prophets of God vſed to call men, *To a ſearching of themſelues*, Zeph. 2. 1. when they would bring the people to humilitie and grace, that men ſeeing their eſtate, by reaſon of their ſinnes to be damnable, might be humbled and cauſed to forſake themſelues, and come vnto Chriſt. And ſurely till ſuch time as men be humbled for their ſinnes, they will neuer get ſound grace, but be as the proud Phariſie, hypocrites and diſſemblers, though they haue much knowledge. But when a man hath ſearched his naturall eſtate, then beſides knowledge of himſelfe come other moſt excellent graces, as humilitie, the feare of God, and true obedience with good conſcience. And therefore firſt of all, let vs labour to be acquainted with our owne eſtate in our ſelues, and with our perſonall ſinnes, and with Gods iudgements due vnto vs for them. For this is the ground of true grace. The ſpots and blemiſhes of our bodies, we can ſoone eſpie, and wipe away: and why ſhould we be leſſe carefull of our ſoules, which be farre better?

That Chriſt might fully make knowne vnto them their ignorance of themſelues, it pleaſeth him to deſcribe to them their naturall eſtate, and ſo proportionally the naturall condition of all Churches, and of all people: which is the ſtate of mans miſerie. This he propoundeth two waies: firſt, generally in theſe words, *And knoweſt not how thou art wretched, and miſerable*: then by the parts thereof, which be three; *pouertie, blindneſſe, and nakedneſſe*.

For the firſt. The word tranſlated *wretched*, ſignifieth, one ſubiect to calamities, griefes, and in a word, to all miſeries. And that we may know who is thus wretched, I will enter into a deſcription of mans miſerie; whereof that we may conceiue aright, two things are to be conſidered: Firſt, the roote and fountaine thereof; for therein we ſhall beſt ſee what miſerie meaneth. This roote is *originall ſinne*, and it hath two branches: Firſt, that particular tranſgreſſion whereby *Adam* ſinned, which was not onely the ſinne of his perſon, but alſo of the whole nature of man, ſpreading it ſelfe to all his poſteritie, Chriſt excepted. Secondly, the defacing of Gods Image, and the corrupting of mans heart, which by reaſon of the fall of our firſt parents, hath in it a proneneſſe vnto all ſinne, both in will, affection, and in all the faculties of the ſoule. In theſe two ſtands originall ſinne; and in them, and with them muſt we conceiue of mans miſerie, as in the roote thereof. Secondly, we muſt conceiue of mans miſerie vnder the forme of puniſhment, hauing relation to the firſt ſinne of *Adam*, and to the corruption of each mans nature thereby receiued. The puniſhment of ſinne, muſt be conſidered ſundrie waies, according to the diuers kinde of mans beeing: either in this world, or after. For it is either in this life, or at the ende of this life, or after this life. And ſo accordingly is miſerie to be conſidered.

Now of the puniſhments in this life, ſome concerne the whole man, ſome the parts of man, ſome his eſtate. Puniſhments concerning the whole man, be of two ſorts: The firſt, is ſubiection to the wrath of God, whereby a man ſince *Adams* fall is made the child of wrath: a miſerie of all miſeries, and yet the more grieuous, becauſe without ſome grace, a man cannot diſcerne and ſee the ſame. The ſecond is, *a bondage vnder the Deuill*, whereby a man in his minde, will, and affections, is ſubiect euery way to the will of the deuill, which though we can-

[a] 1.Cor.8.1.

A not deſcribe, yet we may thus conceiue of it. The regenerate man ſaith, *I ſinne, but I would not ſinne:* The naturall man ſaith, *I ſinne, and I will ſinne:* It is my nature to ſinne, and my delight; and this was the ſtate of this Church.

Puniſhments concerning the parts of man, be either miſeries of his ſoule, or of his bodie: the miſeries of his ſoule be theſe: Firſt, in the vnderſtanding, ignorance of Gods will. And in ſundry, madneſſe, and fooliſhneſſe; and in all men paine and difficulty, both to learne and remember whatſoeuer is good, which was not in man by creation. In the conſcience alſo, be accuſations, ſecret feares, and terrours. In the will, is rebellion to Gods will. In all affections, B peruerſneſſe. All which are miſeries of the ſoule.

The bodie alſo hath theſe miſeries. I. it is ſubiect to all infirmities, ſickneſſes, diſeaſes, and aches; which are ſo many, as all the bookes of Phyſitians neither doe nor can record the ſame. II. Mans bodie is mortall, and ſubiect to temporall death; which no man can poſſibly auoid or preuent by all the art and skill in the world.

Puniſhments of mans eſtate, concerne either his goods, or calling. In goods there be theſe miſeries; want of things neceſſarie: for by reaſon of ſinne it is a puniſhment, and in it owne nature a curſe: and all the hurts that come by the creatures: for their enemity towards man, and toward one another; as alſo their ſubiection to vanitie; all theſe be miſeries, and the puniſhments of mans ſinne. In mans calling there C is miſerie: for therein man is ſubiect to trouble, to loſſes, and ſorrow; which come as a puniſhment of mans firſt ſinne. And all theſe bee the miſeries of man in this life.

At the end of this life, comes *bodily death*, the ſeperation of ſoule and bodie aſunder; which in it ſelfe is a moſt fearefull curſe, for ſo, it is the very gate of hell.

But after this life, is the accompliſhment of all miſeries, and that is *eternall deſtruction and condemnation in hell fire*, which to be the end of all miſeries, appeares by this, becauſe it is a ſeperation of mans perſon from the ſocietie and preſence of God: and an enduring of Gods wrath in the whole perſon, euen in the place of D the deuill and damnable ſoules, and that not for a time, but for euer and euer eternally. And thus we ſee what puniſhment is, and anſwerably what miſery is, whereby we may ſee what it is to be *wretched*, namely in a word *to be ſubiect to all miſeries, whether we conſider them in the roote thereof, originall ſinne; or vnder the forme of puniſhment, in this life, in the whole perſon, & in ſoule & bodie ſeuerally, in goods & calling, at the end of this life, & in the world to come.*

The proper end that mooues Chriſt to ſay to this church, *ſhee knew not that ſhe was wretched*, is this; to teach this church & in them vs, and all churches, to learne to know their owne miſeries, to feele the ſame, and to be touched in conſcience for them. We therefore muſt learne not to flatter our ſelues with hope of our good ſtate: but labour to ſee our miſery both in ſinne, and the puniſhment thereof. And ſeeing it, ſtriue to be touched with it, that we may crie with the Iewes, [a] *What ſhall we doe to be ſaued?* for till ſuch time as this in ſome meaſure be wrought in vs, we ſhal be but luke-warme profeſſors, hauing a ſhew of godlineſſe, but wanting the power thereof. The true ſight of our miſerie is the gift and grace of God, but yet we muſt vſe all good meanes, that we may come to ſee the ſame, & to be touched with it, that ſo we may haue harts hereby fit to receiue the goſpel, which contains the remedie of this our miſerie.

And *miſerable*, that is, *worthie to be pitied:* that is added, not to ſet downe another thing, but to expreſſe the greatneſſe of their miſerie; as if he ſhould ſay, Thy miſerie is not ſmall, but ſo great and ſo grieuous, as indeede thou art in that regard to be pitied of all men.

*The vſe.*

Hence we learne, that we muſt not deſpiſe parties miſerable by reaſon of their ſinnes, or ſcorne and contemne them. But contrariwiſe lament and pitie them. When *Dauid* ſaw men ſinne, and ſo pull heaps of miſeries vpon them, [b] *he ſhed riuers of teares.* The Lord makes it a good mans propertie [c] *to mourne for the abhominations of the people. Ieremie* [d] for the ſinnes of the people *wiſhed his head were full of water.* And iuſt *Lot* [e] greiued *his righteous heart for the abhominations of Sodome.* It was the fault of the Corinthians, which *Paul* reprooueth, that when the inceſtuous man had ſinned that grieuous ſinne, [f] *they were not humbled, but puffed with contempt againſt the partie.* And it is a fault in ſundry men at this day, that they are not humbled in themſelues when they ſee other men ſinne. We muſt not doe ſo, but ſhewe the grace we haue aboue others, in beeing grieued for the miſeries which men without grace by their ſinnes pull daily vpon them. Thus much of their miſerie in generall.

The parts of their miſerie are three, which Chriſt noteth particularly, that if it were poſſible, he might cauſe this Church to lay aſide this damnable pride; for theſe in all men are maine miſeries. The firſt is pouertie: *And poore:* that is properly one that hath not a rag to his backe, nor bread to his mouth, vnleſſe he begge the ſame of others. But here it is taken for one that is ſpiritually poore: which pouertie we ſhall better conceiue, if we doe vnderſtand what be true ſpirituall riches. True riches be Gods grace and fauour in Chriſt: as the pardon of ſinne, and life euerlaſting. The poore man therefore is he, that wanteth Gods fauour for the remiſſion of his ſinnes, and the gift of eternal life: and hath in him no good thing that is acceptable to God; but in regard of his ſoule, is as ſilly and poore, as any begger in regard of his body.

The end why Chriſt calleth this church poore, is to beat downe the proud conceit of her owne good eſtate, and to cauſe her to feele her ſpirituall pouertie, and ſo become poore in ſpirit. And we in them are likewiſe taught to labour

to

[a] Act.2.37.

[b] Pſal.119.136.

[c] Ezek.9.[illegible]

[d] Ier.9.1.

[e] 2.Pet.2.7,8.

[f] 1.Cor.5.

*to feele our owne pouertie*, how by nature there is no goodneſſe in vs; but we are vtterly deſtitute of the grace and fauour af God, that ſo we may goe out of our ſelues, and in regard of our ſelues euen deſpaire of our ſaluation: for till this pouertie of ſpirit be wrought in vs, we may make a ſhewe in profeſſion, heare the word, and receiue the Sacraments, but we ſhall neuer haue ſound grace. And bleſſed were our eſtate, if we could lay aſide that deuilliſh pride, which puffeth vp our hearts, and become poore in ſpirit; then were we in the right way to receiue the Goſpel, and the graces thereof: but till we be beggers in our ſelues, we neuer begin to be rich in Chriſt.

How can Chriſt truely charge this Church with pouertie; for the Laodiceans were a rich people, and had great ſtore of wealth? *Anſ.* True it is, they were rich in wealth as hiſtories ſhew, and yet poore to God. For all honour and wealth in the world is nothing without the grace and fauour of God in Chriſt. *Paul* ſaith, [a] *We are compleat in Chriſt:* forth of him therefore we haue nothing. To the Corinthians he he ſaith, [b] *All things are yours, and you are Chriſts, and Chriſt is Gods.* But nothing is ours till we haue Chriſt, and Chriſt vs.

[a] Col.2.10.

[b] 1.Cor.3. 22,23.

The vſe.

As it was with this Church, ſo it is with all other. Euery perſon and all people are but poore and beggerly, if they want Chriſt: and therefore if God haue giuen any man riches and wealth, he muſt lay this good foundation; vſe them as helps to further his ſaluation: for by them he may attaine to the meanes of ſaluation, and alſo ſhew forth the fruits of faith. But they that haue wealth and vſe it otherwiſe, ſhall finde it turne to their deeper condemnation.

The ſecond part of their miſerie is *blindneſſe.* *Queſt.* How can they be ſaid to be blind; for they had a learned teacher no doubt, that both was able, and did teach the will of God; and the people likewiſe knew the points of religion, and beleeued the Goſpel? *Anſ.* They had knowledge indeede, but yet they were blind: firſt, becauſe they knew not their owne eſtate. If a man had all skill in all arts & ſciences, and great knowledge in the word: yet if he knowe not himſelfe in ſome meaſure, he is but a blind man. Secondly, becauſe they did not know God in Chriſt: They knewe no doubt, that there was a God, and that Chriſt was a Sauiour, but they could not apply it to themſelnes, to be able to ſay, God is my God, Chriſt is my Redeemer, and the holy Ghoſt my ſanctifier. Thirdly, becauſe they could not diſcerne of things that did differ; as betweene good and euill, betweene euill and euill, betweene temporall things and eternall bleſſings: This ſpirituall diſcerning, is a gift of Gods grace.

he vſe.

In that Chriſt ſaith, *They were blind*, though they had knowledge; we may learne, that all knowledge is but meere ignorance before God, to thoſe perſons that know not themſelues, and God to be their God in Chriſt. For want hereof Chriſt calleth the Angell of this Church *blind*, though otherwiſe he were a very learned man. Which muſt teach vs, not to reſt content with any humane learning, no not with the literall knowledge of the Goſpel, but we muſt labour further to knowe our ſelues, and to know God in Chriſt, and Chriſt our redeemer: and be able in ſome good ſort to diſcerne betweene things that differ. *Dauid* a moſt worthie Prophet intituleth the 32. Pſa. *his learning.* What learning ſheweth he there? *Anſ.* Surely nothing but the knowledge of the pardon of his ſinnes. And indeede that is it which ſeaſoneth all our learning: and therefore aboue all things we muſt labour for it.

The third part of their miſerie, is *Nakednes:* Nakedneſſe is twofold; to the eye of man, and to God. Nakedneſſe to the eye of man is bodily, and that is alſo twofold: either that which was before the fall in the bodies of our firſt parents, whereby their bodies beeing vncouered, appeared verie glorious without ſhame; or that which is after the fall, whereby the bodie beeing naked and bare, appeares full of ſhame; which is ſo exceſſiue, by reaſon of mans ſinne, that if neceſſitie would permit, the whole bodie both face and hands ſhould be couered. Nakedneſſe before God, is when any man lies before God a deformed ſinner. In this caſe *Moſes* ſaw the Iſraelites, [a] *when they had made a golden calfe*; for thereby they depriued themſelues of Gods Image, and were guilty of that moſt grieuous ſinne of Idolatrie. This is a miſerie of all miſeries, and the greateſt nakedneſſe that can be: And this is the nakedneſſe of this church in this place. *Queſt.* Why doth Chriſt call them naked? *Anſw.* To mooue them, and in their perſons all profeſſors to haue care not to flie from God, [b] *and to hide their ſinnes with Adam*, but to bring themſelues into his preſence, and there lay open their ſinnes, that they may obtaine a couering for them by Chriſt. It is the practiſe of the world, to hide their ſinnes from men, but neuer to care how bare and naked they be in the ſight of God, who yet ſeeth them all as plainely as we ſee the ſores of any poore lazer that ſhewes the ſame to mooue our pitie towards him: which if we could ſee, we ſhould be aſhamed not to ſeeke to couer our ſinnes before God. We muſt therefore labour in our owne conſciences to ſee the nakedneſſe of our ſoules before God: and ſeeke to be touched and humbled for the ſame, that ſo we may earneſtly intreat for the righteouſneſſe of Chriſt, to be a couering to cloath our ſoules. This was *Dauids* practiſe, for when he ſaith, *Bleſſed are they whoſe ſinnes are couered.* Pſal. 32. 1. he would giue vs to vnderſtand, that he vſed to vncouer his ſinnes, and lay them open before God; that at his hands in Chriſt, he might get a couer for them.

[a] Exod.32. 25.

[b] Iob 31.33.

Theſe are the particular parts of a mans miſerie, which euery man muſt labour to feele in

him-

himſelfe, if he would be partaker of the righteouſneſſe of Chriſt: for thus hath Chriſt both in generall and in particular, ſet downe the miſerie of this church; that he might prepare them to receiue the bleſſed comfort which followeth in the next verſe.

### v. 18. *I counſell thee to buy of me glod tryed by the fire, that thou maieſt be made rich: and white raiment that maiſt be clothed, and that thy filthie nakedneſſe doe not appeare: and annoint thy eye with eye-ſalue that thou maiſt ſee.*

Here beginneth the counſell of Chriſt vnto this Church. Wherein, firſt he propoundeth a notable remedie for her miſerie before noted. In this remedie, we are to conſider three things: the manner of preſcribing it; the remedie it ſelfe; and the meanes whereby it is obtained.

For the firſt, this remedie is propounded; not in any ſharpe commandement, but by a milde and gentile aduiſe, *I counſell thee*. And herein Chriſt doth take to himſelfe the office of the Counſeller of his Church. For as God hath his Church and people ſo he hath his Counſellers, by whom in mercie he hath reuealed his counſell vnto his Church. The principall Counſeller is Chriſt; ſo he ſaith in the perſon of Wiſdom, Pro. 8. 14. *Counſell is mine*. And *Iſay* ſaith; *To vs a Child is borne, and he ſhall call his name, wonderfull,* C O V N S E L L E R, *the mightie God, the euerlaſting Father, the Prince of peace:* yea, he is both King and Counſeller to his Church. This office Chriſt challengeth to himſelfe, for theſe cauſes: firſt, becauſe he aduiſeth his Church, touching the way whereby they muſt eſcape euerlaſting death, and come to eternall life. Secondly, becauſe he teacheth them how they may practiſe euery buſineſſe, ſo as it may pleaſe God. Thirdly, becauſe he teacheth them how they may in grieuous dangers & diſtreſſes, finde a good iſſue, or elſe be able with patience to beare them. Theſe things he worketh daily in his Church, not by extraordinarie meanes, but ordinarily by his word and ſpirit; and therefore may juſtly chalenge this honour to be called *the Counſeller of the Church*.

Eſa 9.6.

The vſe.

From this office of Chriſt, we learne two things. Firſt, to doe all the honour and reuerence we can vnto his Maieſtie; for he is our profeſſed Counſeller, who imployes himſelfe for the good of his Church. Counſellers of the State and of the Law, are highly honoured and reſpected of all ſorts, euen for their counſell in worldly matters, though often it faile: how A much more ought we to honour Chriſt our heauenly Counſeller, whoſe counſell leadeth vnto glorie, and is ſtable and ſure for euer? Looke how much his counſell excelleth theirs, ſo much ought he to be honoured aboue them all. Secondly, in all diſtreſſes and grieuous temptations, and dangers either of ſoule or bodie, we muſt take counſell and aduiſe from Chriſt Ieſus: for to this ende doth he reueale himſelfe to be a counſeller, that men in diſtreſſe comming to him, by his aduiſe might be comforted and eaſed. When *Moab, Ammon*, and *Mount Seir* banded themſelues againſt *Iuda*, the people were in great diſtreſſe and danger; but marke what good king *Iehoſophat* did, he B betooke himſelfe to the Lord his counſeller; ſaying, *Lord we knowe not what to doe, but our eyes are towards thee*, 2. *Chron*. 20. 12. that is, direct thou vs in this danger, for of our ſelues we knowe not how to eſcape. This practiſe ought to be followed of all men, eſpecially in time of any danger; ſuch as theſe dayes are by reaſon of ſinne. The counſell of Wizards, Sorcerers, and Aſtrologians, ought not to be ſought after; but by prayer we ought to humble our ſelues, and call onely and continually on this our onely true counſeller.

II. Point. The remedie it ſelfe; which hath relation to the former Verſe, for there he ſet down, the miſerie of his Church, in three parts; which were all great miſeries. And here he ſo C propoundeth his remedie, that it is anſwerable to their miſeries in the ſeuerall parts thereof. For firſt, here is *gold* to make them *rich*, anſwerable to their pouertie; Secondly, *raiment* to hide their *nakedneſſe*; Thirdly, *oyntment* to take away their *blindneſſe*.

For the firſt; by *gold* according to the Analogie of the Scripture, we are to vnderſtand the *graces of Gods Spirit:* as *true faith, repentance*, the *feare of God, loue of God*, and the *true loue of man*; 1. Pet. 1. 7. *Faith is compared to gold in the triall thereof:* and ſo may all other gifts of the ſpirit be hereby vnderſtood. Secondly, by *gold*, we are to vnderſtand *Chriſts merits:* yea *Chriſt himſelfe*, as the fountaine of all grace.

This *gold* is further ſaid, to *be tryed by the* D *fire:* that is, moſt pure and precious *gold*, purged from all droſſe, as fine as can be made by the art of man. This is added to expreſſe the propertie of Gods graces and gifts, namely, that they are more precious vnto God then *gold*; Yea, *then gold tryed by the fire*, as *Peter* ſaith.

The vſe.

By this euery perſon is taught, how to beautifie himſelfe both in ſoule and bodie: It is the common blind opinion of the world, that forraine attire and rich Iewels doe adorne the body; and indeede in ſome caſes the bodie may be adorned, with pearles and Iewels: but the right way to adorne any perſon indeed is, to furniſh the ſoule with theſe graces of the ſpirit, which vnto God be more precious then fine gold. Our bodies and ſoules ought to be the dwelling places of the *Holy Ghoſt*; and therefore we muſt adorne them, and make them fit for ſo worthy a Gueſt: which muſt be done, by the good graces of the ſpirit, and not by ſtrange & forraigne attyre, which no good man could euer abide.

Secondly, theſe graces haue a further effect then to beautifie; and that is, to *make rich*. Here then ſee the common folly, yea the ſpirituall madneſſe of men in the world; who ſpend all their time, wit, and ſtrength, to furniſh their houſes with treaſure, and to enrich their bodies, and in the meane time leaue their ſoules vngarniſhed. What a madneſſe is this, that men ſhould neglect the true riches, and follow after that which is nothing els but counterfeit copper? Seeing therefore Gods graces be the true treaſure which fadeth not, let vs ſeeke after them, as Wiſdome counſelleth: Pro. 8. 10. 11. *Receiue mine inſtruction, and not ſiluer: and knowledge rather then fine gold: For wiſedome is better then precious ſtones.* The ſecond part of this remedie is, *a white garment*: that is, *Chriſt himſelfe, and his righteouſneſſe imputed.* So *Paul* ſaith, [a] *All that are baptized into Chriſt, haue put on Chriſt*; There Chriſt is made a garment, whom euery one that beleeueth in him, doth put on. Againe, the fruits of the ſpirit are a garment; and therefore we are commaunded to [b] *put on tender mercie, kindneſſe, humbleneſſe of minde, meekeneſſe, and long ſuffering.* Further, Chriſt ſheweth the end of this garment; namely, to *couer the nakedneſſe of our ſoules, leſt the filthineſſe thereof, which we by our ſinnes haue brought vpon vs, doe appeare.* The third part of this remedie is, *annoynting with eye ſalue*; where, by *eye ſalue*, we muſt vnderſtand *the ſpirit of Illumination and knowledge wrought in the mind by the Holy Ghoſt, whereby men know themſelues and their eſtate*: for as eye-ſalue ſharpens the eyes and cleares the ſight, where it was by ſome occaſiō dimmed, ſo doth Chriſt by the Illumination of the ſpirit, make a man know God in Chriſt, & to diſcerne betweene good and euill, and betweene things temporall, and bleſſings eternall.

a Gal 3.27.

b Col.3.12.

Thus wee haue the meaning of the words: whereby we may ſee, that by all theſe three, we can vnderſtand nothing elſe but Chriſt himſelfe and his merits. Now one and the ſame thing in Chriſt, is ſignified by diuers tearmes: to ſhewe that there is in Chriſt the fulneſſe of all grace, and plentifull redemption; yea, ſtore of ſupplyes for all our wants. The *Laodiceans* were poore, but Chriſt was their riches; they were naked, but Chriſt was their garmēt: & laſtly, they were blind, but Chriſt was their eye-ſalue. So that what wants ſoeuer be in vs, there is ſtore of ſupply thereof in Chriſt. This muſt the more diligently be marked, because the Papiſts make Chriſt but halfe a Sauiour, in putting our merits vnto his: and ſo diſgrace him in his glorious worke, wherein he is a moſt abſolute Sauiour, and Redeemer.

The vſe.

III. Point. The meanes whereby theſe worthy gifts of God may be gotten, is by buying and bargaining: ſo Chriſt ſaith, *I counſell thee to buy of me.* Where he alludeth to the outward ſtate of this Citie; for it was rich, and alſo giuen to much trafficke, as Hiſtories record: and therefore he ſpeakes to them in their owne kind, as if he ſhould ſay; you are a people exerciſed in much trafficke, and delighted with nothing more then buying and ſelling: well, I haue wares that will ſerue your turne; as *gold, garments*, and *oyle*, therefore come *and buy of me.* Theſe words muſt not be vnderſtood properly, for ſo we can buy nothing of Chriſt; becauſe there is nothing that is good in any, but it proceedeth from the free gift of God in Chriſt. B This is onely ſpoken by way of reſemblance to buying and ſelling; which ſtands in theſe points, which are the principall things in bargaining. Firſt, a man ſees his want, and deſires to haue it ſupplyed; and therefore goes to the place where ſuch things are to be ſold. Secondly, he ſeeth the thing, and he liketh it. Thirdly, he prizeth and valueth it. Fourthly, he maketh exchange for it, by money or money worth. Fiftly, if it be a great ſumme, he giueth earneſt. So in the getting of Chriſt, there is a kind of reſemblance to all theſe. Firſt, a man muſt feele himſelfe to ſtand in neede of Chriſt and his merits; becauſe men ſee want of bread, meate, and drinke in their houſes, therefore doe they goe to buy the ſame. Now looke how ſenſibly any man feeles C theſe worldly wants; ſo euidently ſhould we feele our want of Chriſt, and his merits. For this is the firſt beginning that cauſeth vs to ſeeke to receiue Chriſt Ieſus. Secondly, feeling our wants, we ſhould hunger and long after Chriſt, that we might be made partakers of him and the vertue of his merits: as a man that is to buy a thing doth take a liking thereof, which doth ſtir vp a deſire in him to buy, ſo muſt we labour to haue liking of Chriſt, which will mooue vs to ſeeke vnto him. Iſay. 55. 1. *Hoe, all they that thirſt, come and buy*: ſo that none makes this bargain, but he that thirſteth. Thirdly, we muſt prize and value Chriſt aboue all things in this world, euen at ſo high a rate that we account all things in regard of him *to be but* D *loſſe; yea, euen droſſe and dung*, [a] as *Paul* did. Fourthly, we muſt make exchange. How? we can giue Chriſt nothing but his owne? *Anſw.* Properly there is no exchange, and therefore he ſaith: Iſay 55. 1. *Hoe, come and buy without money, for nothing.* *Simon Magus* is heauily checked and accurſed, for offring to buy the gifts of the holy Ghoſt, Acts 8. 20. And yet there is an exchange to be made, *We muſt giue him our ſinnes, and receiue his righteouſneſſe*; and therefore he is ſaid, 2. Cor. 5. 21. *To be made ſinne for vs, that we ſhould be made the righteouſneſſe of God in him.* See a moſt bleſſed exchange; for our ſinne and ſhame, we receiue his bleſſed grace and righteouſneſſe. *Queſt.* How is this exchange made? *Anſw.* In the practiſe of faith and repentance; for when we humble our ſelues

a Phil. 3.8.

A and confeſſe out ſinnes, praying earneſtly for remiſſion, and beleeue our reconciliation by Chriſt, then is he our righteouſneſſe. Laſtly, though we can giue nothing vnto Chriſt, yet he giueth vnto vs an earneſt in this bargaine; to wit, ſome portion of Gods [b] ſpirit, and ſome ſmall meaſure of his graces: as grace to bewayle our ſinnes, to humble our ſelues, and to pray for the pardon of them, with purpoſe not to ſinne againe, theſe be the earneſts of this bargaine: And thus is heauen bought and ſold betweene Chriſt and vs; the receiuing of his true ſauing graces, be they neuer ſo ſmal, euen as a penie, is a ſufficient earneſt for a bargaine of a hundred pounds.

*The vſe.* Here we ſee we are commaunded to buy B Chriſt, and to make a bargaine with him, wherby we may haue right to him and his merits. But how goes the caſe with the world? ſurely many come where this bargaine is offered, but few there be that buy. We are like to Paſſengers on the ſea, who ſee many goodly bildings, ſumptuous cities, and fruitfull Iſlands, but they make no purchaſe of them; they onely praiſe them, as they behold them, and ſo paſſe by; ſo we come and heare the doctrine of Chriſt and his merits, and approoue of the ſame: but where is the partie that maketh this bargaine? Come to particular points, and it will appeare, that few bargaine for Chriſt. For who feeles his one miſerie as he ought? Who perceiues himſelfe to ſtand in ſuch need of Chriſt as he doth? C worldly wants we feele, and are affected with them, but in regard of ſpirituall wants, we are ſenceleſſe; and yet till we truly feele our miſery, we neuer come to make this bargaine with Chriſt. Againe, come to our deſire and hungring after Chriſt: In bodily thirſt and hunger, we can ſay; *I hunger, or I thirſt:* but who can ſay, I hunger & thirſt after Chriſt and his righteouſneſſe? Alas, our hearts are full, we feele no want: nay they are dead, we feare none euill; and as for our valuing and eſteeming of Chriſt, we are plaine *Gaderens* and *Eſawes*, we preferre the world and the baſeſt things therein before Chriſt. And for the exchange; we are loth to D part with our ſinnes, and to put on Chriſts righteouſneſſe. Which plainly ſhewes we make no exchange, and though we be willing to lay heapes of ſinnes on Chriſt, yet who takes Chriſts righteouſnes and declares the ſame by the fruits thereof. And laſtly, for the earneſt of the ſpirit, though ſome there be that haue receiued it, yet the bodie of our people, as their conſciences can tell them, haue not receiued it: for they want knowledge, faith, and other graces.

By all theſe, it is more then manifeſt, that this bargaine is not made: And yet true it is, that for worldly and baſe bargains he muſt riſe early that muſt goe beyond them. But what a ſhame is this, that we ſhould be ſo expert in vile earthly things, and haue no regard of this excellent and heauenly bargain? Wherefore ſeeing Chriſt calleth vs hereunto, let vs make this one bargaine with him, and that preſently; which we ſhall teſtifie by doing the fiue former duties; let vs neuer be at reſt, till we may ſay each one for himſelfe, I haue bargained with Chriſt, and receiued his earneſt. Yea, our care ſhould be, that this bargaine be made not with vs alone, but with our children. Many are forward to bring vp their children in good trades, wherein they may buy and ſell for their liuing, wherein they doe well, but withall they ought to be as carefull to teach them to make this bargaine with Chriſt, and then they doe farre better. For this is the cheapeſt and the chiefeſt marchandize that euer was ſet to ſaile, which we may buy without money, and yet it wil make vs rich for euer. Many labour in trafficke and take great paines, and yet often looſe thereby: but make this bargaine once, and then thou ſhalt neuer looſe it, nor any thing thereby, but continue for euer rich in God.

[b] Eph.1.13. 2.Cor.1.22.

### v. 19. *As many as I loue, I rebuke and chaſten: be zealous therefore, and amend.*

Becauſe our Sauiour Chriſt had ſo ſharpely rebuked this Church, they might thereby take occaſion to diſtruſt, and deſpaire of his fauour and mercie; here therefore it pleaſeth him, to take away all occaſion of doubting, after this ſort. *If I vſe to rebuke and chaſten all thoſe whom I loue, then you are not to deſpaire of my mercie, by reaſon of my ſharpe reproofe, whereby I haue threatened to ſpew you out of my mouth, for your ſinne of luke-warmneſſe. But thus I vſe to deale with all thoſe whom I loue; and therefore in this regard you neede not to doubt of my loue and fauour.*

The meaning. *As many as I loue;* Chriſt loues the creatures two waies; as he is *Creator*, and as he is *Redeemer*. As he is the *Creator*, he loues all his creatures, with a common and generall loue, whether they be liuing or dead; reaſonable or vnreaſonable. As he is *Redeemer*, he loues his creatures with a ſpeciall and a peculiar loue; which is not common to all, but proper to that part of mankind, which is choſen to ſaluation before the world was. And of this peculiar loue he ſpeaketh here. *I rebuke:* The word in the originall which is tranſlated *Rebuke*, is more ſignificant then can fitly be expreſſed in any one Engliſh word; thus much is meant thereby, as if Chriſt had ſaid; Firſt, *I will conuince them of their ſinnes, and after reprooue, admoniſh, and checke them for the ſame. And chaſten:* This muſt be vnderſtood of a kind of correction, which a father vſeth of his child, called *nurturing:* which is correction to breake the child of his fault and bad manners, and to teach him his dutie. This then is the meaning: All thoſe whom I beare ſpeciall fauour vnto, doe I conuince of their particular faults,

Ἐλέγχω.

and

and then checke and reproue them & nurture them, as a Father doth his child: to make them leaue their particular vices, and to walke in obedience. And to aſſure vs that this is the true meaning, read Pro.3.12. whence the words are taken, and Heb.12.5. where they are more fully explaned. A

Here then Chriſt ſets downe his ordinarie dealing with them, whom he taketh and chooſeth to be his diſciples and members; namely, he conuinceth them of their faults; he reproueth and chaſteneth them for this very end, to breake them of their ſinnes, and to bring them to reformation. And this dealing of Chriſt, belongeth to euery ſeruant and member of Chriſt without exception: yea, Chriſt laieth rebukes B and chaſtiſements on all his children, and that in diuers meaſure, according to the nature of their ſinnes, and the diſpoſition of the parties. Such as are hardly broken of their ſinnes, he laieth on them more heauy iudgements and chaſtiſements, that they may be brought to deeper humiliation, and ſo to true repentance. And therefore euery one that would be a Diſciple and member of Chriſt, muſt looke to goe vnder his correction, and his ſharpe and ſeuere rebucke; according as they are in heart diſpoſed vnto ſinnes either more or leſſe; *He muſt paſſe vnder the rod, that would come into the bond of the couenant,* Ezech.20.37.

The vſe of this doctrine is twofold, ſet down Prou.3.12. The firſt thus: *My ſonne deſpiſe* C *not the correction of the Lord, for the Lord correcteth whom he loueth; his chaſtiſements are tokens of his loue:* that is, whenſoeuer the Lord either in the miniſterie of his word reproueth thy ſinnes, or by any affliction chaſteneth thee, deſpiſe it not, neither ſet light by it, but make good vſe thereof vnto thine owne ſoule. The ſecond vſe is, *Faint not when thou art corrected:* that is, let not the greatneſſe of it daunt thee, but arme thy ſelfe with patience; becauſe hee vſeth to correct all thoſe whome hee loueth, making his chaſtiſements tokens of his loue.

Secondly, Chriſt here ſetteth before all gouernours an example to follow, eſpecially to fathers and maſters; his example is this; *On e-* D *uery child that he loueth, he laieth corrections, for this end to breake them of their ſinnes:* So anſwerably, Gouernours muſt ſhew tokens of loue towards thoſe that are vnder them, by due reproofe and correction; that ſo they may be broken of their miſdemeanor, and brought vnto obedience to God. It were to be wiſhed, that both Parents and Maſters would follow Chriſt in this example, and ſo ſeek the reformation of thoſe that be vnder them; but more lamentable is the caſe: Parents and Maſters doe think it ſufficient for them, if they prouide for their children and ſeruants, food, and rayment, and neceſſaries for the body: and ſo altogether neglect the good of their ſoules; which is the cauſe of many ſinnes, and ſo of many iudgements; both which ought to mooue them to put in practiſe this dutie.

Thirdly, the very order of Chriſts words, doth miniſter vnto vs a neceſſarie inſtruction, touching his manner of correcting his ſeruants. For firſt, he propounds a direct end of all his corrections vpon them; to wit, their nurturing and reformation; then, that he may attaine thereto, he proceedeth thus: Firſt, he doth conuince their conſciences of their ſinnes, then by reprooſes he rebukes and checks them, and laſtly, correcteth them, by laying chaſtiſments on them. A moſt excellent and bleſſed order, in vſing correction for the good of the partie chaſtiſed, which ought to be followed of all Gouernours, parents, and maſters eſpecially. Firſt, they muſt propound a good ende of their corrections, euen the amendement and ſaluation of the partie: and that they may then proceede aright, they muſt firſt conuince their conſcience of the fault, then reproue, checke, and admoniſh them: and if that take not place, they muſt proceede vnto meete and conuenient bodily correction: all which muſt be done not for reuenge, but to bring them to amendement, and to make them obedient to the will of God. Whereby we ſee how far many parents and gouernours ouerſhoot themſelues, when as they make their corrections matters of reuenge and choller; wherein they ſeldome intend the reformation of the offender: which is a fault flat againſt the word of God; and therefore to be conſidered of euery good Chriſtian.

*Be zealous therefore and repent.* In the former verſe he propoundeth a remedie againſt their *Spirituall pride:* In theſe words he doth directly propound a remedie againſt their *lukewarmeneſſe.* But firſt obſerue the coherence of theſe words with the former. Chriſt had ſaid; *Whom I loue, I rebuke and correct, according as their fault is:* therefore ſaith he to this church, *becauſe I haue rebuked and corrected thee by ſeuere threatenings, for thy luke-warmneſſe, therefore now become zealous and amend.*

Here ſee the proper ende of all reproofs and corrections: namely, the reformation and amendment of mens faults and miſdemeanours whatſoeuer, that ſo they may be more carefull of their wayes; and more zealous in good duties then euer they were. Whenſoeuer therefore we are reprooued by the word of God; or when the Lord ſhall viſit vs in bodie, mind, or goods by any kind of croſſe, we muſt remember to take occaſion thereby to repent and amend, knowing that by all theſe, as by ſo many Sermons, the Lord calls vs to amendement.

Now come to the remedie of their *lukewarmeneſſe; Be zealous.* That we may vnderſtand this commandement, we are to handle ſome points touching *Zeale.* Firſt, what is *zeale? Zeale* is a burning affection in regard of Chriſtian religion, and the true worſhip of God. This *Zeale* is compounded of two affections; of loue, and anger or indignation: ſo that in this commandement are two duties enioyned vnto this Church. Firſt, that they ſhould loue Chriſt and his Religion aboue all things. Secondly, that they ſhould be grieued eſpecially for this, that Chriſt was diſhonoured, his worſhip prophaned, and his doctrine not embraced; but inſtead thereof falſe worſhip, and falſe doctrine entertained: when both theſe concurre, then *zeale* is in the heart. A moſt notable example hereof we haue in Chriſt: [illegible] 69.9. where the Prophet *Dauid* in his paſſion ſaith, *The zeale of Gods houſe had eaten him vp.* Whereby thus much is ſignified, that the heat of his loue for the maintaining of his Fathers glorie, had euen conſumed him: and that his indignation was ſo great, becauſe his Fathers name was diſhonoured, and his worſhip prophaned; that it did euen eat him vp. This we ſhall ſee to be true in Chriſt, if we read the Hyſtorie of his life, *Iohn* 2.17. yea he profeſſeth of himſelfe, *that it was meat and drinke vnto him, to doe his Fathers will*, Iohn 4.34. That thing he preferred before his owne life or ſafetie: nay, for the accompliſhment thereof, he was content to ſuffer the pangs of hell. The like *zeale* was in *Elias*, when all Iſraell was fallen to Idolatrie; *his heart was zealous for the Lord of Hoſts*, 1. King. 19. 14.

I I. Point. The kinds of *zeale*. *Zeale* is either good or bad: In good zeale are theſe things required. I. True faith, as the roote thereof, 1. *Tim*. 1. 5. *The end of the commandement is loue out of a pure heart, and of a good conſcience, and of faith vnfained.* Now, one part of *zeale* is loue; and therefore as loue proceeds from true faith, ſo muſt true zeale alſo: and that which is not grounded on faith, is rather raſhneſſe and fierceneſſe of nature, then *true zeale*. I I. Repentance, 2. *Cor*. 7. 11. There are ſeuen fruits of repentance recited, whereof *zeale* is one, that is good *zeale*: Euen a burning loue of true Religion, and a godly indignation when falſe religion is embraced. There may be *zeale* in a man that hath not repentance, as was in *Iehu*, 2. *King*. 10. 16. *Come with me* (ſaith he) *and ſee the zeale that I haue for the Lord*. Yet he wanted repentance, for verſe 29. 31. It is ſaid, *Iehu regarded not to walke in the Law of the Lord God of Iſrael with all his heart: for he departed not from the ſinnes of Ieroboam, which made Iſraell to ſinne*: and therefore he had not in him the true *zeale* that is here commanded. I I I. *Zeale* muſt come from *knowledge*: for without *knowledge* it is but raſhneſſe and fooleHardineſſe, ſuch as the Iewes had, *Rom*. 10. 2. *whoſe zeale was without knowledge*: and ſuch as *Paul* had before his conuerſion, *Phil*. 3. *who in zeale perſecuted Gods Church*. Knowledge therefore in Gods word, muſt be the guide and conductor of our *zeale*.

I I I. Point. The fruits of zeale muſt be conſidered, for the better diſcerning of true zeale. First, true zeale conſtrayneth a man in euery thing to ſeeke to pleaſe God: a *Whether we be out of our wits, we are it vnto God: or whether we be in our right mind, we are it vnto you. For the loue of Chriſt conſtraineth vs.* So whereſoeuer this true zeale is in any meaſure, it offereth violence to the heart; ſo as a man cannot but endeauour to doe his dutie, for the loue he beareth vnto Chriſt. *Elihu* ſaid, *The grace of God was in his heart as new wine in a veſſell, which muſt needs vent out*, Iob. 32. 18. 19. Secondly, true zeale makes a man endeuour to ſerue and pleaſe God with all his heart, power, and ſtrength. So good king *Ioſiah* hearing the words of the Law read, he turned not ſlackly or negligently, *but with all his heart, and all his ſoule, and with all his might, according to all the law of Moſes: ſo as like him was no King before, neither after him aroſe there any like him.* Pſal. 51. *Dauid* humbling himſelfe for his ſinnes, prayes for the pardon of them with ſuch maruellous zeale as no tongue can vtter: *Deſiring God to remember him according to the multitude of his mercies*, often repeating the ſame thing in diuers tearmes, that in ſome ſort he might expreſſe the earneſt deſire of his heart: And in giuing God thanks for his benefits, he putteth all the ſtrength of his heart thereto, crying out; *My ſoule praiſe thou the Lord, and all that is within mee*, Pſal. 103. 1. And thus we ſee what a thing it is to be zealous; whence true zeale ariſeth, & what it worketh in mans heart.

2.King.23. 25.

a 2.Cor.5. 13,14.

*The vſe.*

Seeing we (as hath beene ſhewed) are tainted with this ſinne of *Luke-warmeneſſe*, and *coldneſſe in Religion*; let vs heare learne how to redreſſe this vice. We muſt become zealous, hauing in our hearts a feruent loue of true religion, and a vehement indignation when the ſame is diſgraced, and falſe worſhip takes place. Let religion therefore take place in our hearts, and let vs be feruent and ſhew the ſame in our liues by zealous obedience. Away with all ſlackeneſſe and luke-warmeneſſe; it were better to be Iewes and Turkes, and to hold their Religion, then to be luke-warme in the true profeſſion. And thus much for zeale.

The ſecond part of this remedie is, to *Repent, or amend*. This they are alſo enioyned, becauſe zeale without repentance is nothing but raſhnes. *Iehues* zeale was no true zeale, becauſe he wanted repentance, euen then when he was zealous. But wherefore was this Church enioyned to repent? Namely, for *luke-warmeneſſe*: not for that ſhe had committed any horrible ſinne, but becauſe ſhee was ſlacke in good duties.

Here then we haue a good leſſon for the ignorant ſort, that challenge Gods mercie vnto themſelues, becauſe they are no notorious malefactors, as murtherers, and adulterers; they hurt no man, but doe good vnto all: but here they are taught to reforme this their blindneſſe & ignorance: for repentance muſt be for want of good duties, yea for ſlackneſſe therein: therefore let no man ſooth himſelfe in his ignorance, with a falſe perſwaſion that all is well if he liue not in groſſe ſinnes. This is the enchauntment of the deuill, whereby he rockes many a ſleepe in their ſinnes, till he carry their ſoules to hell. A good meaning will not ſerue the turne; God requires zeale in well doing.

### V. 20. *Behold I ſtand at the doore, and knocke. If any man heare my voice, and open the doore, I will come in vnto him, and will ſup with him, and he with me.*

Here Chriſt, to keepe his Church from deſpaire, miniſters vnto them the ſignes and tokens of his loue and fauour: and before the ſame ſets downe this note of attention, *Behold*, hereby intending to make them more attentiuely to marke the tokens of his loue, that plainely ſeeing the ſame, they might not doubt thereof.

Hereby in generall we are taught; that if we would arme our ſelues againſt deſperation and diſtruſt in any diſtreſſe, we muſt both often and ſeriouſly conſider and marke the tokens of Gods loue vnto vs, and that will fortifie our faith: Read Pſal. 25. In euery verſe ſaue the laſt, he ſets downe tokens of Gods loue and fauour towards him; and then in the laſt concludeth thus; *Without doubt, kindeneſſe and mercie ſhall followe me all the dayes of my life, and I ſhall remaine a long ſeaſon in the houſe of the Lord.* Our hearts are naturally filled with doubting, which will bewray it ſelfe in any diſtreſſe. But to preuent and cut off all hurt that may come thereby, let vs marke the good dealing of our God towards vs, and obſerue the tokens of his loue and mercie in his ordinarie prouidence; and theſe will notably ſtrengthen vs againſt diſtruſt. And ſurely no perſon is ſo full of deſpaire, but if he could looke backe into the mercies of God, from the beginning of his dayes, and lay them to his heart, they would miniſter comfort vnto him in regard of his loue and fauour at that inſtant.

More particularly, Chriſt miniſtring comfort vnto this Church, doth expreſſe his meaning by a borrowed ſpeech, comparing euery man vnto a houſe, his heart vnto a doore, whereby entrance is made, and himſelfe vnto a gueſt or ſtranger deſiring to come and enter in, not ſo much to finde courteſie, as to ſhew fauour and kindneſſe.

In the words of this verſe, there be two ſignes of his loue ſet downe. Firſt, a hearty deſire of their conuerſion, which he earneſtly ſeeketh: Secondly, a promiſe of mutuall fellowſhip, after their conuerſion. The firſt in theſe words; *Behold, I ſtand at the doore and knocke:*

A In this deſire Chriſt expreſſeth two things; Firſt, that this Church (if we regard the greateſt part thereof) had no true felowſhip with Chriſt, nor Chriſt with them; for he ſtands at the doore of their hearts, which were cloſed vp againſt him. This may ſeeme ſtrange, but the caſe is euident: for though they had in them many good things; as knowledge of Gods will, and did profeſſe the Goſpel, and were partakers of the ſignes and ſeales of the Couenant of grace; yet they were tainted with this notorious ſinne of *Luke-warmeneſſe*, which cloſed vp the doore of their heart againſt Chriſt, and barred him out.

Here then we are carefully to obſerue, that a man may haue in him many good things, and B yet by liuing in one ſinne, be quite cut of from all true fellowſhip with Chriſt. *Iudas* had many excellent gifts: he forſooke all, and followed Chriſt, he preached the Goſpel, and adminiſtred the Sacraments; and yet by couetouſneſſe the doore of his heart was quite barred againſt Chriſt. So *Herod* reuerenced *Iohn*; and heard him gladly, and did many things at his inſtruction, Mark. 6. 20. yet by the ſinne of inceſt, his heart was ſo cloſed, that he had no fellowſhip with Chriſt. And ſo it is with vs: It is good that we know the will of God, approoue the ſame, and profeſſe the Goſpel, and alſo receiue the ſeales of the Couenant: But yet for all theſe our caſe may be ſuch, as we ſhall haue no true C fellowſhip with Chriſt. For if we nouriſh, though but one ſinne, and liue therein, that will make a ſeperation betweene Chriſt and vs, be the ſinne what it will; as couetouſneſſe, adulterie, prophaneneſſe, or ſuch like. Hereby then, all that deſire to haue true fellowſhippe with Chriſt, are to be warned to purge their liues from all ſinne, ſo as their hearts be not tainted with nouriſhing any one ſinne; for euen one ſinne, whatſoeuer it be, is a ſtrong barre, that will keepe Chriſt from comming into vs.

Secondly, whereas he ſaith, *I haue ſtood at the doore:* (for ſo the words are) Here he ſpeaketh to this Church, as he vſed to ſpeake by his D old Prophets. As by *Ieremie*, [a] *I haue ſent vnto you all my Prophets, riſing early euery day, and ſending them.* And by *Eſay*, [b] *I haue ſpread out my hands all the day vnto a rebellious people, which walketh in a way that was not good; euen after their owne imaginations.* So here, *I haue ſtood at the doore*; That is, long, euen till night; as the word *ſupping* importeth.

[illegible]

[a] Ier 7. 25. and 13.

[b] Iſa. 65. 2.

Hereby Chriſt would ſignifie his great patience, in waiting for the conuerſion of this people of Laodicea. In iuſtice he might long agone haue caſt them to the pit of deſtruction for their ſinnes, and yet in mercie he waiteth for their conuerſion; and complaines that he hath waited long. Here then we haue iuſt occaſion to take a view of Gods patience in waiting for the conuerſion of a ſinner. And that which he ſaith to this Church, he may as iuſtly ſay vnto

A vs; for he hath ſtood verie long at our doores, euen 36. yeares and vpward, and yet ſtill continueth knocking, ſo as he may iuſtly complaine of his long waiting. Let vs then here learne to know the day of our viſitation, which is then to any people, when Chriſt ſtands at their doores and knocks, and vnto vs this day is preſent: We haue the miniſterie of the Goſpel; and therefore we muſt be perſwaded, that this is the time of our viſitation, and hereupon learne the dutie which Chriſt teacheth the Iewes: namely, *acknowledge the day of our viſitation*; which if we doe not, we muſt looke for like vengeance which fell vpon the Iewes, becauſe they regarded not when God ſent his owne Sonne from his boſome to knocke at the doore of their hearts. B

*And knocke.* Here is a further ſignification of his deſire of their conuerſion: wherin we may behold his grace and vnſpeakable mercie towards this Church, and in them towards all other his children. This Church had bard out Chriſt by their ſinnes: and yet he purſues them, he *knockes*; he vſeth meanes to enter for their good, and vouchſafes them mercie, euen then whẽ they refuſe it. Thus whẽ *Adam* had ſinned and fled, and hid himſelfe, did the Lord ſeeke in the garden, and make with him the couenant of grace. And therefore it is truly ſaid in [a] *Iſay, The Lord is found of them that neuer ſought him.* Luk. 15.4.5. *Chriſt fetcheth the loſt ſheep that was gone aſtray.* C All which ſhewe and ſet out vnto vs, the vnſpeakeable greatnes of Gods mercie in Chriſt vnto miſerable man, who then ſhewes mercie vnto him when he neuer ſeeketh it. This his mercie is verified in all Churches, and vnto vs; Which muſt be an occaſion to enlarge and ſtirre vp our hearts to bleſſe the name of Chriſt for this vnſpeakable mercie, in vouchſafing vs fauor when we neuer ſought it, but refuſed it.

[a] Iſa.65.1.

*Queſt.* How doth Chriſt knocke?

*Anſ.* The words going before, whereto theſe haue reference, giue light vnto the Queſtion. Before Chriſt had threatned this Church, euen *to ſpew her out of his mouth for her lukewarmeneſſe*; and after he counſels her to *buy* D *of him gold, and other remedies.* Now, vpon this grieuous threatning, the Church might deſpaire of his mercie: But Chriſt to comfort her, tels her here, that theſe reproofes and rebukes, were but knockings at the doors of their hearts to make them open: For then Chriſt knocketh at the hearts of any people, when he vouchſafes them meanes to ſee their ſins, & threatens them for the ſame; and withall giues them counſell whereby they may eſcape the fearefull puniſhments thereby deſerued.

Here then note the ſtate of any people that haue the miniſterie of the Goſpel vouchſafed vnto them; they haue Chriſt among them, ſtanding at the doore of their hearts, and knocking to come in, by exhortations, admonitions, threatnings, and by promiſes, which is a great and enleſſe mercie.

The vſe.

Firſt, ſeeing we haue Chriſt knocking at our doores, there ought not to be in vs ſuch dulneſſe and deadneſſe of heart in hearing him knocke. If a man of any account come and knocke at the doore of our houſe: oh what a ſtirre will wee make to let him in quickely! What a ſhame then is it, that we ſhould bee dead-harted when Chriſt Ieſus the king of heauen knockes at the dore of our hearts? Secondly, this muſt admoniſh vs with all ſpeed to turne vnto God by true repentance, for we know not how long he wil continue knocking: and if we doe not heare, and turne before he withdraw himſelf from vs, we periſh eternally. For if we refuſe when he knocketh at the dore of our hearts, he will refuſe when we knocke at the doore of his mercie, Prou. 1.25. 26. Matth. 25.11.12.

Note further, this knocking is not ordinarie, but it is ioyned with crying: For he ſaith, *If he heare my voyce,* ſo that he both knockes and cries. It is then the knocking of one that would enter: we therefore ought anſwerably, with ſerious regard to receiue the threatnings of the law, and the promiſes of grace, and ſo be as earneſt in receiuing and embracing him, as he is in knocking to come into vs.

The ſecond token of Chriſts loue, is a gracious promiſe of fellowſhip with them, in theſe words: *If any man heare my voyce, and open the doore, I will come in vnto him, and will ſuppe with him, and he with me.* Theſe words haue beene much abuſed, and therefore I will ſtand to ſet downe the true vſe and meaning of the ſame. Marke, the forme of ſpeech is ſuch, as giues vnto a mans wil and ſoule an action in his conuerſion; whereby he comes to Chriſt and receiues Chriſt.

This may ſeeme ſtrange, but it is for iuſt cauſe vſed by the holy Ghoſt, for in the conuerſion of a ſinner, there be three workes, the holy Ghoſt, the word, and mans will. The holy Ghoſt is the principall Agent inlightning the mind with true knowledge, ſoftning the heart, and changing the will from euill to good. The word is the inſtrument of the holy Ghoſt; for now hee worketh not by reuelation or ſpeciall inſtinct; but ordinarily in & by the word, when a man is reading, hearing, or meditating, either publikely, or priuatly; for the word preached is the power of God to mans ſaluation from faith to faith. Thirdly, mans will, though by nature it be euill and dead vnto grace, yet beeing renewed by the holy Ghoſt, in the firſt act of conuerſion mooueth and ſtriueth to be turned. It is not like a peece of waxe onely paſſiue, which without any action receiueth impreſſion. But as fire; ſo ſoone as it is fire doth burne; and ſo ſoone as it burneth it is fire: ſo the will, though by nature it mooue not, yet beeing renewed by grace it mooueth, and ſo ſoone as it mooueth it is renewed. And hereupon it is, that the holy Ghoſt aſcribeth action vnto a ſinner,

workers

Ioh.

ſinner, that is to be conuerted: which argueth not, that by themſelues men can haue a will to be conuerted, but that beeing renewed, they may will their conuerſion. And for this cauſe is the Goſpel preached in theſe tearmes, *Repent and beleeue*: not to ſhewe that man by nature can repent or beleeue; but that God in mans conuerſion, doth giue him grace to will and deſire the ſame.

Hence then it followes, that this text hath beene diuers waies abuſed: Firſt, by the Papiſts, who hence would gather *free will of conuerſion in a power by nature*. True it is, a man hath free will in his conuerſion; yet not by nature, but by grace, neither can any more be gathered hence for here it is onely ſaid, *If any man heare and open when I knocke*. Nay, hence we may rather gather, that a man by nature cannot heare, nor open, becauſe the counſell is giuen to ſuch as are poore, and blinde, and naked by nature.

Secondly, they alſo abuſe this text, that hereby would prooue *a flexible free will by grace* to be in man, which is this: Sundry men thinke, that after the fall of *Adam*, all beeing wrapt vp in ſinne, God gaue a generall grace, whereby a man might will, and receiue that which is good: and this grace, though it diſpoſe the will in ſome part to that which is good, yet it takes not the corruption away, but that remaines ſtill; whereupon if he will, he may receiue Chriſt by that generall grace: or if he will not, he may refuſe Chriſt by his naturall corruption which yet remaineth in him. It is ſaid, this may be gathered from this text: But the truth is, here is no foundation for *flexible free will*: all that can here be gathered is, that man hath free will in his conuerſion, yet not by a generall, but by Gods ſpeciall grace. Nay, Chriſts miniſterie ſerues for this ende, that thoſe which before could not turne of themſelues, might by grace be conuerted. This flexible grace is againſt Gods word: Chriſt ſaith, [a] *Euery one that hath heard, and hath learned of the Father, commeth vnto me*; He ſaith not, may come if he will, but peremptorily *commeth*: For mans will cannot diſpoſe and ouerrule the worke of God; but the work of God ouerrules the will of man: though man be vnwilling, yet when God calleth effectually he cannot but come: For the creature cannot reiect or reſiſt the will and calling of his Creator.

[a] Ioh.6.45.

*If any man open vnto me, I will come, &c.* The proper intent of Chriſt in this conditionall promiſe, is to prouoke them that be dull and heauy, to liſten diligently to Chriſts words, and to receiue the doctrine of ſaluation from him gladly.

In the example of this church we are taught our dutie. Seeing Chriſt in the miniſterie of his word knocks both by threatenings, by promiſes, and good counſell: therefore we muſt all of vs liſten vnto the words of Chriſt, and open the doores of our hearts, and receiue him into the ſame. But alas the practiſe of the world A is farre otherwiſe: men are churliſh Nabals vnto Chriſt, who though he come friendly, yet they repell him; making no account of ſuch a gueſt. Nay, we are Bethlemites, which haue no roome for Chriſt in the Innes of our hearts, if Chriſt will needes lodge with vs, he muſt lie among the beaſts in the filthie ſtable. Nay, many ſend him out of their gates with the Iewes, and crucifie him with their ſinnes. But let vs abondon this grieuous ſinne, for it is the right way to plunge our ſoules into the pit of deſtruction.

*Queſt.* How muſt a man open his heart to receiue Chriſt? *Anſ.* By doing two things. Firſt, he muſt labour to ſee his owne vileneſſe; that he is vnworthie to receiue ſo bleſſed a Gueſt; then he muſt humble himſelfe, and acB knowledge this his vnworthineſſe. Euen as the Ruler did when he ſaid vnto Chriſt; *Lord, I am not worthy thou ſhouldeſt come vnder my roofe.* This humiliation is the beginning of grace. This done, he muſt by true faith lay hold on Chriſt; that is, beleeue that Chriſts death and paſſion is for the pardon of his ſinnes, and for the ſaluation of his ſoule: For as Chriſt dwels in mens hearts by faith, ſo by faith, he muſt be receiued into their hearts. Here ſome will ſay, if this be to receiue Chriſt, then all is well. But take heed thou deceiue not thy ſelfe with a vaine imagination of thine owne braine in ſtead of faith. Looke therefore that thy faith be true and ſound: if it be true faith, it will worke by loue, euen a true loue of Chriſt and his members, C which will appeare by keeping his Commaundements. Ioh. 14. 23.

Matth.8.8.

*I will come in vnto him, and ſup with him and he with me.* Here is the thing promiſed; to wit, mutuall cōmunion and fellowſhip with Chriſt. This is the principall token of Chriſts loue, beeing indeede the very ground of all true happineſſe, ioy, and comfort: and therefore it is added to mooue them to *open* vnto Chriſt. This ſocietie, is here propounded in two parts. Firſt, the ſinner beeing conuerted, makes a feaſt vnto Chriſt; *I will come in vnto him, and ſup with him.* Secondly, Chriſt makes a feaſt vnto him; *And he ſhall ſup with me.* And in theſe two conD ſiſts the ſumme of *Salomons* ſong of ſongs; where Chriſt entertaineth the Church, and the Church againe feaſts Chriſt.

For the firſt, ſome may aske, how can a poore ſinner make a feaſt for Chriſt? *Anſ.* Can. 4. 16. The Church or euery Chriſtians ſoule, calleth Chriſt vnto a feaſt *in his Garden to eate his pleaſant things.* This Feaſt conſiſteth of theſe things. Firſt, of the fruits of true repentance. Pſal. 51. 17. *A broken and contrite heart*, is a daintie diſh *acceptable vnto God.* Secondly, of an heart beleeuing the word and pomiſes of God, for witthout faith it is impoſſible to pleaſe God. Heb. 11. 6. Thirdly, the penitent ſinner muſt [a] *giue vp himſelfe in ſoule and body, a holy and acceptable ſacrifice vnto God*, by ſeruing God faithfully, not onely in the duties of piety, but alſo in the faithfull performance of

[a] Rom.12.1.

A the duties of his particular calling: theſe be the delightfull diſhes wherewith Chriſt is fed.

The ſecond feaſt is made by Chriſt, *and he ſhall ſup with me.* Chriſt comes not to be entertained onely, but to entertaine; And the feaſt which he makes is his owne bodie and blood: [b] *For his fleſh is meate indeed, and his bodie is drinke indeede.* The veſſels whereon theſe meats are carried, are the *Word* and *Sacraments.* And all that be his welcome gueſts, are true penitent ſinners, which haue hungring and thirſting hearts after his bodie and blood, Luk. 1. 53. And from this feaſt ariſe theſe bleſſings; [c] *Righteouſneſſe, peace of conſcience, and ioy in the holy Ghoſt.*

b Ioh.6.55.

c Rom.14.17

*The vſe.*

B Seeing this fellowſhip with Chriſt is here promiſed to *thoſe that open and receiue him into their hearts:* Firſt, hereby we are taught to renounce all earthly and carnal pleaſures, and not to addict our ſelues to drinking and quaffing or ſumptuous fare; for here is a better feaſt ſet before vs, whereupon we muſt ſet our hearts, turning our eyes from all worldly pleaſures: We know by experience how friends entertain each other; but we muſt labour to know how to entertaine Chriſt, and to feaſt him with his owne graces, that he may ſup with vs, and wee with him, and ſo haue true fellowſhip with him.

Againe, by this we may ſee a notable abuſe of many that come to the Lords table: for here we ſee is required an interchange of feaſting, C betweene Chriſt & a Chriſtian: but many there be that will come to the Lords table, and feaſt with Chriſt, that will neuer feaſt Chriſt againe: And yet we ought to be as careful to feaſt him, as to feaſt with him. It is a ſhame to ſup often with Chriſt, and yet like vngratefull *Nabals,* neuer to haue one good diſh of grace, and holy obedience to ſet before him, wherewith indeed we ſhould feaſt him daily. Others will ſeeme to giue him good entertainement, for that day whereon they feaſt with Chriſt; but ſoone after they giue him gal to eate, and vineger to drink, by their daily ſinnes.

## V. 21. *To him that ouercōmeth, will I graunt to ſit with me in my throne, euen as I ouercame, and ſit with my Father in his throne.*

## V. 22. *Let him that hath an eare, heare what the ſpirit ſaith vnto the Churches.*

Here is the concluſion of this Epiſtle, and it hath two parts. A Promiſe, verſ. 21. & a Commaundement. verſ. 22. In the Promiſe, note two things. Firſt, to whome it is made, *To him that ouercommeth.* Hereof we haue ſpoken. Secondly, the thing promiſed; that is, fellowſhip with Chriſt in glorie: *I will graunt to ſit, &c.* whereby is not meant equalitie of glorie and honour; for that is not poſſible for any creature to receiue: but a participation only of ſome part of his glory; ſo much as ſhall ſuffice for his perfect happines. And becauſe it might be thought no great matter; therefore it is illuſtrated by a compariſon, *as I ouercame; and ſit with my father in his throne.* As if he ſhould ſay; I will aduance them that ouercome their ſpirituall enemies, into the participation of my glory, euen as my Father (when I had ouercome) aduanced me into the fellowſhip of his glory. Now Chriſt as he is Mediator, is inferiour to his father, and in that regard is not aduanced to equall glorie with his Father, though he ſit with him: So the members of Chriſt, beeing inferiour vnto him, may ſit with him in his throne, though their glorie be vnequall. Theſe things for ſubſtance haue beene handled, Chap. 2. ver. 25. 28.

The ſecond part of this concluſion, *Let him that hath an eare, heare, &c.* hath alſo beene handled before.

*The fruit of the righteous is as a tree of life: And he that winneth ſoules, is wiſe.* Prou. 11.30.

## *FINIS.*

# THE COMBATE BETWEENE CHRIST AND THE *Deuill diſplayed:*

OR,

## A COMMENTARIE vpon the Temptations of CHRIST:

*Preached in* Cambridge *by that reverend and iudicious*
*Diuine* M. W. PERKINS.

The ſecond Edition much enlarged by a more perfect copie, at the requeſt
of *M. Perkins* Executors, by *Tho. Pierſon* Preacher
of Gods word.

*Hereunto is prefixed an Analyſis or generall view of this Combat.*

ROM. 16.20.
*The God of Peace ſhall tread Satan vnder your feete ſhortly.*

LUK. 22.28,29.
*You are they which haue continued with me in my temptations: Therefore I appoint vnto you a kingdome, euen as my Father hath appointed vnto me.*

Printed for E. EDGAR. 1609.

# TO THE RIGHT *HONOVRABLE SIR WILLIAM* Ruſſell, L. Ruſſell, Baron of *Thornhaugh*;

with the vertuous Ladie his wife:

*Grace and Peace.*

VPon that ſtrange [a] battell in heauen, betweene *Michael* [b] *the great Prince*, and Satan that old Serpent, was heard a loud voice ſounding forth *ioy* and *woe: ioy to the heauens, and to them that dwell therein: becauſe* [c] *the accuſer of the brethren is caſt out thence:* but *woe to the inhabitans of the earth and of the ſea,* (that is, to the ſonnes of men in this vale of teares) *for the Deuill is come downe vnto them with great wrath, knowing that he hath but a ſhort time.*

In this voice (right Honourable) are two things affirmed, touching Satan; firſt, that his caſting out of heauen is ioyfull to the Saints; next that his comming downe on earth is wofull vnto men. Is the matter of our woe, ioy to the Saints? Nothing leſſe; but that the Deuill might be knowne to be an euill gueſt where euer he comes, the heauens doe reioyce for his departure, and ſea and earth ought to mourne for his approaching; ſo that he is, or at leaſtwiſe ought to be, no where welcome, except it be in hell; and all ſuch perſons may well perceiue themſelues, not heauenly, but plainly helliſh minded, as giue more kinde welcome vnto Satan in their cheerfull practiſe of the works of darkeneſſe, then they doe vnto Ieſus Chriſt, *who* [d] *knockes at the doore of their hearts, promiſing to come in and ſuppe with them, if they will heare his voice and open vnto him.*

But what doe the heauens gaine by Satans caſting downe? And how doth his deſcending to the earth worke man ſuch woe? *Anſ.* For heauens gaine, [e] *they are well rid of the malitious accuſer of the brethren.* Who would know more; muſt ſtriue to get to heauen, and if more be needefull, there his information ſhall be certen. As for mans woe by Satans companie here on earth, who ſo doubts hereof, may well ſuſpect himſelfe to haue alreadie receiued of him that deadly hurt, in blindneſſe of mind and hardneſſe of heart, whereof none ſaue Ieſus Chriſt the good Phyſitian of our ſoules, by the *eye* [f] *ſalue, and* [g] *anointing of his ſpirit*, can worke the cure. Is it not wofull to the flocks and to the heards, when rauenous beaſts doe frequent their paſtures? then woe to man becauſe of Satan: for the perill of the lambe from the wolfe; of the kid from the leopard; of the fat beaſt from the lyon; and of the ſucking childe from the Aſpe, is nothing comparable to the danger of man from this old ſerpent, who in craft and crueltie, yea in euery hurtfull propertie goes beyond them all. Other deuouring creatures keepe their circuits, and obſerue their times; they are ſometime wearie, and not alwaies hungrie; ſome are vnfit for the darke, and others afraid of the light, whereby their ſilly pray gets ſome reſpite: but Satan is a *prince* [h] *of the darkneſſe of this world*, who yet for his aduantage [i] *can transforme himſelfe into an Angel of light*, ſo as the day and night are to him both alike for the working of our woe: he is euer greedie, and neuer wearie, and therefore alwaies ſeeking; and if we dreame of any reſtraint to him for time or place, we deceiue our ſelues, for he was a [k] *murtherer from the beginning*, and ſo will continue till time ſhall be no more; and *he* [m] *compaſſeth the whole earth, walking in it to and fro*, euen [n] *like a roaring lyon, ſeaking whome he may deuoure.* With other creatures woe is ended, when the pray is once deuoured; but to Satans pray it is not ſo, for vnleſſe his ſnare be broken and they deliuered in this life, their woe continues eaſeleſſe,

endleſſe,

[a] Reu.12.7.
[b] Dan.12,1.
[c] Reu.12.12.
[d] Reu.3.20.
[e] Reu.12.12
[f] Reu.3.18.
[g] 1.Ioh.2.27.
[h] Eph.6.12
[i] 2.Cor.11.14.
[k] Ioh 8.44.
[m] Iob 1.7
[n] 1.Pet.5.8.

endeleſſe, and remedileſſe after naturall death. Indeede the naturall man doth not perceiue that working of Satan which doth procure his woe;it may be he hath ſeene the plaiers and the painters Deuills, ſome blacke horned monſter with broad eyes, crooked clawes or clouen feete; and till ſome ſuch thing appeare vnto him, he neuer feareth hurt by Sathan: little doth he thinke that ignorance in the ſcriptures, neglect of Gods worſhip,profaning Gods ſabbaths,with greedy affecting the wealth,pompe, and pleaſures of this world doe giue aduantage vnto Sathan againſt his ſoule; and therefore while the matters of this life doe anſwer his deſire, he can ſing to himſelfe this pleaſant *requiem*; [o] *ſoule, ſoule, take thy reſt.* But *our voice from heauen cries woe* to all ſuch inhabitants of the earth becauſe of Satan; for they are of this world, and he is [p] *their prince*, and *their* [q] *God*, who hauing blinded their mindes, [r] *worketh in their hearts*, and ſo keepes them ſure in his poſſeſſion: Indeede like a ſeeming friend he ſuffereth *all* [ſ] *things to be in peace*; but woefull peace,like to *Abſalons* wine which he gaue to *Ammon*, that [t] *when his heart was moſt merrie therewith, his leaſt ſuſpected deadly wound might light vpon him.* Euery one [u] *by nature is the child of wrath*, and ſo of himſelfe full of all miſerie; but mercileſſe Satan ſeekes the increaſe hereof, by cauſing the roote of mans corruption to ſpread foorth the branches of all tranſgreſſions:indeede he is not the beginner of euery ſinne, for much impietie flowes from mans inbred impuritie; yet ſo ſure a friend is Sathan to corruption in the workes of darkeneſſe, that if nature doe but ſtretch foorth the hand, Satan will thruſt at the elbow: Doth *Caine hate Abel?* then will Sathan bring this hatred from the heart to the hand, and cauſe [x] Caine to kill Abel: Is *Iudas* couetous? then will Satan for the ſatisfying of that deſire [a] *make him traiterous*: let him finde but a ſparkle, he will ſoone kindle it to a flame; ſo that woefull is his comming to all naturall men.

o Luk.12.19.
p 2.Cor.4.4.
q Ioh.14 30.
r Eph.2.2.
ſ Luk.11.21.
t 2.Sam.13. 28.
u Eph.2.3.
x Gen.4.8.
a Ioh.13.2.

But doth the child of God eſcape his hands? no verily; Satan is a profeſſed deadly foe to all ſuch, he is their [b] *aduerſarie* and [c] *accuſer*: that which ſhould procure them good,he ſeekes to hinder;and what euer may worke them woe,he will be ſure to further: if they fall into ſinne, he ſeekes to bring them to deſpaire; and when they endeauour to doe good, he mooues them to be proud: they are no ſooner conuerted to the Lord, but he hath ſome [d] *Elymas* to turne them backe to the world: and though they ſtand againſt that aſſault, yet he will purſue them ſtill, by troubles without, and terrours within; by raging foes, and flattering friends; ſo as in regard of Satan aduantaged by their fleſh and his world, they ſhall finde this to be true, [e] *while their fleſh is vpon them, they ſhall be ſorrowfull; and while their ſoules be in them they ſhall mourne*: Satan is a mightie [f] *prince*, and a *wilie* [g] *ſerpent*, and if either force or fraud may worke them woe, no child of God ſhall eſcape his hands:he ſpared not the greene tree,what then will he doe to the dry.

b 1.Pet.5.8.
c Reu.12.10.
d Act.13 8.
e Iob 14.22.
f Iob.10.31.
g 2.Cor.2.11.

But is there no remedie to man for all this woe that comes by Satan? Yes, bleſſed be our God who hath not left vs for a praie vnto his teeth, but to ſhew the exceeding riches of his grace and loue to the world, [h] *hath giuen his onely begotten ſonne* to be our prince and our deliuerer; who in no ſort [i] *tooke the Angels, but the ſeede of Abraham*: and *becauſe they were* [i] *partakers of fleſh and blood,he himſelfe tooke a part with them, that he might deſtroy through death him that had the power of death, that is, the deuill.* For the euidence and application of which deliuerance, he hath ordained in his Church an holy miniſterie, whereby naturall men are *brought* [k] *from darkeneſſe vnto light, and from the power of Satan to himſelfe*; and his owne children doe [l] *growe vp into Chriſt their head*, and be *edified* [m] *in their moſt holy faith*,through [n] *which they are kept by the power of God vnto ſaluation.* Yet we muſt ſo conceiue of this deliuerance, that as Iſrael beeing brought out of Egypt, was not preſently ſettled in the land of Canaan, but for the ſpace of fourty yeares was exerciſed with ſundry temptations in a barren and drie wilderneſſe, where they met with [o] *fierie ſerpents*, and were encountred with many and ſtrong enemies, who ſought to debarre them from the promiſed land: ſo the children of God, though redeemed by Chriſt,are not preſently tranſlated from the bondage of corruption, to the full inheritance of perfect glory in the heauens; but muſt paſſe through this vale of teares,and in the wilderneſſe of this world meete with that crooked ſerpent the Deuill,who will ſeeke to ſting their ſoules to death, and alſo ſtirre vp many

h Ioh.3.16.
i Heb.2.16.
i verſ.14.
k Act.26.18.
l Eph.4.15.
m Iud 20.
n 1.Pet.1.5.
o Num.21.6.

an [p] *Amelec* to entrap them in the way, that either through diſobedience or vnbeleefe they may be depriued of their heauenly Canaan. True it is, this match is farre vnequall, for fleſh and blood to fight againſt ſpirituall powers; yet here is comfort, that we haue him for our Captaine who in his [q] deepeſt humilitie ſpoyled our ſtrongeſt aduerſarie, and is now [r] *crowned with glorie and honour*, beeing *highly exalted* [ſ] *far aboue all might and domination at his fathers right hand*, where he [t] *muſt reigne till he hath put all his enemies vnder his feete*; yea till he hath [u] *troden Satan vnder the feete of all his members*: onely this he requireth that we ſhould *be valiant and* [x] *quit our ſelues like men in the power of his might*, knowing that the battell is the Lords, and ſo the victorie ſure before we ſtrike a ſtroke. Now for the manner of our fight (a matter indeede of great moment, becauſe a [y] *ſmooth ſtone out of Dauids ſling will foile to the ground great Goliah)* we haue in this combat betweene Chriſt and the Deuill, ſo pregnant direction ſet before vs, that vnleſſe we doe wilfully ſhut our eyes againſt the light, in this behalfe we cannot be ignorant of our dutie: [z] *whatſoeuer was written aforetime, was written for our learning*; and therefore the recording of this combat is as much from Chriſt to euery Chriſtian, as the ſpeech of Gideon to his ſouldiers, [a] *looke on me and doe likewiſe, euen as I doe, ſo doe yee:* for Chriſt left himſelfe an example that we ſhould follow his ſteps, though not in his miraculous faſt, yet in his couragious fight againſt ſinne. The view hereof hath formerly beene preſented to your Honours, *by Maſter Robert Hill*, bachelor of Diuinitie, vnder this title, *Satans Sophiſtrie anſwered by our Sauiour Chriſt.* And now at the intreatie of M. Perkins executors, I haue publiſhed it againe; yet vnder a newe title, and more at large almoſt by one third part. Mine endeauour hath beene that this poore Orphane might imitate his brethren, who were the meſſengers of loue vnto our Church, while their happie father liued among vs. What is wanting herein, or may deſerue a iuſt reproofe I willingly take to my ſelfe, *me me adſum qui feci, &c.* What I haue beene able to doe, I humbly commend to the Church of God vnder your Honourable protection. If herein I ſeeme preſumptuous, becauſe I am vnknowne vnto you, I humbly craue this fauourable conſtruction; that I choſe rather by preſuming to wrong my ſelfe, then to alienate this booke from your Honours, who had right hereto by former dedication. When your Honourable imployments in time paſt required your wiſedome and courage, for the iuſt defence of our Soueraignes right, I make no queſtion, but as well the meſſengers of victory ouer rebels, as the counſellers of peace were alwaies welcome to your Honour: why then ſhould I doubt whether this enſuing diſplay, beeing as well a counſeller of peace with God, as an Herauld of tryumph through Chriſt ouer Satan, the Arch-enemie of our ſoules, will be gratefull vnto you, who haue learned long ſince, *that whoſoeuer will keepe a good conſcience towards God or man, muſt endure many a conflict with Satan.*

Now the God of peace who is able to doe exceeding aboundantly aboue all that we can aske or thinke, graunt vnto your Honours according to the riches of his mercy, ſo to fight the good fight of faith on earth, that you may receiue the crowne of glory in heauen. Cambridge, Emmanuel Colledge, 25. of Iune. 1606.

*Your Honours in the Lord to be commanded,*

**THO. PIERSON.**

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[p] 1.Sam.15.2.

[q] Col.2.15. Heb.2.14.

[r] Heb.2.7.

[ſ] Eph.1.20.

[t] 1.Cor.15.25.

[u] Rom.6.20.

[x] Eph.6.16.

[y] 1.Sam.17.49.

[z] Rom.15.4.

[a] Iudg.7.17.

Ænead.9.

# TO THE RIGHT HONOVRABLE SIR WILLIAM Ruſſell, L. Ruſſell, Baron of *Thornhaugh*;

*younger ſonne to that moſt Chriſtian and Honourable Earle,*
Francis Earle of Bedford; with the vertuous Ladie his wife, *Grace and Peace.*

RIGHT Honourable, as Iohn the Baptiſt was in one deſert, ſo our Sauiour Chriſt he was in an other: but as theſe two differed in their beeing in the world: ſo did they not accord in their beeing in the wilderneſſe. Iohn was with ſome men, Chriſt with none; Iohn was with wilde men, Chriſt with wild beaſts; Iohn was preaching, Chriſt praying; Iohn was baptizing, Chriſt fighting; Iohn was feeding, Chriſt faſting; Iohn was encountring with Deuils incarnate, Chriſt did encounter with the Prince of thoſe Deuils. From Iohn preaching in the deſert, learne we diligence in our callings: from Chriſt tempted in the deſert, ſee we troubles at our calling: [a] Many are the troubles of the righteous, but the Lord deliuereth them out of all.

Matth.3.
Matth.4.1.
a Pſal.34.19.

If it pleaſe you to giue theſe after-lines the reading, you ſhall ſee ſet downe that monomachie or ſingle combat, which was hand to hand betwixt Chriſt and the Deuill. And as for Chriſt Ieſus, you ſhall ſee him faſting, fighting, conquering. Faſting and an hungrie, to ſhew he was man: fighting and encountring, to ſhew he was Meſſiah; and conquering and tryumphing, to ſhew he was God. And as for the Deuill, you ſhall ſee him obiecting, anſwering, flying. Obiecting, that [b] Chriſt might deſpaire; [c] anſwering, that he might preſume; and [d] flying, when he could not ouercome.

b Matt.4 3.
c Matt 4.6.
d Matt.4.11.

In Chriſts temptations we ſee the eſtate of the [e] Church; in Satans aſſault, we ſee his malice to the [f] Church. Is Chriſt tempted? thinke it not ſtrange if we fall into [g] temptations. For the grieſe of the head, is the grieſe of the [h] members: & the temptations of Chriſt, ſhew the temptations of [i] Chriſtians. It is true of Chriſt, that [k] by many tribulations he did enter into the kingdome of God: that [l] our High Prieſt was conſecrated by afflictions, that ſo he muſt ſuffer and enter into his [m] glorie.

e 1.Pet.2.21.
f 1.Pet.5.8.
g Ioh.15.20.
h 1.Cor.12.26.
i Ioh.15.20.
k Act.14.21.
l Heb.2.10.
m Luk.24.26.

He is no ſooner borne into the world, but he is [a] hunted by Herod; baptized at Iordan, [b] but Satan ſet on him; a Preacher for repentance, but the [c] Scribes proſcribe him; to [d] worke miracles, but the Phariſies ſlaunder him. He is no ſooner to ſuffer, but [e] the Deuil aſſaults him; apprehended, but the [f] Iewes deliuer him; deliuered, but [g] Herod derides him; derided, but [h] Pilate condemnes him; condemned, but the ſouldiers [i] abuſe him. Is he on the croſſe? the [k] people will not pitie him: is he riſen? the high Prieſts will [l] belie him. In a word, is he vpon earth, he is tempted in his [m] perſon; is he in heauen? he is [n] tempted in his members. Thus the life of Chriſt was a warfare vpon earth, and the life of Chriſtians muſt be a warfare vpon earth. We liue here in a ſea of troubles: the ſea is the world, the waues are calamities, the Church is the ſhip, the anker is hope, the ſailes are loue, the Saints are paſſengers, the hauen is heauen, and Chriſt is our Pilot. When the ſea can continue without waues, the ſhip without toſſings, & paſſengers not be ſicke vpon the water, then ſhal the Church of God be without trialls. We begin this voiage ſo ſoone as we are born, and we muſt ſaile on till our dying day.

a Matt.2.14.
b Matth 3.16.4.1.
c Ioh.7.1.
d Luk.11.15.
e Ioh.12.27.
f Ioh.18.28.
g Luk.23.11.
h Luk.23.24.
i Matt.27.27
k Matt.27.39.
l Matt.28.15.
m Luk.11.16.
n Act.9.4.

We doe reade in Gods word of many kinds of temptations: *God, Satan, Man,* the *World,* and the *Fleſh,* are ſaid to tempt. *God* tempteth man to trie his obedience, *Satan* tempteth him to make him diſobedient: *men* doe tempt men to try what is in them: and *man* tempteth God to trie what is in him. The *world* is a tempter, to keepe man from God: and the *fleſh* is a tempter, to bring man to the Deuill. So *God* tempted Abraham [a] in the offering of his ſonne: *Satan* [b] tempted Iob in the loſſe of his goods: a [c] *Queene* tempted Salomon in trying his wiſdome: *men* [d] tempted God by diſtruſt in the deſert: the *world* tempted Demas,[e] when he forſooke the Apoſtles: and the *fleſh* tempted Dauid, [f] when he fell by adulterie. Doth God tempt vs? take heede of hypocriſie; doth Satan tempt vs? take heede of his ſubtiltie: doth man tempt man? take heede of diſſembling: doth man tempt God? take heed of inquiring: doth the world tempt man? take heede of apoſtaſie: doth the fleſh tempt man? take heede of carnalitie. But doe we ſo? are we warie of theſe tempters? No, we are not, and therefore we fall. We fall on the right hand, by temptations in proſperitie, and we fall on the left, by temptations in aduerſitie. Of the one it may be ſaid, it hath ſlaine [g] thouſands: of the other, that it hath ſlaine ten thouſands.

a Gen.22.1.
b Iob 1.18.
c 1.king.10 1
d Exod.17.3
e 1.Tim.4.10
f 2.Sam.11.4
g 1.Sam.18.

When we come and ſee cities diſpeopled, houſes defaced, and walls pulled down, we ſay, the ſouldier hath beene there: and when we ſee pride in the rich, diſcontent in the poore, and ſinne in all, we may iuſtly ſay, the Tempter hath beene there.

Now of all other temptations, it pleaſeth God to ſuffer his Church to be tempted with afflictions. It is neuer free either from the ſword of Iſhmael, which is [a] a reuiling tongue: or the ſword of Eſau, a [b] perſecuting hand. Neither was there yet euer Chriſtian man found, who had not his part in the cup of affliction. We muſt drinke of the [c] ſame cup our maſter did: [d] the Diſciple is not aboue his maſter.

a Gen.21.9.
b Gen.27.41.
c Mat.20.23.
d Mat.10.24.

Reaſons why God doth afflict his children.

The reaſons why God doth viſit vs thus with afflictions, are; 1. To humble vs. 2. To weane vs. 3. To winnow vs. 4. To preuent vs. 5. To teach vs. 6. To enlighten vs. 7. To honour vs. 8. To cure vs. 9. To crowne vs. 10. To comfort vs. 11. To protect vs. 12. To adopt vs. And laſt of all, to teach and comfort others. To [e] humble vs, that we be not prond: [f] to weane vs, that we loue not this world: [g] to winnowe vs, that we be not chaffe: [h] to preuent vs, that we doe not ſinne: [i] to teach vs, that we be patient in aduerſitie: to [k] enlighten vs, that we ſee our errors: to [l] honour vs, that our faith may be manifeſt: to cure vs, that we [m] ſurfet not of ſecuritie: to [n] crowne vs, that we may liue eternally: to [o] comfort vs, that he may ſend his ſpirit: to [p] protect vs, that he may guide vs by his Angels: to [a] adopt vs, that we may be his ſonnes: [b] and to teach others, that they ſeeing how ſinne is puniſhed in vs, they may take heed it be not found in them: that they [c] ſeeing our comforts in troubles, may not be diſcouraged in the like trials.

e Ec.3.19.
f Pſal.119.67
g Luk.22.31
h Pſal.119. 71.
i Pſal.39.9. 40.1.
k Gen.42.21
l Iam.5.11.
m Deut.32. 15.
n 2.Tim.4.7.
o Ioh.6 33.
p Act 12.7.
a Heb.12.7.
b 2.Pet.2.5.
c 2.Cor.1.6.

Thus a Chriſtian mans diet is more ſowre then ſweete: his phyſicke is more aloes then hony: his life is more a pilgrimage then a progreſſe: and his death is more deſpiſed then honoured. This if men would thinke of before, afflictions would be as welcome to the ſoule of man, as [d] afflicted Ruth was to the field of Boaz. But becauſe we looke not for them before they come, thinke not on Gods doing when they are come, and doe deſire to be happie both here and hereafter; therefore we can away with the name of Naomi, but in no caſe would be called [e] Mara. We [f] ſee the ſea, not the whale: the [g] Egyptian, not the ſaluation: the [h] Lyons mouth, not him that ſtoppeth the Lyons mouth. If we could ſee God in our troubles, as [i] Eliſha did in his, then would we ſay: There are more with vs, then there are againſt vs. But becauſe we doe not, therefore at euery aſſault of the Aſſyrians, we ſay, as the ſeruant to [k] Eliſha did: Alas maſter, what ſhall we doe? and with the diſciples: [l] Careſt thou not Maſter that we periſh? Yet it is good for vs to ſuffer affliction: [m] Bleſſed is the man that endureth temptation: for when he is tried, he ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him. It is [a] commanded by God, [b] practiſed by Chriſt, [c] yelded to by the Saints, [d] aſſigned by Gods prouidence, and good for vs each way. We are Gods [e] trees, we ſhall growe better by pruning: Gods pomander, ſmell better by rubbing: Gods ſpice, be more profitable by bruiſing: and Gods conduits, we are the better by running. Let vs ſuffer afflictions, they are [f] momentanie

d Ruth 2.8.
e Ruth 1.20.
f Ioh.1.15.
g Exo.14.11
h Dan.6 16. 22.
i 2.king.6.16
k 2.king.6.15
l Mar.4.38.
m Iam.1 12. Iob 5.17.
a Pro.3.11.
b Matt.4.2.
c 2.Tim.3. 12.
d Pſal.119. 71.
e Pſal.1.4.
f 2.Cor.4.17

in reſpect of time: [g] fauours, if we reſpect Gods loue, and a meanes to bring vs to the kingdome of God. If they did conſume vs, we might wiſh them an ende: but they doe purge vs, let vs be content. They [h] are Gods fan, we are Gods wheate: they are Gods boulter, we are Gods meale: they are Gods [i] flame, we are Gods buſh: they are Gods [k] cords, we are Gods ſacrifice: they are Gods fornace, we are Gods gold. The wheat will not be good without the fan, nor the meale without the boulter, nor the buſh without the flame, nor the ſacrifice without the cords, nor the gold without the fornace: they are trials, not puniſhments, if we be ſonnes: puniſhments, not trialls, if we be ſlaues. Let vs then beare them, they [l] will haue an ende: ioy [m] will followe: they [n] ſhew vs our weakeneſſe: they [o] mooue vs to pray: they [p] ſhew we are in the path way to heauen: and [q] make vs contemne this preſent world. By them we [a] learne to repent vs of ſinne paſt, [b] to take heed of ſinne preſent, and to foreſee ſinne to come. By them we [c] receiue Gods ſpirt: [d] are like to Chriſt: are acquainted [e] with Gods power: haue [f] ioy in deliuerance: know benefit of proſperitie: made more hardy to ſuffer: and [g] haue cauſe to practiſe many excellent vertues. They cauſe vs (as one ſaith) to ſeeke out Gods promiſe: the promiſe to ſeeke faith: faith to ſeeke prayer: and prayer to finde God. [h] Seeke, and ye ſhall finde: [i] call, and he will anſwer: [k] waite, and he will come. I am to write an Epiſtle, I muſt not be long. Iobs [l] meſſengers came not ſo faſt on him: but Iobs afflictions may come as faſt vpon vs. Hath Dauid ſlaine [m] a Beare? he ſhall encounter with a Lyon: hath he killed a Lion? [n] he muſt fight with Goliah: hath he ſubdued Goliah? he muſt make a rode vpon the Philiſtims: are the Philiſtims conquered? [o] Saul will aſſault him. Remember Dauids troubles, and foreſee what may be our troubles. The more righteous we are, the more manifold are our troubles: and the better we are, the bettter we may indure them.

[g] Phil.1.29.
[h] Act.14.21. 1.Pet.1 5.
[i] Exod.3.
[k] Gen. 22.9.
[l] Pſal.37.37.
[m] Pſa.126.5.
[n] Iſa.38. 10.
[o] Hoſ. 5.15.
[p] Luk.24.26.
[q] Ecc.1. 2.
[a] 2. Sam.24. 17.
[b] Gen.39.9.
[c] Act. 2. 2.
[d] Phil. 3. 10.
[e] Dan. 3.17.
[f] Exod.15.1.
[g] 1. Pet 1.
[h] Mat. 7. 7.
[i] Iob. 21.27.
[k] Hab. 2. 3.
[l] Iob. 2.
[m] 1.Sam.17. 37.
[n] 1.Sa.18.27.
[o] 1. Sam.21.

But as our troubles are many, ſo are our deliuerances many: God will deliuer vs out of all. He that deliuered [p] Noah from the flood, [q] Lot from Sodome, [r] Iacob from Eſau, [ſ] Ioſeph from Potiphar, [a] Moſes from Pharaoh, [b] Iſrael from Egypt, [c] Dauid from Saul, [d] Eliah from Achab, [e] Eliſha from the Syrians, [f] Naaman from his leproſie, [g] Hezekiah from the plague, [h] the three children from the fire, [i] Daniel from the Lions, [k] Ioſeph from Herod, the Apoſtles [l] from the Iewes, [m] and Chriſt from the Deuill: he, euen he will deliuer vs from trouble, or comfort vs in trouble, or mitigate troubles when they come vpon vs.

[p] Gen. 7.
[q] Gen. 19.
[r] Gen. 33.
[ſ] Gen.41.14.
[a] Exod. 9.
[b] Exod. 12.
[c] 1. Sam.19.
[d] 1.King.21.
[e] 2. King. 6.
[f] 2. King. 5.
[g] Iſa. 38.
[h] Dan. 3.
[i] Dan. 6.
[k] Mat. 6.
[l] Act.5.
[m] Mat.4.

He, [n] he hath promiſed to doe it, and he that hath promiſed, is able to doe it. And this he doth ſometimes by no meanes, ſometimes by ſmall meanes, and ſometimes by ordinarie meanes, ſometimes by extraordinarie, ſometimes contrary to all means. By no [o] meanes he cured a creeple at Betheſda: by [p] ſmall meanes he fed fiue thouſand in the deſert: by [q] ordinarie meanes he was brought from the pinacle: [r] by meanes extraordinarie he was prouided for in hunger: and contrarie to all meanes were the [ſ] three chidren preſerued in the fornace of fire.

[n] Rom.4.21.
[o] Ioh.5.9.
[p] Ioh. 6. 12.
[q] Mat.4.7.
[r] Mat. 4 11.
[ſ] Dan. 5.

I haue good cauſe to thinke of Gods gracious deliuerance, beeing my ſelfe deliuered from a great trouble. Since the time I was diſmiſſed from my poore charge, where I would haue continued, if malice had not hindered me, I haue liued in an ende of this Citie: dangerouſly in reſpect of the ſickeneſſe; poorely in regard of maintenance; and painefully, in reſpect of my miniſterie: yet till this time hath the Lord deliuered me: and as Paul ſaid, [a] he will deliuer me, if that he ſee it be beſt for me.

Saint Andrewes in Norwich.

[a] 2.Tim.1.18.

Let man therefore [b] comfort himſelfe in the Lord: [c] after two dayes he will reuiue vs, and the third day he will raiſe vs vp againe: [d] Heauineſſe may endure for a night, but ioy will come in the morning. [e] Doubtleſſe there is a reward for the righteous: verily, [f] God retaineth not his wrath for euer. Could he ouercome the world, and can he not ouercome many troubles in the world? Yea, let one plague followe another, as one quaile ſings to another: yet as the [g] viper leaped on Pauls hand, and forthwith leaped off againe, ſo one trouble ſhall leape vpon the righteous, and anone leape off againe: [h] though he fall, he ſhall riſe againe, the righteous ſhall not be forſaken for euer.

[b] 1.Sam.30.9.
[c] Hoſ.6. 2.
[d] Pſal. 30. 5.
[e] Pſal.58.11.
[f] Mica. 7. 8.
[g] Act.28.3.
[h] Pſal.37.24.

If he hath deliuered vs from the guilt of our ſinnes, he will deliuer vs from the

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puniſhment of our ſinnes. Let vs then therefore be patient in trouble, conſtant in hope, rooted in loue: let vs waite, and he will come, call, and he will heare, beleeue, and he will performe, repent vs of our euill committed againſt him, and he will repent of his euill intended againſt vs. He is ouer vs by his prouidence, about vs by his Angels, in vs by his ſpirit, with vs by his word, vnder vs by his power, and vpon vs by his ſonne. In him is our helpe, from him is our comfort, by him is our victorie, and for him is our trouble. [a] In thee haue I truſted, ſaith a king: [b] who euer was confounded that truſted in the Lord, ſaid a friend? and as Elkanah was to [c] Hannah inſtead of many ſonnes, ſo God is to his inſtead of many comforters. Of other comforters, we may ſay as Iob did of his friends; [d] Silly comforters are you all. They will leaue vs; as mice doe a ruinous houſe: but the Lord (like [e] Ruth to Naomi) wil neuer leaue vs; nor forſake vs. Eſpecially in the houre of death, [f] which is in remembrance bitter to great men: in that houre of death he will be with vs, and command his [g] Angels to take charge of our ſoules, the [h] earth to be as a bed for our bodies: that ſo the one [i] may goe into glory, the other reſerued in hope of like glory, [k] and be made one day like vnto the glorious body of Chriſt Ieſus. Thus, right Honourable, you haue ſeene the righteous in affliction; as [l] Iſrael was in Babylon: and the Lord like [m] Zorobabel is ready to deliuer them. Though in troubles Chriſt ſeemes as in the [n] ſhip to ſleepe, yet in deliuerance he awakes as a man out of ſleepe, and as a Gyant refreſhed with wine. He will rebuke the waues and winds of troubles and perſecution, and they ſhall flie before him as Syſera did before [a] Debora, and the [b] Philiſtims before Ionathan and his ſeruant. And as Chriſt asking the woman of her accuſer, ſhe anſwered. There was none: ſo in the ende aske a Chriſtian of his troubles, and he will ſay, There are none. He is a buckler for our left hand, and a ſword in our right: he is an helmet on our head, and harneſſe for our bodie. We ſhall looke vpon troubles, as [d] Iſrael did on the Egyptians, as the [e] Iewes did on Goliah, and as the Grecians did on Hector, to tryumph ouer them: and as the Angel ſaid to Ioſeph, [f] They are dead that ſought the childs life; ſo the Spirit ſhall ſay to the afflicted, They are dead that did ſeeke your life. A day of deliuerance, a yeare of Iubile will come, and then [g] Ioſeph ſhall be out of priſon, [h] Iacob out of ſeruitude, and [i] Iob ſhall lie no more in the duſt of the earth: [k] Let vs comfort our ſelues with theſe words.

[a] Pſal. 25.
[b] Iob. 5
[c] 1.Sam.1.8.
[d] Iob. 16 2.
[e] Ruta 1.16.
[f] Ecc. 41. 1.
[g] Luk.16.26.
[h] Iſa.57. 2.
[i] Luke 23.
[k] Pſal.3. 20.
[l] Pſal. 137.
[m] Zac.4.6.
[n] Mat.8. 24.
[a] Iudg.17.4.
[b] 1.Sam.14.
[c] Ioh. 8.
[d] Exod.14.
[e] 1. Sam. 17 51.
[f] Mat. 2 20.
[g] Gen. 41.
[h] Gen. 31.
[i] Iob. 41.12.
[k] 1. Theſ. 4. 18.

I haue exceeded an Epiſtle, eſpecially to ſuch a ſmall booke. If the walls ſeeme too great for this citie; *abundans cautela non nocet*. It is vſuall for ſtudents not onely to preſent their owne labours, but alſo other mens to great perſonages, eſpecially ſuch Works wherein they haue beene either Tranſlators or ouerſeers. It were infinite to inſtance this point. I am bold to doe the like to your Honour at this time. This Copie it was brought vnto my hand, I haue conferred it with another, I haue peruſed it at the Preſſe, I heard diuers of the Sermons, I haue added nothing of mine owne: and I deſire, that of theſe [a] many baskets full of moſt delicate diet, which this worthy man hath now left behind him, there may not ſo much as any one be loſt. If any ſuch come vnto my hand, ſurely they ſhall not be loſt. By his life had I much comfort, and I will ſeeke to honour him after he is dead. I was twenty yeares acquainted with him: I at his requeſt made the firſt fruits of his labours to ſpeake Engliſh. And now I am bold to preſent this his poſthume to your patronage. Your Honourable Nephew, his vertuous Lady, your worthy ſiſter, haue heretofore accepted the labours of this man. If it ſhall pleaſe your good honour to doe the like, this Preface of mine ſhall remaine, as a perpetuall teſtimony of my dutie to you: and the booke following as fully armed againſt all ſuch aduerſaries as ſhall ſpeake againſt it. The God of heauen, who hath made you honourable in your moſt honourable Progenitors, make you thrice honourable in your future ſucceſſors: that the memoriall of the righteous may be euerlaſting, when as the name of the wicked ſhall rot. *London, Saint Martins in the fields. Ian.* 12. 1604.

[a] Ioh.6.13.
The Golden chaine.
The Earle of Bedford.
The Counteſſe of Bedford.
The Counteſſe of Cũberland.
Pro. 10. 7.

*Your Honours at commandement*, ROBERT HILL,

Fellow of S. Iohns Coll. in Cambridge.

# A GENERALL VIEW OF *the ſtrange Combate betweene our Sauiour* CHRIST and Satan.

- *The Deſcription of this Combate betweene Chriſt and Satan containeth*
  - *A Preface or Preparation, conſiſting of*
    - *Chriſts going forth to the place of combate,* — *Verſ.* 1.
    - *Chriſts abode and conuerſing in that place,* — *Verſ.* 2.
  - *The Combat it ſelfe conſiſting of three great conflicts:*
    - *First, tending to bring Chriſt to vnbeleefe: and it conſiſteth of*
      - *Satans preparation thereto,* — *Verſ.* 3.
      - *The temptation it ſelfe,* — *Verſ.* 3.
      - *Chriſt repulſe thereof,* — *Verſ.* 4.
    - *Second, tending to bring Chriſt to preſumption: containing*
      - *Satans preparation,* — *Verſ.* 5.
      - *The aſſault or temptation,* — *Verſ.* 6.
      - *Chriſts repulſe and anſwer,* — *Verſ.* 7.
    - *Third, tending to bring Chriſt to idolatry: containing*
      - *Satans preparation,* — *Verſ.* 8.
      - *The aſſault or temptation,* — *Verſ.* 9.
      - *Chriſts repulſe and anſwer,* — *Verſ.* 10.
  - *An happie iſſue and euent thereof, conſiſting of*
    - *Satans departing from Chriſt,* — *Verſ.* 11.
    - *The Angels miniſtring vnto Chriſt,* — *Verſ.* 11.

Reſiſt the Deuill and he will flee: Draw neere to God, and he will draw neere to you, *Iam.* 4.7,8.

- *The true grace of faith enables vs to both: for*
  - 1. *Pet.* 5.9. Whome reſiſt ſtedfaſt in the faith.
  - *Heb.* 10.22. Let vs draw neere with a true heart in aſſurance of faith.

# THE COMBATE BETWEENE CHRIST AND THE *Deuill expounded.*

## MATTH. 4. 1.

*Then was Ieſus lead aſide of the ſpirit into the wilderneſſe to be tempted of the Deuill.*

THe eleuen firſt verſes of this chapter do conteine a briefe deſcription of Chriſts temptations, whereof I haue choſen to intreat, hauing formerly handled the doctrine of *Conſcience*, becauſe all that endeuour either to get or keepe a good conſcience, are moſt of all ſubiect to temptations: Now here we haue the ſpeciall temptations of the Deuill wherewith he aſſaulted our Sauiour Chriſt, and in Chriſts example the beſt way to auoid the ſame. This deſcription conſiſteth of three diſtinct parts: Firſt, A Preface or preparation to a Combate betweene Chriſt and the Deuill, verſ. 1. 2. Secondly, The combate or conflict it ſelfe, ver. 3. 4. 5. 6. 7. 8. 9. 10. Thirdly, The iſſue or euent of this combate, verſ. 11.

I. *Part.* The Preparation to the combat hath two parts: Firſt, Chriſts going foorth to that place where the combate was to be fought, ver. 1. Secondly, his abode and conuerſing in that place, v. 2. 1. Chriſts going forth to the place is ſet out by ſundry circumſtances of the Euangeliſts: as, The *time* when he went; The *author* of his going; The *manner* how he went furniſhed; the *place* whither he went; And the *end* wherefore.

I. *Circumſtance.* The *time* when Chriſt went forth to be tempted is noted in this word *Then*: what time this was, we ſhall ſee in the end of the former chapter, where is ſet downe the baptiſme of our Sauiour Chriſt by *Iohn* in the riuer Iordan; as alſo the great honour and maieſty wherewith he was there renowned: for it pleaſed Chriſt for ſpeciall end and purpoſe to be baptized, not as we are, to put off ſinne, for he A had none; but to be ordained a Mediatour for vs, that putting on our ſinne he might beare the burden thereof in our ſtead. Againe, in his baptiſme he was diſtinctly proclaimed *The doctour of his Church*: for immediatly thereupon, *The Holy Ghoſt deſcended vpon him like a doue*, and a voyce came from heauen, ſaying, *This is my welbeloued ſonne in whom I am well pleaſed.* Now ſo ſoone as Chriſt was thus ſolemnly inaugurated into his office, and proclaimed from heauen to be the ſole Doctor and Prophet of Gods Church, euen *then* immediately without any delay was he driuen forth, as Marke ſaith, chapt. 1. 12.

Euery Chriſtian muſt looke to be tempted.

B *The vſe.* In that Chriſt is no ſooner baptized, but he is preſently tempted, we learne, that all thoſe who are truely baptized into Chriſt, muſt make account to be tempted, and prepare for a combate with the Deuill, euen through the whole courſe of their liues: for if Satan durſt be ſo bold as to encounter with Chriſt Ieſus the head of the Church after his baptiſme, then doubtleſſe he will not ſpare any of his members who are but weake and ſinnefull men. Againe, in baptiſme a man giues vp his name vnto God, promiſing therein for euer to renounce all ſeruice to the Deuill, the fleſh, C and the world; and contrariwiſe to beleeue in God, and to ſerue him; and this vow beeing thus made, it is the will of God he ſhould be tempted, that in the ſchoole of temptation he might learne to practiſe his baptiſme. But here moſt men will ſay, they neuer felt by experience in themſelues the truth of this doctrine; for they haue not perceiued any ſuch combate in themſelues, though they haue beene baptized many yeares agone. *Anſ.* Such men whatſo-

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euer they be, haue indeed the outward baptiſm of water, but they neuer yet receiued the inward baptiſme of the ſpirit; they weare Chriſts liuerie, but as yet they doe ſeruice vnto Satan; And though they haue beene made partakers of the ſeales of the couenant, yet ſtill they abide within the kingdome of darkeneſſe; for Chriſt here teacheth by his owne example, that all thoſe who haue receiued the inward baptiſme of the ſpirit, whereby they haue effectually put off ſinne, and put on the Lord Ieſus, are as ſure to be tempted by Satan as himſelfe was: therefore let ſuch perſons as neuer yet felt in themſelues this ſpirituall conflict, now begin to reforme their liues, and to performe their vow of baptiſme, and they ſhall vndoubtedly finde in themſelues the truth of this doctrine, *That all that are baptized into Chriſt, ſhalbe tempted of the Deuill.* So long as the children of Iſrael continued vnder Pharaohs bondage, they were not purſued by his army; but when they ſet their faces toward the land of Canaan, then preſently he makes after them, with all his might and malice; euen ſo, while men liue in ſinne, and ſubmit themſelues to Satans ſpirituall bondage, he will ſuffer all things to be in peace with them; but if once they ſet their hearts on the heauenly Canaan, and giue themſelues ſyncerely to Gods ſeruice, then will he with all his force purſue them, and meete them with armies of temptations to turne them backe into their old way of ſinne againe. The ſilly bird that is in the ſnare, or vnder the net, ſo long as ſhe lieth ſtill, feeles no harme; but when ſhee ſtirs and offers to get away, then begins her paine, and the more ſhee ſtriues, the more ſhe finds her ſelfe enſnared: So fareth it with ſilly men, while they liue in ſinne ſecurely, they are not troubled with Satans temptations; but when they beginne to leaue their badde courſes, and ſettle themſelues to ſerue the Lord, then preſently the Deuill ſeekes to ſpread his net to intangle them in his ſnare. The conſideration whereof muſt teach vs, *to watch and pray that we enter not into temptation*; and (as *Paul* ſaith) *to put on the whole armour of God, that we may be able to ſtand againſt the aſſaults of the Deuill*, Epheſ. 6. 11.

Men ſet apart for ſome ſpeciall calling muſt looke for temptations.

Secondly, in that our Sauiour Chriſt after his ſolemne inauguration into his mediatorſhip, was immediately to go to be tempted; we learne, that all thoſe that are ſet apart by God to any ſpeciall calling, euen at their verie entrance thereinto muſt looke for temptations. This befell the head, and therefore all the members muſt reckon for it. When Moſes was firſt called to be the guide and conducter of Gods people out of Egypt, [a] hauing ſlaine an Egyptian in defence of one of his brethren, vpon knowledge of the fact, he was faint to flie from Pharaohs court into the land of Madian, and there to liue a ſhepherds life for many yeares with his father in law Iethro. And Dauid was no ſooner appointed by God to be king ouer his people Iſrael, but [b] Saul began to perſecute him, and ſo continued all his dayes. And our Sauiour Chriſt, hauing called his Apoſtles to their office of preaching his kingdome, [c] tooke them ſoone after to the ſea, and there falling aſleepe ſuffered their ſhip to be ſo toſſed with waues in a great tempeſt, that they looked for nothing but preſent drowning, ſo as they cried out, *Maſter ſaue vs, we periſh.* And this the Lord doth in great wiſdome for the good of his children; firſt to teach them, that no man is able of himſelfe, to carry himſelfe in any acceptable courſe of his calling without Gods ſpeciall aſſiſtance and grace. Secondly, to ſtirre vp in them thoſe good gifts and graces which he hath formerly beſtowed on them; as the feare of his name, the loue of his maieſtie, the gifts of prayer, faith, patience, & many other which he would haue tried in the entrance of their callings, and exerciſed in the cõtinuance therin vnto the end.

[a] Exod 2 15.

[b] 1. Sam. 18. 9. 11.

[c] Mat. 8. 23. 24.

1 Reaſon why.

2

Miniſters ſpecially muſt looke for temptations.

Thirdly, ſeeing Chriſt begins his propheticall office of teaching his Church, with temptations; This ſhould admoniſh all miniſters of the word, that howſoeuer all Gods people muſt prepare themſelues againſt Satans temptations, yet they muſt doe it aboue the reſt; for looke as in a pitched field, the enemy aimeth principally at the ſtanderd-bearer; euen ſo Satan and his inſtruments, doe among all Gods people, bend their greateſt forces againſt the miniſters of Chriſt which holde vp his ſcepter, and diſplay his banner in the preaching of the Goſpell. When *Iehoſhuah the high prieſt ſtood before the Lord; Satan ſtood at his right hand to reſiſt him*, Zak. 3. 1. And when *Ahab* went to fight againſt the king of Syriah, Satan became a lying ſpirit in the mouth of 400. Prophets & moe, 1. King. 22. 22. This is that *great red dragon, that with his taile drew downe the third part of the ſtarres of heauen*, that is, of the miniſters and preachers of the word, *and caſt them to the earth*, Reuel. 12. 3. 4. This is he that *deſired to winnow the Diſciples as wheat*, Luk. 22. 31. And as the king of Aram ſaid of Ahab, *fight not againſt ſmall nor great, but againſt the king of Iſrael onely*, 1. King. 22. 31. So Sathan fighteth not againſt any ſo much as the Prophets of Iſrael, the miniſters of the Church.

It is good for Miniſters to be tempted.

Fourthly, in that Chriſt is tempted before he go to preach, we learne that it is good and profitable for Gods miniſters to be exerciſed with temptations euen of Satan himſelfe, and that for ſundry cauſes; firſt that they may know [c] what temptations meane; Secondly that they may [d] be the more able to miniſter help and comfort to thoſe that are tempted; Thirdly to make thẽ vnderſtand the word of God aright; for many places of Scripture cannot ſo wel be vnderſtood by bare ſtudy onely, as by temptations [e] *therewithal*: & it is true which one ſaith wel, *Reading, meditation, prayer, & temptation, make a diuine.*

[c] 2. Cor. 1.

[d] 2. Cor. 1. 4

[e] Act. 5. 24. 25.

II. *Circumſt.* The author or efficient cauſe of Chriſts going forth; to wit, *the Holy Ghoſt*, noted in theſe words, *was led by the ſpirit*. The word *led*, in the originall ſignifieth thus much,

ἀνήχθη

that Ieſus was carried apart by the ſpirit; which muſt not be vnderſtood of any locall tranſportation of his bodie from the riuer to the wilderneſſe, as [a] Elias was caried from earth to heauen; or as [b] Philip was taken away from the Eunuch, and carried to Azotus; but it was a motion of the holy Ghoſt, wherewith Chriſt was filled aboue meaſure, and made willing to encounter with Satan in that combate: for ſo are the words by S. Luke, [c] *beeing full of the holy Ghoſt he returned from Iordan, and was led by the ſpirit into the wilderneſſe*, that is, by the inward motion and inſtinct of Gods ſpirit. Againe, S. Marke ſaying, [d] *the Spirit droue him into the wilderneſſe*, giueth vs further to vnderſtand, that this motion in Chriſt from the ſpirit, was a peculiar motion, not forced or conſtrained, but voluntary, and yet *very ſtrong and effectuall*.

a 2.king.2.11

b Act 8.39, 40.

c Luk 4.1.

d Mark.1.12.

Againe, by the *ſpirit* here is not meant the Deuill or an euill ſpirit, but the *holy ſpirit of God*: he it was that mooued Chriſt to goe into the wilderneſſe; ſo that the meaning is this: After Chriſt was baptized in Iordan by Iohn, hee willingly tooke his iourny into the wilderneſſe, being mooued thereunto by a ſpeciall & ſtrong inſtinct of Gods holy ſpirit, wherewith he was filled aboue meaſure. If any aske, how Chriſt could be *led* by the ſpirit, ſeeing he ſends the ſpirit: *Anſ.* Theſe two may well ſtand together: for Chriſt muſt be conſidered two wayes; firſt, as man in the forme of a ſeruant; ſecondly, as God, euen the ſonne of God, yea God himſelfe: Now as Chriſt was man, he was ſubiect to Gods prouidence, and ſo was led and guided by the holy Ghoſt: but as he is God, he is not ſubiect to prouidence, but is the author thereof, and is not himſelfe led or ſent, but together with the father ſendeth the ſpirit.

The holines of Chriſts manhood.

*The vſe.* In this circumſtance we may obſerue: firſt the exceeding holineſſe of Chriſts manhood, in that he mooued not from one place to another, without the ſpeciall inſtinct and direction of the ſpirit of God. By which example we are taught to ſuffer our ſelues to be ordered and guided by the ſpirit of God in euery thing we take in hand, yea in all our thoughts, words, and deeds; for this is the true note of euery child of God, *to be led by the ſpirit*, Rom. 8. 14. where the Apoſtle vſeth the ſame word that S. Luke doth, ſpeaking of this leading of our Sauiour to be tempted: we muſt therefore labour to be of Dauids diſpoſition, to haue our hearts pliable to all Gods teſtimonies; when God ſaid, *Seeke yee my face*, Dauids heart anſwered, *I ſeeke thy face. O Lord*, Pſal. 27. 8. and thus doing we ſhall ſuffer our ſelues to be directed and guided by the holy Ghoſt, for he teacheth and guideth men by the word.

Secondly, from this that Chriſt was led vnto temptation by the ſpirit of God; we learne, That temptations come not by chance, nor yet by the wil and pleaſure of the Deuil only: for he could not touch Iob, or ought he had, *till God* [e] *gaue him leaue*: nor enter into the heard of ſwine, till Chriſt ſaid, [f] *go*; but temptations come by Gods moſt iuſt permiſſion, and not without his ſpeciall prouidence and appointment. This combate of Chriſt with Satan was decreed of God by his ſpecial appointment in his eternall counſell. And therefore was Chriſt led by the ſpirit to encounter with the Deuill, that he might performe this one worke of a mediator, namely in temptation ouercome him, who by temptation ouercame all mankind. And as God appointed this combate of our Sauiour, ſo hath he alſo ordained the temptations of euery Chriſtian, and the circumſtances thereof. The theater or place of this combate is this preſent euill world: the actors are Satan and euery Chriſtian; the beholders are men and Angels, 1. Cor. 4. 9. The vmpire and iudge is God himſelfe, who ouerruleth Satan, ſo as the iſſue cannot but be happie and bleſſed to thoſe that fight manfully; for *he caſteth away none that be mighty and valiant of courage*, Iob. 36. 5. *he will giue an iſſue with the temptations*, 1. Cor. 10. 13. from whence wee learne ſundry good inſtructions;

Temptations come not by chance.

e Iob 1.12.

f Mat. 8. 32.

First, when we are toſſed and tried by manifold temptations, we muſt not thinke it ſtrange, but rather *count it exceeding great ioy*, Iam. 1. 2. becauſe it is Gods bleſſed will and ordinance that Satan and euery Chriſtian ſhould enter combate and conflict, for the triall of his graces in them.

Secondly, we are hereby taught to labour with patience to beare all trials and afflictions, not vſing vnlawfull meanes to winde our ſelues out of them, becauſe they come by the ſpeciall prouidence of the Almighty.

Thirdly, Chriſt went not to be tempted till he was led by the ſpirit; therefore no man muſt wittingly put himſelfe into danger without a calling from God, leſt therein he tempt God: indeed a man may be moued extraordinarily, to offer himſelfe into places of danger; thus [a] *Paul went bound in the ſpirit to Hieruſalem*, that is, he willingly followed the motion of the holy Ghoſt, which inwardly enforced him to goe thither. And the ſame may be ſaid of many holy Martyrs, who though they might haue eſcaped by flight, yet did willingly offer themſelues into the hands of their perſecutours, and endured the violence of their torments, which we muſt thinke they did by a ſpeciall motion of the holy Ghoſt; otherwiſe, for a man to offer himſelfe into danger without al warrant frō God, is to ſwarue frō the practiſe of Chriſt in this place.

a Act. 20.22.

Fourthly, Chriſt beeing ledde by the ſpirit, did not ſeek to ſhrowd himſelfe from this combate; ſo likewiſe if a man follow his calling according to Gods wil, & therupon fal into troubles and temptations, he may not ſeeke to eſcape them by neglecting his dutie, but with courage and patience muſt inure himſelfe to beare them, wayting on the Lord by wel-doing for his deliuerance. Here it may wel be asked, whether a mā can lawfully & with good conſci-

Queſt. Of aboad in places haunted by ſpirits.

ence abide in thoſe places which are certainely knowne to be haunted with euill ſpirits? *Anſ.* Some indeede are ſo venturous and bold, that they feare nothing: yet the truth is, no man ought on his owne head abide or lodge in ſuch places, vnleſſe it be within the compaſſe of his calling, or elſe haue a true extraordinarie motion of Gods ſpirit ſo to doe; we are therefore rather to auoid them, then wittingly and willingly thruſt our ſelues into the danger of ſuch places; for if God haue giuen liberty vnto Satan to poſſeſſe ſuch places as haue beene conſecrated to Idolatry, or defiled by oppreſſion and blood, or ſuch like abhominations, why ſhould we without warrant from God, put our ſelues into his hands? This alſo may ſerue to reproue thoſe men who preſume ſo much vpon their ſtrong faith, that they neuer ſticke to thruſt themſelues into moſt lewd company; but let ſuch perſons beware, for places of bad company are places of danger, by reaſon of that power and liberty which Satan hath among them, for there he hath *a throne*, Reuel. 2. 13. How then can it be, that they ſhould cleane eſcape the infection of ſinne, who doe vſually conuerſe with thoſe that commit it without controlement? [b] *He that walketh with the wiſe* (ſaith Salomon) *ſhall bee wiſe; but a companion of fooles ſhall be made worſe*: ſo the words ſignifie: and therefore his counſell is, [c] *not to conſent when ſinners entiſe vs:* not to [d] *make friendſhip with the angry perſon, nor to go with the furious, leaſt we learne their waies, and receiue deſtruction to our ſoules.*

Fiftly, in this leading of Chriſt by the ſpirit, we learne a further thing; ſo long as Chriſt was a priuate man, he liued with Ioſeph and Mary a priuate life; but being baptized, and thereby inſtalled in his office of Mediatour, he returnes not to Bethlem or Nazaret where he was borne and brought vp, but gets him preſently into the wilderneſſe, there to encounter with Satan; and that by the motion of the ſpirit; wherein we may ſee, that all that are appointed and ſet apart by God for any ſpeciall calling, are in ſome ſort changed by his ſpirit, and as it were made other men. When Saul was anointed to be king the text ſaith, *God gaue him another heart.* 1. Sam. 10. 9. And when [e] Dauid was made of a ſhepheard a king, he was furniſhed for that place, as his behauiour ſhewed, which was ſuch as did beſeeme a king. Thus the Apoſtles of our Sauiour Chriſt, of poore fiſher-men, altogether [f] *vnlettered*, by the gift of Chriſts calling, [g] *were made able miniſters of the New teſtament*, and ſo became indeed *fiſhers of men*, Mark. 1. 17.

*Vſe.* Which ſerues to confute ſuch men as plead extraordinarie callings, as many haue done; ſome ſaying they were Elias, ſome Iohn Baptiſt, &c. For if theſe were ſuch men, and had receiued ſuch extraordinary callings, thē ſhould they withal haue bin endued with extraordinary gifts fit for thoſe callings; but no ſuch thing befalleth them, nay it is plaine, they remaine the

A ſame men they were before, without any chãge at all in reſpect of gifts fit for ſuch perſons as they pretend themſelues to be. And to apply this to our ſelues; we are all by nature the children of wrath, and enemies vnto God; but by grace we are made Kings, Prieſts and Prophets: Kings, to rule ouer the world and the Deuill, in reſpect of their prouocations vnto ſinne, as alſo to ſubdue in our ſelues our owne euill luſts and affections: Prieſts, to offer vp ſpirituall ſacrifices vnto God, as prayers and praiſes for his daily bleſſings; and Prophets, to inſtruct our ſelues and others in the wayes of God, according to our gifts and calling. Now then it behoueth vs all to become new men, and to leade new liues fitting and ſutable to our holy calling, giuing
B our ſelues wholly to the honour and ſeruice of God, ſhewing hereby that we are hereunto called by his ſpirit of grace and holines, ſo ſhall we [h] *walke worthy of the Lord*, and ſhew foorth the vertues of him that hath called vs, 1. Pet. 2. 9.

III. *Circumſtance.* How Chriſt went furniſhed into this place of combate: which though our Euangeliſt Matthew hath omitted, yet hath S. Luke plainely noted, ſaying, *He was filled with the holy Ghoſt.* Luk. 4. 1. If any ſhall ſay, this ſeemes to import that Chriſt wanted the fulneſſe of the ſpirit all the former part of his life, if now only after his baptiſme he were filled therewith. I anſwer; This fulneſſe of the ſpirit is aſcribed vnto Chriſt after his baptiſme, not as
C though he formerly ſuſtained any want of the ſpirit, but becauſe at his baptiſme he receiued a greater meaſure of the ſpirit then he had before: for this we muſt know, that Chriſt was alwaies filled with the ſpirit: beeing an infant he had a full meaſure of gifts fit for his infancie, and ſtill as his growth in yeares required moe graces of the ſpirit, he increaſed therein, hauing in his youth and in his riper yeares full meaſure of gifts fit for his eſtate in thoſe times. And at his baptiſme beeing inaugurated into his Mediatourſhip, he receiued ſuch fulneſſe of the ſpirit, as was behoouefull for ſo high an office, which becauſe it was farre greater then before he
D needed, therefore is he now ſaid *to be filled with the holy Ghoſt:* ſo that though Chriſt were alwaies full of grace, yet he increaſed therein as his eſtate and calling did require.

*The vſe.* This ſerues to confute the Papiſts, who teach that Chriſt had all fulneſſe of ſpirit in his infancy, euen from his conception and birth; and did not grow in grace at all, ſaue only experimentally, as he had occaſion to manifeſt the ſame more and more in practiſe. But S. Luke ſaith plainly, that *Ieſus increaſed in wiſdome, & ſtature, and in fauour with God and men*, Luke 2. 52. Againe, Chriſt was like vnto man in all things, *ſin only excepted*, & therfore did increaſe in grace as man doth in gifts from time to time.

Further, Chriſt goeth thus furniſhed to this combate, that he might be able to encounter with Satan hand to hand, and at the ende giue

[b] Pro. 13. 20.

[c] Pro. 1. 10.

[d] Pro. 22. 24.

[e] Pſal. 78. 71, 72.

[f] Act. 4. 13.

[g] 2. Cor. 3. 5.

[h] Col. 1. 10.

him the finall ouerthrow. Thus he furniſhed *Moſes* [a] for his ambaſſage vnto Pharaoh; and [b] *Dauid* for his combate with Goliah; *Aholiab* and [c] *Bezaliel* for the worke of the Tabernacle; and euery one whom God imployeth about any ſpeciall worke, is furniſhed and fitted thereto of God with ſpeciall gifts: whereby in euery age we may ſee whom God placeth in any calling, for they are well qualified for the duties thereof; and therefore thoſe that want gifts meete for their callings, doe thruſt in themſelues thereto, and are not placed therein of God.

[a] Exod.4. 1,12.
[b] 1.Sam.17.
[c] Exod.35. 0,31.

IV. *Circumſtance.* Whither was Chriſt led to be tempted? namely, *into the wilderneſſe*, that is the place choſen of God for this combate. There be diuers opinions touching this place; ſome thinke it was a little wilderneſſe betweene Ieruſalem and Iericho; ſome the deſert of Paleſtina; others, the great deſert of Arabia, where Elias faſted fourty dayes and fourty nights; and where the Iſraelits wandered fourty yeares. But ſeeing the holy Ghoſt doth not define what wilderneſſe this was, we are not curiouſly to inquire after it, but onely know it was a deſert and ſolitarie place. Let vs rather ſearch into the reaſons wherefore he choſe a deſert place for this combate; and they are diuers: 1 Firſt, becauſe he was to worke our redemption in great humility, euen in the baſe and low eſtate of a ſeruant, for the ſatisfying of Gods iuſtice in that nature which had ſinned, therefore he would not goe to Ieruſalem there to ſhewe his glory and God-head, as a little before he was proclaimed in his baptiſme; but he gets himſelfe to a deſert place void of all pompe and glorie, where he meant to begin this great worke for vs by encountering with our chiefeſt aduerſary. 2 Secondly, he choſe this place for the more eaſie encounterings with our aduerſarie Satan, whom he was to ouercome for vs: for if Chriſt after his baptiſme ſhould haue ſhewed the glory of his Godhead, Satan durſt not haue medled with him: therſore as the fiſher hides the hooke, and ſhewes the bait to entiſe the fiſh, ſo our Sauiour CHRIST with the vaile of his fleſh in this baſe eſtate and ſolitarie place did couer the glorie of his Godhead, that Satan ſeeing him only in this low degree, might be the more eager and bolde to ſet vpon him. 3 Thirdly, Chriſt was willing to giue vnto his aduerſarie the aduantage of the place, that therewithall he might giue him the greater ouerthrow: for the Deuill delights [a] in deſert and forlorne places, and there he would chuſe to practiſe his temptations, becauſe in ſuch places men want thoſe helpes and comforts which in ſociety they may finde: hence Salomon ſaith, [b] *Wo be to him that is alone:* yea God himſelfe ſayd of man in the ſtate of his innocency, [c] *It is not good for man to be himſelfe alone.* And that Sathan takes aduantage of ſuch ſolitarineſſe, appeares by his tempting of Eue, when ſhe was apart from her husband, Gen. 3. 1. 4 Fourthly, the praiſe and honour of this victory ouer Satan, was peculiar to Chriſt, and not communicable to any creature: and therefore Chriſt choſe a deſert place for this combate apart from all humane ſociety that no man might challenge any part of this glorie to himſelfe, but that it might be wholly Chriſts, as of right it was. 5 Fiftly, he went into a deſert place for a time, that afterward he might thence returne with more credit, reuerence and authoritie to exerciſe his propheticall office: for we ſee by experience that when a man hath beene abroad for ſome time, he is receiued with more reuerence at his returne.

Col.1.10.
hy Chriſt hoſe a de- rt for this mbat.
[a] Mark.5.5.
[b] Eccleſ.4.
[c] Gen.2.18.

*The vſe.* From hence the Church of Rome would fetch a ground & warrant for their monaſticall life; ſaying, that as Chriſt went apart into this deſert, ſo may men ſequeſter thẽſelues from ordinarie ſocieties, and liue as Monks and Heremites in cloiſters, woods and deſerts. But this collection is abſurd, as may appeare by theſe reaſons: firſt, Chriſt went not thus apart on his owne head, but by the inſtinct and motion of the ſpirit of God: but the Papiſts admit and vndertake the ſtate of Heremitical and Monaſtical life without any warrant in Gods word. Secondly, Chriſt did thus ſequeſter himſelfe but once for a certaine time: but with them, an Heremiticall eſtate is ordinarie and perpetuall for their whole life. Thirdly, our Sauiour Chriſt faſted truly all the while he abode in the wilderneſſe: but Papiſts in their Cloiſters and Hermitages doe plentifully inioy the wealth of the world in great eaſe and liberty. And therefore howſoeuer ſolitarineſſe for a time may be commendable in ſome caſes, as to *meditate* on the workes or word of God, as *Iſaac* did, Gen. 24. 63. or for the exerciſe of [d] *prayer* and faſting in more earneſt manner; yet the Heremites life beeing a perpetuall forſaking of humane ſocieties, is neither warrantable by Gods word, nor commendable in Gods child.

[d] Luk.5.16.

V. *Circumſt.* The *end* why Chriſt went into the deſert; namely, to be tempted of the Deuill: wherein obſerue three points; *How* he was tempted; *wherefore, by whom.* For the firſt; To *Tempt*, in Scripture is aſcribed to God, to man, and to the Deuil: *God* tempteth man, when he *prooueth* him: that is, when he maketh manifeſt what is in his heart for ſinne or grace, which before were hid to the world: thus God tempted Abraham in the offering vp of his ſonne, Gen. 22. 1. and Chriſt, the ruler, Luk. 18. 22. *Man* tempteth God, when he prooueth by vnlawfull meanes whether God be ſo powerfull, iuſt, and mercifull as the Scriptures doe affirme him to be: and thus the Iſraelites tempted God, when they *required meat for their luſt*, and ſaid, *can God prepare a table in the wilderneſſe?* Pſal. 78. 18. 19. The *Deuill* tempteth when he allureth vnto ſinne, by inward ſuggeſtions or outward obiects: and hereof muſt we vnderſtand Chriſts tempting in this place: to wit, that he was led into the wilderneſſe for this end, that Satan might aſſault him; and vſe what meanes he could not bring him vnto ſinne. If any ſhall think it was too much derogatory to the dignitie of Chriſt to be thus tempted. I anſwer; If it had ſo pleaſed him, Chriſt could haue confounded the deuil with the leaſt word of his mouth: for as he is Creator of heauen and earth, ſo Satan had no power to tempt him, *for God can not be tempted with euill*, Iam. 1. 13. But here Chriſt ſtood in our roome and ſtead (as he did vpon the Croſſe) encountring with Satan for vs, as if we in our owne perſons had bene tempted. This therefore muſt be vnderſtood as a part of Chriſts humiliation in his manhood, whereto he ſubiected himſelfe for our ſakes, otherwiſe the Deuill could not haue tempted him. *Obiect.* This ſtands not with the holineſſe of Chriſt as he is man to be tempted of Satan? *Anſ.* Yes, he might be tempted of Satan without ſinne, as our firſt parents were before their fall: this will plainly appeare by comparing Chriſt with other men in their temptations.

The Deuill in tempting a man to ſinne, firſt conueyes into his minde, either by inward ſuggeſtion, or by outward obiect, the motion or cogitation of that ſinne which he would haue him to commit. Thus he tempted Iudas, by [a] caſting into him this euill thought, *Iudas betray thy Maſter*. And ſo dealeth he with Chriſt in this temptation, he conueyed to his minde or apprehenſion, the vnrighteous cogitations of vnbeleefe, idolatry, and couetouſneſſe; yet ſo as Chriſt receiued them not, but with all power of grace repelled them. Secondly, as Satan conuayes euill ſuggeſtions into mens minds, ſo the ſame are full of trouble, ſorrow, and vexation, at leaſt to the godly: for when Satan preſſeth vpon man his temptations, the whole man is diſquieted, his thoughts and affections are troubled, and his heart is vexed. And this alſo was in Chriſt, he felt ſorrow and moleſtation in himſelfe through theſe temptations, as appeareth by his *Auant Satan* vpon his laſt aſſult. And thus farre was Chriſt tempted like vnto men. Thirdly, in temptations vſually be corrupt motions; for though a man doe not approoue, neither enterteine with delight, the deuills temptations, yet ſhall he hardly keep himſelfe from the ſtaine and taint of ſinne, becauſe the imaginations of his owne heart are naturally euill. Now herein Chriſt differeth from all men in temptation; for beeing perfectly holy in his humane nature, he did not in the leaſt meaſure receiue any corruption into his minde, but by the power of grace did repell them more ſtrongly then they were offerd. Put a burning match to tinder or gungpowder, and it will kindle preſently; but put it into water, & that will quench it ſtraight: ſo it fareth in temptations; our corrupt hearts like tinder do eaſily ſuffer corruption to kindle in vs; but Chriſts moſt holy heart did preſently like water quench the euill of Sathans motions. And thus wee ſee how Chriſt was tempted, and yet without ſinne.

[a] Ioh. 13. 27.

Similitude.

*The vſe.* Hence we may obſerue a good direction for their comfort that are troubled with blaſphemous thoughts. Among other temptations that befall men in Gods Church, the Deuill doth mightly aſſault ſome men by caſting into their minds moſt fearefull motions of blaſphemie againſt God the Father, the Sonne, and the holy Ghoſt, whereby he doth greatly aſtoniſh them, and bring them to deſpaire. Now the ground of their ſtay and comefort hence is this: There bee incident to the ~~minde of man two~~ kinds of euil thoughts: Firſt, ~~ſuch as ariſe~~ from the fleſh, that is, from our cor~~rupt nature, and the very~~ firſt motions of theſe are ſinnes, forbidden in the tenth commaundement. Secondly, there be others that riſe not inwardly from the fleſh, but are from without conueyed into the minde by the Deuill, as theſe moſt horrible blaſphemies againſt God, which would make a godly heart to tremble and quak once to thinke vpon. Now theſe are our heauy croſſes indeed, when we be aſſaulted with thẽ, but the Deuils ſinnes wholly, and become not ours, till wee receiue them by ſome degree of delight or aſſent, as may hence appeare; for Chriſt was tempted to infidelity, couetouſneſſe, and Idolatry, yet his holy heart receiued them not, and ſo they neuer became his ſinnes.

Reaſons why Chriſt was tempted.

The ſecond point to be conſidered in this circumſtance is, wherefore Chriſt was tempted: for it may ſeeme ſtrange that Ieſus Chriſt the ſonne of God, yea very God, equall with the Father, ſhould be tempted. The reaſons therefore that mooued him to be tempted are theſe: 1 Firſt, that he might foile the Deuill at his owne weapon; for the Deuill ouercame the firſt Adam in temptation, therefore Chriſt the ſecond Adam would in temptation ouercome him. 2 Secondly, that in his example he might giue vs direction whereby to know the ſpeciall temptations wherewith the Deuill aſſaults the Church, as alſo how to withſtand and repell the ſame: for this cauſe no doubt hath the ſpirit of God ſo diſtinctly ſet downe Chriſts victory ouer them all: which plainely confuteth the common opinion of ignorant people, who thinke thoſe that are tempted by the Deuill to be moſt vile and wicked men, ſuch as haue forſaken God, and therefore God hath forſaken them; but behold Chriſt Ieſus the moſt holy perſon that euer was, euen the *holy one of God*, was tempted of Satan, and that exceeding ſore, hauing the ſame troubles and vexations thereby ariſing in his minde, that we haue, inſomuch as the Angels came to miniſter comfort vnto him, verſ. 11. Gods deareſt children therefore may and muſt be tempted, for that is no token of a child of wrath, vnleſſe we will ſay, that Chriſt Ieſus was the child of wrath, which once to thinke were moſt blaſphemous. 3 Thirdly, Chriſt was tempted that he might be *a mercifull high prieſt, vnto them that are tempted*, Heb. 2. 17. 18. for himſelfe knowing the trouble and anguiſh of temptation, muſt needes in a more

com-

compaſſionate fellow-feeling of their miſeries be readie to helpe and comfort his members when they are tempted.

The third point is, the author of Chriſts temptations, to wit, *the deuill:* the name *Deuil* ſignifieth a cauiller, a ſlanderer, and an accuſer: He is an accuſer three waies: he accuſeth *God* to *man*; *man* to *God*; and *man* to man. Firſt, *God* to man; as when he told Eue, they ſhould not die though they did eate of the forbidden fruite, Geneſ. 3. 4. which was as much as if he had ſaid, God doth but deceiue you with that threatning, yee ſhall not die at all. Secondly, he accuſeth *men* to God, and therefore is called the *accuſer* [b] *of the brethren*; and *our* [c] *aduerſarie who goeth about like a roaring lyon:* which word *aduerſarie* ſignifies one that enters plea or ſuite againſt vs: thus he dealt with godly Iob by the Lords owne confeſſion, Iob. 2. 3. Thirdly, he accuſeth *man* to man, by ingendring vngodly and vncharitable ſurmiſes and ſuſpicions, in one man againſt another, and in cauſing one man to ſlaunder and iniurie another; and for this cauſe is he ſaid to *worke in the children of diſobedience, Ephe.* 2. 2. and their wiſdome is ſaid to be *deuilliſh*, who haue *bitter enuying and ſtrife in their heart, Iam.* 3. 14. 15.

b Apoc.12.9.
c 1.Pet.5.8.
ἀντίδικος.

1 *The vſe.* From this very name we are to be admoniſhed of two things: Firſt, to beware of falſe accuſing, tale-bearing, and ſlandering; for in theſe practiſes we put on the deuils name, and ſhewe forth the infection of his nature: Paul telling Timothy, [d] that a *miniſter* muſt not be a *nouice, leſt he be puffed vp, and fall into the condemnation of the deuill,* vſeth ſuch a word for the deuills name as ſignifieth a falſe *accuſer* or ſlanderer, to ſhewe vnto vs that ſuch a one is a deuill incarnate. And yet this is the common ſinne of this age, to ſpeake euill, and to backbite, when they ſpeake one of another. 2 Secondly, hereby we are taught to beware, how at any time or any way we diſſwade any one from embracing or obeying true religion: for herein we ſhewe our ſelues to be the children of the deuil. When Elymas the ſorcerer would haue turned away Sergius Paulus from the faith, Paul [e] calls him, full of all ſubtiltie and miſchiefe, *the child of the deuill.* And this I doe the rather obſerue, becauſe it is an vſuall thing to drawe others backe from the power of godlineſſe; though not in plaine tearmes, yet partly in reproaches, and partly by bad example of life. Now all ſuch had need to looke to their eſtate, for the children of the deuill are like to haue their portion with the deuill and his angels. And thus much for the author of Chriſts temptations; as alſo for the firſt part of Chriſts preparation to this combate.

d 1.Tim.3.6.
διάβολος.
e Act.13.10.

## V. 2. *And when he had faſted fortie dayes and fortie nights, he was afterward hungrie.*

Here is the ſecond part of Chriſts preparation to this combate, namely his aboad in the wilderneſſe, which is ſet out vnto vs by foure arguments: I. by his faſting fourty dayes and fourty nights, noted in the words of this verſe. II. by his aboad with wilde beaſts, noted by S. Mark. chap. 1. 12. III. by his enduring of temptations within the ſpace of theſe fourty dayes and forty nights, *Luk.* 4. 2. though in particular thoſe be not ſet downe by any Euangeliſt. IV. by his hunger after forty daies faſting, in the ende of this verſe. Of theſe in order.

Three kinds of faſts.

I. *Circumſtance. Chriſts faſting forty daies and forty nights.* There be three kinds of faſts, if we take the word in a generall ſenſe: 1 firſt, the *daily faſt of temperance and ſobrietie,* whereby we vſe Gods creatures for our ſuſtenance with that moderation and abſtinence, that we rather giue leſſe to natures appetite, then that which it deſireth: This Chriſt enioyneth to euery Chriſtian, [f] *take heed leaſt at any time your hearts be oppreſſed with ſurfeting and drunkenneſſe.* 2 The ſecond kind of faſt is, the religious abſtinence of Gods church from all meates and drinkes for a time, for the furtherance of their praiers, when they humble themſelues vnto God for the preuenting or remoouing of ſome heauie iudgement: thus the Iewes faſted, [g] ſometime for one day, ſometime for three dayes and three nights, *Heſter* 4. 16. yea ſometime for [h] ſeuen daies together; but then it is like they receiued ſome ſuſtenance in the euening: for ſo *Daniell faſted for three weekes of daies, eating no pleaſant things, Daniel.* 10. 2. 3. but of neither of theſe muſt Chriſts faſt here be vnderſtood. 3 The third kind of faſt is *miraculous,* done by the power of God reſtraining the appetite for many dayes togther without meate or drinke, beyond the power of nature: Thus [i] Moſes faſted fortie dayes and forty nights in mount Sina, where he enioyed the preſence of God ſo long. And ſo did Elias [k] faſt in mount Horeb, and our Sauiour Chriſt in this wilderneſſe. We reade indeede that *Paul* in his conuerſion *faſted three dayes and three nights eating nothing, Act.* 9. 9. So did the Iewes with *Heſter* and her maids, *Heſt.* 4. 16. And experience teacheth that a ſicke man may liue ſeuen or nine dayes together without meat or drink, yea (as ſome learned Phyſitians write) foureteene daies: And Pauls companions ate very little or nothing at all for *foureteene dayes:* for the words are plaine, [l] *eating nothing:* And it may be ſo, ſith the like hath beene found true by experience in our age. And this is the longeſt that a man can faſt and liue, to wit, foureteene, or fifteene, or ſeuenteene dayes; for ſo much is recorded of ſome, that after ſo long abſtinence haue liued, though with ſome weakneſſe of nature: but for a man ordinarily, beeing of good conſtitution of bodie, to faſt fourty daies and fourty nights together, it is impoſſible. Indeede it hath beene

f Luk.21.34.
g Iudg.20.26 1.Sam.7.6.
h 1.Sam.31.13. 1.Chr.10.12.
i Exod.34.28
k 1.King.19.9.
l Act.27.33.

m Iubart. Parad.2.decad.1.

auouched [m] that a man might faſt monethes, yea a whole yeare together without meate or drinke, and yet liue; but we may perſwade our ſelues it is not true. Now our Sauiour Chriſt, which is yet more, during this faſt felt no faintneſſe nor weakning of his bodie, as we ordinarily doe with a little abſtinence, ſo that his faſt was not ordinarie, but miraculous altogether.

Reaſons why Chriſt faſted fortie daies.

1 The reaſons why Chriſt faſted thus long in the wilderneſſe, may be theſe; Firſt, that he might performe his miniſterie, which now he was to begin, with more reuerence and authoritie: for this cauſe would God haue *Moſes* to faſt fourty daies and fourty nights before he deliuered the law written in the two tables of ſtone vnto the people of God; and ſo muſt *Elias* doe, before he did reſtore religion in his dayes:
2 Secondly, that it might appeare he was no whit inferiour to Moſes and Elias: and
3 thirdly, that he might ſhew his full conſent with them. *Queſt.* Seeing Chriſt did excell Moſes and Elias, why did he not exceed them in the length of his faſt, for threeſcore daies, or a whole yeare? *Anſ.* He did it not through want of power to haue faſted longer, but becauſe he would not giue occaſion thereupon that any ſhould call into queſtion the truth of his manhood, which might eaſily haue happened, if he had faſted a whole yeare together.

*The vſe.* Hereon the Church of Rome would build their Lent faſt; but verie fondly; for firſt Chriſt did not thus faſt to giue vs example to followe him herein, but to prepare himſelfe to the great worke of his miniſterie; ſecondly, there is great difference betweene Chriſts faſt and theirs; Chriſt faſted thus but once, and that by the inſtinct of the holy Ghoſt; they keepe their faſt yearely, and that on their owne heads: Chriſts was a true faſt, without all meat or drinke; but theirs is a mocke-faſt, for they eate the fineſt fiſhes, and other dainties, and drinke wines, wherein is as much nouriſhment to the bodie, and as good, as in fleſh; neither can they iuſtly build it on the practiſe of the primitiue Church, for they vſed to faſt (at leaſt in ſome places) but two or three daies before Eaſter: and their Lent faſt was not ordained nor impoſed till many yeares after Chriſt; * ſo as euery one might chooſe whether he would faſt, or not.

Antepaſchale Ieiunium. * Zanch. de redempt.l.1.c.19.in theſi de quadrag. Ieiunio.

II. *Circumſtance.* S. Marke doth further ſet out Chriſts abode in the wilderneſſe by his beeing and conuerſing with wilde beaſts, *Mark.* 1. 13. which ſome thinke Chriſt did for this ende, that wilde beaſts might come to him and doe him homage due to their Creator and Gouernour: but this is a deuice of man without likelihood of truth; for howſoeuer Chriſt in himſelfe deſerued all homage and reuerence of all creatures; yet becauſe he abode among wilde beaſts to be abaſed and humbled in the low eſtate of a ſeruant, therefore it is not like he went to receiue homage from them. The true cauſe rather is this: we finde in Scripture that among the Iewes were two ſorts of deſerts; one in part peopled and inhabited, hauing here and there cities and villages; in ſuch a deſert was Iohn Baptiſt borne, and did baptize and preach; that the propheſie of [a] *Iſay* might be fulfilled, *The voice of a crier in the wilderneſſe, make ſtraight the way of the Lord.* The other not inhabited at all by men, beeing a place of abode onely for wild beaſts, as Lyons, Beares, Tigers, Woolues, &c. which liued therein continually: Now into ſuch a deſert as this, was our Sauiour Chriſt led by the ſpirit, and made his aboad among ſuch wilde beaſts; which circumſtance is therefore noted, to giue vs to vnderſtand that in this combate, our Sauiour Chriſt had no aide, protection, ſuccour, helpe, or comfort from any man or other creature whatſoeuer; for by nature his companions were ſo farre from beeing an helpe and comfort vnto him, that they would rather ſeeke to deuoure him. Whereby we plainely ſee that the praiſe of victorie in this combat, is proper to Chriſt alone, and not communicable to any creature whatſoeuer.

a Iſa.40.3.

*The vſe.* In this eſtate of Chriſt in this wildernes, we may behold the condition of Chriſts militant Church; to wit, that it is in this world as in a wilderneſſe and deſert of wild beaſts; for during their aboad on earth, Gods children liue with men, who in diſpoſition and affection are like *Woolues, Beares, Tigers, Lions, and Cockatrices*, vntill ſuch time as the Holy Ghoſt by grace ſhall turne their hearts, as we may plainly ſee, *Iſay* 11. 6. 7. 8. in regard whereof they muſt arme themſelues with patience againſt manifold aſſaults and vexations, comforting their hearts with this conſideration, that Chriſt their head hath vndergone this eſtate before them.

III. *Circumſtance.* S. Luke [b] obſerueth, that while Chriſt abod in the wilderneſſe, within the ſpace of thoſe fourty daies and fourty nights, he was tempted of the Deuill, before the three great temptations: the words are plaine: *And was there fortie daies tempted of the Duill: And when they were ended, then the deuill ſaid, &c.* what theſe temptations were either for matter or forme, the holy Ghoſt hath not ſet downe; and yet we may probably thinke they were more milde and gentle temptations then thoſe three which are ſet downe; the deuill making them as it were an entrance to his ſtrongeſt and moſt dangerous temptations; for his manner is, when it makes for his aduantage, not to ſhewe his violence and extremitie at the firſt, but to proceede by degrees, and by little and little to inſinuate himſelfe till he haue gotten his beſt aduantage, and then will he ſhewe the ſtrength of his malice. Thus he dealt with Cain, firſt he prouokes him to anger and malice againſt his brother, becauſe his brothers ſacrifice was accepted, and his reiected; then hauing ſetled hatred in his heart, he neuer leaues till he had cauſed him in his rage to ſlay his brother, and yet he ſtaies not there, but

b Luk.4.2.

after

after brings him to deſpaire of Gods mercy, in ſo much as he cried out, [c] *my ſinne is greater then I can beare.* Thus alſo he dealt with Iudas; firſt he caſt this euill thought into his heart, *Iudas betraie thy Maſter*, and when he had gotten entertainment for that (for doubtleſſe Iudas would not yeeld to ſo vile a thought at the firſt motion) then he cauſed him to put it in execution, whereupon in fearefull deſpaire he brought him *to hang himſelfe.* This is the ſubtiltie of the old ſerpent; firſt he conuaies one claw or talant into a mans heart, and then another; after that he gets in his head, and ſo at length windes in all his bodie: Thus he aſſaied to do with Chriſt, and ſo will he continue towards all Gods children. Which ſhould teach vs to labour to be ſtrong in the Lord, and wiſe in his word, that ſo we may ſtand againſt all his aſſaults: Yea, this muſt mooue vs to a ſpeciall watch through the whole courſe of our liues againſt the occaſions of ſinnes, that we may cut off temptations in the beginning, becauſe it is Satans craft, not to ſpit his venom at the firſt, but to ſugar his temptations at the beginning, that no danger may appeare till he haue conueied into vs the bane and poiſon of our ſoules.

[c] Gen. 4. 13.

IV. *Circumſtance.* Chriſts abode in the wilderneſſe is further ſet out by his *hunger*, in the end of this verſe; *He was afterward hungry*: that is, after he had faſted fortie dayes and fortie nights by the power of his Godhead, then he began to waxe hungrie. But ſome will ſay, this ſtands not with the glory and maieſtie of the ſonne of God to be hungrie, for *his fleſh is meat indeed, and his blood is drinke indeed. Anſwer.* Chriſt was content to lay aſide his glorie and maieſtie, and to take vpon him our baſe and fraile nature, becomming like vnto vs in all things ſaue ſinne; now in this his abaſement and humility he had not onely a true ſoule & bodie, but the true faculties thereof, as vnderſtanding, will, memorie, &c. and though his bodie was free from perſonall infirmities, as palſie, gout, dropſie, or ſuch like, yet he was ſubiect to ſuch infirmities as agree to the nature of man, as hunger, thirſt, wearineſſe, &c. Yea this was one part of his humiliation to become not onely man, but man with infirmities: and therefore though he could by the power of his Godhead haue preſerued himſelfe fortie yeares without meate or drinke as well as fortie dayes; yet that he might abaſe himſelfe to the loweſt degree of a ſeruant, he was content to ſuſtaine the infirmitie of his humane nature in beeing an hungred: And that for theſe cauſes:

Ioh. 6. 53.

eaſons why hriſt was hungred.

Firſt, to confirme vnto vs the truth of his manhood; for ſome man might ſay, it was an eaſie thing for him to faſt fortie dayes and fortie nights, ſeeing he had not a true body, but onely the ſhewe and ſhadow of a bodie: therefore to ſhew that he was true man, and had a true naturall bodie as we haue, he was content to ſuſtaine hunger, as we doe, and that truely. Secondly, that thereby he might caſt an obiect before the Deuill, to cauſe him to bee the more eager and violent in his temptations, and to ſhewe his malice in full meaſure againſt him; for by vertue of his office whereto he was now called, Chriſt was to encounter with Satan our common enemie, and therefore giues him not onely the aduantage of the place, but alſo the opportunity of eſtate, that Satan perceiuing his infirmitie of bodily hunger, might thereby be emboldened to giue the more violent aſſault vpon him. And thus much of the ſecond part of Chriſts preparation to his combat.

## V. 3. *Then came to him the tempter, and ſaid, If thou be the Sonne of God, command that theſe ſtones may be made bread.*

Here beginnes this ſtrange combate betweene our Sauiour Chriſt and the deuill, conſiſting of three great conflicts: The firſt whereof is conteined in this verſe and the next, beeing indeed the greateſt of them all, as after ſhall appeare. In this temptation obſerue theſe three things: firſt, Satans *preparation* to this conflict: ſecondly, the *temptation* it ſelfe: thirdly, Chriſts *anſwer* and repulſe made thereunto.

I. *Point.* The deuills preparation is in theſe words: *Then came to him the Tempter, and ſaid:* herein obſerue foure things; firſt, the title giuen to Satan the author of this temptation, *the Tempter:* ſo Paul calleth him, 1. Theſſ. 3. 5. *I ſent to know of your faith, leaſt the Tempter had tempted you in any ſort:* And Satan is called the *Tempter*, becauſe his continuall ſtudie and practiſe hath beene and is, by all means to tempt all men; he omits no times, neither ſpares any paines day or night, but by all meanes ſeekes to draw men from God, and to bring them to deſtruction: the conſideration whereof ſhould moue vs to the practiſe of theſe duties:

Satans preparation.

*Vſe* 1.

Firſt, to be watchfull in all manner of prayers and ſupplications againſt Satan, for the gratious protection of God againſt his aſſaults: If any of vs had our dwelling among Lions, Beares, or Tigers, which were hungerbit, and therefore would ſeeke greedily for their pray, we would be ſure neuer to go out of our dwelling houſes, without preparation for reſcue and defence, whereby we might auoid their danger. Well, though we haue no ſuch wilde beaſts to endanger our bodies; yet our ſoules are daily aſſaulted by a more deadly enemie, euen the Deuill, whoſe continuall ſtudie and practiſe is by temptation to deuoure vs, 1. Pet. 5. 8. and therefore we muſt alwayes be watchfull againſt temptations, putting vpon vs the whole armour of God, that we may be able to ſtand againſt his aſſaults.

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Secondly, as it is the Deuils practiſe alwaies to tempt, and to ſeeke to draw men from God, ſo becauſe we muſt be vnlike him in all things, we muſt draw neere to God in the practiſe of all good duties, Iam.4.7,8. *Reſiſt the Deuill and he will flie: draw neere to God, and he will draw neere to you:* the coniunction of theſe two duties ſhewes, that the neerer we come to God, the more we oppoſe our ſelues to Satan: now *he that commeth vnto God muſt beleeue,* Heb. 11.6. and therefore by faith we [a] *exerciſe our ſelues vnto godlineſſe,* as *Paul* exhorteth *Timothie:* and vnleſſe we thus ſtriue to be vnlike him, we ſhall neuer be able to withſtand his temptations.

[a] 1.Tim.4.7.

3 Thirdly, we muſt hence learne to beware of the practiſe of the ſeducers, in ſeeking to draw backe others from the loue or practiſe of religion, or in hindring the good meanes whereby religion is begunne and furthered in men: for if either by endeauour in action, or by bad example we ſhall doe thus, doubtleſſe we become tempters, and the children of the Deuill: for to tempt and draw to ſinne is the propertie of Satan, and he that in tempting fulfills the *luſts of Satan,* muſt needes be *his child,* Ioh.8.44. hence it was, that our Sauiour Chriſt cals Peter *Satan,* when he went about to diſſwade him from that worke for which his Father had ſanctified him and ſent him into this world, ſaying, *Get behind me Satan,* Matth. 16.23. And when Elymas ſought to turne away the Deputie from the faith, *Paul* calls him *enemie to all righteouſneſſe, full of all ſubtiltie, and child of the deuill,* Act.13.10.

The ſecond thing in this preparation is, the *time* when Satan began to tempt our Sauiour Chriſt in a more ſtrong and violent manner, noted in this word *Then,* that is, when Chriſt had now faſted fourtie daies and fourtie nights, and was an hungred: when the Deuill ſaw Chriſt not onely to be alone in the wildernes, but alſo perceiued that he was afflicted with hunger, and ſo the more weake beeing in the low eſtate of a miſerable man, *Then* he prepares to aſſault Chriſt with a moſt violent temptation.

Satans policie in tempting.

*The vſe.* This diſcouereth vnto vs the deepe policie of Satan in making choiſe of the fitteſt time for his aſſaults: he will not tempt all men at all times, neither alwaies with the greateſt temptations: but he forecaſts for the time of mans greateſt weakeneſſe, and thereto he reſerueth his ſtrongeſt aſſaults. Now vſually a man is moſt weake, when he is vnder ſome grieuous affliction, either in bodie, minde, or both; or when he lieth in the pangs of death: theſe times doth Satan obſerue, and keepe his ſtrongeſt temptations againſt they come, as doth notably appeare by his dealing with Chriſt, not onely at this time when he was an hungred, but alſo and eſpecially at his paſſion: for the Scripture ſaith, *He* [b] *ſpoiled principalities and powers vpon the croſſe:* whereby is apparent, that the Deuill with his greateſt power did then aſſault him, thinking either then or neuer to giue him the foile, when as he did ſuſtaine the wrath of God due vnto the ſinnes of man; and ſo will he handle all the members of Chriſt; in their greateſt extremities they ſhall be ſure to feele Satans deepeſt malice, vnleſſe God reſtraine his power. Which muſt teach vs in the day of peace and ſtrength, to prepare againſt the day of weakeneſſe by any affliction or by death it ſelfe, that ſo we may by Gods grace be able to ſtand againſt the rage of Satan: for then he will be ſure moſt eagerly to ſeeke our ruine, and vnleſſe we prepare before hand, we ſhall neuer be able to ſtand. Now our beſt preparation is to come to *heare the words of Chriſt, and to doe the ſame,* for then, *though the winds blow, the raine fall, the waues beate,* and Satan doe his worſt, yet being built vpon the *rocke Chriſt Ieſus,* we ſhall neuer fall, Matth.7.24,25.

[b] Coloſſ.2. 14,15.

The third thing in this preparation, is the occaſion of Satans onſet at this time, namely, *Chriſts bodily hunger,* as the knitting of this verſe to the former will plainely ſhewe, for *Chriſt beeing an hungred, Satan came vnto him and tempted him.* He could not finde in Chriſts moſt holy manhood any blemiſh of ſinne, or inclination thereto whereon to build his temptation; yet ſuch is his malice, that rather then Chriſt ſhould eſcape his hands, he will take occaſion from the infirmitie of his nature in bodily hunger to prouoke and allure him vnto ſinne.

Satan groũds his temptatiõs on ſome thing in vs.

Herein wee learne a ſpeciall point; namely, that the Deuill will haue ſome ground in vs for thoſe temptations wherewith he doth aſſault vs; for as we may ſee by his dealing here with Chriſt, he obſerues not onely the inclination of mans heart and ſoule, but the ſtate and conſtitution of the bodie, that if either bodie or minde will affoard him the leaſt aduantage, thereon he will be ſure to take occaſion to tempt. If we regard the ſeed and roote of ſinne, it is true that euery man hath all ſins in him, but yet through the worke of God, reſtraining corruption in ſome, and renewing grace in others, it comes to paſſe, that each man is more inclined naturally to ſome ſins then to others, which thing Satan doth obſerue moſt diligently; and as an enemie that beſiegeth a citie will goe about it and eſpie where the wall is weakeſt and moſt fit for his entrance, and there will be ſure to giue his ſtrongeſt onſet; and as a man that would ſtrike fire with a flint, will turne it about in his hand, to ſee what part is fitteſt; euen ſo the deuill, he goes about a man, and as it were turnes him to and fro, to ſpie out his weakeneſſe, and to what ſinnes he is moſt inclined, and there he will be ſure to trie him often, and to aſſault him with greateſt violence, *Example:* If a man be impatient of pouertie, he will ſeeke to carrie him to picking and ſtealing: If a man be prone to couetouſneſſe, he will prouoke him to fraud and oppreſſion: If he be enclined to ambition, Satan will puffe him vp with pride and vaine-glory: nay, which is farre more, Satan will take occaſion from the very conſtitution of a mans body to drawe him vnto ſinne; if choller be predominant in him, Satan will labour to ſtirre him vp to wrath, anger, and fury, and if he can to bloodſhed and murther: If a man be of a ſanguine complexion, Satan will ſeeke to carrie him to immoderate mirth, and to exceſſe in paſtimes, pleaſures, and delight, that if it be poſſible he may drown him therein, whether they be good or bad: If a man be melancholike, Satan will ſometime take occaſion by that humour to ſtrike him with exceeding ſadneſſe, with terrours and feares; and otherwhile to intoxicate his braine with ſtrange fantaſies and deluſions, cauſing a man to thinke himſelfe to be Elias, Iohn Baptiſt, Chriſt, &c. So as it is true which an auncient Diuine ſaith of this humor, that it is the Deuils baite wherewith he ſports himſelfe. See the experience hereof in the [a] *lunatike perſon*, whoſe diſeaſe was, to be exceedingly troubled certaine times of the moneth, by reaſon of melancholy oppreſſing the braine. Now Satan (as it there appeares) tooke aduantage of that humour to abuſe him moſt fearefully, not onely in making him deafe and dumbe, but alſo cauſing him to caſt himſelfe into fire and water. So that looke how many ſinnes and infirmities we haue in vs, ſo many darts we carrie about vs, wherewith Satan will ſeeke to wound vs. He taketh ground or occaſion from vs of all the aduantage he hath againſt vs; his temptations are like fire and bellowes, and our infirmities and corruptions are wood and fewell.

[a] Matth.17. 15.

*The vſe.* I. Here then we may behold our miſerable eſtate by reaſon of ſinne; for thereby it comes to paſſe that we beare about vs thoſe darts, wherewith the Deuill doth wound vs. And ſith Satans craft and malice is ſuch to take aduantage from vs, for to worke our woe, we muſt labour the more diligently, to be throughly acquainted with our naturall diſpoſitions and inclinations, yea with our bodily infirmities, for the Deuill will ſearch vs; and when we haue truely found out our owne eſtate, we muſt ſet a ſtrong watch and guard about our owne hearts in reſpect of our infirmities, and ſo ſhall we be the better able to breake the necke of Satans temptations.

The fourth thing in this preparation is, Satans comming to Chriſt; *The tempter came vnto him:* By which phraſe it is probable, though not certaine, that the Deuill tooke vpon him the forme of ſome creature, and ſo appeared vnto Chriſt; thus he came to Eue in Paradiſe, abuſing the ſerpent to further his aſſault againſt the firſt Adam: And it is like, that in his combat with the ſecond Adam, he came in the ſhape of ſome creature, for otherwiſe he could not properly be ſaid to come and ſpeake. Some indeede thinke that theſe temptations were inward in minde onely, and by viſion; others thinke they were altogether viſible and done actually; but the ſafeſt way is to hold that they
A were in part actually done in bodily manner, and partly ſhewed in viſion. And thus much for the preparation to the firſt conflict.

II. *Point. The temptation it ſelfe:* conteining matter of great importance, beeing indeed the maine temptation of all, in theſe words: *If thou be the Sonne of God commaund that theſe ſtones be made bread.* The Deuill beeing well prouided for time and place, and aduantage alſo by Chriſts bodily hunger, doth here aſſault our Sauiour Chriſt like a cunning Sophiſter, and frame his argument Syllogiſtically, thus:

Satans Sophiſtrie.

*If thou be the ſonne of God, thou canſt make*
*theſe ſtones bread.*
*But thou canſt not make theſe ſtones bread:*
*Therefore thou art not the ſonne of God.*

B: The ground of this temptation is this: It is no reaſon that the Sonne of God ſhould ſtarue for want of food; but thou muſt ſtarue vnleſſe thou canſt make theſe ſtones bread: and therefore vnleſſe thou canſt doe ſo, thou maiſt perſwade thy ſelfe it was but a falſe voyce which thou heardeſt from heauen; *This is my welbeloued Sonne. &c.*

The ſcope and drift of Satan in this temptation ſtands in two things; Firſt he labours to ouerthrow the faith of Chriſt. Secondly, to bring him to a practiſe of vnbeleef. For the firſt, By *faith* I meane, a gift of grace in Chriſt, whereby as he was man, he beleeued his Fathers words to be true, which ſaid, *This is my beloued Sonne in whom I am well pleaſed:* wher-
C by we may ſee, what the Deuill aimes at principally in his temptations againſt Gods children; for theſe his aſſaults againſt our Sauiour Chriſt are ſet down for our inſtruction in this behalfe. Satans maine drift then in temptation is to ouerthrow our faith, whereby we beleeue euery part and parcell of Gods word to be true: See this in his tempting of Eue; firſt he labours to weaken her faith in the truth of Gods threatning, which done, he eaſily brought her to actuall diſobedience in eating the forbidden fruite. The ſame courſe he holdeth at this day; firſt he will ſeeke to nuzzell men in ignorance, that he may keepe them in vnbeleefe: if he faile that
D way, then will he endeauour to plunge their ſoules into ſome damnable errour and hereſie; and by one of theſe meanes doth he deſtroy the faith of many; for while a man remaines in ignorance he can haue no faith; and if he miſſe of the truth of God, he wants ground for his faith. Now the reaſon why the Deuill labours ſo much againſt our faith, is becauſe we cannot truly relie vpon Gods mercie, nor depend vpon his prouidence, nor yeild any acceptable obedience to his commandements, vnles we beleeue his word.

Satans ſeekes the ruine of our faith.

More particularaly we are to obſerue that ſpeciall branch of Gods word which the Deuill would haue Chriſt not to beleeue; euen that voice of his Father, which a little before Chriſt heard from heauen at his baptiſme; *This is my welbeloued Sonne in whome I am well plea-*

Satan ſeekes to depriue vs of aſſurance of adoption.

*ſed:* And this hath the holy Ghoſt recorded in great wiſedome and mercie to Gods Church; for hereby doth appeare a maine drift of Sathan againſt Chriſts members in his temptations, namely, to make them doubt of their adoption, and to deſtroy this perſwaſion in them, that they are the ſonnes and daughters of God: for if herein he ſpared not the head, doubtleſſe the members ſhall not eſcape his hands. This appeares by his vſuall aſſault againſt them, ſpecially when God ſhal lay vpon them any lingring croſſe or affliction, either in minde, in bodie, or in goods; then the Deuill will ſuggeſt this into their minds, If thou wereſt the child of God, he would neuer lay his hand vpon thee ſo long a time, and in ſo grieuous manner; neuer was any child of God in this caſe that thou art in: But God laies his hand thus heauie on thee; and therefore thou maiſt perſwade thy ſelfe that thou art not the child of God.

*The vſe.* The conſideration hereof muſt mooue vs aboue all things to labour for aſſurance of our adoption, euen to haue our conſciences aſſured out of Gods word, that we are the ſonnes and daughters of God in Chriſt. The Deuills drift is to ouerthrow this perſwaſion in vs, and therfore our endeauour muſt be, to confirme and ſettle our hearts herein. This is the charge of the holy Ghoſt vpon euery child of God, 2. Pet. 1. 10. *Giue all diligence to make your calling and election ſure,* that is, get the aſſurance thereof ſealed vp in your hearts, by the ſauing graces of Gods ſpirit, *ioyning vertue with your faith, and with your vertue knowledge, with your knowledge temperance, and with temperance patience, and with patience godlineſſe, and with godlineſſe brotherly kindneſſe, and with brotherly kindneſſe loue,* v. 5, 6, 7. And indeede if we would haue true peace and comfort in euery eſtate, whether aduerſitie or proſperitie, let vs labour for the knowledge of our adoption. This will be our ioy in want, in wealth, in bondage, in freedome, in ſickneſſe, in health, in life, and in death. Herein is that *ioy of Chriſt which neuer can be taken from vs,* Ioh. 16. 22. We cannot doe the Deuill a greater pleaſure, then to neglect the getting of this aſſurance; for hereupon he will take occaſion (ſpecially in time of diſtreſſe) fearefully and daungerouſly to ſeeke to breake the necke of our ſoules; he cares not much otherwaies what men profeſſe, and what knowledge and other common gifts of the ſpirit they haue, ſo that they want this bleſſed aſſurance: and therefore with the Apoſtle Paul, we muſt account all other things to be but *droſſe and dung in reſpect of this excellent knowledge of Chriſt,* to be our Sauiour and Redeemer. True it is, that vnto many this exhortation will ſeeme needeleſſe; for ignorant perſons that haue nothing in them but meere preſumption, will bragge moſt of this perſwaſion; but they that haue felt the ſmart of this temptation, doe know what it is that will ſtand vs in ſtead, euen that aſſurance onely which is rightly founded vpon the word of God: and therefore forſaking the vaine conceits of our ignorance, let vs with all diligence vnfainedly endeauour to get this reſolution; if we cannot of our ſelues attaine vnto it, we muſt vſe the direction and helpe of Gods faithfull Miniſters: for howſoeuer it pleaſeth ſome to thinke otherwiſe, yet this is the vndoubted truth of God, that a man in this life may ordinarily be reſolued and aſſured of his ſaluation.

Phil.3.8.

Satan would bring Chriſt to a practiſe of vnbeleef.

The ſecond thing which the Deuill aimed at in this temptation, was to bring Chriſt to a practiſe of vnbeleefe, namely in want of bread to turne ſtones into bread, for the preſent ſatisfying of his hunger; for the Deuill would needs perſwade our Sauiour Chriſt that he muſt haue bread to ſaue his life, and therefore in the want of bread would haue brought him to this diſtruſtfull courſe, to turne ſtones into bread.

And as the Deuill here deales with Chriſt, ſo he aſſaies to doe with all his members; as he labours to worke vnbeleefe in their hearts, ſo he ſeekes to bring them to the practiſe of vnbeleefe in their liues. See the truth hereof in the courſe of the world; Is a man oppreſſed with outward want and pouertie? the Deuill will tell him, he muſt needes liue, and therefore will perſwade him to robbe and ſteale and to filch for his liuing. If a man be ſicke, and want preſent helpe in lawfull meanes, or els be afflicted ſomewhat extraordinarily, then will the Deuill mooue him to ſeeke to Wizards and Witches, ſuggeſting this into him by one meanes or other, that they can doe more good in ſuch a caſe then all the Phyſitians in the world. This is a moſt vile practiſe of vnbeleefe, and yet too common in the world, wherein men for the remouall of ſome outward euill, will not ſticke to hazard the loſſe of their ſoules. We therefore muſt labour to be acquainted with theſe wiles of Satan, and by the practiſe of faith in our liues, labour to expreſſe the power of faith in our hearts, as in all manner of godly conuerſation, ſo eſpecially in vſing onely lawfull meanes for our releefe in the time of miſerie and diſtreſſe.

But to come more particularly to the words of this temptation; *If thou be the Sonne of God command theſe ſtones, &c.* It may be demanded why the Deuill ſhould make choiſe of this queſtion wherewith to tempt our Sauiour Chriſt, rather then any other? *Anſ.* The reaſons hereof may be theſe: Firſt, he knew well, that if Chriſt were the true and proper ſonne of God, then he muſt needs be the true Meſſias; and if he were that annointed of God, then alſo he it was that muſt accompliſh that old and auncient promiſe made to our firſt Parents [a] *for the bruiſing of the ſerpents head.* This was the thing that of all other, the Deuill was moſt afraid of, and could not endure to heare; and therefore by moouing this queſtion he intends to infringe, yea and (if he could) quite ouerthrowe our Sauiour Chriſt in the right of this title. Second-

[a] Gen.3.15.

ly, The Deuill ſince his fall, beares an vnſpeakeable deadly hatred againſt God himſelfe, and according to his nature, as occaſion ſerues, he cannot but ſhew the ſame. Now in this queſtion he doth notable bewray his malice and ſpite againſt God; for, whereas in Chriſts baptiſme a little before, God had proclaimed him *to be his beloued ſonne in whom he was well pleaſed*, Hereby the Deuill goes about to prooue the cleane contrary, and ſo as much as in him lieth, ſeekes to make God a lyer; which, becauſe it fitted his nature ſo well, he makes choiſe of at this time.

*The vſe.* I. In this practiſe of the deuill we may learne what to iudge of ſundry falſe teachers; for as well in the primitiue Church as alſo ſince that time, there haue beene ſundry men of great fame for wiſedome and learning, as *Ebion, Cerinthus, Carpocrates, Samoſatenus*, and *Arrius*, who haue all laboured ſeuerally to prooue, that Ieſus Chriſt the Sonne of Marie was not indeede the Sonne of God, verie God but onely a worthie Prophet. Now of them we may ſafely think with the church of God in former times, that they were falſe Prophets, heretikes, and ſeducers, yea the profeſſed enemies of Chriſt, guided by the ſpirit of Satan, for herein they doe directly tread in his ſteps.

II. In this his practiſe we may obſerue the malicious and contradicting ſpirit of Satan againſt God himſelfe, for here he labours to conclude that Chriſt was not the Sonne of God, notwithſtanding God himſelfe had a little before auouched that he was. And this is his continued practiſe vnto this day; for where God in his Church pronounceth grace, mercie and loue, there on the contrary will the deuill pronounce a curſe, hatred and damnation. Againe, where God denounceth his curſe & iudgement, there will the deuill ſeeke to perſwade a conceit of grace and fauour. If a man be the child of God, and haue receiued the ſeale of grace for his aſſurance thereof; the Deuill will ſeeke to weaken this aſſurance, and perſwade him if he can that he is the child of wrath. And if a man be void of grace, and ſo indeed the child of the Deuill, then will Satan ſuggeſt into his heart preſumptuous thoughts, and make him thinke he is the child of God; ſo that euery way, he ſhewes himſelfe contrarie to God.

poli- temp.

Yet marke the Deuils words a little further; *If thou be the ſonne of of God, commaund theſe ſtones, &c.* that is, doe but ſay the word, and bid theſe ſtones to become bread, and it will be done. And here in the very propounding of this temptation we may obſerue the deepe policie of Satan; for in theſe few words (the better to effect his purpoſe) he toucheth three moſt true and notable points in Diuinitie: *Firſt*, that he that is the Sonne of God by nature, is alſo true and very God: for here he aſcribeth vnto the Son of god the true prerogatiue of god himſelfe; a point wherein the Phariſies withſtood our Sauiour Chriſt, and which many heretikes ſince haue denied. *Secondly*, that the true God can without paine or labour, yea without all meanes at his very becke doe whatſoeuer he will; and by his word onely make ſtones become bread. *Thirdly*, that to worke a miracle of himſelfe, is a propertie and prerogatiue of him alone that is true God; as to turne ſtones into bread in this place. Now when the Deuill acknowledgeth all this, a man would not think that herein he ſhould intend any hurt to Chriſt or to his Church: but in very truth his drift herein is, to deſtroy the faith of Chriſt in that word of his Father which ſpake from heauen, & to ouerthrow the foundation of the Church, by proouing that Ieſus Chriſt the ſonne of Marie, was not true God.

o.4.15.

Satan ſpeaks ſome truth to ouerthrow an other truth thereby.

Here then obſerue a tricke of the Deuills cunning; when he ſpeakes a truth, he doth it not to confirme the ſame as louing it, but indeed his meaning is to ouerthrow the truth thereby: which muſt admoniſh vs, that when Satan ſhall any way aſſault vs in temptation, we neuer giue credit vnto him, no not then when he ſpeaketh the truth, becauſe therein his purpoſe is to deceiue vs, and to deſtroy the truth: hence it was that Chriſt forbad the [a] vncleane ſpirits to teſtifie of him, though they acknowledge him to be *the holy one of God*: hence alſo Paul was grieued at the teſtimony of the foule ſpirit that was in the maide, though in it ſelfe a moſt worthie truth, to wit, [b] *that they were the ſeruants of the moſt high God, which ſhewed vnto men the way of ſaluation.*

Further, in comparing our Euangeliſt Matthewe with S. Luke, there may ſeeme ſome difference betweene them in propounding this temptation, for in Matthew the words are thus, *command theſe ſtones, &c.* And in Luke [c] thus, *command this ſtone.* But they are reconciled thus; *Matthew* ſets downe this temptation as the Deuill firſt propounded it: and S. Luke ſhewes how the Deuill vrged it: for firſt the deuill comes to Chriſt and bids him, if he be the ſonne of God, command all the ſtones which he ſaw round about him to be made bread, this S. *Matthew* ſets downe: or if that ſeemed too much, command one ſtone to be made bread, and it ſhould ſuffice; and this S. *Luke* noteth.

*The vſe.* By this comparing of the Euangeliſts we may obſerue; that when the Deuill hath once begun to tempt a man, he will not eaſily leaue off, but will ſet an edge vpon it, and enforce and vrge it by all the meanes he can, that if it be poſſible it may preuaile. Which ſhould teach vs on the other ſide, to be moſt earneſt and reſolute in reſiſting Satans temptations: he will take ſmall aduantage before he leaue; we therefore muſt not [d] *giue place*, nor yeeld one iot vnto him: [e] *Reſiſt the Deuill and he will flie.* This muſt euery member of the Church doe: the Miniſter by ſound and through-applying of euery part of Gods truth to the heart, whereby it may be armed againſt the enemie; and the people by faithfull embracing and obeying of

[a] Mark.1.24,25.

[b] Act.16.17,18.

[c] Luk.4.3.

[d] Eph.4.27.

[e] Iam.4.7.

the ſame, as alſo by earneſt praier vnto God for the aſſiſtance of his grace in all aſſaults.

## v. 4. *But he anſwering, ſaid, It is written,* [*] *Man ſhall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.*

[*] Deut.8.3.

Theſe words containe Chriſts gratious anſwer, whereby he repelled the Deuills temptations: and in it we may obſerue three points: Firſt, that Chriſt did anſwer: Secondly, whence he borrowed his anſwer: Thirdly, the very words of his anſwer.

For the firſt, that Chriſt did anſwer, is noted by the holy Ghoſt in plaine words, *And Ieſus anſwering, ſaid;* Whereby he would giue vs to vnderſtand, that Chriſt Ieſus our Sauiour beeing in the wilderneſſe, was not onely willing and ready to encounter with Satan, but alſo able to withſtand him, yea and to vanquiſh Satan without receiuing any ſoile at his hands. Which is a point of ſingular comfort to Gods Church and children; for was Chriſt Ieſus able in this lowe and baſe eſtate of a ſeruant, beeing diſaduantaged alſo by a deſert place, and bodily hunger, was he then (I ſay) able to encounter with Sathan, and to ouercome him in his moſt violent and ſubtile aſſaults? Then how much more is he now able euen in all his members to giue Satan the foile, hauing ſpoyled him in his death? ſeeing he is aduanced to the throne of maieſtie and glorie, and ſet at the right hand of his father, hauing a name aboue all names giuen vnto him, at which euery knee ſhall bow, both of things in heauen, and in earth, and vnder the earth? We therefore may now ſay with *that loud voice;* [f] *Now is ſaluation in heauen, and ſtrength, and power, and the kingdome of our God, and the power of his Chriſt: for the accuſer of the brethren is caſt downe.*

[f] Reu.12.10.

The second point here noted is, whence Chriſt borroweth his anſwer, namely, from the Scriptures; *It is written:* It had beene an eaſie thing for Chriſt beeing the ſonne of God, to haue confounded the Tempter with the breath of his mouth, or to haue commanded innumerable legions of holy angels to haue driuen him away; but he betakes himſelfe to the written word for his defence. And this he did eſpecially for our inſtruction; namely, that we might know, that the *writen word of God,* rightly welded by the hand of faith, is the moſt ſufficient weapon for the repelling of Satan and the vanquiſhing him in all his temptations; hence Paul calleth it [g] *the ſword of the ſpirit,* becauſe it ſerues not onely for our defence, but alſo to wound Satan, and to put him to flight.

The written word our beſt weapon againſt Satan.

[g] Eph.6.17.

*The vſe.* I. This fact of Chriſt doth diſcouer and condemne the damnable practiſe of the Church of Rome, who locke vp the word of God from their people in an vnknowne tongue, and commend vnto them for their defence againſt ſpirituall enemies other deuices of their owne, as *holy water, croſſing, croſſes, &c.* which they highly commend as meanes of ſpeciall ſtrength and force to vanquiſh the Deuill; when as indeede the word of God is the onely true and truſtie weapon, whereof while they depriue their people, they ſende them foorth naked and vnarmed to encounter with Sathan.

Secondly, here alſo behold the miſerable eſtate of all thoſe that either through couetouſneſſe or any other profaneneſſe are drawne to neglect or contemne the written word of God: their caſe is moſt fearefull; for they caſt away thoſe weapons whereby they ſhould defend themſelues againſt the Deuill, and quench all his fierie darts, and ſo betray their owne ſoules into his hands: And doubtleſſe all contemners and neglecters of the word are guilty of their owne damnation, becauſe God hath giuen vs his word for our defence, and for the confounding of Satan, ſo as without guilt of wilfull murther not of our bodies, but of our ſoules, we cannot neglect this heauenly weapon.

Thirdly, hereby we may ſee the cauſe why ſin ſo much abounds in all eſtates euery where, namely, want of loue vnto, and knowledge in the word of God, whereupon the moſt are ignorāt of it, or elſe know not how to handle this ſpititual weapon, whereby Satan is reſiſted and foiled: Hoſe. 4. 2. The Lord complaineth of *lying, ſwearing, killing, ſtealing, and whoring, yea of blood touching blood;* and the cauſe is laid downe in the firſt verſe, *There is no knowledge of God in the land:* This Dauid knew well, and therefore ſaid, *He hid Gods ſayings in his heart, that he might not ſinne againſt him.* Pſal. 119. 11. For as Sauls ſpeare ſtood in readineſſe at his head euen when *he ſlept,* ſo ſhould Gods word, which is the *ſword of the ſpirit,* be euer in our hearts, as it were ready drawne, that to what ſinne ſoeuer the Deuill allures vs, we may be able to ſay for our defence, *It is written:* through want hereof it comes to paſſe, that the Deuill at his pleaſure leads men captiues into all impieties.

1.Sam.26.7.

Laſtly, this excellent vſe of the word vnderſtood, beleeued, and obeyed, muſt mooue all ignorant perſons to labour for knowledge herein, & with all endeuor after growth in knowledge, by holy obedience, to ſhew forth their faith: If we had an enemie that had ſworne our death & vowed to ſee our blood, how carefull would we be, for our naturall life, both to get vs weapons, and alſo ſome knowledge to vſe the ſame, not only for our defence, but alſo for the annoyance of our deadly foe? Oh then how carefull ſhould we be for the ſafetie of our ſoules to put vpon vs the whole armour of God, and to learne to vſe aright this *ſword of the ſpirit,* that when we meete with Satan our irreconcilable enemie, in the field of temptation: which is this miſerable world, we may be able both to award his blowes, and to wound his head! It is lamentable to ſee how ignorant people wil bleſſe themſelues in their ignorance, and ſay they defie the Deuill, and ſpit at him in defiance, and yet they know not how they are intangled in his ſnares of their owne ſinnes; he little regards ſuch defiance ſo long as their ſoules lie naked and bare before his daily darts: let two men meete that be at enmity, the one armed, the other naked, what will it auaile for the naked man to defie his enemy with bigge words, while in the mean time his armed enemy takes away his life? Lo, Satan is this ſtrong man armed, & ignorant perſons are poore naked caitiffes, they defie the deuill, and ſpit at him with their mouth, but in the meane time the deuill wounds their ſoules vnto death. They will ſay they feele no ſuch wounds, and therefore they feare him not: but they muſt know, that the leſſe they feele, the more cauſe they haue to feare; for Satans wounds are moſt deadly when they are leaſt felt.

The third point is Chriſts Anſwer it ſelfe: *Man ſhall not liue by bread onely, but by euery word that proceedeth out of the mouth of God:* This anſwer is borrowed from *Deuteron.* 8. 3. And it is that leſſon which Moſes ſought to teach the children of Iſrael after the Lord had fed them with food from heauen in that barren wilderneſſe where they were afflicted with hunger. The words are ſomething hard, and therefore I will ſhewe the meaning of them. *Man ſhall not liue*; that is, ſhall not preſerue his temporall life in this world; for of eternall life, neither Moſes nor Chriſt did intend to ſpeake. *By bread onely*, that is onely by ſuch ordinarie meanes as food and raiment, ſleepe, phyſicke, &c. which God hath appointed in his prouidence for the ordinarie preſeruation of naturall life. *But by euery word that proceedeth out of the mouth of God:* This title *word* betokens diuers things in Scripture: I. The *ſubſtantiall word of God*, the ſecond perſon in Trinity, Ioh. 1. 1. *In the beginning was the word, and the word was god.* II. It is vſually taken for the *written word* conteined in the bookes of the old and new Teſtament, 1. Pet. 1. 25. Thirdly, it is ſometime taken for Gods will and decree, and it is called his *good pleaſure*: ſo Heb. 1. 2. *Chriſt ſuſtaineth all things by the word of his power*, that is, according to his will and decree, by his powerfull appointment: and by his word were al things made in the beginning, and hereby haue they beene preſerued euer ſince; that is that word that melteth the Ice, Pſal. 147. 18. And in the laſt ſence muſt we vnderſtand *word* in this place; meaning that man doth not preſerue this naturall life by ordinarie meanes onely, but withall, by Gods good pleaſure, will and decree ſanctifying the meanes for his good. Note further that it is ſaid *by euery word*, and therein lieth the ſubſtance of this ſentence; for the vnderſtanding whereof we muſt know, that this powerfull and working word of God may A be diſtinguiſhed according to the matter whereabout it is occupied: Thus, ſometime God will haue men to liue by *bread* the ordinarie food of naturall life; and this is his *ordinarie word.* Sometime his will and appointment is that man ſhall liue by extraordinarie meanes; as the Iſraelites did in the wilderneſſe while they liued vpon Manna; and this is his *extraordinarie word:* Otherwhiles he ordaines that man ſhall liue without all meanes, as Moſes did in Mount Sinai, Elias in Mount Horeb, and our Sauiour Chriſt in this willderneſſe; for the ſpace of fourty dayes and fourty nights together: And laſtly he ordaines ſometime, that man ſhall liue againſt meanes and contrary to the courſe of nature; B Thus Daniell liued in the Lyons denne, and the three children in the fiery furnace; both which laſt may be called Gods *miraculous word:* So that we ſee good reaſon of this clauſe *euery:* for hereby we learne, that man doth not preſerue his life onely by ordinarie meanes ordained of God; but likewiſe by *euerie word proceeding out of the mouth of God*, that is, by euery appointment and decree of God, whether *extraordinarie*, aboue the vſuall meanes, or *miraculous* without all meanes, or againſt the courſe of nature: this we muſt labour to knowe and be perſwaded of. Nature teacheth that man liueth by Gods bleſſing and appointment in ordinarie meanes: But nature knowes not this, that God preſerueth mans life by his word, C aboue meanes, without meanes, yea and againſt meanes. The beleeuing heart will hardly yeeld to this, which Moſes would teach the Iſraelites; and therefore we muſt take the more paines to be reſolued of it. If any ſhall thinke hereupon, that a man may liue by the written word without meate and drinke, he is deceiued; for Chriſt meaneth not that euery word that God hath ſpoken ſhall preſerue naturall life, but that whatſoeuer way he hath appointed whereby man ſhall liue, whether by ordinarie, or extraordinarie meanes, whether without meanes, or againſt meanes, the ſame ſhall be effectuall for mans preſeruation: Thus much for the meaning.

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The applying of this teſtimony to the D Deuills temptation, is thus to be conceiued: the Deuills temptation was this, *If thou be the ſonne of God, then commaund theſe ſtones to be made bread: But thou canſt not make theſe ſtones to become bread: Therefore thou art not the ſon of God.* To this Chriſt anſwers, by denying the propoſition or firſt part of this argument, the ground whereof was this (which the Deuill tooke for graunted) that when a man is hungry he muſt needes haue bread, or elſe he cannot liue: and this our Sauiour Chriſt doth flatly deny, ſaying; *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God:* And this application is moſt excellent, teaching vs that thing, for the learning whereof the Iſraelites were trained vp fourty yeares in the wilderneſſe, and fedde with Manna from

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heauen, and with water out of the rocke; to wit, that God by his word can preſerue the life of man without ordinarie meanes euen what way ſoeuer he appointeth for that purpoſe; and if we ſhould ſpend our liues in learning hereof, no doubt the time were not miſpent.

*The vſe.* Firſt, hereby we are taught to conſider aright of all creatures whereby our life is preſerued, as meate, drinke, apparell, &c, and that is thus, beſides the bodily ſubſtance of the creature, we muſt labour to ſee a further matter, euen the bleſſing of God in the creature proceeding from his word, decree and appointment, whereby it is made fit and able to yeeld ſuſtenance and nouriſhment. The Scripture calleth this the [a] *Staffe of bread*, and ſo it is indeede, for as an aged and impotent man falleth to the ground if his ſtaffe be plucked from him, ſo the beſt creature that ſerues for our vſe, without Gods bleſſing becomes fruiteleſſe vnto vs. This, reaſon may teach vs, for how ſhould that thing of it ſelfe preſerue and further life, which in it ſelfe is void of life? And how ſhould that giue heat and warmneſſe to our bodies, which of it ſelfe is void of heate? let vs therefore confeſſe that it is not the ſubſtance of foode that doth refreſh vs, not the matter of our raiment that keepes vs warme, but the bleſſing of him that by his word hath ordained them for theſe ends, if he withdrawe his bleſſing, the *ſtaffe and* [b] *ſtay is gone*; men may *eate* (as *Haggai* [c] ſaith) but they ſhall not haue *enough*; *drinke*, and yet not be *filled*; they may *cloth* themſelues, and not be warme; It is Gods bleſſing that makes Gods creatures doe vs good: how elſe ſhould it come to paſſe, that the poore mans child which is barely clad, and homely fed, ſhould be as healthfull, comely, and well liking, as the child of a Prince, but that God bleſſeth aſwell the homely food of the poore, as the daintie fare of the richeſt.

[a] Leu.26.26.

[b] Iſa.3.1.

[c] Hag.1.6.

Secondly, hereby we muſt learne *Sobrietie and Temperance*, in the vſe of all Gods creatures: when we vſe our food and raiment it is Gods bleſſing alone that makes them doe vs good, the Lord as it were ſtands by vs to put his bleſſing vpon euery morſell that we eat, and euery draught that we drinke, and vpon our raiment when we put it on; how then dare we abuſe them in ſurfeting and drunkenneſſe, in pride and wantonneſſe? may we not feare in ſo doing that while the meate or drinke is in our mouthes, the wrath of God will fall vpon vs; as *Pſal*. 78. 30. 31.

Thirdly, hence we muſt learne to ſanctifie Gods creatures as food and raiment which we vſe for our comfort, by inuocation on the name of God: for we doe not liue by the creatures ſimply, but by the word and appointment of God bleſſing them vnto vs; and therefore we muſt not be like bruite beaſts which receiue Gods bleſſings, but yet neuer looke vp to heauen from whence they come; or like to the ſwin that gathereth vp the maſt, not looking vp to the tree from which it falleth.

Fourthly, hereby we ſee the common errour of the world, who place the ſtaffe and ſtay of their life in the aboundance of outward bleſſings, whereupon they labour to inrich themſelues herwith as much as poſſibly they cã; theſe men doe little conſider that mans life ſtandeth not in aboundance, neither doth he liue by bread, but by the bleſſing of God, which is and may be as well vpon a little, as vpon the treaſures of a kingdome. This was the practiſe of the *rich foole*, [a] who ſpake peace to his ſoule for *eaſe and paſtime*, becauſe *he had much goods laid vp for many yeares*. But ſith Chriſt teacheth vs, that man liueth not by bread onely, it muſt needs be a flat note of vnbeleefe, to carke and care immoderately for the things of this life.

[a] Luk.12.19.

Fiftly, hereby we are alſo taught, not to entangle our ſelues ouermuch with the cares of this world, nor to ſuffer our hearts to be oppreſſed with deſire of food, raiment, lands or liuing: becauſe our life and welfare conſiſteth not in theſe things, but in the bleſſing of God on whatſoeuer he ſends be it more or leſſe: the gripple minde after much is a deadly [b] *ſnare*, wherewith many a ſoule is intangled to *perdition and deſtruction*; this choakes the heart in ſuch ſort as the ſeede of grace can take no roote, nor bring foorth any ſauing fruite: this made Paul to lay a charge vpon Timothie for rich men, that *they ſhould truſt in the liuing God, and not in vncertaine riches*, 1. *Tim*. 6. 17. Let vs therefore be content with food and raiment, and rather ſeeke the kingdome of God and his righteouſneſſe, and then all thoſe things whereof we ſtand in neede ſhall be giuen vnto vs in the moderate vſe of lawfull meanes. Indeede the worldlings excuſe is, that food and raiment is his liuing, which he muſt needs looke vnto: but we muſt ſtill remember, that our life ſtandeth not in theſe things; for when death comes, theſe cannot ſaue vs from the graue: it is Gods bleſſing by which we liue, he can preſerue vs aboue meanes; nay without means, and againſt means, and therefore we muſt neuer giue place to ſuch thoughts and cares as ſhew diſtruſt in God.

[b] 1.Tim.6.9.

Sixtly, hence we muſt learne contentation and patience in extreame pouertie and in all other miſeries of this life; If God ſhould deale with vs as he did with his ſeruant Iob: if for our religion he ſhould bring vpon vs the loſſe of goods, of children, of health, and all that we haue, with baniſhment alſo from our friends and country, yet then muſt we labour to ſhew the fruite of patience, and not ſuffer our hearts to be ſwallowed vp of ouermuch griefe: becauſe our life ſtands by Gods word, and not in any of theſe things: indeede, if in theſe outward miſeries a man ſhould be depriued of the comfort of Gods prouidence, then might he ſorrowe without meaſure: but ſeeing all ſuch as feare God, doe ſtill enioy the bleſſing of God in their greateſt calamities (for Gods bleſſing is not locked vp in bread, but aboue meanes with-

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out meanes and againſt meanes can he manifeſt his power and goodneſſe in their preſeruation) therefore in the extremitie of euill muſt we comfort our ſelues *in the Lord our God*, as [c] *Dauid did in great ſorrow*, hauing loſt his two wiues, and beeing in danger to be ſtoned of his owne followers: and learne to ſay with Iob, [d] *Though the Lord kill me, yet will I truſt in him.* What if the Lord ſhould ſend a famine among vs, as he may iuſtly doe for the ſinnes of this land? ſhould we then deſpaire, or vſe vnlawfull meanes for our releefe? nay then we muſt learne Moſes leſſon, *that man liueth not by bread only*, and labour to depend on him that can increaſe [e] *the oile in the poore widows cruiſe, & the meale in the barrell*, till plenty come.

[c] 1.Sam.30.6.
[d] Iob.13.15.
[e] 1.king.17.14.

Seauenthly, this muſt teach vs moderation of our affections in all eſtates that doe befall vs; in health and plenty we muſt not be puffed vp with pride; in weakeneſſe and in want we muſt not be oppreſſed with ſorrow; for mans life ſtandeth not in theſe things, neither can we hereby know loue or hatred; he that is in want may haue as good a portion in Gods bleſſing as the wealthieſt in the world, herein hungry [f] *Lazarus* full of ſores, went far beyond the *rich glutton* in all his riot.

[f] Luk.16.19.20.

Laſtly, ſeeing our life depends vpon Gods word, we muſt hereby learne to acknowledge Gods prouidence, and to relie thereupon in all eſtates. In the daies of peace, wherein (as [g] Iob ſpeaketh of himſelfe) *men waſh their paths in butter, and haue the rockes to power them out riuers of oile*, men will ſoone be brought to ſay ſo much; but we muſt labour to ſee and feele the bleſſing of his prouidence euen then when we tread (as it were) the winepreſſe of his wrath: as well in ſickeneſſe as in health: in want as in plenty; in the depth of diſtreſſe as in the height of all proſperity: this is the counſell of the holy Ghoſt, [h] *rolle thy workes vpon the Lord. Caſt all your care vpon him, for he careth for you*, 1.Pet.5.7. It is a brutiſh property onely to looke vpon the creatures whereon they feed, and therefore our eies and our hearts muſt be fixed on him who *feedeth the young rauens that crie vnto him; and beareth vp all things by his mighty word*: we muſt not content our ſelues with a bare ſpeculation hereof in our heads, but labour to feele the comfort of it in our hearts, and to expreſſe the power of it in our liues. And thus much for the firſt conflict.

[g] Iob 29.6.
[h] Pro.16.3.

**v. 5.** ***Then the Deuill tooke him vp into the holy city, and ſet him on a pinnacle of the Temple.***

**6.** ***And ſaid vnto him, if thou be the ſonne of God, caſt thy ſelfe downe: for it is*** [i] ***written, that he will giue his Angels charge ouer thee, and with their hands they ſhall lift thee vp, leſt at any time thou ſhouldeſt daſh thy foote againſt a ſtone.***

[i] Pſal.91.11.

**7.** ***Ieſus ſaid vnto him: it is*** * ***written againe, thou ſhalt not tempt the Lord thy God.***

* Deut.6.16.

Theſe words containe the ſecond conflict of Satan with our Sauiour Chriſt: for howſoeuer by Saint Luke this is put in the third place, which Matthew here placeth in the ſecond, yet this breedeth no difference between the Euangeliſts, who tie not themſelues to a ſtrict obſeruation of time, place, and order how euery thing was done which they relate; as in the ſtory of this conflict, Saint Luke reſpects the ſubſtance of it onely, but S. Matthew obſerues the order of it alſo. Now in this ſecond conflict we are to obſerue three points: I. Satans preparation thereto: II. The aſſault it ſelfe: III. Chriſts anſwer and repulſe thereof.

I. *Point.* Satans preparation to this conflict is contained in the 5. verſe: wherein we are to note, both the *time* and the *parts* thereof: The *time*, in the firſt word *Then:* that is, ſo ſoone as the Deuill had receiued a foile of Chriſt in his firſt aſſault, preſently he addreſſeth himſelfe vnto a ſecond.

Herein behold, the exceeding malice of Satan, in that the end of one temptation with him, is but the beginning of another; he ceaſeth not with one aſſault, but as he is a deadly foe to the Church of God, ſo he ſhewes himſelfe by his continuall ſeeking whome he may deuoure; he will neuer make truice with any child of God, vpon any condition leſſe then the hazard of his ſoule; neither is he weary of his worke, but day and night is either plotting or performing ſome miſchieuous attempt againſt the child of God. The conſideration whereof muſt teach vs, vpon our victorie and conqueſt ouer one temptation, preſently to prepare for a new. This was the ſtate of the ſonne of God our head, and we his members may not looke for better; our life in this vale of teares is a continuall warfare againſt the enemies of our ſoules; we muſt not therefore here looke for reſt and eaſe, but euer keepe watch and ward againſt their aſſaults. If this dutie were well learned and put in practiſe, it would preuent much impatience, and become the ground of much peace in our ſoules: mans nature cannot brook the doubling and renuing of ſorrowes; when one euill lights in the necke of another, oh then he thinketh neuer any was in his caſe; but looke vnto Ieſus the author and

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finiſher of thy faith, he endured no leſſe; and herein he is an example that thou ſhouldeſt follow his ſteps. If therefore thou wilt be his diſciple, prepare to take vp thy croſſe [a] *euery day and follow him.*

a Luk 9.23.

The parts of Satans preparation are two; Firſt, he conuaies Chriſt from the wilderneſſe to Ieruſalem; Secondly, he placeth him on a pinnacle of the temple. For the firſt, in theſe words, *The deuill tooke him vp into the holy city*, that is, into Ieruſalem, as Luke expoundeth it, *chap.* 4. 9. This the Deuill might doe three waies; In viſion; or leading him vp the ordinary way; or carrying him through the aire. I. It might be in viſion; for that was vſuall with the Prophets: ſo [b] Ieremie went to the *riuer Perath*; and Ezekiel was carried from Meſopotamia to [c] *Ieruſalem*: but Chriſt was not thus tranſported; for then Satans perſwaſion vnto Chriſt, *To caſt himſelfe downe*, could haue beene no temptation. II. Chriſt might be led of the Deuill the ordinary way from the wilderneſſe to Ieruſalem, ſo much the words will beare: but (as I take it) he went not ſo: for if Chriſt were led by the Deuill, it was either willingly of his owne accord, or by the Deuils perſwaſion; but of his owne accord he would not goe; for he came into the wilderneſſe to be tempted, which as yet was not fully accompliſhed, and therefore would not willingly depart thence before that worke for which he came were ended. Againe, he would not depart thence vpon the Deuills perſwaſion; for Chriſt would neuer gratifie the Deuill ſo much, as to doe ought himſelfe, which the Deuill would haue him, as in all his temptations doth appeare; for this is a rule to be obſerued, we muſt not doe any thing which the Deuill perſwades vs to in his temptations, though in it ſelfe the thing be lawfull and good. III. The deuill might carry the body of our Sauiour Chriſt thorow the aire, by his power through Gods permiſſion. This is the moſt likely way, & ſo thought to be of the beſt diuines: and the words following confirme it much, for it is ſaid, *the Deuill ſet him on a pinnacle of the Temple*: Now if he had power to ſet him there, why might he not alſo carry him thither, God ordaining this as well as his temptation.

b Ier.13.4.

c Ezek.8.3.

Rule. Doe nothing Satan perſwades thee to in temptation.

*The vſe.* By this we ſee, that men may be tranſported by the Deuill from place to place, as the records of all ages doe report: this one thing yet obſerued (wherein the common opinion faileth) that the Deuill cannot conuey a man aliue ſo farre in a little time, as many men thinke; as a thouſand or two thouſand miles in an houre; for no man is able to endure ſuch violent motion, & yet liue, as experience teacheth; let a man fall from ſome high ſteeple, and his breath wil be gone and he dead before he come at the ground, by reaſon of the violence of his motion. Indeed the Deuill can carrie a man very ſwiftly, but yet for the ſafety of mans life he muſt prolong his time farre more, then otherwiſe of himſelfe he needes to doe.

Secondly, hence we learne that by Gods permiſſion, the Deuill may haue power ouer the bodies of Gods owne children which are true beleeuers, to tranſport them from place to place; for dealing thus with the head Chriſt Ieſus, why may he not doe ſo with any of his members? beſides, we finde (that God permitting him) he hath done more then this to the Saints of God; he may poſſeſſe their bodies, as he did the woman of Canaans daughter, Math. 15. 22. He may torment them long, as he did exceeding grieuouſly bow the body of a daughter of Abraham eighteene yeares, Luk. 13. 16. Yea he may kill the body, as he did to Iobs children, who no doubt were holy perſons, Iob. 1. 19. And therefore much more may he tranſport them from place to place.

Satans power ouer … bodies if God perm…

Here this queſtion may fitly be anſwered: whether a true beleeuer may be bewitched. *Anſ.* He may: there are none vpon earth ſo faithfull and holy, but if God permit, Satan can afflict their bodies grieuouſly, and therefore alſo they may be bewitched. It is but the fancy of preſumptuous perſons, when they ſay, their faith is ſo ſtrong, that all the witches in the world cannot hurt them: for if God permit, Satan can grieuouſly afflict mans bodie, as he did the body of Iob; yea he can kill the bodie, as hath beene ſhewed. Salomon, ſpeaking of outward things ſaith truly, [a] All things come alike to all, and the ſame condition is to the iuſt and to the wicked: now the wicked man may be bewitched, as all will grant; why then may not the godly alſo, ſeeing it is but an outward euill? This therefore muſt abate their pride that ſtand ſo much on their ſtrong faith: behold this fact of Satan to the holy body of Chriſt, and hereby learne for thy humiliation, that if God permit, Satan is able to bring vpon thy body great affliction.

a Eccl.9.2.

Further obſerue the place whither Sathan caries our Sauiour Chriſt, *into the holy city*, that is, *Ieruſalem. Queſt.* Why is it called *holy*, ſeeing now it was a polluted place full of ſinfull people? *Anſ.* It is called *holy* for theſe cauſes. 1. becauſe here was the Lords temple, the place of his ſolemne worſhip, wherein were the holy rites and ceremonies preſcribed for Gods worſhip. Secondly, in Ieruſalem, as alſo in all the ſynagogues of Iudea, was Moſes chaire, the law and the Prophets were read and expounded. Thirdly, Ieruſalem was the mother City of all the world in reſpect of religion; here God ordained that his Church ſhould firſt be planted, and from hence muſt religion be deriued to other nations.

*The vſe.* Hence we may obſerue, that at this time Ieruſalem was the true Church of God: indeed it was very corrupt both for doctrine and manners, as Chriſts ſeuere reproofe of both doth plainely ſhewe, Matth. 5. 21. &c. and Matth. 23. 13. 14. &c. and yet a true church, elſe the holy ghoſt would not haue called it the *holy city.* Now if Ieruſalem at this time were the true Church of God then, then may we well ſay, that in England God hath his true Church: for, let the corruptions of our Church be as they are; yet ſhall it match Ieruſalem in the prerogatiues of Gods Church. They had the law and the Prophets read and expounded; ſo haue we, and the Goſpel alſo which is the power of God to mans ſaluation. They had the Sacraments and ceremonies of the Law; anſwerable thereto we haue the Sacraments of the Goſpell; and alſo a true and holy forme of ſeruing God. Their Ieruſalem was a mother city; and though we cannot ſay ſo much in that behalfe, yet hath our Church beene a nurce to neighbour Churches in *Germany*, *France*, and other places round about, for many yeares: in regard whereof, the Lord, no doubt, hath beſtowed many bleſſings vpon vs. And therefore though our ſinnes and abuſes be many and grieuous, yet in regard of Church prerogatiues we may be called a holy nation, and a true member of the Church of God: ſo that as our Sauiour Chriſt and his Diſciples ioyned themſelues to the congregation of the Iewes in their legall ſeruice, and forſooke them not till they became no Church: ſo ought it to be among vs; till we ſeparate from Chriſt, none ſhould ſeuer themſelues from our Church miniſtery and ſeruice of God. Thoſe therefore that make a ſeparation from our Church because of corruptions in it, are farre from the ſpirit of Chriſt and his Apoſtles. If any ſhall ſay, this makes well for the Church of Rome, if ſo corrupt a place as Ieruſalem, in regard of Church prerogatiues were an holy city, for they haue as many prerogatiues for religion, as the Iewes then had, and therefore are the Church of God, and ſo we do not well to ſeparate from them. *Anſ.* Some in deede that are no Papiſts, ſay the Church of Rome is the Church of God: but the truth is, the preſent Church of Rome is ſpirituall *Babylon*, the mother of abhominations, no ſpouſe of Chriſt, but a ſtrumpet. But they plead their prerogatiues: as firſt, their ſucceſſion from Peter: Secondly, true baptiſme for ſubſtance according to the firſt inſtitution: Thirdly, the Apoſtles Creed which they hold and beleeue: Fourthly, the word of God, in the writings of the Prophets and Apoſtles: And laſtly, that theirs is the mother Church. *Anſw.* All this is nothing when the truth appeares: for firſt, ſucceſſiō in perſon, without ſucceſſion in doctrine, is no note of a Church: now let them ſhewe ſucceſſion in the Apoſtles doctrine, and we yeeld. Secondly, their baptiſme alone, though for ſubſtance true baptiſme, cannot proue them a true Church: Circumciſion was the Sacrament of Gods Church, yet Samaria and Colchis were not the Church of God, though they vſed it. Againe, the thiefe may ſhewe the true mans purſe, but that proueth him not to be true & honeſt; no more doth baptiſme iuſtifie the Church of Rome to be a true Church. Laſtly, though they haue outward baptiſme, yet indeede they ouerthrow inward baptiſme, the life of that Sacrament, to wit, imputed righteouſnes & renued holines, which in Gods Church muſt goe together with the outward element, elſe it is nothing. Thirdly, for the Apoſtles Creed; they haue it in word, but they deny it in deede. For though they ſay, *they beleeue in God the Father*, and *in Ieſus Chriſt*, yet in effect they deny both God and Chriſt. For the God of the Papiſts is an Idol-god, and the Chriſt of the Papiſts a falſe Chriſt, as we haue ſhewed in handling of the Creed. Fourthly, for the Scripture, we muſt know the word of God ſtands not in bare words and letters, but in the true ſenſe and meaning of the holy Ghoſt contained in the Scripture of the Prophets and Apoſtles. Now though they haue the bookes of Scripture, yet in ſundry maine grounds of religion, they ouerthrow the foundation of the Prophets and Apoſtles. Againe, they keepe the Scripture as a lanterne holdes a candle, not for it ſelfe, but for paſſengers: ſo is the Scripture with them, not for their Synagogues, but for Gods ſecret ones among them; for euen in the midſt of Poperie hath God euer had ſome of his elect, who haue not embraced their curſed doctrine. Laſtly, for their plea to be the *mother Church*; we muſt diſtinguiſh betweene the ancient Church of Rome, and the ſtrumpet that now is; the ancient Church of Rome to whom Paul writ, was a true and famous Church, and a mother Church: but ſhe is now dead and buried; and the now Roman Church is no mother Church, no ſpouſe of Chriſt, but the *whore of Babel*, the *mother of abhominations*, from which we are commanded to depart, Reu. 18. 4.

ome is ſpi-
all Ba-
lon.

2. *Vſe.* Secondly, in that Chriſt is brought to Ieruſalem, that holy City, there to be tempted, we learne, that no holineſſe of place on earth can debarre the Deuill from his temptations; he brings Chriſt from the wilderneſſe, to tempt him in the holy city, euen vpon the holy temple; he will thruſt himſelfe [a] on *Iehoſhuahs right hand to reſiſt him*, though Iehoſhua ſtand before the Angell of the Lord to miniſter to the Lord. And therefore the follie of Papiſts is egregious, that think the ſigne of the croſſe, holy water, reliques, and ſuch Maſſing inchantments haue vertue in them to free their houſes, or their bodies from the aſſaults of Satan.

[a] Zak. 3. 1.

Laſtly, hereby we ſee that change of place is but a ſillie cure for a troubled minde; indeede change of aire may much further bodily cures; but a troubled mind hath conflicts with the deuill, who will not leaue for change of place, Ieruſalem will fit his turne as well as the wilderneſſe.

3 The ſecond part of the Deuills preparation to this conflict is this, *and ſet him on a pinnacle of the temple:* The word tranſlated *pinnacle*, ſignifieth properly a *wing* of the temple; whereby, ſome take to be meant, the ſharpe brouches and ſpires on the toppe of the Temple; where-

of there were diuers; but theſe (as I take it) are not here meant; for ſuch a ſpire cannot well be called a wing: others take it for ſome part of the battlement, made on the top of the Temple, which was flat, as the Iewes vſed to build, to keepe men from falling: others take it for any top corner of the Temple: and whether of theſe it was, we cannot certenly define: but this we muſt hold, that it was ſome dangerous ſteep downe place on ſome corner of the Temple, or on the battlements, from which a man might eaſily caſt himſelfe: whereby we ſee the Deuill will omit no aduantage that may further his temptations; which ſhould make vs the more carefull of our ſtanding againſt him.

### v.6. *And ſaid vnto him, If thou be the ſonne of God, caſt thy ſelfe downe: for it is written, that he will giue his Angels charge ouer thee, and with their hands they ſhall lift thee vp, leaſt at any time thou ſhouldeſt daſh thy foote againſt a ſtone.*

Theſe words containe the ſecond maine point in this conflict, to wit, Satans aſſault vpon Chriſt: wherein we are to obſerue, firſt his temptation: then the reaſon whereby he doth enforce it. His temptation here is framed as the former was, in a kind of reaſoning, thus:

*If thou be the ſonne of God, then ſhew the ſame by caſting thy ſelfe downe from this pinnacle of the Temple:*
*But as I ſee thou art certainly perſwaded, that thou art the ſonne of God:*
*Therefore caſt thy ſelfe downe, and thereby declare it.*

Seeing this is a diſtinct temptation from the former, I doubt not but it muſt be thus framed with this concluſion: for if it had the ſame concluſion with the former, it ſhould be the ſame temptation. Satans meaning then is this, as if he had ſaid; I haue made triall to ſee expreſſely whether thou be the ſonne of God or not, and it ſeemes thou doeſt vndoubtedly beleeue that voice of thy Father to be true, which ſaid, *This is my welbeloued Sonne in whome I am well pleaſed:* Now if this be ſo indeede, it is conuenient thou ſhouldeſt confirme the ſame by ſome miracle, and the fitteſt place thou canſt doe it, is this; therefore caſt thy ſelfe downe headlong from this pinacle, and yet preſerue thy ſelfe in ſafetie without all hurt in the fall.

The drift of Satan in this temptation was, to bring our Sauiour Chriſt to a vaine confidence in his Fathers protection, and indeede to flat A preſumption vpon his extraordinarie prouidence in the neglect of lawfull ordinarie meanes, as by Satans concluſion; and the anſwer of Chriſt will eaſily appeare. And hereby we may obſerue that one maine drift of Satan in his ordinarie temptations in Gods Church, is to carie men to preſumption, and vaine confidence in the loue, fauour, and mercie of God: this appeares by the ſtrange reaſonings for libertie in ſinne which many frame to themſelues, and ſome are not aſhamed to vtter; as firſt, God is mercifull, and Chriſt ſhedde his blood for their redemption, and therefore they will not be ſo ſtrict and preciſe in hearing Sermons, and reading and conferring about the B word as many are, but they will take the pleaſures and ſeeke the profits of this life. Thus reaſoned ſome in the Apoſtles daies: [a] *Let vs continue in ſinne that grace may abound:* of ſuch *Iude* complaineth, ſaying, [b] *They turne the grace of God into wantonneſſe.* Such there haue beene euer ſince, and at this day they doe euery where abound. Secondly, ſome ſay, they are either ordained to ſaluation or damnation: now if to ſaluation, they are ſure of it how euer they liue; and if to damnation, they cannot eſcape it, though they liue neuer ſo holily, for Gods decree is vnchangeable; and therefore they will take their pleaſure and liue as they liſt. Thirdly, others ſay, they haue euer found Gods goodneſſe towards them, and they are C perſwaded he will neuer ſee them want, and therefore they will not toile themſelues with labour and care as others doe, but take their eaſe and pleaſure while they may haue it; and ſo neglect their charge and calling, and giue themſelues wholly to their ſports and pleaſures, to companie keeping, or ſuch like. Yea, by this temptation to preſumption, Satan oft preuailes with the better ſort: for if a man fauour the truth, and giue himſelfe to know religion in any ſort, the Deuill will ſtraight way goe about to perſwade him, that that which he doth is ſufficient to his ſaluation, and thus will keepe him from vſing further meanes to come by the certaine knowledge of his election, and full affiance in Chriſt Ieſus, to become a perfect man D in Chriſt, which is the ende of Gods holy miniſterie, Eph. 4. 13. whereunto we ſhould giue all diligence, 2. Pet. 1. 10. See the truth hereof in the fiue fooliſh virgins, who carried [a] *burning lampes, but tooke no oyle with them,* neuer minding that till it was too late; and ſo doe moſt men content themſelues with the blazing lampe of an outward profeſſion, neuer looking for the oyle of grace, till the time of grace be paſt.

Satan ſeekes to carie men to preſumption.

[a] Rom.6.1.

[b] Iude 4.

[a] Matth.25. 1,2,&c.

*The vſe.* Hereby then we are all taught, in ſpeciall manner to beware of preſumption; this is the common ſnare of the Deuill wherein he intangles many a ſoule. It is true indeed that he oft preuailes by bringing men to deſperation, but a thouſand periſh through preſumption, almoſt for one by deſperation: for deſpaire is a painfull thing to fleſh and blood, and as the Deuill knowes well, doth ſometimes turne to a mans more ſound conuerſion; but to preſume is ſweete and pleaſant to the fleſh, and moſt agreeable to mans corrupt nature: in regard whereof we ought to keepe our heart with all watch and ward, as Dauid praieth, *Keepe thy ſeruant from preſumptuous ſinnes*, *Pſalm*. 19. *v*. 13.

Againe, obſerue the order of Satans temptations by comparing this with the former. There he ſought to ouerthrow Chriſts faith, and to bring him to diſtruſt the truth of Gods word vttered from heauen; but finding he could not that way preuaile, here he takes the cleane contrary courſe, and ſeekes to bring him to preſume.

Satans cunning in tēpting.

This ſerues to diſcouer vnto vs, the deepe guile and ſubtilty of the Deuill, that can ſo cunningly turne himſelfe from one extream vnto another. And looke as he dealeth here with Chriſt the head, ſo doth he continue towards all his members, if he cannot bring them to one extreame, he will aſſay them hard in the other. If he cannot bring a man to couetouſneſſe, and keepe his heart to the loue of money, then let him beware of riot and prodigality. Is a man giuen to pleaſures and delight, and at length is depriued of them? then let him beware the Deuill ſwallow him not vp with ouermuch griefe, as he ſought to doe with the [a] *inceſtuous perſon* of Corinth. Doth a man come to loue religion, that formerly was giuen to looſeneſſe of life? then if it be poſſible the Deuill will carrie him to ſchiſme and hereſie. The Deuill cannot abide that a man ſhould keepe the meane according to Gods word, *Iſay* 30. 21. He would haue our firſt parents to be *Gods*, or no body, *Gen*. 3. 5. And ſo ſtill he laboureth to bring a man to ſome extreame. We therefore in all eſtates during life, muſt labour to keepe the golden meane, as Chriſt here did, neither doubting on the one hand, nor preſuming on the other, but retaining ſtill that bleſſed faith, whereby his bleſſed heart was firmely ſetled in theſe aſſaults. Thus much for Satans drift. Now come to the words of this temptation.

a 2.Cor.2.7. 11.

*If thou be the ſonne of God, then caſt thy ſelfe downe:* that is, ſhewe by this miracle that thou art the ſonne of God. Marke here, the Deuill perſwades him not, to ſhewe himſelfe to be the ſonne of God by doctrine in the execution of his miniſterie; but *Caſt thy ſelfe downe*; ſhew a miracle: wherein we may behold the very liuely image of that naturall diſpoſition which is in all impenitent perſons; they affect Chriſts miracles, but they care not for his doctrine. Herod longed to ſee *Chriſt*, [b] *and was glad of his comming*, when Pilate ſent him; yet not to heare his doctrine, for that he could not endure; els he would not haue impriſoned Iohn, and alſo put him to death; but *he hoped to ſee a miracle*. The wicked Iewes deſire a ſigne, that put Chriſt to death for his doctrine; yet *if he will come downe from the croſſe*, and ſo miraculouſly ſaue himſelfe, then *they will beleeue*, Mark. 15. 32. And this venom of the old ſerpent hath poiſoned the hearts of many ſtudents in the Scriptures, who care not at all to ground themſelues in the fundamentall points of religion, as faith and repentance; and yet are woonderfull eager after quiddities and difficulties, wherein may appeare ſome outward ſhew of wit and learning; like the hypocriticall *Phariſies*, that would *tithe mint and rue, and yet paſſe* [illegible]*er judgement and the loue of God*, *Luk*. 11. 42. [illegible]d the cauſe hereof is the want of ſound grace, for naturall men indeede cannot ſauour the things of the ſpirit of God; the knowledge of Chriſt crucified ſeemes fooliſhneſſe vnto them.

Math.25. &c.

b Luk.23.8.

Secondly, the Deuill tooke occaſion of his former temptation from Chriſts infirmitie of hunger: but perceiuing Chriſts ſure faith in his fathers word by his gracious anſwer to that aſſault, here he borrowes his temptation from that profeſſion of his faith; as if he ſhould ſay, thou ſeemeſt to be reſolued of the truth of thy fathers word that thou art the ſonne of God: and if that be true indeed, then ſhew it by this miracle, *Caſt thy ſelfe downe*.

Here then behold another tricke of Satan; if he cannot preuaile by aſſaults drawne from our infirmities, then will he aſſay vs by temptations drawn from Gods good gifts and graces in vs; If he cannot keepe a man in ignorance that hath good gifts of wit and memorie, then will he ſeeke from his knowledge to puffe him vp with pride, and ſo mingling his poiſon with Gods good gifts, doth cauſe many a one to become a baine to Gods Church, that otherwiſe might haue prooued an excellent inſtrument therein; as might eaſily be ſhewed in ſundrie particulars.

Satans malice reſtrained.

Thirdly, here marke how Satans malice is reſtrained, and his power limited: By Gods permiſſion he is able to carrie Chriſt from the wildernes to Ieruſalem, and there to ſet him in a moſt dangerous place on a wing of the temple; the thing he now deſireth is his deſtruction by caſting him downe headlong, but that he can not doe, and therefore perſwades Chriſt to caſt himſelfe downe: wherein we ſee the ſpeciall prouidence of God ouer Chriſt Ieſus in al theſe temptations, reſtraining his enemy in the thing he moſt deſired. And the ſame prouidence doth he ſtill continue ouer his church for the effectuall preſeruation of Chriſts members in all their temptations. The Deuills vnwearied deſire and drift is, to bring contentions, hurliburlies and ruines into all ſocieties in Church and Commonwealth: therefore the peace and tranquillitie of theſe, is, and ſo muſt be acknowledged, a notable fruite of Gods bleſſed prouidence reſtraining the ſpite and malice of Satan. Againe, hence it is euident, that in temptation Satan cannot goe beyond the permiſſion of God: he can tempt Chriſt, yea tranſport his body, and ſet

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him in a daungerous place, for thus farre God permits him to goe; but to caſt Chriſt downe from the pinnacle he cannot, therein comes Gods reſtraint. So it fareth with gods children; for the trial of his graces in them, and to chaſtiſe them for ſome ſinnes, he ſuffers Satan to buffet them; but yet one iotte of his malice beyond Gods permiſſion he cannot ſhewe, as in Iobs affliction by him may notably appeare. Which we muſt carefully remember for our ſpeciall comfort in our moſt grieuous aſſaults; Gods will permitting Satan ſo farre muſt make vs patient, and yet his power reſtraining Satan from doing worſe, muſt giue vs comfort. Thus much for the temptation it ſelfe.

The reaſon whereby Sathan enforceth his temptation is taken from a teſtimony of Scripture: *For it is written, he ſhall giue his Angels charge ouer thee, &c.* Satan hearing Chriſt alledge Scripture for his defence againſt the firſt aſſault, comes now vpon him with his owne weapon, that if it were poſſible he might foile him, after this ſort: *Thou ſheweſt thy ſelfe to be the Doctor of the Church, by thine alleadging of Scripture, and that, it ſeemes, thou makeſt the rule of thine actions: well then thou maieſt well and ſafely caſt thy ſelfe down hence if thou be the Sonne of God, for it is written, he ſhall giue his Angels charge ouer thee, and with their hands they ſhall lift thee vp, &c.*

From this dealing of Satan, we are taught, not to embrace an opinion in religion, becauſe a ſhew of proofe by teſtimony of Scripture may be giuen for it. But *we muſt trie the ſpirits*, that is, the doctrines of men, *whether they be of God, or not*, 1. Ioh. 4. 1. For the Deuill can alleadge Scripture to mooue Chriſt vnto preſumption, and it is his vſuall practiſe, when he caries men into ſchiſms, errors, and hereſies. Reaſon with a man that minds to liue in ſinne, and tell him of that dangerous ſtate, by reaſon of the ſhortneſſe and vncertainty of this life: will he not tell you ſtraight, he will doe as he does, and repent when he is old? for it is written, [a] *At what time ſoeuer a ſinner doth repent him of his ſinne, I will put all his wickedneſſe out of my remembrance, ſaith the Lord:* And ſome thinke three or foure good words at a mans laſt end wil ſerue his turne: for the thiefe on the croſſe ſaid no more, but [b] *Lord remember me when thou cõmeſt into thy kingdome.* And al ſuch as are trained vp in the ſchoole of Sathan, can eaſilie alleadge Scripture to further them in euill.

But let vs come to the Scripture which the Deuill doth notoriouſly abuſe by his allegation: it is written in the 91. Pſal. v. 11. In the alleadging whereof he would ſeeme very carefull and preciſe, at the firſt not omitting ſo much as this particle [*for*] which might haue beene left out, and yet nothing haue beene wanting to the force of his reaſon: But herein is the deepeneſſe of his policy, to cauſe Chriſt not to ſuſpect any falſhood afterward; for towards the end, he leaueth out that, on which the promiſe is grounded of beeing kept by the Angels, to wit, *to keepe thee in all thy wayes*, that is, in all the good duties of thy lawfull calling wherein thou ſhalt glorifie God, and doe good to others; to ſuch as ſo walke in their waies doth that promiſe belong.

Satans mincing of the word of God.

Here then behold Satans notable fraud and craft, that can ſo cunningly leaue out that which makes not for his purpoſe, and ſo peruert the true meaning of Scripture; this is his vſuall practiſe, in enmity againſt the word to depraue the true meaning by cutting off ſome part, when he cannot vtterly ouerthrow the whole. The like is the dealing of all heretickes, who by cutting off and leauing out, play legerdemaine with the Scripture. The Arrian holds the Bible for the word of God; but ſuch places as ſerue to prooue the Godhead of Chriſt, he doth notably abuſe and peruert. The family of Loue alſo doth hold the Bible for the word of God; but come to the true meaning of it, therein they faile, turning all into Allegories, euen moſt true hiſtories, as the fall of our firſt Parents, and ſuch like, which are maine grounds of religion in their natural ſenſe: and the Apoſtaticall Church of Rome, doth hold with vs the bookes of the old and new Teſtament; but yet they put in and take out at their pleaſure, and take from it all ſenſe and meaning which agrees not with the determination of their holy father the Pope; and thereby they ouerturne the word of God, and ſtrongly maintaine their myſterie of iniquitie.

This dealing of Satan and his wicked miſcreants with the Scripture, muſt make all Gods children willing to ſpend their ſtrength in ſearching out the Scripture; for that is the onely way to deſcribe their fraud in deprauing of it. This cauſed Chriſt to bid the people in his time to ſearch the Scriptures, to learne to knowe him to be the true Meſſias, which the Iewiſh teachers did then deny. In regard whereof we muſt ſay with [a] Moſes, *oh that all the Lords prople were Prophets, and that the Lord would put his ſpirit vpon them*! oh that all could reade and vnderſtand the word of God! This is it, wherein all that either be, or intend to be miniſters muſt labour eſpecially, euen to get ſound knowledge and iudgement in the text of Scripture. The Miniſter muſt not onely be able to teach the truth, but alſo to diſcerne, to diſcouer, and to confute errors and hereſies, which he can neuer ſoundly doe without good vnderſtanding in the text it ſelfe. The Deuill knowes the whole Scripture, and he will ſpare no text therein if he can corrupt it; therefore to reſcue Gods truth out of his hands who is the father of lies, the Miniſter muſt ſhewe himſelfe a good ſouldier of Ieſus Chriſt, as Paul exhorteth Timothie, giuing ſuch attendance to the word that all men may ſee his profiting therein; yea with Ieremie, the Miniſter muſt eat the bookes of God, and digeſt them in his vnderſtanding, & reioice therein, labouring to feele them the ioy

[a] Ezek. 18. 27.

[b] Luk. 23. 42.

[a] Numb. 1 29.

of his heart. The Deuill knowes that Scripture truely vnderſtood and well applied, is the onely engine for the battery of his kingdome; and therefore, euen from the beginning, but ſpecially ſince the comming of Chriſt, he hath laboured by all meanes to keepe men from the knowledge and true vnderſtanding of them: he it is that hath brought men from the reading of the Scriptures, to betake themſelues to the writings of men, as ſchoolemen, fathers, and ſuch; by this meanes he hath for many yeares euen to this day in the Church of Rome, locked vp the Scripture in an vnknowen tongue: yea euen in Gods Church the Deuill workes mightily this way, by ſtealing away the affections of yong ſtudents from the Bible, and rauiſhing them with delight in the writings of men; for thus he keepes them from the fountaine of truth, that they either fall into error themſelues, or be leſſe able to diſcerne and confute it in others. And hence come diſſentions and errors into the ſchooles of the Prophets, which cannot be auoided while men leaue the text of Scripture and addict themſelues ſo much to the writings of men, for thereby he can more cunningly conuey ſtrange conceits into mens mindes: and therefore euery one that would maintaine the truth in purity and ſyncerity, muſt labour painfully in the text.

Secondly, Gods miniſters muſt hereby be admoniſhed, to be carefull in alleadging any text of Scripture, that the ſame be fit and pertinent: for to wreſt the ſame from the proper meaning of the holy Ghoſt to ſerue their owne conceit, is the practiſe of Satan, which euerie ſeruant of God muſt be farre from, and therefore muſt not doe it hand ouer head. Which alſo may ſerue for a good aduertiſment to thoſe that vſe to heape vp manifold allegations of Scriptures in the doctrine of a ſermon, for as [c] *in many words there cannot want iniquity*, as *Salomon* ſaith; ſo in affected multiplicity of quotations can the abuſe of Scripture be hardly eſcaped. If we deliuer but a mans teſtimony, honeſty will compell vs as neere as we can to keepe both his words and his meaning; much more ſhould conſcience mooue vs in alledging the teſtimony of the Lord, to haue carefull reſpect to the euidence of truth: and therefore that ſparing courſe is very commendable, whereby in quoting of Scripture men make ſure to keepe themſelues to the Lords true meaning, leſt by deprauing his word they become followers of Satan; And thus much for the maner of Satans allegation.

The truth and proper meaning of that text is now briefly to be diſcuſſed. The *ninety-one Pſalme*, from whence it is alleged, is a moſt heauenly part of Scripture, penned for the comfort of Gods people in the time of ſome grieuous plague or ſickeneſſe; and it containes a notable preſeruatiue againſt the plague, and by conſequent againſt any iudgement of God, to wit, *true affiance and confidence in the Lord*, that

A is the ground of all comfortable ſafety; therefore, among many other, is [a] this gracious promiſe made of the protection of Gods holy Angels (which the Deuill doth here alleadge) who ſhall be as carefull for the ſafety of Gods children in common calamities of famine, plague, peſtilence, &c. as the nurce is ouer her tender child to hold it in her hands, and beare it vp in her armes, leaſt it ſhould fall and hurt it ſelfe; alwaies prouided that the child of God keepe himſelfe in his waies, that is, in obedience to Gods commandements, and in the duties of his lawfull calling. It is true indeed, *that iudgement begins at the houſe of God, and the righteous are taken away from the euill to come*, yea many
B times the ſame outward iudgement lights vpon the good, that doth vpon the bad: yet this taketh not from Gods child the comfort of this protection in common calamities, for all promiſes of temporall bleſſings muſt be vnderſtood with the *exception of the croſſe:* as here, Gods Angells ſhall guard his children in time of plague, famine, and peſtilence, vnleſſe it pleaſe God herewith to chaſten them for ſome ſinne paſt, or to preuent ſome ſinne, or greater euill to come, or to make triall of their faith and patience: in which caſes alſo the child of God doth greatly differ from the wicked: for through the fruition of Gods loue in Chriſt the euill of the puniſhment is taken away, and the outward ſmart thereof [b] ſanctified to the greater good
C of his ſoule: but out of this caſe their protection is certaine: ſee Exod. 12. 23. Pſal. 105. 16. 17. and Ezek. 9. 4. 6.

*The vſe.* The conſideration of this gratious protection of Gods Angels ouer ſuch as keepe themſelues in their waies, muſt mooue euery one to labour to know & practiſe the duties of his calling both generall of Chriſtianitie, and particular for the ſtate of his life, in al good conſcience: ſo doing, let come what will, in all dangers he ſhall haue ſafety: for Gods Angels pitch their tents about him, they are as watchful ouer him as a nurce ouer her child: but if we forſake our waies, we loſe the comfort of their protection, & expoſe our ſelues to al Gods iudgements.

## D V. 7. *Jeſus ſaid vnto him, Againe it is written, Thou ſhalt not tempt the Lord thy God.*

Here is the third generall point in this conflict: to wit, Chriſts anſwer and repulſe made to Satans aſſault, taken as the Deuils temptation was, from a text of Scripture; for he ſaith, *Againe it is written*; where yet he meaneth not to oppoſe Scripture to Scripture; but to confute the abuſe of Scripture by Scripture; after this ſort, as if he had ſaid to Satan, It is true indeede that God hath made many worthy promiſes of aide and protection to his childeren in his word, yet they ſhall not bee performed

[a] Verſ.11.

1. Pet. 4.17.

[b] See Iob.13.10. Pſ.119.71.

[c] Pro. 10.19.

to thoſe that preſume to *tempt God*, as thou wouldeſt haue me to doe.

Scriptures are ſufficient to expound themſelues.

From this dealing of Chriſt with Satan, we may obſerue; that the Scriptures of God are ſufficient in themſelues, truely to interpret and expound themſelues. The Deuill alleadging Scripture, did wreſt it from the true ſenſe; this our Sauiour Chriſt ſheweth by alleadging another text out of [a] Moſes, which beeing applied to the place which the Deuill abuſed, doth ſhewe the true meaning thereof. So Ezra, expounding the law vnto the Iewes, *read diſtinctly in the law of God, and* (as the words doe ſignifie) [b] *gaue the ſenſe by Scripture, and cauſed the people to vnderſtand*: much more then at this day may the ſcriptures be thought ſufficient for the expounding of themſelues, ſith to the Canon thereof ſince *Ezra* his time there is added the whole new Teſtament by the hand of God, wherein the deepe things of God are plainly reuealed.

[a] Deut 6.16.

[b] Neh.8.8.

The Church of Rome cannot away with this, that Scripture ſhould be ſufficient to expound it ſelfe. And therefore againſt it they reaſon thus: *That which muſt expound Scripture, muſt haue iudicial power to determine of the ſenſe thereof: but the ſcriptures haue no ſuch Iudiciall power*; for they are but a dumbe letter: and therefore no ſufficient iudge to determine of their owne ſenſe and meaning. *Anſw.* The Scriptures haue iudiciall power to determine of their owne true ſenſe and meaning, for they ſpeake euidently, to all that are inlightened by Gods ſpirit, and thereby made able to knowe what the Scripture ſaith: we know a man may ſpeake to his friend not only by word of mouth, but alſo by letter, and thereby expreſſe his meaning ſufficiently: euen ſo, though God ſpeake not now vnto his Church by created voice, yet by his written word he ſpeakes ſufficiently for the cleare maniſeſtation of his will and pleaſure concerning them; and therefore it is a ſhamefull ſlander and blaſphemy againſt the Scriptures to call them an *inkie letter, and dumbe iudge*. And let them ſhew, if the Scripture be not, where is that ſpeaking iudge who hath power iudiciall to expound the Scripture. Indeed their anſwer is; that the Church is this Iudge, and that we muſt conſult at her mouth for the true meaning of the Scripture. *Anſ.* The Church hath a miniſtery and diſpenſation committed vnto her, in the execution whereof ſhe deliuereth the meaning of the Scripture vnto Gods people, but that is not from any iudiciall authority committed vnto her, to determine of the ſenſe of Scripture of her ſelfe; but onely by comparing ſcripture with Scripture, and expounding one place out of another; euen as the Lawyer giues the ſenſe of the law, not from any iudiciall power giuen vnto him aboue the law, but by obſeruing the words with the ſcope and circumſtances of the law. But here I would know, if the Church muſt needs be iudge, by what meanes muſt ſhe determine? They anſwer, by the *rule* A *of faith*; the *conſent of Councels and Fathers*; and if theſe faile, then *by the Pope*. *Anſ.* By their rule of faith, they vnderſtand, *vnwritten traditions*, that is, ſuch truth beſide Scripture, as hath beene kept by tradition from hand to hand ſince the primitiue Church. But theſe are meere forgeries, and ſhame it were to ſubiect the truth of God to the deuice of man; if theſe be made iudge of Scripture, then ſhall the faith of the Church depend vpon the *wiſdome of man*, and not vpon the *power of God*, a thing abhorred of the Apoſtle 1. Cor. 2. 5. The onely rule of faith is the Scripture, and true faith will admit no other iudge beſide the Scripture to determine of that whereon it muſt depend. Secondly, for B their conſent of Fathers and Councels, that is no ſufficient meanes to determine of the true ſenſe of Scripture; for their ſeuerall errours and contradictions one to another, and many times to themſelues, ſhew, that they wanted the immediate aſſiſtance of the Spirit. And the ſame is true of the Pope, as might eaſily be prooued at large, by their groſſe ignorance and errors. And therefore it remaines that the true iudge and expounder of Scripture, is Scripture it ſelfe, as Chriſt himſelfe by his practiſe ſheweth in this place.

The place allendged by Chriſt, is this commandement of God vnto his people, *Thou ſhalt not tempt the Lord thy God*. For the vnderſtanding whereof we muſt ſearch out three things, C firſt, what the *tempting of God* ſignifieth; Secondly, the *manner* how God is tempted: and thirdly, the *cauſe and root* thereof. For the firſt, to tempt God ſignifieth, to make triall and experience of God, and to prooue whether he be ſo true, iuſt, mercifull, prouident, and powerfull as his word reporteth him to be. Thus did the Iſraelites often tempt God, as the Lord ſaith, [a] *When your fathers tempted me, prooued me, and ſaw my workes*; which latter words ſhew what it is to tempt God, euen to ſeeke to haue proofe by his workes whether he be ſuch a one as his word ſaith he is. If any ſhall ſay, we are commanded, *to taſte and ſee how gratious the Lord is*, Pſal. 34, 8. yea the Lords bids his people *prooue him*, Malach. 3. 10. *Anſw.* Thoſe D places doe ſufficiently expound themſelues, for Dauids taſte and ſight is by the grace of true faith and affiance, for in the ſame verſe he pronounceth ſuch bleſſed; and in Malachie the Lord bids them prooue him, but yet in their way of obediēce in prouiding for his Sanctuary according to his ordinances. Therefore we muſt know for the ſecond point, that euery triall of God is not ſimply euill, but that which is needleſſe, when without warrant from his word we preſume vpon him beyond the means of his ordinarie prouidence. Thirdly, the root of this ſinne, is an vnbeleeuing heart, whereby a man doubts of the truth of gods word, of his power, preſence, and prouidence. Pſal. 78. 18. *The Iſraelites tempted God in their hearts*; there is this ſinne: the manner how followeth, *in requiring*

Deut.6.16.

To tempt God.

[a] Pſal.95.9.

A *meate for their luſts,&c.* not contenting themſelues with Gods preſent prouidence; the root and ground whereof is ſet downe, verſ. 22. *becauſe they beleeued not in God, and truſted not in his helpe.* When a man doubts of the fidelity of his ſeruant, he will lay ſomething in his way, as a peece of ſiluer, his purſe, &c. to trie him withall; ſo when a man begins to doubt of Gods goodneſſe and fidelity towards him, he will eaſily be brought to make needleſſe triall of him by ſome worke of God beſide his ordinarie prouidence. The meaning then is this, *Thou ſhalt not tempt the Lord thy God,* that is, thou ſhalt not make any needeleſſe triall of Gods goodneſſe, mercie, power, or prouidence, B from a diſtruſtfull heart in the truth of his word.

God is tēpted 5. waies.

1 Here yet further for our inſtruction we are to knowe, that God is tempted fiue wayes, as the word of God doth manifeſt; firſt, when a man ſhall appoint vnto God, either the *time* when, the *place* where, or the *manner* how God ſhall helpe him, and performe his word vnto him; herein he ſeekes experience of the truth and power of God. Thus the Iſraelites tempted God in the wilderneſſe when they wanted water; ſaying, *Is God among vs or no?*

Exod.17.7.

God had promiſed to be with them in all their iourney to Canaan, but that they will not now beleeue, vnleſſe he will ſhewe his preſence by giuing them water in that place. And ſo likewiſe they tempted him in the want of food, C *Pſa.* 78.19. *Can God prepare a table in the wilderneſſe.* The conſideration whereof muſt teach vs in all our petitions which we make vnto God for the accompliſhment of his promiſes vnto vs, to beware of [b] *limiting God*, as the Iewes did; by preſcribing vnto him time, place, and manner for the accompliſhment thereof; but wait with patience his good leaſure. For he that beleeueth wil not make haſt, but will *commit his way to the Lord: Pſal.* 37.5.

b Pſal.78.41

2 Secondly, God is tempted when men require a ſigne at his hands. Thus the Phariſies tempted Chriſt: Matth.12.38. *Maſter we would ſee a ſigne of thee:* meaning thereby to be certified whether he were the Meſſias: and Luke D ſaith, *they tempted him, Luk.* 11.16. And thus doe all thoſe tempt God, which refuſe to embrace the doctrine of the Goſpel, becauſe they cannot ſee the miniſters thereof confirme the ſame by miracles. Thus doe many Papiſts plead againſt our religion, embracing rather the myſterie of iniquitie, becauſe it is confirmed vnto them by lying wonders; not conſidering that the truth which we profeſſe was once ſufficiently confirmed to be the truth of God, by his owne teſtimony thereunto in ſignes and wonders through the hands of his Apoſtles. *Queſt.* Is euery asking of a ſigne a tempting of God? for *Gedion* asked a ſigne when he was to be a Iudge and deliuerer of Gods people, Iudg. 6. 37. And ſo did *Hezekiah* to be aſſured of the lengthning of his daies, 2. King. 20.8. And yet we read not that God charged them with tempting him, but did condiſcend to their requeſts. *Anſw.* There be two cauſes in which we may require a ſigne of God and not tempt him: firſt, when God commands a man to aske a ſigne at his hands: ſo might Azah haue asked a ſigne of God, for his aſſurance of the victory according to Gods promiſe, yea he is [c] blamed for not asking it when the Lord commanded him. Secondly, a man may aske a ſigne of God, when it ſerues for the neceſſarie confirmation of an extraordinarie calling, or ſome ſpeciall promiſe of God made to man: in this caſe did Gedion aske a ſigne of God for the further confirmation of his extraordinarie calling to be a Deliuerer vnto Gods people. And ſo did Hezekiah for his further aſſurance in the lengthening of his life, by an extraordinarie promiſe, fifteene yeares. But out of theſe caſes to aske a ſigne of God is to tempt him; as the Phariſies did, who would preſcribe vnto God what kinde of miracle they would haue, euen a ſigne from heauen, not contenting themſelues with thoſe miracles which Chriſt did ordinarily worke among them.

c Iſa.7.11, 12,13.

3 Thirdly, a man tempts God when he goes on in any ſinne againſt Gods commandements, for hereby he makes needeleſſe triall of Gods iuſtice, mercie, and patience. The Lord ſaid of his people, *they* [d] *tempted him ten times, and haue not obeyed his voice.* Mal. 3.15. *The people murmuringly ſay, they that worke wickednes are ſet vp, and they that tempt God are deliuered;* where working wickedneſſe and tempting of God are all one. Which ſerues to admoniſh vs, that with all ſpeed we breake off the courſe of our ſinnes by repentance, for while we continue in ſinne we tempt God, and ſo lie open to all his iudgements, depriuing our ſelues of the guard and protection of Gods holy Angels, nay they will become our enemies, and inſteed of protection, execute Gods heauie vengeance vpon vs.

d Num.14. 22.

4 Fourthly, they tempt God, that impoſe vpon Gods people, the religious obſeruation of legall ceremonies aboliſhed by Chriſt: *Act.*15. 10. *Why tempt yee God (ſaith Peter) to lay a yoake on the Diſciples neckes, which neither our Fathers, nor we were able to beare?* This is to make triall of Gods power in the ſauing of his people. Whereby we may ſee how wicked and damnable the Romiſh religion is, which wholly ſtands in the obſeruation of ceremonies, partly heatheniſh, and partly Iudaicall, whereto when men ſubmit themſelues, they doe nothing elſe but tempt God.

5 Fiftly, they tempt God, that refuſe or neglect the ordinarie and neceſſary meanes of their preſeruation, either for body or ſoule: as he that beeing to goe ouer a water, will leaue the bridge which is the ordinarie way, and aduenture dangerouſly through the water: for herein he ſeekes a needeleſſe experience of Gods power: ſo doe they alſo that neglect or con-

terme Gods holy ordinance for the ſauing of mens ſoules in the miniſterie of the word. Now to this kind of tempting God, doth Chriſt apply this commandement in this place; as if he ſhould ſay, when God hath afforded vnto men an ordinarie meanes for their helpe and ſafetie, they are not to refuſe the ſame, and to ſeeke for ſafetie from God extraordinarily. I am now in a dangerous place I confeſſe vpon this pinnacle, yet there is ſome ordinarie way to get down, as ſtaires, or ladder; and therefore vnleſſe I would *tempt the Lord my God*, I may not caſt my ſelfe down, and thereby ſeeke for extraordinarie preſeruation, as thou perſwadeſt me. Thus alſo they ſinne that goe into places of great danger without a calling: ſo Peter ſinned in thruſting himſelfe into Caiphas hall, a place of temptation, as by lamentable experience he found too true. Thus *Dauids three Worthies* ſinned in aduenturing vpon their enemies hoſt, for the fetching of a little water out of the well of Bethlehem; & therefore when it was brought vnto him, *Dauid would not drinke thereof, but powred it out for a ſacrifice vnto the Lord*, 2. *Sam.* 23. 16.

Here ſome may aske, whether they do not tempt God, that aduenture to clime on high places, to ſtand on ſpire ſteeples, to runne on the ridge of high houſes, and to goe on ropes a great height from the ground. *Anſ.* Men may doe ſuch things in a twofold eſtate, either hauing a lawfull calling thereto, as Carpenters and Maſons, who are to worke vpon high buildings; now they without tempting of God may clime and ſtand on high and dangerous places: or elſe hauing no lawfull calling thereto, as they who vſe to doe ſuch things to make knowne their actiuitie, or onely to affoord delight and admiration vnto others for their priuate gaine and aduantage; and ſuch tempt God fearefully; for Chriſt was better able to haue caſt himſelfe downe from this pinacle, and haue preſerued himſelfe without hurt, then theſe men are to ſaue themſelues in their aduentures, and yet he refuſed ſo to doe, becauſe he would not tempt the Lord his God. Thus much for the meaning of this commandement.

The doctrine for inſtruction hence, is to be gathered from this command applyed to the to the text which the Deuill alledgeth; and it is this: *whoſoeuer looketh for the accompliſhment of Gods promiſes vnto him, muſt be carefull to walke before God in the wayes of his commandements, and in the works of his calling with all good conſcience*. God indeede hath made many gratious promiſes in his word, of bleſſings temporall and eternall, but they that tempt God ſhall not finde the comfort of them; mens ſinnes hinder theſe things from them; Gods goodneſſe is to be ſeene and taſted in the waies of faith and obedience. God hath promiſed the guard of his Angels to his children while they keepe themſelues in their waies: if therefore thou wouldeſt haue this protection, thou muſt keepe thy ſelfe in thoſe waies that God wold haue thee to walke in. Alſo in the riches of his loue God hath made a promiſe of euerlaſting life with freedome from eternall perdition, to thoſe that beleeue in Chriſt, *Iohn* 3. 16. Thou therefore that wouldeſt enioy the comfort of this promiſe to thine immortality and life, muſt get true faith into thy heart, and thereby liue all the dayes of thy life. The ſame may be ſaid of euery promiſe of God pertaining either to ſoule or body, the fruition of them doth depend vpon the practiſe of ſome part of obedience; which if thou doeſt neglect, thou doeſt but preſume in making title to the promiſe: *Peter tells Simon Magus* plainely, *he had no part with them in the gifts of the ſpirit*, while his heart retained a purpoſe to liue in ſinne, *Act.* 8. 21. Breake of therefore the courſe of ſinne, and inure thy ſelfe to the practiſe of obedience, ſo ſhall Gods promiſes be ſweete vnto thine heart; and the more thou proceedeſt in obedience, the more comfort thou ſhalt finde in Gods gratious promiſes: but if thou doe lay hold on ſinne, the comfort of the world will depart from thee. And thus much for the ſecond temptation.

**v. 8.** ***Againe the Deuill tooke him vp into an exceeding high mountaine, and ſhewed him all the kingdomes of the world, and the glorie of them:***

**9.** ***And ſaid vnto him, all theſe will I giue thee, if thou wilt fall downe and worſhip mee:***

**10.** ***Then ſaid Ieſus vnto him, auoid Sathan, for it is written, thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.***

Theſe words containe the third conflict betweene our Sauiour Chriſt and Satan; wherein conſider three points; I. Satans preparation: v. 8. II. Satans aſſault vpon Chriſt: v. 9. III. Chriſts anſwer thereto: v. 10. For the firſt, before we come to the handling of it in particular, we are to conſider that vnto euery aſſault the Deuill prepares himſelfe afreſh: which ſhould teach vs to labour to furniſh our hearts euery day afreſh to be able to repulſe his new aſſaults. Now particularly; this preparation hath two parts: firſt *Satan takes Chriſt into an exceeding*

A *high mountaine:* ſecondly, *he ſheweth him all the kingdomes of the world, and the glorie of them all.* For the firſt, it may be demanded, what way Satan tooke vp Chriſt into this *high mountaine?* *Anſ.* He might doe it two wayes; either by viſion, or by reall and locall tranſportation of his body from the Temple to ſome high mountain. Some thinke this was done by viſion onely in Chriſts minde, as [a] *Ezekiel* was carried by the Lord from Babylon to an exceeding high mountaine in the land of Iſrael. But I rather thinke that Chriſt was really and locally tranſported by the Deuill in body from the temple to ſome high mountaine; for Chriſts temptations were not imaginarie, but true and reall. Againe, the words import a true and reall tranſportation without any mention of a viſion.

a Ezek.40.2.

B The reaſons why the Deuill carries Chriſt to an high mountaine may be theſe: firſt, the Deuil hath a great deſire to imitate God in his glorious workes, that ſo he may diſgrace the workes of God, yea and God himſelfe as much as he can. Now we reade [b] that God tooke vp Moſes into mount Nebo, from whence he ſhewed him all the land of Canaan; ſo Satan, that he might ſeeme to goe beyond God, takes vp Chriſt into an exceeding high mountaine to ſhew him all the kingdomes of the world and the glory of them. Secondly, he did it for the furtherance of this laſt aſſault wherewith he tempted Chriſt, for he meant to entice Chriſt with the glory of the world, and therefore brings him where he might take the faireſt view C thereof.

b Deuter. 13.14.&c.

Now in that Satan tranſports the bodie of our Sauiour Chriſt this ſecond time, we ſee that by Gods permiſſion, Satan may haue power ouer the bodies of Gods children, to tranſport the ſame from place to place, or otherwiſe to vex them, and that not once onely, but ſundry times. This we muſt obſerue, and remember carefully as a ſtay and prop againſt diſtruſt and deſpaire, if God ſhould ſuffer Satan to vex vs, by ſuch tranſporting of our bodies from place to place, or by any outward calamities; and that not once or twice, but diuers times; for that which befell the head Chriſt Ieſus, may well befall any of his members.

Satan may haue power ouer the bodies of Gods children.

The ſecond part of the Deuils preparation is D this: *he ſhewes vnto Chriſt all the kingdomes of the world, and the glorie of them.* This he could not doe actually, for there is no mountaine ſo high in all the world, whereon if a man were placed, he could ſee one halfe or one quarter of the kingdomes of the world, as they are ſeated and placed vpon the face of the earth; nay if a man were ſet in the ſunne, and from thence could looke vnto the earth, yet he could not ſee paſt the halfe thereof. And therefore we muſt know that the Deuil did this in a counterfeit viſion, for herein he can frame an imitation of God.

Now the Deuils viſions be of two ſorts; either in the outward ſenſes, or in the minde and vnderſtanding. His viſions in the outward ſenſes be deluſions, whereby he makes men beleeue they ſee that, which indeede they doe not ſee; this might eaſily be prooued by manifold examples recorded in the Hiſtores of all times, but that one ſhall ſuffice, of his counterfait reſemblance of [a] *Samuels* forme and attire to the witch of Endor for the deluding of Saul; when as indeede Samuels true body was in the graue, and his ſoule with the Lord.

Of Diabolicall viſions.

a 1.Sam.28.14.

Secondly the deuill hath viſions whereby he deludes the vnderſtanding. Zak. 13. 4. The Lord ſaith hereof, *the Prophets ſhall be aſhamed euery one of his viſion.* Theſe viſions the Deuill ſhewes to men ſometime ſleeping, ſometime waking; euen as the Lord doth ſhew his viſions to his owne ſeruants. The viſions of Satan ſhewed to men ſleping are called *dreams, Deut.* 13.1. *the falſe Prophet hath his dreame.* His viſions ſhewed to men waking, are to ſuch as haue crazed braines, whom he perſwades ſtrange things of themſelues, as ſome, that they are kings or princes; others, that they are Chriſt, Iohn Baptiſt, and ſuch like; examples hereof in all ages are many. Now touching this viſion of Satan to Chriſt; ſome thinke it was inward in Chriſts mind, but I rather tak it to haue bin in his outward ſenſes onely, as the words of the text doe import; the Deuill by his art did cunningly ſet forth and repreſent vnto the eies of Chriſt a notable ſhew and repreſentation of all the kingdomes of the earth, and the glory of them.

Herein the Deuill ſheweth great power and skill, in that he can repreſent vnto the eie in his counterfeit viſions ſuch ſtrange and admirable ſights. And it teacheth vs, that the practiſes of Sorceres and Magicians, vndertaking to repreſent vnto the eie, partly in the aire, and partly in glaſſes, either the perſons of men that liued long ſince, or actions done in farre countries, or long before, are not meere fancies as ſome thinke, who deny altogether that ſuch things can be ſhewed: for the deuil can reſemble things done long ſince and a farre off; for if he could ſet ſuch a ſight before the eie of our Sauiour Chriſt in viſion, as the view of the whole world, and the glory thereof, then much more can he repreſent vnto the eie of man ſtrange and maruellous things.

The Deuils drift in this reſemblance vnto Chriſt is this; hereby he intended moſt cunningly to inſinuate himſelfe into the heart of our Sauiour Chriſt: for before he propounds this third aſſault he ſhewes vnto Chriſt all the kingdomes of the world, and the glory of them, that Chriſt might take a liking of them, and ſo deſire them, and at length accept of them vpon Satans offer. Thus he dealt with our firſt parents; [a] vpon their firſt communication he ſhewes vnto Eue the outward beauty of the forbidden fruite, *that it was faire to looke vpon,* and tells her of the good eſtate they ſhould attaine vnto by eating of it, and ſo at length

a Gen.3.6.

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brings her to yeeld to his temptation.

Looke well to ſeeing & hearing.

Hence we muſt learne to haue ſpeciall care in the good ordering of all the outward ſenſes of our bodies, ſpecially the two ſenſes of learning, *ſeeing and hearing*; for by them the Deuill can cunningly conuey his temptations into our hearts: the ſenſes (ſpecially theſe two) are the windowes of the heart and ſoule, and if we keepe them not well, Satan will be ſure to conuey ſome euill into vs. We muſt therefore obey Salomons counſell, [b] *keepe thy heart aboue all watch and ward*; this we cannot doe, vnleſſe we looke well to our outward ſenſes, for they are the doores of the heart. This made Dauid to pray, [c] *Lord turne away mine eies from beholding vanity:* and Iob [d] to make a couenant with his eies. And ſo muſt we make conſcience of hearing and looking, leaſt thereby we giue aduantage to the Tempter.

b Prou.4.23.

c Pſal.119.37.

d Iob 31.1.

Further, in this ſight obſerue the deep policy of the Deuill: there are in the kingdomes of the world beſides glorie & dignity, many troubles, hurliburlies and vexations; now theſe the deuill conceales from Chriſt, and ſhewes him only the glory, pompe, wealth, and dignity, of the world, that ſo he might the more eaſily wind his temptation into the heart of our Sauiour Chriſt. And this ſame courſe he ſtil obſerueth in tempting men to ſinne; he hides from their eyes all the miſeries, plagues, & puniſhments which are due to ſinne, and that will follow vpon it; and ſhewes them onely all the profits and delights that they may reape thereby: thus he ſugars ouer the poiſon of his temptations, that men neuer feele the bitterneſſe of them till their ſoules be thereby deadly infected: but then he takes a cleane contrary courſe, and ſhewes to the wounded ſoule all the woes and terrours of Gods wrath, that if it be poſſible he may bring a man to deſpaire. And therefore we muſt be moſt watchfull of being inſnared with the deceitfulnes of ſinne in the faſe ſhew of profit and pleaſure.

Temptations frō the right hand moſt dangerous.

Secondly, the Deuills policy doth notably appeare in reſeruing this temptation for the laſt place: for he knowes full well how forcible with mã be the temptations of profits, pleaſures and honours. From whence we may alſo learne, that temptations fetched on the right hād from honour, pleaſure, and commodity, are the moſt dangerous, and doe ſooneſt creep into the heart of man, preuailing farre more then temptations on the left hand, which are taken from aduerſity. The Deuill foiled [a] Dauid worſe in the time of peace and eaſe, then euer he could do during the time of Sauls grieuous preſecution againſt him. And he preuailed more againſt the church by errours and hereſies vnder Conſtantine and other chriſtian Emperours, then he could do by moſt bloody perſecution for the ſpace of three hundred yeares before. Yea in theſe our daies worldly hopes haue drawne thoſe from the ſyncerity of religion, whome outward violence could not mooue: proſperity is a ſlippery path wherein a man doth ſoone catch a fall, and therfore we muſt learne to be moſt watchful ouer our owne hearts when we haue faireſt weather with the world.

a 2.Sam.11.2.

Laſtly, S. Luke [d] addeth this circumſtance of time, that the Deuill ſhewed all theſe things vnto Chriſt in as ſhort a time as might be, euen in a *moment or point of time*: whereby we may perceiue the Deuills great celerity and ſpeed in doing any thing he takes in hand, herein he goes beyond all men in the world: for being a ſpirit he is able to worke wonders, and though he cannot goe beyond the ſtrength and compaſſe of nature, becauſe his power is finite, yet by reaſon of his agility and ſpeed he can go beyond the ordinary courſe of nature in the manner of working the things he takes in hand. And this exceeding quicke ſpeed the Deuil here vſeth, to ſtirre vp in Chriſt a more eager deſire after thoſe ſtrange and goodly things whereof he had but as it were a glimpſe, that ſo by degrees he might work in Chriſt a liking of them; for the nature of man doth more eagerly affect ſtrange things when they be ſudden, and the eie of man doth more wiſtly behold them. And this alſo, as the former, muſt make vs watchfull againſt all Satans crafty wiles, that we be not beguiled by him. Thus much for Satans preparation.

b Luk.4.5.

Satan would bring Chriſt to idolatrie.

The ſecond point in this conflict, is the temptation it ſelfe, in theſe words; verſ. 9. *And ſaid vnto him, all theſe will I giue thee, if thou wilt fall downe and worſhip me.* The drift of Satan in this aſſault (which we muſt carefully obſerue) is to drawe Chriſt to commit idolatry by the hope of worldly kingdomes and the glorie of them: herewith he prooues him when he could neither weaken his faith by his firſt temptation, nor worke preſumption in him by his ſecond. And looke how he dealeth here with Chriſt, ſo doth he commonly in the world; many an ones conſcience and religion doth he quite ouerthrow by worldly hopes of riches, pleaſures, and preferments: hereby not onely ordinarie profeſſours, but miniſters and preachers of the goſpell haue beene drawn to abiure and renounce that truth which formerly they haue taught, and to betake themſelues as the Popes vaſſals to profeſſe and maintaine his blaſphemous idolatries: hereby alſo Proteſtant merchants, are drawne to become very ſeruiceable to the Popiſh Churches, by tranſporting among them wax and ſuch like merchandize, which ſerue as neceſſarie helps and furtherances to their idolatrous ſeruice. And what elſe is it that makes the people generally to change religion with the times and ſtates, but becauſe they would ſtill enioy their worldly cōmodities? And the more men doe poſſeſſe in the world, ordinarily the leſſe courage and reſolution they haue for the religion of God, as experience in Queene Maries daies hath ſhewed; which in generall may admoniſh vs how dangerous an enemie the world is to the power of true religion.

This temptation hath two parts, A promiſe made to Chriſt; and the condition thereof. The promiſe in theſe words, *All theſe will I giue thee:* he ſaith not, I will procure God to giue them vnto thee, but *I will giue thee them:* where we may ſee, that Satans drift is to cauſe Chriſt to take him for his Lord, to depend and wait on him for his kingdome, and to acknowledge him to be the giuer thereof: which notably bewraies his egregious boldneſſe, that dares thus challenge to himſelfe the Lords owne right, euen in the preſence of him who was true Lord and King of heauen and earth. Let no man therefore thinke, that Satan will loſe ought for want of aduenture; but in regard thereof be better armed againſt him.

Now that which the Deuill aimed at in Chriſt, doth he commonly effect in the world, he makes men beleeue that he is the giuer of all things and ſo brings many a one to relie vpon him. Indeede with their lips men will confeſſe that God giues them their daily bread, euen all things they haue; but their dealings and practiſes ſpeake aloud that the deuill is gouernour and giuer of all; for how doe many men get their liuings? Is it not by lying, fraud, and oppreſſion? Doe not moſt men hereby ſeeke to inrich themſelues? Well, the iuſt Lord neuer approoueth ſuch meanes: the Deuill ſetteth ſuch courſes a flote, and him they ſerue, and on him they relie that walke therein.

Satans enmitie againſt Chriſts ſpirituall kingdome.

Secondly, note a further reach of Satan in this promiſe of theſe earthly kingdomes, euen to ouerthrow Chriſts ſpirituall kingdome. Satan knew well that if Chriſt were the true Meſſias, he ſhould be a King, and haue a kingdome, though not earthly, yet ſpirituall in the hearts and conſciences of men, which ſhould be the ruine of his kingdome; and therefore he labours with Chriſt to entertain an earthly kingdome, that ſo his ſpirituall kingdome might not be looked after. And looke as he ſeekes to deale with Chriſt the head, ſo he perſeuers againſt the Church which is his body; for Gods church hath it miniſterie, which in it nature is a soueraigntie, to be exerciſed in the diſpenſation of the word: nowe the Deuill hath laboured by all meanes to bring this miniſterie wherein the Churches ſpirituall ſoueraigntie doth conſiſt, to become an earthly lordſhip and dominion, that by this meanes he might ouerturne it, and make it fruitleſſe in the building and vpholding of Chriſts ſpirituall kingdome: and how he hath preuailed this way the Church of Rome doth ſhewe to all the world.

Thirdly, obſerue the largeneſſe of the Deuils promiſe: *he will giue to Chriſt all the kingdomes of the world, and the glory of them:* but this is more then he meant to our Sauiour Chriſt, at leaſtwiſe more then he could performe; for all theſe were not in his power. Now becauſe in all things we muſt be as vnlike the deuil as may be, hence we muſt learne to be wary and watchfull to our promiſes, that therein we be not like vnto Satan, promiſing that which we neuer meane to performe, or neuer can performe though we meant it. In all our promiſes therefore we muſt looke to two things; Firſt, whether the thing we promiſe be in our power; Secondly, whether it be lawfull and meet for vs to performe. This fidelitie in keeping promiſe is a fruit of the ſpirit, called by the Apoſtle, *faith*, Gal. 5. 25. and a propertie of him that muſt *reſt in Gods holy mountaine*, Pſal. 15. 4. not to change from a mans lawfull oath or promiſe, though the performance of it tende to his great hinderance.

Fourthly, in this promiſe of Satan we may obſerue, that he knowes all the kingdomes of the world, elſe he could not haue ſhewed them to him which here he offers to giue: yea his offering of them, with the glory of them all which he could ſo ſpeedily repreſent, doth ſhew vnto vs that he is moſt expert in the policies and regiment of ſtates and kingdomes: he goes not to and fro for nought compaſſing the earth, Iob. 1. 7. And his promiſe of them to Chriſt, was made to inflame his heart with ambition after thoſe kingdoms and glories, that he might enioy ſome of them at the leaſt. Wherein wee may note that one ſpeciall practiſe of the deuill is to ouerturne ſtates and kingdomes, by putting ambition into mens hearts after earthly kingdomes, and glories: his ſtudy is to doe miſchiefe, and in the ruine of kingdomes he ouerthrowes many, and therefore hereunto he endeauours himſelfe with might & maine. Hence come inſurrections and rebellions in kingdoms which no time nor age could euer eſcape: looke as he ſtirred vp the Chaldeans and Sabeans to inrich themſelues by the ſpoiling of Iob, ſo dealeth he by ambitious and couetous perſons in all eſtates, as true records of times doe fully teſtifie. We may ſee the truth hereof in our own land, in the manifold complots and treaſons both at home and abroad that haue beene conſpired and attempted againſt our * Prince and State, by profane men ſtirred vp by the Deuill through ambition and diſcontent: howſoeuer by Gods mercy themſelues haue beene taken in the ſnare that they laid for others. In regard whereof we are all bound to yeeld al praiſe and glorie to God for his gratious preſeruation and defence both of our Prince and State; and to ſhew forth our thankfulneſſe by all holy obedience vnto that God who hath brought to nought the deuilliſh conſpiracies & treacheries of the ambitious inſtruments of Satan. Secondly, we muſt pray vnto God continually for the preſeruation of our Prince and State; crying aloud vnto God as the people did at the coronation a of *Salomon*, for the ſafety of our Prince: yea we muſt daily intreat the Lord to bring to nought the counſell of Achitophels, and of all that thinke euill againſt the Lords anointed among vs. *Queſt.* But how comes it to paſſe that any Prince or State can ſtand, if the Deuill haue ſuch malice againſt them? *Anſw.*

* Q. Elizabeth, and it may fitly be applied to our preſent State.

a 1.King 1. 39.

Through

Through the good prouidence of God, who giues his Angels charge to guard and defend, not onely his children in particular, but alſo whole Kingdomes and States. And one part of their office is for the good of Gods Church, to repell the rage of Satan and his inſtruments, yea to ſtand with Gods Church in the execution of iudgements vpon the enemies thereof. In the ſiege of Iericho an heauenly [b] captaine of the Lord of Hoſts came to helpe Ioſhuah: and when the king of Syria ſent a mightie hoſt to take the Prophet Eliſha that was in Dothan, the Lord ſent for his defence [c] *horſes and chariots of fire, which filled the mountaines*. And in the dayes of Hezekiah, for his comfort, and the ioy of Gods people, an Angel of the Lord ſlew in the hoſt of Zenacherib, that came againſt Ieruſalem, *an hundred fourescore and fiue thouſand in one night*. And we want not ſure teſtimony of this good prouidence of God in the ſtrange diſcoueries of many deuilliſh conſpiracies.

b Ioſh.5.14.
c 2.king.6.17.
Iſa.37.36.

Fiftly, Satan ſaith, *all theſe will I giue thee*. This is the voice of the great red Dragon: and the ſame is the voice of the Pope of Rome, both regiſtred in their canons, and daily attempted in practiſe, to diſpoſe of all the kingdomes of the earth; wherby he ſhews euidently, that he is that [d] *beaſt comming out of the earth hauing two hornes like the Lambe, but he ſpake like the Dragon*. For the Lambs hornes he ſhewes in calling himſelfe the ſeruant of ſeruants; and the voice of the Dragon, that is of the deuill, in taking vpon him to diſpoſe of the ſoueraignties of theſe earthly Kingdomes.

d Reu.13.11.

Laſtly, Saint Luke recordeth a reaſon, which the Deuill addeth to his promiſe, to preuent all conceit of impoſſibility in him to performe the ſame; to wit, for that [e] *the power and glory of all the kingdomes of the world is deliuered to him, and to whomſoeuer he will he giues it*. Wherein obſerue in Satan two notorious ſinnes: firſt, a groſſe lie; for Daniel ſaith, [f] that it is *Iehouah, the moſt high God, who beareth rule ouer all the kingdomes of men, and giueth them to whomſoeuer he will*. Secondly, arrogant and ſhameleſſe boaſting, to vaunt himſelfe euen to the Lords owne face, as though he were ſoueraigne lord of that which belongs to God alone. The conſideration whereof muſt mooue vs, who in all godlie conuerſation muſt be contrary to Satan, to renounce all lying, and to make conſcience to ſpeake the truth from our hearts. And alſo to abandon all vaine boaſting of our ſelues what we are, or what we can do, yea rather to ſpeake baſely of our ſelues, that ſo God in all good things we doe may haue the glory. Lying and bragging are the properties of Satan, and therefore cannot beſeeme the tongue and heart of the children of God.

e Luk.4.6.
f Dan.4.21.

The ſecond point in this temptation, is the hard condition which Satan would haue Chriſt to yeeld vnto for this gift; *If thou wilt fall downe and worſhip me*: euen to commit moſt abhominable idolatrie in worſhipping the Deuill himſelfe. Herein we may obſerue ſundry things:

Firſt, that it is a principall part of the Deuils endeauours againſt Gods church, to ſeeke the ouerthrow of true religion, and the pure worſhip of God, by ſowing therein the ſeedes of hereſies and idolatries; for if he dares be thus bold with Chriſt the head, as to ſeeke to drawe him from the worſhip of his Father to ſuch abhominable idolatry, what will he not attempt with ſilly and ſinnefull men? The Scriptures are plentifull in ſhewing his indeauours this way. *Michaiah ſaw in a viſion* [a] *an euill ſpirit* offering himſelfe vnto God, to become a lying ſpirit in the mouth of *all Ahabs Prophets*, euen foure hundred at one time. When Iehoſhuah the high Prieſt ſtood before the Lord, [b] *Satan ſtood at his right hand to reſiſt him*; he ſought to hinder the building and worſhip of the materiall temple; much more therefore will he ſeeke to hinder the building of the ſpirituall temple, euen the worke of the miniſterie in conuerſion of ſoules, whereby they are pulled out of Satans kingdome, and made pillars in the temple of the liuing God. Satan is that [c] *enuious man that ſoweth tares* of errors and hereſies in the church of God, which is the *field* of the good husbandman. He hindred [d] Paul from comming to the Theſſalonians. Whereby it appeares, that he did his endeauour to hinder the courſe of the Apoſtolicall miniſterie. In the Church of Smyrna, [e] *he caſt ſome into priſon*, ſtirring vp wicked men ſo to doe, thereby to hinder the embracing of the Goſpell. [f] *Iohn ſawe three vncleane ſpirits like frogges come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe Prophet*. Theſe are *ſpirits of the Deuils, working miracles, and going to the kings of the earth*: thither they goe for the ſtoppage of the Goſpell; for if kings oppoſe themſelues, they become greateſt hinderers to the Goſpel of all other. And theſe frogges by the common conſent of Catholike expoſitors, are the rabble of Popiſh Friers, Prieſts, and Ieſuits, who ſeeke the infection of States through all the world. By all which, the Deuills enmitie againſt the Church is moſt apparent.

a 1.King.22.22.
b Zak.3.1.
c Matth.13.39.
d 1.Theſſ.2.18.
e Reu.2.10.
f Reu.16.13.14.

*The vſe*. I. This ſhewes what care and diligence Gods Miniſters ſhould ſhew for the building of Gods Church, and the furtherance of the Goſpell: for they ſhould ſeeke to the vttermoſt of their power to counteruaile the enuious practiſe of Satan againſt the Church.

II. Euery Chriſtian muſt hence learne, to pray not onely for their owne good eſtate, but alſo for the wellfare of Gods church euery where, in the free paſſage of the Goſpell, in the eſtabliſhing of true doctrine, and in the continuance of conſtant obedience thereunto. For Satans endeauour is to ſubuert and corrupt the truth, and to drawe men from obedience; and vnto him Gods children muſt euer oppoſe themſelues, the rather becauſe their welfare ſtands in the good of Gods Church.

Secondly, in this condition of Satans offer to

Chriſt, we may obſerue that his endeauour is to bring men to worſhip him: for if he durſt attempt a demaund hereof at the hands of Chriſt, who ſhall thinke to eſcape this aſſault when opportunitie ſerues him? And howſoeuer men thinke it impoſſible, that Satan ſhould thus far preuaile with any, as to bring them to worſhip him; yet doubtleſſe (though he could not preuaile with Chriſt) herein he attaines his purpoſe in the world, and that with the greateſt part thereof: for the three religions of the Iew, Turk, and Papiſt, doe at this day ouerſpread the greateſt part of the face of the earth; and in them all, ſuch a worſhip of God is propounded vnto men, wherein God is not worſhipped but the Deuill. For the euidence whereof marke theſe two rules; Firſt, *that all doctrines deuiſed by man in the matter of religion, which either directly or by iuſt conſequence oppugne the word of God, are doctrines of Deuils:* 1. *Tim.* 4. 1. 3. Doctrines repugnant to the word, touching mariage, and meates, are doctrines of Deuils; and ſo by proportion are all ſuch like. Secondly, *all deuiſed worſhip of God by man, againſt Gods word, is no worſhip of God, but of the Deuill:* 1. Cor. 10. 20. *The things which the Gentiles ſacrifice, they ſacrifice vnto Deuills, and not vnto God.* Doubtleſſe, the Gentiles intended to worſhip God in their images, but becauſe that worſhip was not according to Gods will, the Apoſtle reſpects not their intent, as a thing that could nothing auaile in this caſe, but ſaith peremptorily, their worſhip was done vnto the Deuill. And in reaſon it muſt be ſo, for why ſhould we thinke, that God ſhould accept that for his worſhip, which is not agreeable to his will, but deuiſed by man, according to the will of the Deuill?

Two rules for triall of religion.

1

2

From theſe two rules it will follow, that the beſt of the three forenamed religions, is no worſhip of God, but of the Deuill: for all of them haue ſuch worſhip as is deuiſed by man, and not of God; The Iew worſhips God out of Chriſt; and ſo doth the Turke: yea and the Papiſts worſhip God, but yet out of the true Chriſt; for (as hath beene ſhewed elſe-where) the Chriſt of the Papiſts is a counterfeit Chriſt. And in many other points of their religion, there is apparent repugnancie to the word of God; yea of their *ſacrifice of the Maſſe*, we may as truely ſay as the Apoſtle did of heathen idol worſhip, that they ſacrifice not vnto God, but to the deuil: for therein is as vile, accurſed, and abhominable Idolatry, as euer was deuiſed by man. So that it is plaine the Deuill doth mightily preuaile in cauſing men to worſhip him. Yea he preuaileth thus not onely in the world, but in Gods church; for all ſuch as (notwithſtanding their outward profeſſion) haue their hearts ſet vpon the world, more eagerly affecting the honors, profits, & pleaſures thereof, then God and his word, do in deed & truth worſhip the Deuill; for he is *the* [a] *God of this world*, ruling in the heart of the children of diſobedience, by the baites of honour, profit & pleaſure: he ſteales mens hearts from God, and ſo herein they doing the will of the Deuill, muſt needs worſhip him; for looke *whereon a man ſetteth his heart, that he maketh his God.*

Cor. 4. 4.

A

Thirdly, here obſerue that the Deuill would faine make a couenant with Chriſt; for worſhip at Chriſts hands, he will giue Chriſt the glorie and riches of the world; hereto is nothing wanting but Chriſts conſent. Whereby we ſee that it may be true which ſundrie times we heare of, and many hiſtories doe record, to wit, that ſome perſons doe make a league with the Deuill, wherein the Deuill couenanteth to be ſeruiceable vnto them in procuring them honour, riches, pleaſures, or great renowne for ſome ſtrange actiuities, whereto he will enable them, vpon condition that they for their parts giue vnto him, their bodies, their ſoules, or their blood. Some indeed are of mind, that ſuch things are meere forgeries and deluſions of the Deuil, and that no league can be made between him and man: but they are deceiued, for he attempted in effect ſuch a thing with Chriſt, what will he not therefore doe with ſilly and ſinfull men, eſpecially when he findes them caſt down with diſcontents? And thus much for the deuils aſſault.

B

Some make a league with the Deuill.

The third point in this conflict is Chriſts anſwer, v. 10. *Then Ieſus ſaid vnto him, Auoid Satan: for it is written, thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.* This I wil handle as the words doe lie in order.

C

Before his anſwer he propoundeth a ſpeech of indignation and deteſtation both of the Deuill and his offer, *auoid Satan*, as if he ſhould ſay, I haue heard thee Satan to ſpeak iniuriouſly againſt my fathers word, and againſt my ſelfe; and now againe, thou vtteſt blaſphemy againſt my father, wherein thou goeſt about to diſhonour him greatly; but I abhorre thee Satan, and theſe thy temptations, therefore hence, auoid, and haue no more to doe with me.

In this deteſtation of Chriſt towards Satan, for vttering blaſphemie againſt his father, in his chalenge to haue power to diſpoſe of all the kingdoms of the world, as beeing his owne; we are taught not onely to greeue at ſuch blaſphemies as we ſhall heare vttered againſt God, but to teſtifie our deteſtation and indignation towards them. The world is full of black mouthed Rabſhekaes, who will not ſpare to blaſpheme the glorious name of our God, and to ſcoffe and deride his ſacred word: now when we meet with ſuch, we muſt not be like Stoicks without affection, but in Chriſtian wiſdome from bleeding hearts for the reproch of God, ſhew forth godly zeale and indignation, for the reſcue of his glorie. The Hypocriticall practiſe of wicked Iezabel [a] in proclaming a faſt vpon the falſe accuſation of Naboths blaſphemie againſt God and the king, may teach Gods Church to be zealous indeede againſt all blaſphemers. When Rabſheka railed on the God of Iſraell, [b] good king *Hezekiah rent his clothes,*

D

How to behaue our ſelues towards blaſphemers.

[a] 1. King 21. 9, 10.

[b] 2. King. 19. 1.

and humbled himſelfe in great meaſure for that reproch againſt his God. *Teares*[c] *were Dauids meat day and night, while* the heathen among whome he was conſtrained to liue, *ſaid vnto him, where is thy God? And iuſt Lot*[d] *vexed his righteous ſoule from day to day with the vnlawfull deeds of the filthie Sodomites, liuing among them.* The practiſe of theſe godly men muſt be a preſident for vs to follow, that we heare no blaſphemie againſt God without deteſtation, And as all Gods children muſt practiſe this dutie, ſo eſpecially Maſters of families: Dauid[e] would not ſuffer *a lier* or *a ſlanderer to come in his ſight, or abide in his houſe*; much leſſe would he haue endured a blaſphemer of God, or a ſlanderer of his word. The law commanded that the[f] *blaſphemer ſhould be ſtoned to death*, who wittingly and willingly ſpake a word againſt God: and no doubt this law is perpetuall. Let a man but ſpeake a word of diſgrace againſt an earthly Prince, and it coſts him his life, and that iuſtly: how much more then ſhould he die the death though he had a thouſand liues, that ſhal blaſpheme the king of kings? Shall one that hath beene baptized into the name of Chriſt, ſay there is no God, and that the Scriptures are but a deuice of man, and yet liue? God forbid: for this helliſh ſinne defiles a kingdome. And therefore the Magiſtrate with the ſword of iuſtice muſt cry out againſt ſuch wretches, *Away from vs blaſphemers.*

Secondly, in this *Auant* of Chriſt giuen to Satan, we learne houe to behaue our ſelues againſt entiſers from religion and the obedience of God; we muſt hold them as limmes of the Deuill, and in that regard haue nothing to doe with them, but with Chriſt bid them auoid from vs. The[g] Lord commanded that in this caſe, *Parents ſhould not ſpare their owne children, nor children ſpare their Parents, if they were enticers to idolatrie, but their owne hands muſt be firſt vpon them to put them to death:* Our Sauiour Chriſt would not ſpare Peter when he gaue him bad counſel, to ſpare himſelfe from ſuffering that which God hath ordained for him, but ſaith vnto him,[h] *get behind me Satan.* So that we are without excuſe if we ſhall reiect this counſell of Salomon,[i] *Heare no more the inſtruction, that cauſeth to erre from the words of knowledge.*

Thirdly, hereby we alſo learne how to behaue our ſelues towardes Satan when he is violent and importunate in his temptations and aſſaults, to wit, that howſoeuer we may reply to them out of Gods word when they are more milde, yet when Satan beginnes therein to ſhew his force and violence we muſt not reaſon with him: for Chriſt would not endure his blaſphemie, though he anſwered his temptations. In ſchooles of learning it is counted a ſimple part to hold alwaies to the concluſion: but in the ſchoole of Chriſt when the conſcience is to deale with Satan, the ſafeſt way is by both hands of faith to lay faſt hold of the concluſion; cleaue faſt to Chriſt, let the Deuill ſay what he will, bee not drawen thence one iot.

After Chriſt hath ſhewed his deteſtation to Satans blaſphemie he anſwers his temptation; ſaying, *It is written, thou ſhalt worſhip the Lord thy God, &c.* And whereas he ſaith the third time, *it is written*, taking his anſwer from the Scripture; it teacheth vs that Scripture of it ſelfe is of power ſufficient to vanquiſh the Deuill. This the Church of Rome will not admit; for they make Scripture to be of two kinds; *inward* and *outward*; By *inward Scripture* they meane, the vniuerſall conſent of all Catholikes in all ages. And by *outward Scripture,* they vnderſtand the written word contained in the Bible. Now they ſay, inward Scripture is the more excellent; for the outward Scripture they call *a dead letter, of little or no power*; and they make general coũcels equall with them for ſubſtance of doctrine. If this were true, Chriſt would not haue alledged outward Scripture, as they call it; but he knew the written word was the powerfull weapon, ſufficient to vanquiſh the Deuill. And therefore herein they doe ſhamefully blaſpheme the truth of God, and ſo God himſelfe.

Secondly, this allegation of Chriſt teacheth vs, how to behaue our ſelues againſt all enemies to the truth, that would allure vs to hereſie, as to Popery, Anabaptiſme, or ſuch like; namely to ſtick faſt to the text of Scripture, and not to ſuffer our ſelues by any meanes to be drawen from it. It may be thou art vnlearned and thine enemie both learned and eloquent; yet here is thy refuge, cleaue the faſter to this written word, and if thou haue one text for thy truth, make more account thereof, then of all the teſtimonies of counſels, fathers, or men whatſoeuer. This inſtruction is needfull, for it may be God will ſuffer ſeducers to try his children, and then, vnleſſe they keep ſure this ground of faith, they ſhall ſurely be ſeduced.

The text which Chriſt alleadgeth for his anſwer, is taken out of Deutr. 6. 13. where the words are thus read; *Thou ſhalt feare the Lord thy God, and ſerue him.* At the firſt, it may ſeeme that Chriſt miſalleadgeth that text, and corrupteth it: for where Moſes ſaith, *Thou ſhalt feare the Lord thy God*; Chriſt ſaith, *Thou ſhalt worſhip the Lord thy God*: and to the latter part Chriſt addeth the word *onely*; ſaying, *him onely ſhalt thou ſerue*, for that which Moſes ſaith, *and ſerue him.* But the truth is, here is no corruption, but a moſt worthy allegation, as we ſhall plainly ſee, if we conſider two things: firſt, that Chriſt and his Apoſtles in alledging the Scriptures of the old Teſtament, did not ſo much reſpect the words as the true and proper meaning of the place. Secondly, that they oft expound the places which they alledge, & thereupon doe ſometimes vary in word, but ſtil retaine the true ſenſe and meaning. So it is in this text alledged: Moſes ſaith, *thou ſhalt feare the Lord thy God,*

vnder-

[c] Pſal.42.3.

[d] 2.Pet.2.8.

[e] Pſal.101.7.

[f] Leu.24.14.

[g] Deut 13. 6.9.

[h] Matth.16. 23.

[i] Pro.19.27.

vnderſtanding by *feare, religious awe and reuerence:* And Chriſt ſaying, *thou ſhalt worſhip or adore the Lord thy God*, vnderſtandeth by worſhip, outward adoration in bowing of the body, whereby we teſtifie the inward awe and reuerence of the heart, as when we humble our ſelues to call vpon God by prayer. And this change of words by Chriſt, ſerue for excellent vſe in this place, to wit, to let vs more clearely ſee what this feare of God is. *To feare God* in that place, is from a reuerent awe of the heart towards God, to humble a mans ſelfe in proſtrating his body before the Lord, either to praiſe God for benefits receiued, or to pray vnto him for gifts and graces needfull. Againe, for the word which he addeth, therin is no fault at all, for the full ſenſe and true meaning of Moſes text muſt needes include ſo much, as the Prohibition annexed in the verſe following doth plainely ſhew: for ſaying *thou ſhalt feare the Lord thy God, and ſerue him*: and adding, *Thou ſhalt not walk after other Gods*, v. 14. is it not all one, as if he had ſaid, *thou ſhalt ſerue him onely?* ſo that we haue iuſt cauſe to bleſſe God for the true and plaine explaning of the words, and not to ſurmiſe the leaſt corruption in the alledging of them.

Now then for our further inſtruction in this text alledged, conſider two points: firſt, what worſhip and ſeruice is: ſecondly, to whom it belongeth. Firſt, *worſhip* generall betokeneth, *the exhibiting and giuing of reuerence and honour to another*. This worſhip is twofold; Ciuill, or Diuine; Ciuil worſhip is that outward reuerence and honour which one man giues to another, as by proſtrating the body, bowing the knee, &c. The ende of Ciuil worſhip is, to teſtifie and acknowledge ſuperioritie and preheminence in another, either for authority and office, as the ſubiect worſhips his king and gouernour; or for gifts and graces, or for olde age; as inferiours in gifts and yonger in age by due reuerence muſt acknowledge. In this Ciuill manner did *Iacob bow himſelfe ſeauen times to his brother Eſau*, thereby acknowledging him for his ſuperiour and better, *Gen.* 33. 3. Thus alſo did *Abraham bow himſelf before the Hittites*, *Gen.* 23. 7. And *Lot vnto the Angels that came into Sodome*, taking them to be but men, *Gen.* 19. 1. And in this ciuill manner it is lawfull to kneele before Kings and Princes, to teſtifie our ſubiection vnto them, and loyall acknowledgement of their preheminence ouer vs vnder God.

Diuine worſhip is the aſcribing of Diuinity to the thing we honour, wherby we make it vnto vs ſome diuine thing aboue the order of any creature. A man may aſcribe Diuinitie vnto a thing 4. waies: firſt, by attributing the Godhead vnto it, or giuing vnto it ſuch honour whereby he acknowledgeth the ſame to be God. *Secondly*, by aſcribing vnto it the attributes of God, as omnipreſence, omnipotency, to be moſt iuſt, to know all things, &c. *Thirdly*, by accepting & acknowledging it to be the Creator and Gouernour of all things. *Fourthly*, by acknowledging it to be the giuer of all good things, the defender and deliuerer from all euill. And to whatſoeuer thing in worſhip a man aſcribes any of theſe, to the ſame doth he aſcribe Diuinitie. This diuine worſhip doth principally conſiſt in religion and piety; for by religion, which indeede is Gods worſhip, and by pietie, doe men aſcribe vnto a thing diuine and religious honour.

Diuine worſhip is twofold: Inward in the mind; or outward in the body. Inward diuine worſhip is, when a man giues his heart and ſoule to any thing, deuoting thereto the affections of his heart, as loue, feare, ioy, hope, faith, and confidence, and that becauſe he conceiueth it to be God, hauing diuine properties, as omnipotencie, infinite wiſedome, iuſtice, mercie, &c. or beeing the Creator and Gouernour of all; or the giuer of all good things vnto him, and his preſeruer from all euill. This deuoting of the heart and ſoule vnto God with the faculties and affections thereof, is the ground and ſubſtance of all diuine worſhip, and indeede can be giuen to nothing but to that which is God, or conceiued of as God. Outward diuine worſhip is, when a man ſhall any way bow, proſtrate, or caſt downe his body to any thing, thereby to teſtifie, that his minde and heart are deuoted to it: as that he holds it to be God, to be omnipotent, &c. Creator and gouernour, and his preſeruer, and therefore he doth repoſe his truſt and affiance therein, ſet his loue, ioy, and feare thereon aboue all other things. And here we may obſerue a difference betweene Ciuill worſhip and Diuine. By outward ciuill worſhip we onely acknowledge preheminence and ſuperioritie in another, in regard of authoritie, of gifts, age, or ſuch like. But by outward diuine worſhip we acknowledge diuinity to be in the thing whereto we bow or proſtrate our ſelues. Againe, we muſt here alſo remember, that outward diuine worſhip ſerues onely to teſtifie the inward, euen to make knowne what thing it is which we conceiue to be God, and whereto we haue deuoted the affections of our hearts.

Difference betweene ciuil worſhip and diuine.

Thus we ſee what worſhip is, and the kinds thereof. And here we muſt vnderſtand our Sauiour Chriſt to meane, *outward diuine worſhip*, as if he ſhould ſay, Thou ſhalt religiouſly ſubmit, bow, or proſtrate thy body vnto God in prayer and thankſgiuing, thereby teſtifying that thou haſt deuoted thy heart and ſoule vnto him, not onely conceiuing him to be the diuine eſſence, omnipotent, infinite, &c. but alſo that thou doeſt reſt and relie on him as on thy Creator, who doth bleſſe thee with all good things, and preſerue thee from all euill.

Beſides this worſhip, Chriſt doth mention *a ſeruing of God*, which beeing diſtinguiſhed from worſhip muſt needes import ſome other thing. *Seruice* in generall, is nothing elſe but the giuing and performing of obedience to the com-

Seruice.

commandement of another. This ſeruice is twofold; *abſolute*, or *in part*. *Abſolute* ſeruice is, when a man obeyes the commandement of another without any condition or exception, and that not onely in body outwardly, but in ſoule and conſcience, in thought will and affection. And this abſolute ſeruice is proper to God alone, for we muſt neuer call his commandements into queſtion, but looke what God commands, and as he commands it, ſo muſt we ſimply and abſolutely yeeld obedience thereto, not onely outwardly in body, but inwardly in ſoule and ſpirit with the powers and faculties thereof, and in all the affections of our heart. *Seruice in part*, is that which is due to gouernours and ſuperiours from their inferiours in the Lord: for God hath giuen power to magiſtrates here on earth to make lawes for the good of ciuill eſtates, in yeelding obedience whereunto, their inferiours muſt doe them ſeruice; yet not abſolutely, but with reſtraint, to wit, in the Lord, ſo farre foorth as their commands agree with the will of God, and croſſe not his command. Againe our obedience vnto them is in body and outward conuerſation: indeede we muſt from the heart yeeld ſeruice and obedience vnto them: but yet the conſcience properly cannot be bound by mens lawes, they onely concerne the outward man in ſpeech, geſture, and behauiour. Now of theſe two kinds of ſeruice, our Sauiour Chriſt ſpeaketh here, of ſimple and abſolute ſeruice, whereby both ſoule and body with all the powers and parts thereof yeeld abſolute obedience and ſubiection to the will and commandement of God.

Abſolute.

In part.

We ſee what worſhip and ſeruice is here required: Now we muſt obſerue the perſon to whom the ſame is to be giuen, in theſe words: *The Lord thy God:* Diuine worſhip whether inward or outward, and abſolute ſeruice of the whole man, muſt be giuen to no creature, Angell nor man, be they neuer ſo excellent, but to the true God alone. The ſcope and drift of the firſt and ſecond commandements, is to bind euery man to giue ſo much to his God, and to beware of giuing the ſame to any other beſides the Lord. And the practiſe of the good Angel that talked with [a] Iohn, doth ſhew the ſame thing, for when Iohn fell before his feet to worſhip him, the Angell ſaid, *ſee thou doe it not: --- worſhip God*. Where we ſee the good angels do ſtriue for the furtherance of Gods right in theſe duties, howſoeuer this wicked ſpirit tempting Chriſt, doth herein ſeeke Gods great diſgrace. And thus we may perceiue that Chriſts applying of this text againſt Satans temptation is moſt pregnant; for Satan requiring of Chriſt the proſtrating of his body before the Deuil, in token that he did worſhip him as the giuer of thoſe kingdomes which he offered vnto Chriſt, is iuſtly repulſed by this text, which bindeth euery man to giue outward diuine worſhip, whereby the inward worſhip of the heart is ſignified, to God alone, and not to any creature.

[a] Reu.19.10.

A Here then we may learne, that it is not lawfull to giue to Saint or Angell, or any creature whatſoeuer, outward diuine worſhip or adoration, whereby the inward deuotion of the heart is teſtified. This text is plaine to the contrary, and the reaſon we haue heard, becauſe diuine proſtrating of the body to any thing, is a teſtification that we aſcribe diuinitie vnto it ſome way; which without the guilt of idolatry cannot be done to any creature: for let a man worſhip Saint or Angell by prayer or thankſgiuing, and therein he doth aſcribe vnto them ſome proprietie of the diuine nature; as, to know the heart, to be able to heare, to helpe, or ſuch like. The Papiſts here ſay, they doe not thinke B the Saints to whom they pray, to be God, neither doe they worſhip them as God. But this will helpe them little: for the Deuill moouing Chriſt to yeeld vnto him outward diuine worſhip, neuer meant, that Chriſt ſhould adore him for God, but onely deſired, that by this outward adoration of proſtrating his body before him, Chriſt would acknowledge him to be the giuer of theſe kingdomes, (for he durſt not be ſo bold as abſolutely to deſire to be worſhipped for God) and yet Chriſt tels him, that outward diuine worſhip euen in reſpect of the acknowledgment of ſuch a gift is proper to God alone. And yet the church of Rome doe giue vnto Saints, that which the Deuill demands and Chriſt denies by appropriating it vnto God: for C they make ſeuerall Saints deliuerers and protectors from ſeuerall diſeaſes and dangers: as the Virgin Mary [a] from ſhipwracke; S. Roch [b] from the peſtilence; Raphael [c] from ſore eies; [d] Apollonia from the tooth-ach; And [e] Catharine for all manner of afflictions. Yea they make them patrons and protectors of whole countries and kingdomes, as Saint *Iames* for *Spaine*; S. *Denis* for *France*, Saint *Patricke* for *Ireland*, *&c*. Now ſith many a one may giue a kingdome, that cannot defend it, let all men iudge whether they doe not giue more vnto Saints, then Satan demanded to be acknowledged vnto him by our Sauiour Chriſt: yea they make them interceſſors for the procuring of the fauour of God, and life euerlaſting: they call the *Virgine* D *Mary*, the *Queene of Heauen*, and pray to her, that by the authoritie of a mother, ſhe would commaund her ſonne to heare their prayers; which is to make Chriſt a puny and vnderling vnto her; which are greater matters then the diſpoſing of earthly kingdomes. Here they ſay, that they may doe that to the glorious Saints in heauen, which is done to earthly Princes; for men adore them, and in their abſence fall downe before their chaires of eſtate. *Anſ.* The adoration giuen to Princes, is but a ciuil acknowledgement of their preheminence: and kneeling before the chaire of eſtate, is onely a teſtimony of loyaltie and ſubiection; it is not directed to the Princes perſon beeing abſent, but onely ſerueth to teſtifie his ſubiection to that authoritie and power which is ſet ouer him in the

*Vſe.* No creature muſt haue diuine worſhip.

[a] Breviar. in miſſa quotid. de B. Maria.
[b] Miſſale & Breviar. Sarisbur. in miſſa de Sancto Rocho.
[c] Alan. Cop. dial. 3. 29.
[d] Kem. exam. concil. Trid. part. 3. cap. de invoc. ſanct.
[e] Iac. de Vo rag. aur. leg. c. 167.

Lord; there is no diuine propriety aſcribed by either of theſe vnto the perſon or authority of the Prince. But now in bowing downe to pray to Saints, there is religious adoration giuen them, for therein be aſcribed vnto them theſe diuine properties, that they can know the heart, heare, and helpe afarre off, pray for them in particular, and ſuch like; by all which God is robbed of his honour.

And though we condemne the Papiſts for giuing to Saints diuine worſhip, yet we muſt beware of deſpiſing the Saints of God in Heauen; for there is due vnto them a threefold honour: firſt, thankſgiuing to God for them, who inabled them by his gifts and graces, to be in their times, ſpeciall inſtruments of good vnto Gods Church; Secondly, we are to carrie a reuerent eſtimation of them beeing now in heauen; as of the friends of God, and temples of his holy ſpirit. Thirdly, we are to follow the example of their godly cōuerſations in the duties of godlineſſe: But from giuing vnto them diuine worſhip we muſt carefully abſtaine.

Worſhip of reliques vnlawfull.

Againe, if the diuine worſhip of Saints be here condemned, then much more is the worſhipping of their reliques: then alſo is their inſtituting and obſeruing faſting daies and holy daies vnto their Saints here iuſtly reprooued. Neither can our Church herein be condemned with them, though we retaine the names of ſuch daies among vs, becauſe it is for another end; our faſts are meerely ciuill on ſuch daies; and our holy dayes turned from the adoration of Saints to the ſeruice of God, whereon alſo our conſcience knows her libertie giuen of God for honeſt labour in a lawfull calling as neede requires.

Further, obſerue how Chriſt here ioynes the *worſhip of God* and the *ſeruice* of God together: teaching vs not to content our ſelues with doing the duties of Gods worſhip, but withall we muſt yeeld vnto him abſolute ſeruice and obedience. Men commonly thinke they haue done enough, if on daies appointed they come to the Church, and there performe outward worſhip vnto God in hearing the word, in prayer, and receiuing the Sacraments; theſe, I confeſſe be worthy workes, if they be well performed: but herein is the common errour, that when they haue performed this outward worſhip, they make no conſcience of *abſolute ſeruice*, the thing which Chriſt here ioines to worſhip; they think that in their callings they may liue as they liſt, either idly or vniuſtly, by fraud and diſſembling: but feuer not thou ſeruice from worſhip, which Chriſt hath ioyned together, leſt God ſay vnto thee for thy worſhip as he did once to the Iewes, [a] *My ſoule hateth your new moones, and your appointed feaſts, they are a burden vnto me, &c.* What, doth God hate that worſhip himſelfe appointed? no, but he hates the ſeuering of it from ſeruice and obedience, wherein they ſhould ſhewe foorth to their brethren, loue, iuſtice, and mercie: he reiects all ſeruice at A their hands, becauſe *their hands were full of blood, v. 15. Read Micha 6. v. 6. 7. 8.* The offering of ſacrifice was a ſpeciall part of worſhip vnder the Law, and yet though a man ſhould bring for his ſacrifice *thouſands of Rammes, or ten thouſand riuers of oile*, nay though he brought *his firſt borne, the fruite of his bodie for the ſinne of his ſoule*, yet all is nothing without *iuſtice, mercie, humbling himſelfe, and walking with his God*, verſ. 8. Let vs therefore ſerue God ſincerely in our conuerſations, as we ſeeme to honour him in duties of religion: let vs ſhew the feare of God in our liues; for worſhip without ſeruice, is like *the cutting off of a dogs head, or offering ſwines fleſh, &c.* as B Iſay 66. 3. which is abhomination to the Lord.

[a] Iſa.1.14,15

Thirdly, obſerue that Chriſt addeth *onely* to Moſes words, for the better clearing of Moſes meaning; which may ſerue for our iuſt defence againſt the Papiſts; they blame vs greatly for teaching that a man is iuſtified by faith *only*, ſaying the word *onely*, is not in any place aſcribed to iuſtification by faith. We anſwer, in all the ^ teſtament this word *onely* is not ioyned to this command, *Thou ſhalt worſhip the Lord thy God, and ſerue him*, and yet Chriſt ſaith, *it is written, him onely ſhalt thou ſerue*, becauſe the reſtraint and inhibition annexed, from giuing this worſhip and ſeruice to any other, doth in effect include *onely*; euen ſo, though in letters and ſyllables we doe not finde this word *only*, adioyned C to this ſentence, *man is iuſtified by faith*; yet becauſe of the excluſion of works vſually annexed to that phraſe, as that, *we are iuſtified by faith without the workes of the Law. Rom. 3. 28. and are iuſtified freely by his grace, v. 24. and that a man is not iuſtified by the workes of the Law, but by faith*, Gal. 2. 16. hereupon I ſay we may hold and teach, and that truly, according to the true ſenſe thereof, following Chriſts example in this place, that the Scripture ſaith, *a man is iuſtified by faith onely*.

^ old Test.

Laſtly, from this commandement we muſt learne our duty touching Gods ſeruice: in word we will all acknowledge our ſelues to be his ſeruants, but if herein we will approoue our ſelues to be his ſeruants, we muſt reſolue and D labour to yeeld vnto him abſolute obedience, as well in heart, mind, will, and affection, as in outward conuerſation. The end of the miniſtery of the word is not onely to reforme the outward man, but [a] *to caſt downe* the inward *holds* of ſinne in the Imagination; *and to bring into captiuitie euery thought to the obedience of Chriſt*. And this is done when after true repentance a man endeuoureth to yeeld vnto God totall obedience, and that from the whole man in ſoule and body and ſpirit, not for a time, but continually.

[a] 2.Cor.10. 4,5.

## v. 11. *Then the Deuill left him, and behold the Angels came and miniſtred vnto him.*

Chriſts happie iſſue in theſe temptations.

A Theſe words containe the third part of this deſcription of Chriſts temptation; to wit, the happie euent and iſſue thereof, in Chriſt glorious victory ouer the Tempter; which is the principall part, wherein conſiſts the maine comfort of Gods church; for as in temptation Chriſt ſtood in our roome and ſtead, ſo is this victorie not his alone, but the victory of his Church. This iſſue conteines two parts. Firſt, Satans departing from him. Secondly, the miniſtery of good Angels vnto him.

For the firſt, *then the deuill left him:* that is, after that by temptations he could nothing preuaile, then he betakes himſelfe to flight. In this appeares the vnſpeakeable mercie of God vnto B his Church, in mitigating, and in due time putting an end vnto the afflictions and temptations thereof; for the caſe of Chriſt the head in this conflict, is the caſe and condition of all his members. Now here we ſee what a gratious iſſue the Lord put to theſe aſſaults of Satan; in due time his enemie flies: and ſo will the Lord deale in all the miſeries of his Church, and children: God promiſeth to Dauid concerning Salomon, [a] that *if he ſinne, he will chaſtiſe him with the roddes of men, and with the plagues of the children of men:* that is, with ſuch puniſhments as he ſhall be able to beare, *but his mercie he will not take from him.* The Prophet Habacuck in his complaint againſt the wrong & violence of the wicked done to the iuſt, is ſomewhat *impatient towards God for his delay*, Hab. 1. 2. 3. C Therefore in the viſion afterward ſhewed vnto him, he is bid to *waite for deliuerance, for though it tary, yet it ſhall ſurely come, and ſhall not ſtay*, Cha. 2. 3. Thus Paul comforteth the Chriſtian Corinthians, *God is faithfull, and will not ſuffer you to be tempted aboue that which yee are able to beare, but will giue an iſſue with the temptation, that ye may be able to beare it*; 1. Cor. 10. 13. [a] *The bodies of the two Prophets who were ſlaine for the teſtimonie of the Lord Ieſus, are ſuffered to lie in the ſtreetes vnburied, for three daies and an halfe*, that is, for ſome ſhort time: which beeing expired, *the ſpirit of life comming from God ſhall enter into them, and reuiue them; then feare ſhall take their enemies,* D *but they ſhall aſcend up to heauen, and their enemies ſhall ſee it.* All theſe doe plainly manifeſt Gods great mercie in giuing a gracious iſſue to the troubles of his children, yea by good experience we may ſee the truth hereof in the happy iſſue that the Lord hath put to the moſt fearefull temptations of ſundry in our time, who haue beene exerciſed therein, ſome for a yeare or two, other for longer time euen many yeares together, and yet in the end haue ſung the ſong of ioyfull deliuerance: it may be ſome of Gods children beare the Croſſe to their dying day, yet the Lord ſuſtaines them in it by his grace, and in the end ſhewes them mercie and peace.

a 2. Sam. 7. 14.

a Rev. 11. 8. 9. 10.

Secondly, in this departure of Satan from Chriſt, we may obſerue a notable difference betweene the firſt Adam, and the ſecond. The firſt Adam was tempted and ouercome therein; Sathan preuaileed in that conflict, and brings him captiue into his kingdome, hauing ſpiritually taken poſſeſſion of him. The ſecond Adam is tempted alſo; but the Deuill can finde no means whereby to preuaile with him: *the prince of this world commeth, but hath nought in me,* ſaith Chriſt, Ioh. 14. 30. But after his aſſault is faine to flie away.

Further in this departure of Chriſt note two circumſtances: *when* Satan departed, and for *how long* a time. Firſt, *when* he departed is noted in this word *then*, that is after the third temptation; when Chriſt in indignation for his blaſphemy againſt God, had ſaid, *Auoid Satan*; & withall had anſwered his tẽptation out of the written word; then he departs. Hence we learn,

Giue Satan no ground.

Firſt, that the beſt way to vanquiſh Satan is to giue him no ground, but to withſtand him manfully at the firſt: Iam. 4. 7. *reſiſt the Deuill and he will flie.* Now Satan is reſiſted, when from our hearts we caſt our ſoules on the promiſes of God conteined in his word, and in the whole courſe of our liues pray for ſtrength of grace to ſtand againſt his aſſaults: whereby we may ſee the great error and deceit of thoſe, who accompt of Satans temptations as of fits of melancholie, and thinke they may be remooued by muſicke, merrie company, and ſuch like; but theſe are no weapons to driue away the Deuill. Secondly, this alſo ſhewes their dangerous courſe who yeeld to Satans temptations for a time, taking their pleaſure in their youth, purpoſing to reſiſt him when they are old, and then to repent: too many take this couſe, but it is fearefull: for thus doing, they ſet open all the doores of their heart to the Deuill, and ſuffer him to take quiet poſſeſſion, little conſidering that it is beyond their power to diſpoſſeſſe him at their pleaſure: For indeed hereby they become like to a man that is ſick of the dropſie, who the more he drinks, the more he deſires; ſo he that willingly giues place to Satans temptation, the more he ſinnes, the more he may; for the longer he is tempted, the more by yeelding is he weakened, and the greater is the danger of his endleſſe confuſion: therefore learne of Chriſt to reſiſt betime.

Satans obedience is not commendable.

Secondly, in this circumſtance, note that when Chriſt rebuketh Satan & bids him auoid, he departs, and is preſently gone. Was this any vertue in Satan that he doth thus readily depart at Chriſts command? no verily, though he obey, it is not praiſe-worthy: for obedience is two fould, voluntary, and conſtrained; voluntary, when the creature doth Gods command without compulſion, thus Adam did before his fall, and all holy ones that are iuſtified and ſanctified doe thus in part in this life. Conſtrained obedience is, when the creature is made to obey God, will he nill he. This is like to the obedience of rebels, who beeing attached and arraigned for their treaſons, in ſuffering are made to obey the Princes lawes. And ſuch was this obedience of Satan, forced vpon him by the powerful command of Chriſt, who is Prince and Lord of all creatures. And this is to be marked, that when Chriſt giues forth his powerfull command; then Satan muſt obey whether he will or not. This is euident by his manifold diſpoſſeſſions of the vncleane ſpirits, who came forth at his command, though they accompted him as their tormenter. Now that which here befalls the deuill, ſhall one day be verified of all wicked men; if they will not now obey God willingly, while in the miniſterie of the word he bids them *repent and beleeue the Goſpel*; they ſhall one day be cōpelled, euen at the dreadfull day of iudgement, will they nill they, to obey that wofull voice of Chriſt, *Depart from me ye curſed into euerlaſting fire*, Mat. 25.41. In regard whereof, we muſt euer be carefull, now in the day of grace, to yeeld vnto Chriſt voluntary and cheerefull obedience, vnto all his commandements both of the Law and Goſpell, leaſt one day we be conſtrained to obey in going to our endeleſſe wo: Satan who is a thouſand-fold ſtronger then man, could not reſiſt his power, how then ſhall we that are but duſt and aſhes ſtand before ſo great a God?

a Luk.4.13.

This circumſtance of time is more fully noted by S. Luke, ſaying, [a] *and when the Deuill had ended all the temptation, he departed from him:* whereby thus much is ſignified, that looke what knowledge, craft, or power the Deuill had, that did he imploy to the vttermoſt in theſe temptations before he left our Sauiour Chriſt. Whereby it appeareth that Chriſt was tempted in the higheſt degree and meaſure that Satan poſſibly could attain vnto: herein did the Deuill ſhew the extremitie of his fraude and malice againſt Chriſt; which further appeares by this, that the Angels of heauen came and miniſtred vnto him for his comfort; ſo as though Satan could not taint the ſacred heart of our Sauiour Chriſt with the leaſt ſpot of ſinne; yet in theſe temptations, Chriſt was troubled with the ſame ſorrowes, griefes, and vexations which Gods children vſually feele in their temptations: The conſideration whereof ſerues for ſpeciall vſe.

A good ground againſt deſpaire.

Firſt, to keepe all Gods children from deſpaire in the greateſt extremity of their temptations, euen when they ſhall feele their conſcience (as it were) ſet on an Iron racke, and the flaſhings of hell fire already kindled in their ſoule: for Chriſt Ieſus the head of the Church was tempted by Satan in the higheſt degree, ſo as the Angels came to miniſter comfort vnto him, and yet he ſtill remained the welbeloued ſonne of God; and ſo may any of Gods children remaine Gods deere elect, euen then when the violence of Satan ſhall ſeeme moſt to preuaile againſt them.

Secondly, this teacheth vs to ſuppreſſe all raſh iudgement in our ſelues, of all ſuch as ſhall be exerciſed by Satan in extreame temptatitons: for oft it will fall out that the conſcience of Gods child ſhall be ſo exceedingly tormented in temptation, that he ſhall crie out, he is forſaken of God, and ſhall be damned; when as indeede he ſtill remaines the deare child of God, as Chriſt our Sauiour did Gods welbeloued in the deepeſt aſſaults of Satan. And therefore the relation publiſhed of Francis Spira his deſperation, doth inconſiderately take him for a caſt-away; conſidering that nothing befell him in the time of his deſperation but that which may befall the child of God: yea our owne land can afford many examples which match Francis Spira, whether we regard the matter of his temptation, or the deepeneſſe of his deſperation, who yet through the mercy of God haue receiued comfort. And therefore in this caſe Chriſtian charity muſt euer bind vs to thinke and ſpeake the beſt.

Fr. Spira.

Laſtly, Satans departing vpon the ending of theſe three temptations, giues vs to vnderſtand that howſoeuer the diuel abound with temptations of all ſorts, yet theſe three are the ground of all, and the moſt principall temptations that Satan hath; for in this combate he did his worſt, and ſhewed the violence of his rage and wrath. And therefore it will be needefull for vs to take ſpeciall notice of them, as alſo of Chriſts repulſes giuen vnto them, that ſo we may be the better armed againſt them and the like. Thus much for the time when Satan departed.

The ſecond circumſtance touching his departure is, for how long the Deuill left him, noted by Saint Luke, not for euer, but *for a ſeaſon*. Some may ſay, we do not find that Satan tempted Chriſt euer after this ſaue onely vpon the croſſe, where he *ſpoiled principalites and powers*, *Coloſſ*. 2. 15. *Anſw*. The Deuill tempts men two waies; ſometime by himſelfe, as he did our Sauiour Chriſt in this place, and vpon the croſſe, and our firſt mother Eue in the garden, *Gen*.3.1. ſometime by men whom he vſeth as his inſtruments; thus he tempted Adam by Eue; and Iob by the Chaldeans and Sabeans that robbed him, and by his friends who ſought to drawe him from his integrity, *Iob*. 27.5. now though Chriſt were not often after this tempted immediately by the Deuil, yet by Satans inſtruments he was many times ſore aſſaulted to the grief of his heart, as by the *Iews*, the *Scribes*, and *Phariſies*, *Herod*, and *Pontius Pilat*, who required ſignes of him, mocked & perſecuted him.

Luk.4.13.

The ſtate of Gods church on earth.

Here we may ſee a notable patterne of the ſtate of gods church and children in this world, for looke as Chriſt their head is ſore tempted, and then let alone, and yet but for a ſeaſon, beeing tempted againe by Satans inſtruments; ſo fareth it with them, one while they are exerciſed with outward temptations, and another while with inward aſſaults; then through Gods mercy they haue freedome for a ſeaſon; but afterward Satan comes vpon them againe, either by himſelfe or by his inſtruments: which muſt teach vs wiſedome in regard of the ſtate of our owne Church in particular, to wit, that we muſt not dreame of a perpetuall freedome from trials and temptations, howſoeuer through Gods mercie we haue inioyed admirable peace and tranquilitie for many yeares together; for beeing a part of Chriſts myſtical body, we muſt looke for the ſame condition with our head Chriſt Ieſus, who beeing ſore tempted of Satan, was left but for a ſeaſon, and after tempted againe: and therefore we muſt reſolue our ſelues vndoubtedly that trialls will come; what way, God onely knoweth; but the winter of affliction will followe our harueſt of ioy and peace: and the yearely viſitations, by plagues and famine, are ſymptomes, that is ſignes and forerunners of more heauy iudgements, vnleſſe we prepare to meete our God in the practiſe of ſpeedie and vnfained repentance. And as this is the ſtate of our Church in generall, ſo is it the particular condition of euery Chriſtian, whoſe life is a continuall intercourſe of trouble and peace, and therefore euery child of God muſt be watchfull againſt ſecurity, and with the ende of one aſſault, ioyn his preparation for a new: This was the ſtate of Chriſt, and the ſeruant muſt not looke to be aboue his maſter. And thus much for the Diuels departure.

The ſecond part of the Iſſue of this conflict is the miniſterie of the Angels vnto Chriſt; *And behold the Angels came and miniſtred vnto him.* In ſaying *Behold*, the Euangeliſt commends vnto our conſideration the view of a great wonder, to wit, that that perſon whom the Deuill would haue had to haue worſhipped him, is here worſhipped and ſerued of the holy Angels of God. Let no man therefore iudge of himſelfe, by that which Satan would perſwade him to in temptation; Chriſts eſtate doth now appeare farre different from that which Satan would haue brought him to, and ſo ſhall all Gods chilcren finde it to be with them after temptation, if therein they fight manfully after the example of Chriſt.

Touching the miniſterie of theſe Angels, here obſerue three points. Firſt, the bond that causeth the good Angels to miniſter vnto Chriſt. Secondly, their number. And thirdly, the time of their miniſtery.

I. Point. The bond of their Miniſterie, is Chriſts ſoueraigntie ouer the Angels, not onely as he is God their Creator, but as he is mediator God and man, euen the man Chriſt, (I ſay not the manhood of Chriſt) but Chriſt (as I may ſay) the man-God, is Lord of all Angels, and they doe him homage and ſeruice. And though the man-hood of Chriſt be not Lord of Angels, yet beeing receiued into the vnity of his Godhead, it is thereby exalted aboue all Angels by many degrees. Wherein we may behold the endeleſſe goodneſſe of God, in aduancing our nature, which by ſinne was made more vile then all earthly creatures, far aboue the Angels in degree, by reaſon of this coniunction which it hath with the nature of God in the perſon of Chriſt.

Now as by this bond the Angels are made miniſters vnto Chriſt, ſo by vertue of the ſame, they become miniſters to all his true members. Iacobs ladder is thus expounded by our Sauiour Chriſt: *verily, verily, I ſay vnto you; hereafter ſhall ye ſee heauen open, and the Angels of God aſcending and deſcending vpon the ſonne of man.* This *ſonne of man* is *Chriſt*, who beeing God and man reacheth from heauen to earth, and from earth to heauen; to him the Angels miniſter, and by him they deſcend to miniſter to all the ſaints of God here on earth.

Ioh.1.51.

*The vſe.* 1. This teacheth vs to admire the endeleſſe goodneſſe of God vnto his Church and children, not only in beſtowing heauen and earth vpon them, but euen in giuing his glorious Angels to become miniſtring ſpirits for their protection, defence, and comfort. II. This their miniſterie, muſt admoniſh vs to carry our ſelues reuerently and holily in all maner of conuerſation. If we were in the preſence of an earthly Prince, oh how carefull would we be to our behauiour both for words and actions? Much more then ſhould the preſence and attendance of Gods glorious angels, who pitch their tents about vs if we be Gods children, make vs circumſpect to all our wayes; and the rather, becauſe their miniſtery is for our comfort and protection, while we keep our ſelues in the ſtraight waies of God.

II. *Point.* Their *number.* It is not ſaid *one Angel*, but *Angels* came and miniſtred vnto him. Indeede when he was in his Agonie in the garden a little before his paſſion, [a] *one Angel came and miniſtred comfort vnto him:* ſo that ſometime one, ſometime moe attended on him, euen as the euill ſpirits come to tempt, ſometime one alone, as Satan did here to Chriſt, and ſometime moe, as they did when he was vpon the Croſſe. And as it befell Chriſt, ſo doth it to Gods children, they haue ſometime one good Angell to attend vpon them, and ſometime many: ſo likewiſe haue they ſometime one euill ſpirit to aſſault them, and ſometimes many, as the man in whom the legion was. And hereby falleth to the ground this common opinion, that euery man hath one good Angell and one bad attending vpon him, the one to protect him, the other to tempt him. But this opinion doth not well ſtand with the tenour of the Scripture, which thus ſets out the ſtate of man in regard of his attendance by Angels, that there are ſometimes moe about him, and ſometime fewer; whether we ſpeake of good Angels, or of euill ſpirits.

[a] Luk.22.43.

III. *Point.* The *time* when theſe good Angels came and miniſtred vnto Chriſt, is noted in this word *Then:* that is, when the deuill had done all he could againſt our Sauiour Chriſt: they came not in the times of his aſſaults, but when Satan had ended his temptations and was gone. There is no doubt, but the good Angels were alwaies about our Sauiour Chriſt, attending on his bleſſed perſon, but at this time it is like they tooke vpon them ſome viſible ſhape, that ſo their miniſterie might be the more comfortable vnto him: as It is like, the Deuill appeared in ſome ſhape for Chriſts greater terrour in his temptations:

God will ſometime hide his mercie from his children.

In this circumſtance of time, we may obſerue a worke of Gods prouidence which he pleaſeth to exerciſe in the time of temptation vpon his owne children: to wit, for a time to hide his mercie from them, withdrawing the ſenſible feeling of his fauour. Thus he dealt with his beloued ſonne Chriſt Ieſus, during the time of Satans violent temptations he concealed frō him the ſenſible aſſiſtance of the miniſterie of his Angels, they ſhewe not themſelues till Satan is departed. And ſo fareth it many times with Gods deere children vpon whom he beſtowes the good graces of his ſpirit: as a nourcing-mother to try the affections of her childe, will ſometime hid her ſelfe from it, leaue it alone, and ſuffer it to take a knocke or a fall: ſo will the Lord leaue his children to themſelues and conceale from them the ſignes of his fauour, ſuffering them to be buffeted in temptation for a time, that they may finde thereby what they are in themſelues without Gods grace, and by feeling the bitterneſſe of that eſtate, the more to hunger and thirſt after his grace and fauour, the more ioyfully and thankfully to embrace it when it is renued, and the more carefully to keepe it all the daies of their life. What made Dauid to accompt ſo highly of the courts of Gods houſe, as that he eſteemed the ſilly [a] *birds happy that might build their neſts by Gods altar*, but his baniſhment thence, by the perſecution of Saul, wherein he was conſtrained to remaine in [b] *Meſhech, and to dwell in the tents of Kedar?* And ſo when the people of God were in Babel, *remembring Zion they wept*; oh then, [b] *let my right hand forget to play, if I forget thee O Ieruſalem; let my tongue cleaue to the roofe of my mouth, if I preferre not Ieruſalem to my chiefe ioy.*

a Pſal.84.1, 2,3.

b Pſal.120.5

b Pſal.137. 1.5.6.

But vnto many this doctrine of temptations will ſeeme to ſmall purpoſe, nay altogether needleſſe, for that they neuer felt any ſuch conflicts with the Deuill, they defie him from their hearts, and they truſt to God neuer to be troubled with him: this is the common eſtate of moſt men (thoſe onely excepted who haue felt how hard a thing it is truly to repent and beleeue) thus to bleſſe themſelues in a carnalll peace; but ſillie ſoules, they know not their owne hearts nor the fearefull caſe in which they ſtand; for all the true members of Chriſt muſt be made conformable vnto their head; now *he was conſecrated the prince of their ſaluation through afflictions*, Heb. 2. 10. his ſoule was heauie vnto the death, before he could finiſh the worke of our life: yea he is tempted by Satan before he is comforted by the Angels; thoſe therefore that were neuer tempted haue yet no fellowſhip in his afflictions, they haue not begunne any conformitie with Chriſt, ſo as it is like they are ſtill bondſlaues vnto Satan, for if they had eſcaped out of his ſnare, they ſhould feele his aſſaults to get them in againe: in regard hereof the child of God is conſtrained to buckle hard with Satan in temptation, and to pray many a time to be deliuered from his buffeting. And indeed howſoeuer for the preſent this be not ioyous, yet they *may count it exceeding great gladneſſe*, as the [c] *Apoſtle ſaith*, not onely for this triall of their faith which bringeth forth patience, but alſo becauſe herein they become like vnto Chriſt in his humiliation, which may giue them aſſurance that they ſhall be like him in glorie: [d] *for if we be dead with Chriſt, we ſhall alſo liue with him, and if we ſuffer, we ſhall alſo raigne with him.* Adde further that theſe men that neuer felt the aſſaults of Satan, are as yet vnder a moſt fearefull iudgement of God in *hardneſſe of heart*. When Chriſt feed fiue thouſand men with fiue loaues and two fiſhes, [e] *he diſtributed it by the hands of his diſciples*; But after it is ſaid, *they perceiued not this matter of the loaues*, and this reaſon is rendred, *becauſe their hearts were hardned, verſ.* 52. And ſo it is with them that neuer feele the temptations of Satan, for he goeth about continually, like a roaring Lion ſeeking whom he may deuoure, as they whoſe hearts are not hardned do well perceiue. To conclude therefore, let theſe men who yet neuer felt in themſelues theſe aſſaults of Satan, vnfainedly endeuour to change the courſe of their liues, by the practiſe of true repentance in eſchewing euill and doing good; let them giue themſelues ſincerely to the exerciſe of prayer for the remoouall of their ſtonie hearts, and the renuing vnto them hearts of fleſh, let them heare the word, and doe the ſame; and then they will ſhortly ſing another ſong, to wit, *that whoſoeuer will liue godly in Chriſt Ieſus, muſt ſuffer temptations, and be aſſaulted by the Deuill*; and then will they finde that this doctrine is needfull, yea they wil bleſſe God for this work of his ſpirit that cauſed theſe temptations of Chriſt to be ſo particularly recorded, with his happy iſſue and victory ouer them all, not onely for himſelfe, but for all his members, that in their temptations they may looke vnto Ieſus, leaſt they ſhould faint in their minds, for *in that he ſuffered, and was tempted, he is able to ſuccour them that are tempted*, Heb. 2.18.

c Iam.1.2.

d 2.Tim.2. 11,12.

e Mark.6. 41.

Rom. 16. 20.

*The God of peace ſhall tread Satan vnder your feete ſhortly. The grace of our Lord Ieſus Chriſt be with you. Amen.*

FINIS.

# A FAITHFVLL AND PLAINE EXPOSITION VPON THE TWO first verſes of the 2. Chapter of *Zephaniah*:

By that late Reuerend Preacher of Gods word,
M. WILLIAM PERKINS.

*Containing*

A powerfull Exhortation to Repentance: as alſo the
*manner how men in Repentance are to ſearch*
themſelues.

*Preached at Sturbridge Faire, in the field; taken from his*
mouth: and afterwards diligently peruſed; and now publiſhed
*for the common good. By a Preacher of*
the word.

PROV. 28. 13.

*He that hideth his ſinnes, ſhall not proſper: But he that confeſſeth and for-*
*ſaketh them, ſhall finde mercie.*

Printed for W. WELBIE. 1609.

# TO THE RIGHT WORSHIPFVLL, MY VERY

worthie and Chriſtian friend, Syr *William Gee*, Knight, one
*of his Maieſties Honourable Counſell in the North, Recorder*
of the Townes of *Beverly* and *Hull*, and one of his Maieſties Iuſtices of Peace
*in the Eaſt-riding of the Countie of* Yorke, *a true friend of learning, and*
pietie; and to the vertuous, and religious Ladie his wife:

*Grace and peace from God, &c.*

AMongſt the many reaſons (Worſhipfull Syr,) which haue perſwaded me that Poperie cannot be the true Religion, this is not the leaſt: the inſufficiencie of their doctrine of faith and repentance: which two things though they be the chiefe and principall points in Religion, and ſo neceſſarie, that he, who doth not, both know, and practiſe them aright, can neuer be ſaued: yet I dare auouch, that the faith and repentance of the Romiſh church, as they are taught by many of the beſt approoued Papiſts, are no better then ſuch a repentance as an hypocrite, and a very reprobate may attaine vnto. Indeede, to inſiſt vpon repentance onely (they make many faire flouriſhes) they call it penance, they make it a Sacrament, and ſay it is a board that ſaues a man after ſhipwracke, and write great volumes of it, and of *confeſsion*, and of *Caſes of conſcience*, (as you good Syr in your owne reading know better then I) and yet alas, when all is done, it is but a ſhadow of repentance; and indeede how can they teach aright the doctrine of repentance, which erre ſo fowly in ſetting downe the iuſtice of God, and the vileneſſe of ſinne? which two points a man muſt know, elſe he will neuer repent: but Poperie miſconceiuing the iuſtice of God, teaching it not to be infinite, in as much as it needs not an infinite ſatisfaction, and miſconceiuing the nature of ſinne, teaching euery ſinne not to be damnable, nor to offend Gods infinite iuſtice, erring (I ſay) in theſe two, how is it poſſible they ſhould conceiue aright the nature of repentance? by which a man ſeeing his ſinnes, their fowlneſſe, their puniſhment, and his owne miſerie by them, confeſſeth them, bewailes them, fearing Gods iuſtice, flieth from it, and craues forgiueneſſe of his mercie, and laſtly purpoſeth, and endeauoureth to leaue them all, and to lead a new life. The ſerious conſideration hereof, hath often made me wonder, why many Popiſh treatiſes, beeing in ſome ſort exhortations to repentance, ſhould be ſo accounted of as they are by ſome: for though I confeſſe, there are in ſome of them, good and wholeſome meditations, and many motiues to mortification, and good life; yet would I gladly learne of any man but this one thing, how thoſe exhortations can be pithie, or powerfull, ſound, or any way ſufficient to mooue a man to repentance, when as, not thoſe bookes, nor all Poperie is able to teach a man ſufficiently what true repentance is.

Canitius in Catechiſmo. Coſterus in Enchir.

Corradus. Navarrus. Loper Sairus. Hallus. Graffius, and many others.

If any man reply; I will therfore learne the doctrine out of the Proteſtants books, and vſe the Papiſts for exhortation onely: I then anſwer, is it not a more compendious, and conuenient, and a leſſe ſcandalous courſe, to ſeeke exhortations out of ſuch writers, as doe teach the doctrine aright? nay, I doubt how it is poſſible to find a powerfull exhortation to repentance in any Papiſt, who erres in the Doctrine: the reaſon is manifeſt, becauſe Doctrine is the ground of exhortation: and if the doctrine be vnſound, how can the exhortation be any better? Let vs therefore leaue theſe muddie puddles, and fet our water at the fountaine: the water of life, at the fountaine of life; I meane the doctrine of faith, and repentance, at the written word of God, and at ſuch mens writings as are grounded thereupon, and agreeable thereunto.

Deering, Greenham, Bradford, and many others.

Now, amongſt thoſe many inſtruments of God, who haue laboured with profit in this great point of Religion; namely repentance, drawing their doctrine out of the two breaſts, of the two Teſtaments of Gods booke, I may well ſay, (to ſay no more,) that this man of God M. Perkins, deſerues to haue his place: whoſe labours, whileſt he liued, and his yet liuing labours, what they deſerue, I had rather others ſhould proclaime, then I once name: who profeſſe my ſelfe to be one of thoſe many, who may truly ſay, that by the grade of God, and his good meanes principally, I am that I am. But leauing him in that glorious manſion, which Chriſt the Lord of the harueſt hath prepared for him, and now giuen him, I returne to my ſelfe, and doe humbly praiſe the Lord of heauen, who gaue me my time in the Vniuerſitie, in thoſe happie daies, wherein (beſide many worthie men of God, whereof ſome are falne aſſeepe, and ſome remaine aliue vnto this day) this holy man did ſpend himſelfe like a Candle, to giue light vnto others.

The ſcope of all his godly endeauours was to teach *Chriſt Ieſus*, and him crucified, & much laboured to mooue all men to repentance, that as our knowledge hath made Poperie aſhamed of their ignorance; ſo our holy liues might honour our holy profeſſion. And as repentance was one of the principall ends, both of his continuall preaching and writing: ſo eſpecially and purpoſely hath he twiſe dealt in that Argument.

Firſt, in his Treatiſe of Repentance, publiſhed 1592. wherein briefly (as his manner was) but ſoundly, pithily, and feelingly, he laieth downe the doctrine, and the very nature of repentance: and after the poſitiue doctrine, he toucheth ſome of the principall controuerſies and difficulties in that doctrine, but afterwards thinking with himſelfe, that he had not ſeriouſly and forcibly enough, vrged ſo great and neceſſarie a leſſon as Repentance is, therefore ſhortly after, beeing deſired and called to the dutie of Preaching, in that great and generall aſſembly at *Sturbridge Faire*, he thought it a fit time, for this neceſſarie and generall exhortation to Repentance: to the intent, that as we were taught the doctrine of repentance, in the former treatiſe; ſo in theſe Sermons we might be ſtirred vp to the practiſe of it. And certenly (good Syr) I iudge there could haue beene no matter, more fit for that aſſembly, then an Exhortation to Repentance: for as the audience was great and generall, of all ſorts, ſexes, ages, and callings of men, and aſſembled out of many corners of this Kingdome; ſo is this doctrine generall for all: ſome doctrines are for parents, ſome for children, ſome for ſchollers, ſome for trades-men, ſome for men, ſome for women, but repentance is for all: without which, it may be ſaid of all, and euery one of age, not one excepted; No Repentance, no ſaluation.

Theſe Sermons beeing in my hands, and not deliuered to me from hand to hand, but taken with this hand of mine, from his owne mouth, were thought worthie for the excellencie, and fit for the generalitie of the matter, to be offered to the publique view.

And now theſe firſt fruits of my labours, in an other mans vineyard, as alſo all that hereafter doe or may follow, I humbly conſecrate to the bleſſed Spouſe of *Chriſt Ieſus*, the holy Church of God on earth, and namely to the Church of *England*, our beloued mother, who may reioyce that ſhee was the mother of ſuch a ſonne, who in few yeares did ſo much good to the publique cauſe of Religion, as the wickedneſſe of many yeares ſhall not be able to weare out. But firſt of all, and eſpecially, I preſent the ſame vnto you (my very Worſhipfull and Chriſtian friends) who (I muſt needes ſay) are very worthie of it in many reſpects.

M. Perkins but fourtie yeares old at his death.

1 For the matter it ſelfe, which is repentance, my ſelfe beeing able to teſtifie, that you are not hearers, but doers, ripe in knowledge, and riſe in the practiſe of repentance, inſomuch as I dare from the teſtimonie of my conſcience, and in the word of a Miniſter pronounce of you, that as you haue heard and knowne this doctrine of repentance, ſo bleſſed are you, for you doe it.

And 2. for him who was the Author hereof (whoſe mouth ſpake it from the feeling of his ſoule, and whoſe ſoule is now bound vp in the bundle of life) I know, and cannot in good conſcience conceale the great delight, you haue alwaies had in the reading of his Bookes, the reuerend opinion you had of him liuing, and how heauily and paſſionately, you tooke his death and departure: therefore to cheare you vp in want of him,I ſend you here this little Booke,his own child,begotten in his life time, but borne after his death: obſerue it well, and you ſhall finde it not vnlike the father: yea,you ſhall diſcerne it in the fathers ſpirit,and it doubts not, but to finde entertainment with them,of whome the father was ſo well reſpected.

And for my ſelfe,I ſpare to rehearſe what intereſt you haue in me,and all my labours, it is no more then you worthily deſerue, and ſhall haue in me for euer: you are the faireſt flowers in this garden, which in this place I after others haue planted for the Lord(or rather God by vs:)And two principall pearles in that crowne, which I hope for,at the laſt day from the Lord my God, whoſe word at my mouth you haue receiued with much reuerence, and with ſuch profit, as if I had the like ſucceſſe of my labours in others,I ſhould then neuer haue cauſe to ſay with the Prophet,I haue laboured in vaine,and ſpent my ſtrength in vaine,but my iudgement is with the Lord,and my worke with my God.

And if I knew you not, to be ſuch as take more delight in doing well, then in hearing of it,I would prooue at large,what I haue ſpoken of you:yet giue me leaue to ſay that, which without open wrong, I may not conceale, that beſide your rare knowledge,and godly zeale in religion,and other duties of the firſt table to God himſelfe, your charitie and pitie to the needie diſtreſſed Chriſtians at home and abroad, your mercifull dealing with them, who are in your power, your beneuolence to learning, and namely to ſome in the Vniuerſitie,doe all proclaime to the world thoſe your due praiſes:which I(well knowing your modeſties)doe ſpare once to name:neither would I haue ſaid thus much, were it not for this cold and barren age wherein we liue, that ſo, when our preaching cannot mooue, yet your godly examples might ſtirre vp. Pardon me therefore I pray you, and thinke it no wrong to you,which is a benefit to Gods Church: but goe forward in the ſtrength of the Lord your God,and hold on in that happie courſe you haue begunne, be faithfull vnto the ende, the Lord will giue you the crowne of life: faithfull is he which hath promiſed,who will alſo doe it: proceede(good Syr)to honour learning in your ſelfe and others, and religion eſpecially, which is the principall learning; and proceede both of you, to practiſe religion in your owne perſons; and in your family, hold on to ſhine before your family, and amongſt the people where you dwell, in zeale and holineſſe: hold on hereby, ſtill to ſhame Poperie, to ſtoppe your enemies mouthes, and to honour that holy religion, which you profeſſe, to gaine comfort of good conſcience to your ſelues,and aſſurance of eternall reward: and laſtly,to encourage me in thoſe painefull duties which lie vpon me: for I openly profeſſe that your religious zeale and loue of the truth, with many other good helps, are principall encouragements in my Miniſterie, and eſpeciall motiues vnto me, to vndertake the charge of publication of ſo many works of this holy man deceaſed,as may not in better manner be done by others. But I keepe you too long from this holy Exhortation following; I therefore ſend you to it, and it to you,and from you to the Church of God,for I dare not make it to be priuately yours and mine,wherein the whole Church hath intereſt,as well as we. It was preached in the field,but it is worthie to be admitted into our hearts: I found it in the open field, but vpon diligent view, finding it to be Gods corne, and a parcell of his holy and immortall ſeede,therefore I brought it home,as good corne deſerues: And as it is Gods corne, ſo in you, I deſire all holy Chriſtians to lay it vp in Gods garners, that is,in their hearts and ſoules.

Pſal.11.14.
Apoc.2 10.
1.Theſſ.5.24.

And thus committing this little volume to your reading, the matter to your practiſe; you and yours,to the bleſſed fauour of that God,whome you ſerue:and my ſelfe and my endeauours,to your heartie loue,and holy praiers,I take leaue: From my ſtudie. *Auguſt*.7. 1605.

*Yours in Chriſt Ieſus, euer aſſured,*

William Craſhawe.

19649a

and palpable [illegible] hath [illegible] and [illegible] vanitie of them [illegible] his owne [illegible] me [illegible] yet, you [illegible] ment with [illegible]

And for my ſelfe, [illegible] it is no maruell [illegible] Church [illegible] in this garden, which [illegible] Lord (or rather Gods Spirit) and two principall [illegible] for it the [illegible] [illegible] and with much reuerence, and with ſuch profit, as if I [illegible] houres in [illegible] I ſhould [illegible] with the Prophet [illegible] red in vaine, and ſpent my ſtrength in vaine: but my iudgement is with the Lord and my worke with my God.

And it [illegible] you, to be ſuch as take more delight in doing good [illegible] ſing of it: I would prooue at large what I haue ſpoken of [illegible] that, which without open wrong, I may not conceale, that [illegible] ledge and godly zeale in religion, and other duties of the firſt table to God, your charitie and pietie to the afflicted Chriſtians at home and abroad, your mercifull dealing with them who are in your power [illegible] and namely [illegible] to the world [illegible] praiſe, which (I well know in your modeſtie) doe [illegible] I haue ſaid thus much, were it but for [illegible] ſo, when our preaching [illegible] your godly examples [illegible] Pardon me therefore I pray you, and thinke it no wrong to you, which is a benefit to Gods Church to goe forward in the increaſe of the [illegible] that happie courſe [illegible] faithfull vnto the end, the Lord [illegible] you the crowne of life: faithfull is he which hath promiſed, who will alſo [illegible] cede (good Sir) to honour learning in your ſelfe and others, and religion eſpecially, which is the principall learning; and generally both of you, to practiſe religion in your owne perſons; and in your family, hold on to ſhine before your family, and amongſt the people where you dwell, in zeale and holineſſe: hold on ſteddily, ſtill ſhame Poperie, to ſtoppe your enemies mouthes, and to honour that holy religion, which you profeſſe, to gaine comfort of good conſcience to your ſelues, and aſſurance of eternall reward: and laſtly to encourage me in thoſe painefull duties which lie vpon me: for I openly profeſſe that your religious zeale and loue of the truth with many other good helps, are principall encouragements in my Miniſterie, and ſpeciall motiues vnto me, to vndertake the charge of publication of ſo many works of this holy man deceaſed, as may not in better manner be done by others. But I keepe you too long from this holy exhortation following; I therefore ſend you to it, and it to you, and from you to the Church of God: for I dare not make it to be priuately yours and mine, wherein the whole Church hath intereſt, as well as we. It was preached in the field, but it is worthie to be admitted into our hearts: I found it in the open field, but vpon diligent view, finding it to be Gods corne, and a parcell of his holy and immortall ſeede, therefore I brought it home, as good corne deſerues: And as it is Gods corne, ſo in you, I deſire all holy Chriſtians to lay it vp in Gods garners, that is, in their hearts and ſoules.

And thus committing this little volume to your reading, the matter to your practiſe; you and yours, to the bleſſed fauour of that God, whom you ſerue; and my ſelfe and my endeauours, to your heartie loue, and holy praiers, I take leaue: From my ſtudie. *Auguſt.* 7. 1605.

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# AN EXHORTATION TO REPENTANCE.

## Zephaniah, 2. v. 1, 2.

***Search your ſelues, euen ſearch you O nation, not worthie to be beloued: before the Decree come forth, and you be as chaffe that paſſeth on a day.***

THe Prophet in the firſt Chapter of this prophecie rebukes the *Iewes* of three notable crimes, Idolatrie, fraud, and crueltie. In this ſecond he exhorts them to repentance, and withall reprooueth ſome of their ſpeciall ſinnes. In the three firſt verſes he propoundeth the Doctrine of Repentance, and addeth ſome ſpeciall reaſons to moooue and ſtirre them vp to the practiſe of it. In propounding the Doctrine of Repentance, he directs it to two ſorts of men: Firſt, to the obſtinate and impenitent Iewes, in the firſt and ſecond verſes. Secondly, to the better ſort of them, in the third. So that the ſumme and ſubſtance of theſe two firſt verſes, is a briefe and ſummarie propounding of the doctrine of Repentance to the obſtinate Iewes. The words containe in them fiue ſeuerall points, touching the doctrine of Repentance.

1. The dutie to be performed, *Search.* 2. Who muſt be ſearched: *your ſelues.* 3. Who muſt doe it; the *Iewes:* who are further deſcribed to be a *nation*, not *worthie to be beloued of God:* theſe are in the firſt verſe. 4. In the ſecond verſe, the time limiting them, when to repent, *before the Decree come forth*; that is, before God hath put in execution the iudgements which are alreadie decreed and appointed for them. C 5. A forcible reaſon vrging them to doe it, which lieth hid, and is neceſſarily implied in the fourth point; namely, that there *is a Decree againſt them*, which wants nothing but execution: which alſo ſhall come vnleſſe they repent, whereby they ſhall be fanned: and if they ſhall be found to be chaffe, they ſhall flie away with the winde of Gods iuſtice. Of all theſe points in order.

For the firſt, the holy Ghoſt ſaith, *Search your* A *ſelues.* The words are commonly read thus; *Gather your ſelues:* which though it be good, for that in repentance a man gathereth himſelfe, and all his wits together, which afore were diſperſed, and wandered vp and downe in vanitie: yet I rather allow their tranſlation, who read thus, *Search, or fanne your ſelues:* but either of them may ſtand, becauſe the word in the originall doth comprehend both ſignifications: yet it ſeemeth that to ſearch, or ſift, fits this place better, conſidering the ſame manner of ſpeech is afterwards continued in the word *chaffe:* ſo that the meaning of the holy Ghoſt ſeemeth to be this; Search, trie, and fanne your ſelues, leaſt you be found light chaffe, and ſo flie away, and B be conſumed before the iuſtice of God.

Iunius.

Concerning this dutie of ſearching, let vs obſerue, firſt, that the holy Ghoſt vrging the Iewes to repent, vſeth not the word Repentance, but biddes them ſearch themſelues: yet meaning, he would haue them to repent: giuing vs to vnderſtand, that no man can haue true and ſound repentance, but he who hath firſt of all ſearched and examined himſelfe: and this ſtands with good reaſon: For no man can repent, who firſt of all doth not know himſelfe, and his owne wretchedneſſe: But no man can ſee into himſelfe, nor know himſelfe, but he that doth diligently ſearch himſelfe: ſo that the beginning of all grace, is for a man to ſearch, and trie, and fanne himſelfe, that thereby he may know what is in himſelfe: that ſo vpon the ſearch, ſeeing his fearefull and damnable eſtate, he may forſake himſelfe, and his owne waies, and turne to the Lord. Thus ſpeaketh the holy Ghoſt in the hearts of holy men; *Let vs ſearch and trie our waies:* and marke what followeth; *and turne againe to the Lord:* as though there were no turning againe to the Lord, but after a ſearching of our ſelues. With this teſtimonie of the holy

Ghoſt, agreeth the teſtimonie of all holy mens conſciences, who all know, that the firſt beginning of their turning vnto the Lord, was a ſearching of themſelues. Let any repentant ſinner aske his conſcience, and call to minde his firſt calling and conuerſion, and he will remember that the firſt thing in his repentance was this; that he ſearched into himſelfe, and looked narrowly into his waies, and finding his waies dangerous, and his caſe fearefull, did thereupon reſolue to take a new courſe, and turne to the Lord for pardon and mercie, and for grace to enter into more holy, and more comfortable courſes.

The man that paſſeth vpon ridges of Mountaines, and ſides of hils, or that goeth ouer a narrowe bridge, or ſome dangerous and ſteepe Rocks at midnight, feareth not, becauſe he ſeeth no danger: but bring the ſame man in the morning, and let him ſee the narrowe bridge, he went ouer in the night, vnder which runnes a violent ſtreame, and a bottomeleſſe gulfe, and the dangerous Mountaines, and rocks he paſſed ouer, and he wil wonder at his owne boldneſſe, and ſhrinke for feare to thinke of it, and will by no meanes venture the ſame way againe: for now he ſeeth the height of the Mountaines; the ſteepeneſſe of the Hilles, the cragginеſſe of the Rocks, the fearefull downefall, and the furious violence of the ſtreame vnderneath, and thereby ſeeth the extreame danger, which afore he ſawe not: therefore he wondreth and reioyceth, that he hath eſcaped ſo great a danger; and will by no meanes be drawne to goe that way in the day, which he went moſt careleſly in the darknes of the night, but ſeeketh another way (though it ſhould be farre about:) So a ſinner in his firſt eſtate, which is naturall and corrupt (as we are bred and borne) hath a vaile before his face: ſo that he ſeeth nothing: The wrath of God, and the curſe due for ſinne, Hell and damnation ſeeking to deuoure him, he ſeeth them not, although (liuing alwaies in ſinne,) he walketh in the very Iawes of Hell it ſelfe; and becauſe he ſeeth not this fearefull danger, therfore he refuſeth no ſinne at all, but ruſheth ſecurely into all manner of ſin; the night of impenitencie, and the myſt of ignorance ſo blinding his eyes, that he ſeeth not the narrowe bridge of this life, from which if he ſlide, he falles immediately into the bottomeleſſe pit of Hell.

But when as Gods ſpirit hath by the light of Gods word opened his eyes and touched his heart to conſider his eſtate, thē he ſeeth the frail bridge of this narrow life, and how little a ſtep there is betweene him and damnation; then he ſeeth Hell open due for his ſinnes, and himſelfe in the high way to it: ſinne beeing the craggy Rocke, and Hell the gapping gulfe vnder it; this life beeing the narrowe bridge, and damnation the ſtreame which runneth vnder it; Then he wondreth at his miſerable eſtate, admireth the mercy of God in keeping him from falling into the bottome of Hell, wondreth at the preſumptuos boldneſſe of his corruption, which ſo ſecurely plodded on towards deſtruction, and being aſhamed of himſelfe, and theſe his waies, he turnes his heart to the God that ſaued him from theſe dangers; and ſets himſelfe into more holy waies, and more comfortable courſes, and confeſſeth that ignorance made him bold, and blindnes made him ſo preſumptuous; but now he ſeeth the danger, and will by no meanes goe the ſame way againe and thus the ſearching and ſeeing into the foulenеſſe of ſinne, and the danger thereof, is the firſt beginning of repentance, and the firſt ſtep into grace.

This doctrine teacheth vs what faith and repentance is generall in the world. All men ſay, they beleeue, and haue repented long agoe; but trie it well, and we ſhall finde in the bodie of our Nation, but a lippe faith, and a lippe Repentance: for euen when they ſay ſo, they are blinde and ignorant of their owne eſtate, and knowe not themſelues, but preſume of themſelues, that becauſe they are baptiſed and liue in the Church, therefore they are in Gods fauour, and in very good eſtate, when as they neuer yet were reconciled to God: and are ſo far from it, that they neuer yet ſawe any ſinnes in themſelues whereof they ſhould repent, As a man trauelling in the night, ſeeth no daunger, but plods on without feare: So the moſt part of our common people, in the night of their ignorance, thinke and preſume they loue and feare God, and loue their neighbour; and that they haue euer done ſo: Nay, it is the common opinion that a man may doe ſo by nature, and that he is not worthy to liue, who doth not loue God with his heart, and beleeue in *Ieſus Chriſt:* But alas poore ſimple ſoules, they neuer knewe what ſinne was, neuer ſearched nor ſawe into their owne hearts with the light of Gods law, for if they had, they ſhould haue ſeene ſuch a Sea of corruption, that then they ſhould confeſſe it to be the hardeſt thing in the world, to loue God, and to beleeue in Chriſt, and forſake ſinne: it is therefore manifeſt, that they haue not yet begun to beleeue or repent, nor haue entred into the firſt ſtep of grace, which leadeth to repentance, for that they haue not learned this leſſon, which the Prophet teacheth; that is, to *ſearch themſelues*.

Furthermore, let vs in the ſecond place, obſerue better the ſignification of the word; it ſignifieth to Search narrowly, as a man would doe for a peece of Gold, or a precious Iewell, which is loſt in a great houſe: Or as a man may ſearch for gold in a Myne of the earth, and but very little gold Oare.

Hence we may learne, that in true Repentance and conuerſion, we muſt not ſearch ſo onely, as to finde the groſſe and palpable ſinnes of our liues; but ſo as we may finde thoſe ſinnes which the world accounts leſſer ſinnes, and eſpie our ſecret faults and priuie corruptions. Some corruptions ſeeme more neere a kinne of our nature, and therein men hope to be exouſed, when they forſake many other greater ſinnes. But a true penitent ſinner muſt ſearch for ſuch, ſo as a good Magiſtrate ſearcheth for a lurking traitor which is conueied into ſome cloſe and ſecret corner, and he muſt ranſack his heart for ſuch corruptions, as wherein his heart takes ſpeciall delight, and muſt thinke that no ſinne can be ſo ſmall, but it is too great to be ſpared, and that euery ſinne great or litle, muſt be ſearched for, as being all Traitors to Gods Maieſtie.

But alas, the practiſe of the world is farre otherwiſe, great ſinnes are little ſinnes, little ſinns are no ſinnes: Nay, after a little cuſtome, great ſinnes are alſo little or nothing, and ſo at laſt men make no bones of groſſe and grieuous ſins: and for the moſt part men ſearch ſo ſuperficially, that they ſcarſe find any thing to be ſinne: ſuch excuſes are made, ſuch diſtinctions are deuiſed, ſuch mitigations, ſuch qualifications, ſuch colours are caſt vpon all ſinnes, as now vp and downe the world, groſſe ſinnes are called into queſtion whether they be ſinnes or no: and the great tranſgreſſions of the law, are counted ſmall matters, neceſſarie euils or inconueniences, tollerated to auoid other euils: and what is he counted but a curious and preciſe foole, which ſtands vpon them: Ignorance after fiue and thirtie yeares preaching is counted no ſinne: blinde deuotion in Gods ſeruice no ſinne: lippe-labour in praying, vaine and cuſtomable ſwearing, mocking of religion, and the profeſſors thereof, no ſinne: prophaning of the Sabbath, contemning of preachers, abuſing of parents, no ſinne: pride in apparell, ſuperfluitie in meates, beaſtly and ordinarie drunkenneſſe, fornication, no ſinnes. Nay, deceits, coſonages, oppreſſing vſury, notorious briberie, and couetouſneſſe, that mother ſinne; theſe are counted no ſinnes: theſe beames are made but moates by profane men, and they are ſo minced and carued, or there is ſome ſuch neceſſitie of them, or ſome ſuch other flouriſh or verniſh muſt be caſt vpon them, as that they are little or none at all. Alas, alas, is not that a ſimple and ſilly ſearch where ſuch blocks as theſe are, lie vnſpied? what are molehils, when ſuch mountaines are not ſeene? Moates will be little regarded, where ſuch beames are not diſcerned: but it is cleare, that therefore there is no true triall nor diligent ſearch made: for a true conuert will ſearch his heart for all, and will ſpare none: He deales in ſearching his owne heart, as a good Iuſtice of Peace in ſearching for traytors or Seminarie Prieſts. He ſeekes not ſuperficially, but moſt exactly, and leaueth neuer a corner vnſought; and he thinkes great ſinnes, to be infinite, and little ſinnes great, and iudgeth no ſinne ſo ſmall, but that it deſerueth the anger of God, and therefore he wonders at the mercie of God, which throwes vs not all down to hell in a moment: and he crieth out with holy *Ieremie: It is the Lords mercy that we are not conſumed.* Away then with this ſuperficiall and hypocricall ſearch where ſo many ſinnes are ſpared and not found out. It is Phariſaicall, for euen ſo the Phariſie, when he came into the Temple to recken with God, and to tell what Traytours he had found, that is, what ſinnes vpon good ſearch he had eſpied, he returnes his precept, all is well, he hath found neuer a one, but beginnes to thanke God that he was ſo good, & ſo good, and not ſo ill, and ſo ill, nor yet like the Publicane. The world is full of Phariſies; not onely the Popiſh Church, but euen our Church ſwarmes with theſe ſuperficiall teachers, who cannot (becauſe they will not,) finde any ſinne to preſent vnto God. Men thinke in the Countrie, a Church Officer hazards his Oath, if he preſent all well, and findeth no fault in his Pariſh, to preſent as puniſhable to the Ordinary: for men thinke it vnpoſſible, that there ſhould be none in a whole pariſh: then how doth that man hazard his owne ſoule, who beeing made ouerſeer and ſearcher of his heart, findes nothing in it to preſent to the Lord. For it is not more eaſie to eſpye outward and actuall tranſgreſſions in a whole pariſh, then it is to finde a heape of corruptions in a mans heart, if a man will ſearch into the bottome of it with the light of Gods law. Therefore when the Lord comes and keepes his viſitation, what ſhall become of ſuch a man, but to vndergo the ſtrict and ſeuere ſearch of the Almightie, becauſe he would not ſearch himſelfe.

Lam. 3.22.

Our bodies and liues are free from the Spaniſh *Inquiſition*, (which is one of the laſt props, which Satan hath lent the Pope, wherewith to vphold his declining kingdome) and the Lord grant we may be euer free from it. But in the meane time, that might put vs in minde how to deale with our corrupt hearts, and vnmortified affections, euen to erect an *Inquiſition* ouer them, to lay in waite for them, to ſearch them narrowly, and to vſe them roughly: yea, to ſet our hearts vpon the racke of Gods law, that ſo it may confeſſe the ſecret wickedneſſe of it; for the Papiſts doe not thinke vs Proteſtants, greater enemies to their ſuperſtition, then the inward corruptions of our owne hearts, are to our ſaluation: therefore it may be a godly policy for euery man, euen to erect an *Inquiſition* ouer his owne heart and conſcience, and not to ſpare his moſt ſecret and deareſt ſinnes, and ſuch as are neereſt allyed to his owne nature: for that is the true ſearch here commanded by the Prophet, and practiſed by all godly and holy men, when a man purpoſeth to finde all that are, and to eſpie euen all his ſinnes: for a godly man is neuer ſatisfied in his ſearch, but ſtill, the more he findes, he ſuſpects the more are ſtill behind: and therefore he continueth ſearching his owne heart al his life long: Therefore let euery profeſſor looke to it betwixt God and his conſcience, that he dally not with himſelfe in this caſe; for if he doe, then, when God comes with his priuie ſearch, his hypocriſie ſhall be diſcouered, and his nakednes ſhall be laid open in the view of men, and Angels, to his eternall confuſion.

Thirdly, *Search* ſaith the Prophet, but not ſo content, he forceth it againe, *Euen ſearch you.* In thus repeating and vrging this exhortation, the holy Ghoſt giues them and vs to vnderſtand, that the true ſearching of a mans heart and life, is a duty of great moment, and ſpeciall neceſſity: therefore he leaues it not after once naming it, but inforceth it the ſecond time, as beeing no matter of indifferencie, but of great neceſſity: thereby ſhewing, that it is a principall duty in repentance, euen the beginning and foundation of all true grace.

And further, it is a meanes alſo to preuent Gods judgements, for when men ſearch not themſelues, then God ſends the fire of afflictions, and croſſes to trie and ſearch them: but when they ſearch themſelues, then God ſpareth to ſearch them by his iuſt iudgements.

Now in that this duty of ſearching, is both the beginning of all true grace, and the meane to ſtay Gods iudgements, and therefore is ſo pithily, and forceably vrged by the holy Ghoſt, it muſt teach vs all a neceſſarie leſſon: namely, to make great conſcience of ſearching our ſelues. Firſt, becauſe God hath ſo commanded, and we are to make conſcience of obedience to euery commandement. Secondly, becauſe thereby we ſhall reape two ſo great commodities, as firſt thereby we ſhall lay a ſure foundation for the good worke of grace in vs, and ſecondly, ſhall ſtay the hand of God, and his iudgements from beeing executed vpon vs. Let vs therefore hearken to this counſell of the holy Ghoſt, let vs take the fan of the Lawe, and therewith ſearch and winnowe our hearts and liues. Our hearts, for ſecreet and hidden corruptions. Our liues, for committing of euill, and omitting of good. Doe with your hearts as men doe with their wheate: they will not ſuffer their corne to lie long in the chaffe, leaſt the chaffe hurt it, but commit it to the fanne, that the wind may ſeparate them: So the graces of God in our hearts are pure corne, our ſinnes and corruptions are chaffe: looke well, and thou ſhalt finde in thy ſelfe much chaffe, and but little corne: let not then the chaffe lie too long mingled with the corne, leaſt it corrupt the corne. Let not thy ſinnes lie mingled with the grace of God in thee, if thou doe, they will choake it in the end, and ſo depriue thee of all grace; therefore rip vp thy heart, and looke into thy life, and when thou haſt ſinned, enter into thy ſelfe, aske thy conſcience what thou haſt done, and be not quiet till thou haſt found out thy ſinne, and the foulneſſe of it: and neuer think that thou knoweſt any thing in religion, till thou knoweſt what is in thine owne heart, and what are thy ſpeciall and priuieſt corruptions, and looke into thine owne faults, not with a partiall eye, but with a cenſorius, and a ſtrait judgement: ſpare ſinne in no man, but eſpecially condemne it in thy ſelfe.

But alas theſe times of ours, cry out of an o-

A ther ſtate, for euen *Ieremies* caſe is ours: We may complaine as he did, *No man repents him of his wickedneſſe, ſaying, what haue I done?* the ſame is the ſore of our people, and the ſickneſſe of all Nations, that euery man runnes on in his ſinnes, from ſinne to ſinne, careleſly: euen as the barde horſe into the battaile. But how rare a thing is it, to finde a man, that daily ſearcheth himſelfe, and examines how he liues, and how the caſe ſtandeth betwixt God and himſelfe; and that when he hath done amiſſe, entereth into the cloſet of his heart, and ſtrikes himſelfe vpon the breaſt, and diſputes the caſe with himſelfe, ſaying: *What haue I done?* O what is this, that I haue done againſt God, againſt his B Church, and againſt my owne ſoule?

The want of this, is that which the Prophet complaines of in that place: not as though it were ſufficient thus to doe, in a mans own conſcience: but becauſe it is a good beginning, and a ſteppe to further grace. For if a man did ſeriouſly thus deale with his conſcience after his ſinne, his conſcience would ſhape him ſuch an aunſwer, and would tell him ſo roundly *what he had done*, that he would take heede, how he did the ſame againe, and looke more narrowly, and warily to himſelfe all the daies of his life. Seeing therefore it is ſo neceſſarie a dutie, let euery one of vs indeuour the practiſe of it, namly, to rippe and ranſack our hearts, and to ſearch our waies vnto the bottome.

C Now for your better inſtruction, and furtherance in the performance hereof: you muſt knowe, that this *Search* is to be made by the Law of God, for nothing elſe but Gods law can helpe vs, & let vs ſee that which we muſt ſearch for: for if we ſearch by any other meanes, we may ſeeke and ſearch long enough, ere we find any thing that will be matter of repentance, Aske the deuill, he will tell thee all is well, and that thou art in an excellent eſtate; and God loues thee, and thou art ſure of Heauen: this ſong the deuill alwaies ſings for the moſt part till a man comes to die, for then he appeares in his colours; but till then, he labours to ſing, and lull all men a ſleepe in the cradle of ſecuritie. Aske our owne fleſh, and our owne hearts and D natures, and they will anſwer, and ſay, that all is well and ſafe, and that we haue beleeued, and loued, and feared God all our daies. Aske the world, and men in the world: and they will anſwer, all is well; and they will ſay further, that thou art a right good fellow, and art worth twentie of theſe curious fooles that ſtick vpon points, and ſtand vpon circumſtances, as ſwearing, and drinking, and good fellowſhip, and gaming, and ſuch other nice and circumſtantiall points: thus will worldly men anſwer: for thy prophane courſe is acceptable to them, becauſe thereby thou approoueſt the ſame in them. Nay goe further, and aske all humane learning in the world, and it cannot tell thee what one ſinne is, nor what it is to offend God: ſo that there remaines onely the lawe of God, the light where-

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A of will diſcloſe the darkeneſſe of our hearts, and the iuſtice whereof will reueale the vnrighteouſneſſe and the peruerſneſſe of our natures: therefore to the law of God muſt we fly to help vs in this ſearch.

And yet for our better helpe in this dutie, and that there may be nothing wanting to that ſoule, that ſeeketh God, therefore we are further to know, that if we will ſearch our ſelues by the lawe profitably, we muſt marke three rules, the truth whereof vnleſſe we knowe, acknowledge, and feele, we ſhall neuer ſee our owne eſtate, nor profit by this *Search*, but plodde on from ſinne to ſinne, vntill we plunge into hell.

1 The firſt Rule is, that euery man that came B from *Adam*, ſinned in the ſinne of *Adam*: thou muſt therefore knowe, that his ſinne in eating the forbidden fruit, was thy ſinne: and thou ſinnedſt therein, as well as he (though thou waſt then vnborne) and that thou art guilty of it before God, and muſt anſwer for it to Gods iuſtice, vnleſſe Chriſt doe it for thee. The reaſon hereof is, becauſe we are his ſeede and poſteritie, we were then in his loines, he was the father of vs all: and was not a priuate man as we are now, but a publike perſon, the pledge of all mankind, and bare the perſon of vs all at that time: therefore what he did then, he did it for himſelfe, and for vs: What couenant God made with him, was made for himſelfe and vs: what God promiſed him, and he to God, he promiſed for himſelfe, and for vs; what he receiued in his Creation, he receiued for himſelfe, C and for vs: and what he gained or loſt by his fall, he gained and loſt for vs, as for himſelfe. He loſt the fauour of God, and originall puritie: therefore he loſt it for all his poſteritie: guiltineſſe, and Gods anger, and corruption of nature which he gained, he got for vs all, as well as for himſelfe. If we doubt of this point, it is prooued by the Apoſtle: where the holy Ghoſt ſaith; * *Sinne entred by one man, and death by ſinne: and that ſinne went ouer all, and that it went ouer all them, which ſinned not in the like tranſgreſſion with Adam* (that is, euen our children) who as they are borne, are borne not onely tainted with originall corruption: D but guilty alſo of *Adams* ſinne. This is a moſt certaine truth, though it ſeeme ſtrange, for few men thinke of it, that euer they ſhall anſwer for *Adams* ſinne: and therefore if any obiect, what reaſon is there that I anſwer for another mans ſinne? I anſwer, true, if it had been *Adams* ſinne alone: but it was his and thine alſo: for he was thy Father, and ſtoode in thy roome: and thou alſo ſince thou waſt borne, haſt confirmed what he did. Now therefore though not one of many thinks ſeriouſly thereof; namely, that he ſhould ſtand guilty of a ſinne committed more then fiue thouſand yeeres before he was borne, yet ſeeing it is moſt true, both in Scripture and good reaſon: let euery man ſubſcribe in his conſcience to this truth. And let this be thy firſt reſolution in this ſearch, that thou ſtandeſt guilty of *Adams* tranſgreſſion.

* Rom.5.14.

2 The ſecond rule to be knowne is, that in euery man are all ſinnes, more plainly, that in euery man by nature are the ſeedes of all ſinnes: and that not in the worſt, but in the beſt natured men: make choyſe of the beſt man and the greateſt ſinne, & that worſt ſinne is to be found in that beſt man. If any doubt of this, let him conſider what originall ſinne is, namely, a corruption of the powers of our ſoules: and that not of ſome, or in part, but of all, and wholly. This corruptions hath two parts. Firſt a want, not of ſome, but of all good inclination, a want of all goodneſſe. Secondly, a deprauation, and proneneſſe, not to ſome, but to all euil: and not a proneneſſe onely, but originall ſinne infuſeth into euery mans heart, the ſeede of all corruption.

Many men ſtand much vpon their good meaning, and vpright heart, and bragge of a good nature: but they are fouly deceiued: for take the ciuileſt man vpon the earth, and the ſeedes of all ſinnes in the world are in him by nature. But to explane this point fully, obſerue theſe two clauſes.

Firſt, I ſay not the *practiſe* of all ſinnes, but the *ſeedes*; for all men practiſe not all ſinne: the ſeedes are in their nature: but the practiſe is reſtrained, ſometime by education, ſometime by good and wholeſome lawes, ſometime the conſtitution of mens bodies deny the practiſe of ſome ſinnes, ſometime the Countrey a man dwelles in, or calling a man liues in, keepes him from the practiſe of ſome ſinnes: and alwaies a generall and limitting grace of God, reſtraines the natures of all men, from running into many ſinnes: which hand of God, if God ſhould take away, and leaue euery man to his nature, we ſhould ſee that euery man would practiſe any ſinne in the world: yea, euen the greateſt ſinnes that euer we heard to be done in the world. All men which know themſelues, know this to be true. And the more a man knowes his owne heart, the more he ſeeth that his heart is a ſea of all wickednes: and that it is the mercie & grace of God, that he hath not fallen into the mightieſt and moſt monſtrous ſinnes in the world.

Secondly, I ſay, by nature. For I know by good education, and by grace, it is otherwiſe; grace rectifieth nature, but that is no thankes to nature: for it is as euill and corrupt ſtill, beeing ſeuered from grace: and therefore nature muſt be fully aboliſhed, afore man come to heauen. And yet (though all this be true) I ſay not that ſinne breakes out in al natures alike, though all natures be alike corrupt: for the courſe of nature is reſtrained in ſome more then others, by the meanes aforeſaid; but this is the truth, that whereas ſome are not ſo angry, ſome not ſo wanton, ſome not ſo cruell, ſome not ſo couetous, ſome not ſo ambitious, &c. as others; that comes not from any goodneſſe of nature in them, aboue the other originally, but from

Gods hand, which tempereth, reſtraineth, and moderateth euery mãs nature as he ſeeth good.

And if God did not thus moderate and reſtraine the natures of men, but ſuffer them to breake out to the full: there would then be no order, but all confuſion in the world; therefore (as eſpecially for his Churches quietneſſe, ſo alſo for the preſeruation of publike peace, and the vpholding of ſociety in the world, betweene man and man) the Lord holdes a hand ouer euery mans nature, and keepes euery one in a certaine compaſſe limitted by the wiſdome of his power, which reſtraining hand of his, if the Lord ſhould take away, all ſocieties and common wealths, would be turned vpſide downe; becauſe euery man by the vniuerſall corruption of his nature, would break out into euery ſinne. I ende this point with appealing to the teſtimony of the conſciences of all men, and eſpecially of the beſt and holieſt men, of whom I would aske this queſtion, whether they finde not in their natures an inclination, euen to the fowleſt ſinne in the world; if ſhame, or feare, or elſe the grace of God reſtrained them not; ſo that the beſt men doe knowe well enough, what adoe they haue with their corrupt natures, to keepe them within the compaſſe of Obedience.

Nay, I yet adde further, the nature, of men, and of all men is ſo corrupt, ſince *Adam*, that euen the ſeede of the ſinne againſt the holy Ghoſt, and a proneneſſe to it, is in the nature of euery man (though not one man amongſt many thouſands doe commit that ſinne) for ſeeing in that ſinne, there is a heape or ſea of all ſinnes gathered together, he therefore that hath in his nature the ſeede of all ſinnes, hath alſo the ſeede of it. And againe, ſeeing all euill tendes to a perfection, as well as grace doth; what reaſon therefore is there, but we may ſafely thinke that the Deuill would hale euery one to that height of ſinne: if it were not that the powerfull hand of God preuented him, who will neither ſuffer wicked men, nor the Deuill himſelfe to be ſo wicked as they could and would bee.

The vſe of this ſecond Rule, is notable. For in this ſearching of our ſelues, it ſheweth vs what we are, without all colours or deceit, and fully diſcouers vnto vs, the vglineſſe of our natures: and it may teach vs all how to thinke and eſteeme of our ſelues, when we heare of *Caines* vnnaturall murther, *Pharaohs* vnnaturall cruelty, the *Sodomites* vnnaturall luſts, *Achitophels* deuilliſh policy, *Senacharibs* horrible blaſphemie, *Iudas* monſtrous treaſon, *Iulians* fearefull Apoſtacie. When we heare of the fearefull murthers, treaſons, periuries, ſinnes againſt nature, blaſphemies, Apoſtacies, witchcrafts, and other the horrible ſinnes of the world: let vs then returne into our ſelues, and looke homewards, euen into our owne hearts, and confeſſe euery one that theſe ſhould haue been euen thy ſinnes alſo, if Gods grace had not preuented thee.

Gen.4.
Exod.1.
Gen.8.
2.Sam.15.
and 16.
Eſa.38.

This will humble thee, and make thee thinke vilely & baſely of thy ſelfe, and ſo conſequently bring thee to repentance and true amendment: and the very reaſon, why men repent not, nor amend their wayes, is becauſe they are Phariſies by nature, and thinke highly of themſelues, and of their owne natures, and their naturall inclinations: this will be a harſh and a ſtrange Doctrine to them; Oh, they haue excellent natures, and they cannot endure ſuch and ſuch ſinnes, and they thanke God, they are not as ill as others: but let all ſuch men knowe, they muſt ceaſe magnifying nature, and learne to magnifie Gods grace. Let them knowe that nature in them, is in the Roote as much corrupt, as in the worſt man in the world, and euery mans heart is a bottomeleſſe fountaine of all ſinne; therefore praiſe not thy nature, but Gods grace and mercie in giuing thee ſo good a nature; or rather ſo well reſtraining and rectifying thy nature; and ſtay not there, but deſire of the Lord, that as he hath giuen thee a better tempered nature, then to other men: ſo alſo he would beſtowe on thee his ſpeciall and ſauing grace: and as he hath kept thee from the fearefull ſinnes of others (thou being as ill naturally as they) ſo he would alſo lead thee into the way of ſaluation, which elſe the beſt nature in the world, can neuer attaine vnto.

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The third rule to be knowne and practiſed by him, who will truely ſearch himſelfe, is, that euery man borne of *Adam*, is by nature the child of wrath, and Gods enemie: this is true of all without exception; High, and low, rich or poore, noble or ſimple, borne in the viſible Church or without. And further, by beeing enemy of God, he is therefore borne ſubiect to hell, to damnation, and to all other curſes, ſo that looke as a Traytor conuicted, ſtands thereby in his Princes high diſpleaſure, and is ſure of death, without ſpeciall pardon; ſo ſtands euery man when he is borne, conuicted of high treaſon againſt God, in his high diſfauour; and is in danger of Hell, which is the fullfilling of the wrath of God. Thus *Dauid* cōfeſſeth of himſelf; *I was borne in iniquity, and in ſinne hath my mother conceiued mee.* If in ſinne, then in Gods wrath, and vnder the danger of damnation. If any aske, how, or why this is ſo. I anſwer, the truth, as alſo the equity of this third rule depends on the two former: for, becauſe euery man is borne guilty of *Adams* great ſinne, and alſo tainted originally with all corruption, and a proneneſſe of all ſinne: therefore it followeth in equity and iuſtice, that euery man is borne vnder the wrath and curſe of God. This point is a plaine and euident truth: yet men in the world thinke not ſo, and it is the cauſe, why men repent not of their ſinnes; for moſt men thinke that by nature, they are in Gods fauour; and therefore they neede not ſo ſue for it in humiliation and repentance; but onely liue ciuilly, and doe noe open wrong, and all is well: whereas (alas) there is no condemned Traitour, more out of his Princes fauour, nor more ſure of death without a pardon, then all we are out of Gods fauour, and ſure of damnation, vnleſſe we procure Gods fauour againe, by faith and repentance.

For the better opening of this third rule, and the manifeſting of the truth; let vs know further that the curſe of God, vnder the which we are all borne, is three-fold.

The firſt, is a bondage vnder Satan: It is a certaine truth that euery man as he is borne of his Parents, and till he repent, is a ſlaue of Satan: man or woman, high or low, Satan is his Lord & Maſter. He ſittes as Iudge in his heart; and in this ſence Sathan is the King of the Nations, and God of the world. Men will in words defie Satan, & not name him without defiance, and ſpit at him; and yet (alas,) he is in their hearts: they ſpit him out of their mouthes, but he is lower; they ſhould alſo ſpit him out of their hearts, and that is true defiance indeed: for alas, he lodgeth in thy heart, & there he makes his Throne, and raignes vntill the ſpirit of regeneration diſpoſſeſſe him: and till then, no ſeruant is ſo ſubiect to his maſter, no ſlaue to his Lord, as is the heart of man by nature vnto Sathan, the prince of darkeneſſe. Nay, our bondage is more fearefull, then the ſlauery of any pore Chriſtian, in the Spaniards, or in the Turks Gallies: for their bodies are but in bondage, and at commaund, and vnder puniſhment, but our beſt part, our heart, our conſcience, our ſoule it ſelfe is captiuated vnto him, and vnder his command, who is the King of crueltie, and confuſion, and Lord of hell, whoſe commaundements are Iniuſtice, whoſe ſeruice is ſin, and whoſe hyre is damnation

The ſecond part of the Curſe, is the *firſt death*, or the death of the bodie: that is, a ſeparation of the ſoule and body aſunder for a time, namely, till the laſt iudgement. This death is duly and iuſtly the puniſhment of any one, or the leaſt ſinne: therefore, how due and iuſt a puniſhment vpon that horrible heape of ſinfulneſſe, which is in euery mans nature? and it is a moſt terrible curſe. For it is the very gate of hell, and the downefall of damnation, vnto all men, but ſuch, as by faith and repentance doe get their death ſanctified by the death of Chriſt; vnto ſuch men indeede it is no curſe, but a gracious and glorious bleſſing, for it is altred by Chriſt his death. But vnto all men by nature, & which repent not, it is the heauie curſe of Gods wrath, and the very downefall into the gulfe of hell.

The third part of the curſe, vnder which euery man is borne, is, the *ſecond death*, the death of ſoule and bodie; which is the eternall want of Gods preſence, and the accompliſhment of his wrath; and an apprehenſion and feeling of that wrath, ſeazing on bodie, ſoule, and conſcience. The firſt curſe, was a ſpirituall death; the death of the ſoule. The ſecond a temporarie death, the death of the bodie. The third is an eternall death, a death both of ſoule and A bodie together; and for euer. This eternall death is the curſe of all curſes, the miſerie of all miſeries and torment of all torments; and I ſhewe it thus. Often when thy tooth aketh, and ſometime when thy head aketh, or in the paine of the ſtone or collicke, thou wouldeſt giue all that thou haſt in the world to be eaſed of that paine: Nay, in the extremitie of ſome fittes, many will wiſh themſelues euen out of the world: Now, if the paine of one tooth, can ſo farre diſtemper minde and bodie, that it cannot be releeued with all the pleaſures of this life; O then, what a torment ſhall that be! when not one kinde of paine, but the whole viole of Gods wrath ſhall be powred, not on one member, but B on the whole ſoule, bodie, and conſcience; and that not for a time, vnder hope of better; but eternally without hope of releefe; and that not in this world, where there are comforts, helpes, and remedies; but in that vgly and darkſome place of torments: and that not amongſt liuing men, which might mittigate thy paine, or elſe bemone thee, and bewaile it with thee; but with the Deuills, and damned ſpirits, which will now laugh at thy deſtruction, and ſolace themſelues in this thy miſery, and will reioyce, as thou diddeſt ſerue them in earth, ſo now in hell to be thy tormenters. It may be therefore (by the way) good warning and wiſdome to vs all, when we feele the extremity of ſome bodily paine, to conſider with our ſelues, and ſay: O C then, what ſhall be my miſery and torment if I repent not; when not one member, but ſoule, bodie, and conſcience, ſhall be racked and tormented in the feeling and apphehenſion of the anger of the Lord of hoſtes.

In theſe three points, ſtands that curſe and wrath of God, vnder which euery man is borne. And theſe doe anſwer to the three degrees of ſinne, which are in vs: for as the two firſt Rules taught vs, there is in euery man by nature, till he repent, a threefold guiltineſſe. Firſt, a guiltineſſe of *Adams* ſinne. Secondly, the taint of originall and vniuerſall corruption. Thirdly, a pollution by many outragious actuall ſinnes. In the firſt of theſe, euery man is equally guiltie. In the ſecond, euery man is equally corrupt. But D in the third, euery one keepes that compaſſe, within which the Lord will keep them, by his limiting power.

Now as in our guiltineſſe of *Adams* ſinne, ſinne hath his beginning: in originall ſinne, his continuance: in actuall ſinne, his perfection: So anſwerable hereunto, the wrath of God (which alwaies ſtandeth oppoſite to ſinne) is begun in leauing vs by nature to the ſlauerie of Satan, is continued by death, & is accompliſhed in damnation.

And now theſe three Rules, I commend to the carefull and Chriſtian conſideration of you all; certifying you from God, that as you can neuer be ſaued, vnleſſe you repent: nor repent, vnleſſe you Search your ſelues (as here the Prophet biddeth,) So, that you can neuer ſearch

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your ſelues aright, till you be perſwaded, and reſolued of theſe three Rules, and of the truth of them all, euen in your hearts and conſciences:namely,Firſt,that thou art guiltie of *Adams* ſinne.Secondly,that thou art prone by nature to all euil in the world.Thirdly,that for theſe,thou art ſubiect to the wrath of God, and to all the curſes of his wrath: but when thou art in heart and conſcience reſolued that theſe are true, then thou art a fit Scholler for this Leſſon of the Prophet, *Search thy ſelfe.* For when thou goeſt, thus prepared vnto this Search, and eſteemeſt of thy ſelfe, as theſe three Rules haue deſcribed thee:then if thou Search into thy ſelfe,thou wilt finde thy ſeſe, and thy eſtate to be ſuch, as will cauſe thee to repent, returne, and take a new courſe: therefore,what the Prophet ſaid to thoſe *Iewes,* I ſay vnto you alſo, my brethren of this Realme of *England,* who are here now gathered together out of ſo many countries, and quarters of this Realme; yea in the name of the ſame God, I cry vnto you, *Search, O Search your ſelues:* and thinke it not a matter indifferent to doe, or not to doe it: but know it, that God commands you, as euer you will come to ſaluation; *Search your ſelues.* And the rather becauſe by theſe three Rules you ſee how much chaffe of corruption is in your nature,and what neede therefore it hath to be ſearched into, and fanned by Repentance. Be well aſſured thou man, whatſoeuer thou art, there is ſo much Chaffe in thee, that if thou ſearch not, and fanne it not out, thou wilt prooue nothing but Chaffe at the laſt day, and ſo be blowne away with the winde of Gods iuſtice into hell. Take hold therefore of this exhortation,and deferre it not.

Thou wilt not ſuffer thy Wheate to lie too long in the chaffe, for feare of hurting it: Is it then ſafe to ſuffer the chaffe of thy ſinnes and corruptions to lie cankering and rotting in thy heart? Be ſure that that little portion of grace, which thou attaineſt vnto, by liuing in the Church, and vnder the Miniſtrie of the word of God, will be putrifyed, and cleane corrupted with the Chaffe of thy ſinnes: therefore againe and againe, I exhort you to make conſcience of this dutie:Search into your ſelues fanne out this Chaffe, this preſumption of ours, & high eſteeming of our owne nature, and conceits of Gods fauour before we haue it,that ſo this Chaffe being blowne away, the Lord may then beſtow vpon vs ſoundneſſe of grace, and the foundation of all goodnes, which is a holy and humbled heart.

*Saluation* is ſuch a building, as the foundation thereof had need to be ſure and ſtrong; Ignorance, blindneſſe, and preſumption, are not ſufficient foundations for ſuch a building:therefore as no man will build a ſtrong houſe vpon any earth, but will firſt ſearch it, leaſt it prooue Sandie,and ſo ouerthrow all: So a wiſe Chriſtian will not build his ſaluation, vpon fancies and conceits, and naturall preſumptions: but will A *Search,* and looke into his heart: and finding theſe to be ſandie, and rotten,and therefore too weake for the foundation of ſo glorious a building, will refuſe them all, and labour to furniſh his heart with ſuch ſound grace, as whereupon he may truſt ſo weightie a worke, as is the Saluation of his ſoule. Againe, if thou wilt ſtand in the day of trial, then ſearch thy heart betimes and deſcerne betwixt Chaffe and Wheat: thou ſeeſt that chaffe flyeth away before the wind; but the good corne indures the Fan, and the fury of the wind: ſo in the day of triall, temptation, ſickneſſe, or open perſecution,the chaffe of naturall preſumption, and outward formality in Religion, will fly away: and it muſt be the B penitent, humbled, and beleeuing heart,which muſt then abide it out, and endure the fan of temptations and perſecutions.

And to conclude, Let not the Deuill deceiue thee, in making thee imagine or hope to pleaſe God, and yet to let thy corruptions lie vnſeene, and thy ſinnes vnſearched out, leaſt thereby thou marre all; for thou vſeſt not to lay vp wheat in thy garners, vntill it be purged from the Chaffe: ſo thinke not to ſtore vp any ſauing knowledge, or any other grace of God in thy heart, vntill the chaffe of vanitie be firſt blowne away, that ſo the holy graces of God, may be laid vp in the garners of thy ſoule. And therefore queſtionleſſe (to ſpeake one word to touch our common profeſſors, in the very ſore C of their ſoules) all knowledge that is ſtored vp in theſe impure and vnſearched hearts: is euen as wheat laid vp in the Chaffe, which is a thouſand to one ſure to be eaten vp by the chaffe, ſo that, when the winnowing time of trialls and perſecutions comes, I feare, that ſuch men will (for all their knowledge) ſhrinke aſide, and betray the truth: their knowledge then prooouing no better then chaffe, becauſe it was laid vp in an vnholy heart. If therefore thou wouldeſt ſtand and endure when Poperie or perſecution, or temptations come, if thou wouldeſt abide the fury of the fanne of temptations: now then exerciſe thy heart with the fanne of Gods law, Search and ranſacke it, purge out the chaffe of corruption, and ſtore vp knowledge in an holy D heart, and a good conſcience, and that will abide the violence of all temptations; yea when God ſuffers the Deuill to doe with vs as he did with *Peter,* to winnow vs like wheate, to ſift and trie vs as he did *Iob,* with the furious wind of all his malice: the knowledge will prooue Wheate, that will abide the winde, and gold that will abide the fire: thus glorious will it be in the ende, if we follow this holy Prophets counſell, and Search our hearts.

And thus much for the firſt point(namely) the duty of Searching here commanded, in which we haue ſtayed the longer, becauſe it is the foundation of all the reſt: and this beeing wel laid,the whole building will goe vp the faſter.

Now we come to the ſecond generall point here

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here laid downe: that is, whom we muſt ſearch? the Prophet anſwereth, *your ſelues*; not other men, but your ſelues. This ſearch ſo vrged and inforced by the Prophet, muſt not be of other mens hearts and liues, but of our owne: our owne are our charge, and not other mens; and therein is the ſaying true, which elſe is moſt falſe; *Euery man for himſelfe:* for as euery ſoule muſt be ſaued by it ſelfe, ſo muſt it beleeue, Repent, and ſearch it ſelfe.

The dutie therefore here commanded, is, for euery man that would haue his ſoule to be ſaued, to Search it, and reforme it, and leaue others to be ſearched by themſelues. Here the holy Ghoſt meets with the common corruption of this world, (and that is) that men are Eagle eyed, to ſee into the liues of other men, but to looke into their owne hearts, and liues, they are blinder then Moles: they can ſee moates in other men liues, but diſcerne not beames in their owne: whereby it comes to paſſe, that they ſtumble and fall fowly: for the eies of moſt men are ſet vpon others, and not vpon themſelues: and thereupon it is, that an euill man, ſeeing other men, and not himſelfe, thinkes beſt of himſelfe, and worſt of other men: but contrariwiſe, a good man ſeeing himſelfe, and not other men, thinkes worſt of himſelfe, and better of other men: an euill man lookes outward, and iudgeth other men; but a good man lookes homeward and iudgeth himſelfe: and in iudging, condemnes himſelfe, farre aboue other men; and that becauſe by ſearching into his owne heart and waies, he knowes that by himſelfe, which he knowes not by any man in the world beſides.

So then we muſt ſearch, not other men, but our ſelues: our owne hearts and our owne liues are our charge, and burthen: the liues of other men concerne vs not, beeing priuate men, further then either to follow them beeing good, or take heede of them beeing euill: but to ſearch, or to be inquiſitiue into them, is no dutie commanded vs, but rather a foule and a baſe vice forbidden of God. Indeed Magiſtrats in their people, Paſtours in their congregations, and houſholders in their families are to ſearch: but they can ſearch onely for criminall cauſes, or open actuall ſinnes: but this ſearching muſt be of our hearts, which no man can ſearch, but our ſelues onely. Fewe men haue a calling to enquire into other mens liues, but euery man hath a calling to ſearch into himſelfe: but (alas) men doe farre otherwiſe, they ſuffer themſelues to rotte in their owne ſinnes, and erect an Inquiſition ouer other mens liues: and it is to be ſeene in daily experience, that thoſe men, who are the great Searchers and priers into other men, are the neglecters and forgetters of themſelues: And contrariwiſe they who doe narrowly Search themſelues and their owne wayes, and looke into the corners of their owne hearts, doe finde ſo much worke to doe with themſelues that they little buſie themſelues with other men. And thus much may ſuffice for that point.

It followeth; *O Nation not worthie to be beloued.*

The third point: *Who muſt ſearch?* the Iewes, who are here termed a Nation, not worthy to be beloued: and yet for all that, they are bid to ſearch themſelues, that ſo vpon their Repentance, they might be beloued. Where we may ſee the vnſpeakable loue of God, and his wonderfull mercie, offering grace vnto ſuch men, as are altogether vnworthy of it. Gods children are by nature like other men, and God findes nothing in them, why to reſpect them aboue others: but euen of his owne mercie, makes them worthy, who of themſelues are not: therefore how worthy is that God, to haue all the loue of our hearts, who loued vs, when we were not worthy to be beloued.

But let vs examine more particularly, why God doth call the Iewes a Nation not worthy to be beloued: I anſwer, God had bleſſed them aboue other Nations: He gaue them his Couenant of grace, and thereby made them his people, and committed to their truſt, his holy word and Oracles, but he delt not ſo with other Nations, neither had the Heathen knowledge of his lawes. Beſides all this, they had a better land then others about them, it flowed with Milke, and Honie, (that is, with all commodities, and delights) and though their Countrie was but little, yet themſelues ſo populous, and ſo powerfull, that whileſt they pleaſed God, no enemie durſt ſet vpon them.

Thus for ſoule and bodie, they were euery way a Nation bleſſed of God, a people beloued of God aboue all others. Now how did this people (thus beloued of their God,) requite this his loue, which they had no more deſerued, then any other Nation? Certainly, as they deſerued it not afore they had it, ſo they requited it not when they had it: but requited this loue God with ſinne, with rebellion, and with diſobedience. They tempted him, they prouoked him to wrath, they preſumed of his mercie, and prooued a moſt ſtubborne and ſtifnecked people, a froward generation: *Moſes* partly ſawe this in his owne experience, and better diſcerned it in the ſpirit of Propheſie: and therefore wondring at this their wickedneſſe, he cried out, *Do you thus requite the Lord, O fooliſh people, & vnwiſe? thus:* that is, with ſinne, and diſobedience, which is the onely meanes to diſpleaſe the Lord, and to prouoke him to wrath: for this cauſe, they are worthily called a fooliſh and vnkinde people by *Moſes*, and here by the Prophet, *A Nation not worthy to be beloued*: namely, for their vnthankfulneſſe, and vnkindneſſe: which was ſuch, as they not onely were ſlacke, and careleſſe in performance of ſuch duties as God required, but euen multiplyed their ſinnes, and committed thoſe foule rebellions, which his ſoule hated.

And amongſt many, the Prophet here in this

Chapter, noteth three of their great ſinnes: for which they were a Nation not worthy to be beloued, *Couetouſneſſe*, *Crueltie*, and *Deceipt*, all which were the more hainous, and intollerable, becauſe they were the ſinnes of their Princes, their Rulers, and their Prieſts, who ſhould haue beene lights and examples to the reſt.

Now though euery ſinne in it ſelfe, is of that ill deſert, as it is able to caſt vs out of Gods fauour, and depriue vs of his loue: yet, behold, here God complaines, not vpon a little cauſe, but for wonderfull and exceeding vnthankefulneſſe, and vnkindneſſe in them, who of all other ſhould haue loued the Lord.

As a man cares not for hard vſage from him, whome he eſteemes not: but a little vnkindnes doth greatly grieue a man, from him who is loued and reſpected: ſo is it with the Lord our God; he loued not the Gentiles, as he did the Iewes, neither was he ſo bountifull vnto them: and therefore (as we may ſee) though they liued alwaies in ignorance, and continued alwaies in diſobedience, yet, the Text ſaith, the time of that ignorance God regarded not: but when as the Iewes his owne people, whom he choſe out of all people, and beſtowed his loue vpon them, and made his Couenant of grace with them, when they became vnkinde, vnthankful, forgetfull, ſtubborne, and rebellious, that cauſed the Lord euen to complaine of the indignitie, and to cry out by *Moſes*, *Doe you thus requite the Lord, O fooliſh people and vnwiſe?* And hereby the Prophet, *O Nation, not worthy to be beloued*: and therefore there is no man, but if he be asked what he thinkes of this Nation of the Iewes: he will anſwer, that they are a moſt vile and wicked people, a froward generation, and that they are worthy to taſt deepely of all Gods plagues, who ſo farre abuſed his loue and mercie.

Pſal.147.

Act.17.30.

But what doth this belong to them alone? and is *Iſrael* onely a Nation not worthy to be beloued? nay, I may cry out with as good cauſe, O England, a Nation not worthy to be beloued. For God hath beene as good a God to vs, as he was to them: and we haue been as vnkind a people to him, as they were to him. But that I may be free from diſcrediting our Nation, and from defiling my owne neſt: let vs prooue both theſe points, and lay them open to the viewe of the world.

1. Firſt therefore, the ſame mercies and farre greater; haue beene powred and heaped vpon vs: he hath called vs out of the darkeneſſe: Firſt, of Heatheniſme, and then of Poperie: his coueuenant of grace and ſaluation, he hath confirmed with vs, his treaſures of his word and Sacraments, he hath imparted vnto vs, his holy word neuer better preached, and the myſteries thereof neuer more plainely opened, ſince the time of the Apoſtles: and as we haue religion, ſo we haue it vnder a Religious Prince, whereby it comes to paſſe, that theſe bleſſings of ſaluation, we inioy not in ſecret, or by ſtealth: but we haue it countenanced by authoritie: ſo that religion is not barely allowed, but euen as it were thruſt vpon men. Beſides all this, we haue a land alſo that floweth with milke and hony, it is plentifull in all good things: we haue libertie and peace vnder a peaceable Prince, and the companions of peace, proſperitie, plentie, health, wealth, corne, woole, golde, ſiluer, aboundance of all things, that may pleaſe the heart of man: thus hath God deſerued the loue of England.

2. But now England, how haſt thou requited this kindneſſe of the Lord? certainely euen with a great meaſure of vnkindneſſe: that is, with more and greater ſinnes then euer *Iſrael* did: ſo that if *Moſes* ſpake true of them, then may our *Moſes* much more truely cry out againſt England: doeſt thou thus requite the Lord thou fooliſh people? And if this Prophet ſaid thus of *Iſrael* for three ſinnes, then may it be ſaid of England for 300. ſinnes (O England) a Nation not worthy to be beloued; for thou haſt multiplyed thy tranſgreſſions, aboue theirs of *Iſrael*; euen as though thou hadſt reſolued with thy ſelfe, the more Gods kindneſſe is heaped on thee, the more to multiply thy ſinnes againſt him. For thou England, as thou haſt requited the Lord with ſinnes; ſo not with a few ſinnes, or ſmall ſinnes, or ſinnes, which hardly could haue beene preuented: for that had beene a matter of ſome excuſe, or not of ſo great complaint. But thy ſinnes are many, and greiuous, and capitall. And which is worſt of all, willfull and affected, euen as though God had deſerued euill of vs: and that therefore we ought malitiouſly to requite him.

If any man make doubt of this, and therefore thinke I ſpeake too hardly of our Church: I will then deale plainely, and particularly, and rip vp the ſores of our nation, that ſo they may be healed to the bottome.

The common ſinnes of England, whereby the Lord is requited, are theſe. Firſt, ignorance of Godswill and worſhip, (I ſpeake not of that compelled ignorance in many corners of our Land, which is to be pittied becauſe they want the means) but willfull, and affected ignorance. Men are ignorant, euen becauſe they will be ignorant. Meanes of knowledge were neuer ſo plentifull, and yet neuer more groſſe ignorance; is not he wilfully blinde, who will not open his eyes in the light? and can there be any darkenes at noone day, but it muſt be wilfull? But our Nation is darke and blinde in the Sunne-ſhine of the Goſpel, and groſſely ignorant, when the Goſpel beates their eares, and light ſhines round about them: ſo as if they cloſed not their eies, and ſtopped not their eares, they could not but both heare and ſee. Who would looke for ignorance after thirty fiue yeares preaching, and yet, many are as ignorant, as if they had beene borne and brought vp vnder Poperie: ſo that our people are as euill as thoſe

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in the daies of Chriſt, of whom the holy Ghoſt ſaith; *Light is come into the world, but men loue darkeneſſe more then light*. So knowledge is come into *England*: but many Engliſhmen loue ignorance better then knowledge. Alas, how many thouſands haue we in our Church, who knowe no more in religion, then they heare in common talke of all men, and which is worſe, they thinke it ſufficient alſo, and which is worſt of all, whereas they might haue more, they will not, but care not for it.

2. The ſecond maine ſinne of *England*, is *Contempt of chriſtian Religion*. Religion hath beene among vs this fiue and thirty yeares; but the more it is publiſhed, the more it is contemned, and reproached of many; in ſo much, as there is not the ſimpleſt fellowe in a Countrie towne, who although he knowes not one point of religion, yet he can mocke, and ſcorne ſuch as are more religious then himſelfe is: this is one of the moaths of *England*, that eates vp religion, this is grieuous in whoſoeuer, but moſt intollerable in two ſorts of men. Firſt, in them who are altogether ignorant, that they ſhould mock they know not what. A pitifull thing to heare one, who himſelfe cannot giue the meaning of one petition in the Lords prayer, to vpbraid other men, becauſe they are too forward: but it is the worſt of all, when men of knowledge, and ſuch as liue ciuilly, and would be counted good Chriſtians, and indeede of the better ſort, cannot abide to ſee others go a little before them: but if they doe, preſently they are hypocrites and diſſemblers. Thus not prophaneſſe, nor wickedneſſe, but euen Religion it ſelfe is a by-word, a mocking ſtocke, and matter of reproach; ſo that in England at this day the man or woman that begins to profeſſe Religion and to ſerue God, muſt reſolue with himſelfe to ſuſtaine mocks and iniuries, euen as though he liued among the enemies of Religion, and not among profeſſors; and as religion increaſeth and ſpreadeth it ſelfe, ſo doth the number of theſe mockers. O what a curſed ſinne is this? to contemne the greateſt fauour that God can giue vs, that is his holy religion: for the which we ſhould rather praiſe him all the dayes of our liues. All that God can giue a man in this world, is his goſpel; what then can God giue to be regarded, when his goſpell is contemned?

This ſinne was neuer amongſt the *Iewes*; they indeede regarded it not ſo as it deſerued, but who did euer make a mocke and ſcorne of it but England? O England, how canſt thou anſwere this? God ſends thee the moſt precious Iewell, that he can ſend to a Nation; and thou ſcorneſt it, and them that bring it, and them that receiue it; euen as though it were no bleſſing, but a curſe: ſo that as Chriſt ſaith to the *Iewes, for which of my good workes doe you ſtone me?* So may the Lord ſay to England, I haue giuen thee a fruitfull land, a bleſſed Prince, gold and ſiluer, peace and liberty, plenty and proſperitie: for which of theſe (O England) doeſt thou contemne my religion? The leaſt of theſe deſerue loue; but England hath a better then all theſe; that is, his Goſpell, and word of ſaluation: and yet, that alſo is contemned (as being nothing worth) and thoſe which confeſſe it, and thoſe that bring it, and conſequently God himſelfe that gaue it. If England had no more ſinnes but this: this deſerues, that it ſhould be ſaide of vs, that we are a *Nation vnworthy to be beloued* aboue all Nations, for ſome Nations would haue religion, that they might loue it, but they cannot haue it: ſome haue it, and loue it not: but in no Nation is it made a mocking-ſtocke, but in England. And where are thoſe men, but in England, who (like the dog in the manger) will neither entertaine Religion themſelues, nor ſuffer them that would: let vs in time take heede of this ſinne, as a ſinne that crieth to God, to reuenge ſo vile a diſhonour done to his maieſtie: neither is there any ſinne that more certainely foreſhewes, and more forcceably haſtens the remoouing of the Goſpell from vs. For high time is it to leaue louing, where loue procures diſdaine: And to ſtay giuing, where gifts are ſcorned.

Ioh. 10.32.

Carry home this leſſon to your great townes and cities where you dwel, for in theſe populous places are theſe great mockers, for where God hath his profeſſors, the deuil hath his mockers; and repent betimes of this ſinne: for hold on in mocking, and be ſure that God (who will not be mocked) will remooue his Goſpel from you; but if you leaue this ſinne, and entertaine the Goſpell (as it worthily deſerues) then be ſure of it, God will continue his Goſpell to you, and your poſteritie after you, in the face of all your enemies round about you.

There were then preſent inhabitants of the chief Cities and townes of the Land.

3. The third common ſinne of England, is *Blaſphemie*, many wayes, but eſpecially in vain ſwearing, falſe ſwearing, and forſwearing, and the abuſe of all the names and titles of the Lord God. This ſinne is generall, euen ouer the whole land, eſpecially, in Fayres, and Markets where men for a little gaine, will not care to call the Lord of Hoſts to be witneſſe to a lie, and the God of truth, to teſtifie an vntruth.

And which is worſt of all, Gods holy name is vſed in vaine oaths, and ordinarie talke, when men haue no cauſe to ſweare at all: ſo that it is moſt lamentable to ſee and obſerue, that the name of any man of honour, or worſhip, is vſed more reuerently, and leſſe abuſed, then that fearefull and glorious name, *the Lord our God*.

4. The fourth generall and great ſinne is, *Prophanation of the Sabbath*. A common ſinne euery where, and yet ſo great a ſinne, that where it raignes, in that Country, congregation, family, man or woman, there is no feare of God, nor any true grace in them: for the keeping of the ſabbath, is the maintaining, increaſing, and publiſhing of religion.

The fift ſinne of our Nation, is *vniuſt dealing in bargaining betwixt man and man*. Ho

A hard is it to finde an honeſt, ſimple, plaine dealing man: and that euen in ſuch great aſſemblies as this is, I feare preſent experience will teſtifie: you are now many thouſands gathered together, ſome to buy, ſome to ſell, ſome to exchange: Remember that I haue told you, an honeſt hearted and plaine dealing man is hard to finde: therefore labour to approoue your ſelues ſincere hearted men; remember the counſell of the holy Ghoſt; *Let no man oppreſſe nor defraud his brother in bargaining: for the Lord is the auenger of all ſuch things*. Theſe ſinnes are generall and vniuerſall as a canker: And ſo are the ſinnes of the 6, 7, and 8. Commandements; (though they be not altogether ſo common as B theſe be) *Murthers*, *Adulteries*, *Vſuries*, *Briberies*, *Extortions*, *Couſonages*, they are a burthen vnder which our earth groanes; and they crie againſt vs to heauen, ſo that vpon as good or much better cauſe may it be ſaid to vs, as to the Iewes: *O Nation not worthy to be beloued.*

Looke at the outward face of our Church, at the ſignes of Gods loue, which are amongſt vs, and at Gods dealing with vs; and behold we are a moſt beautifull Church, a glorious Nation, a Nation to be admired, and wondred at: but look at the liues of our ordinary profeſſors, looke at our ſinnes, & at our requiting of Gods loue; and we are a people of *Sodome*, as full of iniquities as they were, whoſe ſinnes are ſo many, ſo riſe, and ſo ripe, that at the laſt they will C euen bring downe fire and brimſtone, or ſome other ſtrange iudgement vpon vs, if repentance doe not preuent it, or the cries and prayers of holy men ſtay not Gods hand. So then let vs all here aſſembled, grant and confeſſe, that we are a Nation ſo far from beeing worthy to be beloued, as that we are moſt worthy to be hated, and to haue all the wrath of God powred vpon vs.

Now then, are we ſo? and ſhall we continue ſo ſtill? Nay that is worſt, and moſt wretched of all: then let euery one of vs learne this duty, enter into our ſelues, Search our hearts and liues, that they may lie open to our owne ſight, to the confuſion of vs in our ſelues, that in God by repentance we may be raiſed vp.

Our ſinnes lye open before the face of God, D and ſtinke in his preſence, and cry for vengeance: and before the face of Gods Angels, who bewaile them, & before the face of the Deuill, who reioyceth in our confuſions: and ſhall they lie hid onely to our ſelues? Now then, if we would haue them hid from God, and ſtop the crie that they make againſt vs, and keepe them from Satan, who accuſeth vs for them; we muſt ſo ſearch our ſelues, that they may lie open to our own hearts: Remember thou thy ſinnes, and God will forget them: lay them open before thy owne face, and God will hide them from his: Write them vp for thy owne ſelfe, and God will blot them out of his remembrance: but if contrariwiſe thou hideſt them, then aſſure thy ſelfe the more thou hideſt, and burieſt them, the more open doe they lie in the face of God: and then what will followe, but that they will all be diſcloſed at the laſt day, to thy eternall confuſion. Therfore againe, and againe, I exhort you in the name of God, Search your ſelues, find out your ſinnes, confeſſe them to God freely, and ingenuouſly: confeſſe their deſert to be Hell and damnation, humble your hearts to God, cry, and call for pardon as for life and death, purpoſe and promiſe to leaue them, begin a newe courſe of life, beleeue ſtedfaſtly, and doubt not of pardon and forgiueneſſe in the blood of Chriſt, continue in that faith and that new courſe of life: So may England preuent Gods iudgements, and quench that great action of vnkindneſſe, which God hath againſt them, and become a *Nation as worthy* (vpon their faith and repentance) in Chriſt *to be beloued*, as for their peace and proſperitie, they haue beene of all nations of the earth admired.

Hitherto of the third generall point.

4. The fourth generall point in this exhortation, is the time limitted them when they ſhould Search. *Before the Decree come forth, &c.* As though the Prophet ſhould ſay, *Iſrael*, repent, before God execute his iudgements on thee. For behold the gracious dealing of God, Man ſinneth, his ſinnes deſerue plagues, but God preſently plagueth not, but deferres it, he puts a time betwixt the ſinne and the puniſhment (ordinarily:) this he doth to ſhewe his mercie vnto mankind, becauſe that he would not deſtroy them, if they would amend. Therefore, after the ſinne he ſmites not preſently, but puts off his puniſhment, that in the meane time man may repent. Here the Prophet compares the Lord to a mother, for as ſhe conceiues the fruite in her wombe, and beares it a long time, ere ſhe bring it out: ſo the Lord after a mans ſinnes, or a peoples ſinnes, conceiues, that is, ordaines, and decreeth a iudgement for it, but he keepes it vp, and all that while he beares it; But as ſhe when her time is come, then trauailes and brings forth; ſo when the time that God hath appointed is come, and ſtill ſinne is not repented of: then his iuſtice trauailes to be deliuered of that iudgement, which Mercie hath kept vp ſo long a time. Thus the olde world had an hundred and twenty yeares giuen them for time of repentance; all that while God was in conceiuing, at laſt when their ſinnes were ripe, and no hope of amendment: then God trauelled, and brought forth a fearefull birth, namely, the vniuerſall flood, to waſh away, and take reuenge vpon the vniuerſall iniquities of thoſe times. So many hundred yeares he gaue vnto the *Iewes*, long he was in conceiuing their deſtruction, and oftentimes he had it at the bringing forth, as in the captiuity of *Babylon*, and vnder *Antiochus*; yet his mercy ſtaied it, and ſtil he trauelled longer: tells them here by the Prophet, that yet the decree is not come forth, (though it be conceiued:) but at laſt when *Iſ-*

*rael*

*rael* would not Repent, but grew worſe and worſe, (as in Chriſt his time) then hee could containe no longer, but trauelled indeede though with griefe, yet he hath brought forth: and what? a moſt fearefull birth, euen an vtter deſolation of that kingdome and country, of their Citie, and Temple, and a diſpertion of their Nation ouer all the world: but as a woman at laſt is deliuered with danger and difficultie, with paine and ſorrow: ſo the Lord long conceiues, but at laſt brings forth his iudgements: yet it is with griefe and vnwillingneſſe, and he is loath (as it were,) and much grieued to execute his moſt iuſt iudgements on thoſe, who haue profeſſed his name: he often touched the Iewes a little, and as beeing vnwilling to ſmite them, he drue backe his hand againe: but at laſt when their ſinnes did ſo increaſe, and were ſo ſtronge, that they euen did wringe out by violence his plagues from him; then with much bewailing of their great miſerie (as we may ſee in Chriſt weeping for them,) he executed his iudgements on them. But as they are long a comming: ſo, when they come forth, they are the heauier; as a child, the more fulneſſe of time it hath, is the greater, the liuelier, and the ſtronger: ſo Gods iudgements, the longer God deferreth them, and is in conceiuing them, the heauier are they, when they come: that is manifeſt in the *Iewes*, once his own people, for he hath deſtroyed their land with an irrecouerable deſtruction, and ſmitten their poſteritie with a blindneſſe of mind to this houre, ſo that to this day, when the olde teſtament is read, the vaile is ouer their eies, that they cannot ſee the light of Chriſt Ieſus, but plodde on in fearefull and palpable blindneſſe.

This Doctrine hath ſpeciall vſe to this our Church, to teach vs to looke to our ſelues betimes, and try our owne wayes, and turne to the Lord, for we cannot tell how far off his iudgements are: in reaſon they muſt needs be neere, they haue beene ſo long deferred, and ſo iuſtly deſerued of vs. Certainely God hath long been in conceiuing iudgements and plagues for the ſinnes of *England*, and often hath Gods hand beene vpon vs, by warre, famine, peſtilence, inundations: and yet it hath beene puld backe againe; and his ſword hath beene put vp into his ſheath, and God hath ſtayed his birth euen in the very trauell, and we haue eſcaped, euen as a man, whoſe necke hath been vpon the blocke, and the Axe holden vp to ſtrike: ſo then yet the day is not come, yet we haue time: happie we that euer we ſawe this day, if now we haue grace to repent, and *ſearch our hearts*, for then we ſhall ſtay this Iudgement decreed, that it ſhall neuer come forth againſt vs: but if we deferre to repent, and put off from day to day, and lye rotting ſtill in our ſinnes: then knowe and be aſſured, that as the decree is eſtabliſhed, ſo it muſt needs come forth: and then when iudgement is come forth, and the ſtroke ſtriken, repentance is too late: therefore what he A ſaid to the Iewes, I ſay vnto vs, *Search thy ſelfe O England*, (a Nation not worthy to be beloued) *before the decree come forth*, which is alreadie paſt againſt thee. Thus much for the forth point.

5. Now followeth the laſt point; the reaſon of all. *Why ſhould we ſearch our ſelues?* The reaſon is included in the fourth point: *For there is a Decree come forth againſt thee.* And though the execution be deferred, and though God be vnwilling to take it out, yet without repentance, it is moſt certaine, it ſhall come forth, and be executed at the laſt. In one word this is the reaſon, Repent, or elſe certainely God will take vengeance. But (will mans heart ſay) is this true? Or rather theſe be but words to B feare men; and to keepe them in awe. I anſwer, for the proofe and experience hereof, neuer goe further then this place, and preſent example we haue in hand: the Prophet bids them *Search, Search, and Repent*; elſe as certainely as there was a iudgement conceiued, ſo certainely it ſhould be executed vpon them: they would not heare, nor ſearch, nor repent: but what followed; let all men iudge whether God is not true of his word to them or no: yea alas, who ſeeth not that God hath trauelled indeede, and hath brought foorth a fearefull iudgement on them, and hath made them for theſe thouſand yeares and a halfe, the gazing ſtock, the by-word, and the amazement of all the world.

C Thus was it threatened to the Iewes, and thus it is performed: and certainely thus hath it beene threatned, and thus ſhall it be performed to thee, O *England*, except thou preuent the iudgements that are comming; O happie *England*, that I may ſay to thee, it is yet but comming. For as for the miſerable Iewes, vpon them (alas) it is come alreadie: to thoſe poore ſoules it can be ſaid no more, *Repent before the decree come forth*; for it is nowe paſt: but thou art happie, for thy day is not yet come: yet I may ſay to thee, *Repent before the decree come forth:* and O happie *England*, that thou maieſt heare this word (*Before*) ſounding in thine eares. Therefore my beloued brethren, who are D here aſſembled out (almoſt) of euery corner of this kingdom, heare my words, and carry them home with you into all countries. God is the ſame God ſtill, as iuſt, and as iealous, as euer he was: our ſinnes are as ill, nay, much viler then the Iewes were: how can it be then but that muſt fall to vs that fell to them: therefore the zeale of Gods glory, and my deſire of your ſaluations make me, that I dare not flatter, but tell you the truth: that is, that out of all queſtion, if we ſearch not our ſelues and repent, there is a generall iudgement in preparing for vs: certainely the *Decree is out*, and what can ſtop the *execution* of it, but *Repentance*; God hath long ſpared, and he hath beene long in trauelling, therefore (though nothing can be ſaid in way of propheſie) I am in my conſcience perſwaded to feare, and that out of infallible grounds of the word of God, that a plague, and a iudgement, and that moſt fearefull, hangs ouer *England:* and that it is alreadie pronounced vpon this Nation, and ſhall be as certainely executed, without a viſible reformation: and becauſe I may ſeeme to ſpeake ſomewhat at large, giue me leaue to giue you the reaſons inducing me hereunto.

1. Firſt, the Goſpell hath beene preached theſe fiue and thirty yeares: and is daily more and more, ſo that, the light therefore neuer ſhone more glorioſly, ſince the Primitiue Church: yet for all this, there is a generall ignorance, generall of all people, generall of all points, yea, as though there were no Preaching at all: yea, when Poperie was newly baniſhed, there was more knowledge in many, then is now in the body of our Nation: and the more it is preached, the more ignorant are many, the more blind, and the more hardened (euen as a Stithie the more it is beaten vpon, the harder it is) ſo they, the more they heare the Goſpell, the leſſe eſteeme they it, and the more they contemne it: and the more God calles, the deafer they are; and the more they are commanded, the more they diſobey. We Preachers may cry till our Lungs fly out, or be ſpent within vs, and men are mooued no more then ſtones. O alas, what is this, or what can this be, but a fearefull ſigne of deſtruction? Will any man endure alwaies to be mocked? then how long hath God beene mocked? Will any man endure to ſtand knocking continually? If then God hath ſtood knocking at our hearts fiue and thirty yeares, is it not now time to be gone, vnleſſe we open preſently?

But if we will know what this argueth, to contemne the Goſpell, and not to repent, when the word is ſo abundantly preached: reade the Story of *Ely* his wicked ſonnes. He ſpake vnto them, and gaue them godly counſell, *but they hearkened not vnto the voyce of their Father:* But will ſome ſay, that is no great matter, not to heare their Father is a common thing: but marke what followeth; *They would not heare their Father becauſe the Lord would deſtroy them:* a fearefull thing. Euen ſo it is with a nation, or a people: are they taught, and are they worſe and worſe? take heede: If *Elyes* ſonnes obey not, it is becauſe God will deſtroy them.

1.Sam.2.13.

If therefore *Elie*, and many *Elies* haue ſpoken to *England*, and *England* heares not, *England* obeyeth not, *England* repents not: take heede the Lord in heauen ſay not, *England will not heare the voice of the Prophets, becauſe I will deſtroy it.* Let no man ſay, we take vpon vs to propheſie: we onely giue warning, and ſhewe the danger, by example of the like.

2. My ſecond reaſon is this. One iudgment executed, and not working Repentance, is alwaies a fore-runner of another: that Rule is certaine, and an euident truth, and needes no prouing. Now, we haue beene viſited with Famines, Earth-quakes, peſtilences, inundations, Thunder and lightenings, in winter, and moſt ſtrange and vnſeaſonable weather: but alas, all theſe haue taken no effect: where is the humiliation, repentance, and reformation which they haue wrought? therefore it muſt needes be, there remaines behind a greater iudgement. Men may be ſo madde to thinke theſe to be ordinarie things, and to come by courſe of Nature, and ordinarie cauſes: but certainely they are the ſhaking of the Rod, and forerunners of a greater iudgement, vnleſſe Repentance cut off their courſe. For looke as one cloud followeth another, till the Sunne conſume them; ſo one iudgement haſtens after another, and repentance onely is the Sunne, which muſt diſpell them.

3. Thirdly, it ſtands with the iuſtice of God, according as he hath reuealed it in the Scripture, eſpecially in *Deut.* 28. out of the whole Chapter, it muſt needes be gathered as a Rule. *I will curſe that people which breake my lawes*, now we may not deny, but this land of ours, is for abundance of ſinne, a people of *Sodome.* All kinds of ſinnes, in all eſtates of men, rage and raigne euery day more and more; therefore I conclude, that vnleſſe we repent, and ſo diſſolue this cloud of iudgement, that hangs ouer our heads: it cannot be but a moſt fearefull tempeſt is to come at the laſt, and when it is come, it will be too late to wiſh they had done it. Therefore in the bowells of Chriſt Ieſus, let this be to intreate and to exhort you all, to ſearch and looke into your ſelues, that for repenting and changing your wayes, you may get the ſword againe into his ſheath, which is alreadie drawne out, but yet hath not ſtricken home, and may quench the wrath which is already kindled, but yet burnes not out as it wil doe, if by repentance we quench it not: and doe this euery one, as you tender the ſaluation of your owne ſoules, and the continuance of the Goſpell to this glorious Nation, and the peace and proſperous ſtate of this Church and common wealth. For let men make what cauſes they wil, it is certainely ſinnefulneſſe that ouerturnes kingdomes, and changeth ſtates, as all theſe kingdomes and ſtates haue felt, who haue continued finally to contemne the Goſpell.

It followeth; *And you be as chaffe, that paſſeth on a day.*

The Prophet proceedeth, and deſcribeth more plainely the manner and ſtate of that plague, which God will ſend vpon them: the meaning was partly opened before, to be in effect thus much; Search your ſelues, leaſt God take his fanne and try you, becauſe you would not try your ſelues, and finding you vpon the triall, not ſound wheate, but light chaffe, blow you to hell with the winde of his wrath: the *Metaphor* which the Prophet vſeth is this, he compares the Lord to a husbandman, great & rich, the whole world is his corne field: ſeueral natiōs, (as this of ours for one) are his heaps of corn: but theſe heaps of corne be full of chaff,

that

A that is, theſe particular Churches, are full of hypocrites: now a wiſe husbandman letteth corne and Chaffe lie together no longer, then till the winde doth blow, and then he appoints his fanning time to ſeuer his corne from his chaffe, and to blowe away his chaffe, and lay vp his corne: ſo God, the great and wiſe husbandman, will not let the Chaffe lie for euer amongſt the Wheate, he hath therefore appointed his fanning times, when to blowe the Chaffe into hell, and to gather his wheat into heauenly garners.

Now Gods winnowing times are two: the one is at the laſt day, after this life, and that is Gods great winnowing day of all his Corne (that is of all men) whē the bad ſhall be ſeuered from the good for euer, neuer to be mingled againe B with them, but by the ſtrong and powerfull fanne of his laſt and finall iudgement to bee blowne into Hell: the winde of whoſe wrath, at that day, ſhall be ſtronger to blow them all away, then all the winde in the world to blow way one handfull of light Chaffe.

2. Gods other fanning time, is in this world, and that is alſo double. The one is, when the word is preached: the *preaching of the word is one of Gods fans:* For when the Goſpell is preached to a Nation or Congregation, it Fannes them, and tries them, and purgeth them, and ſo ſeuers them, that a man may ſee a manifeſt difference of the chaffe and the wheat, that is, of the godly man, and the wicked man: this preaching of the Goſpel doth *Iohn* the *Baptiſt* expreſſely cal a Fanne: where the holy Ghoſt purſueth C this whole *Metaphor* moſt plainly ſpeaking of Chriſt, he ſaith, *Whoſe Fanne is in his hand, and he will throughly purge his Floore, and gather his weat into his garner, but the chaffe he will burne with fire vnquenchable.* The winde of this fanne of the word preached is ſo ſtrong, as that it ſeuers the Chaffe from the Wheate, that is, good profeſſors from hypocrites in the viſible Church, and blowes ſo ſtrongly vpon the wicked, that it brings them to the beginning of hell euen in this world, for it ſo worketh vpon the conſcience, as if it cannot conuert them, it ſtrikes them with feare, terrour, and torment, either in life or at death, which torment of conſcience is the very flaſhes of hel fire.

Matth.3.

D But, when this firſt Fanne of the word, will not ſerue to bring men to repentance, (for the word preached, doth not confound a man actually, but onely pronounce the ſentence, and thereby ſtrike the conſcience) then God hath another fanne, and that is the *fanne of his iudgement:* and that fanning or winnowing time is, when he executes his vengeance and his iudgements on a Nation: this is his latter fanne, when the firſt will not preuaile, this is his powerfull and ſtrong fanne driuen about with the winde of his wrath, this fanne went ouer the olde world, and ſwept them all away, and went ouer the nation of the *Iewes*, and we ſee they are no more.

1. Theſe three fannes of God, make a threefold ſeparation of the Chaffe from the Wheat, that is, of the wicked frō the elect: with the fan of his word, which is powerfull, he ſeuers them in affection, and diſpoſition, and makes a diſtinction of them, ſo as generally the Wheate is knowne to be Wheat, and Chaffe diſcerned to be Chaffe, by the preaching of the word: but though the tares be known to be tares, yet both growe together, ſo that the word onely ſeuers them in affection, and ſets ſeuerall notes of diſtinction vpon them both.

2. But then the ſecond fanne of his iudgements is more violent: for thereby he ſeuereth thē aſunder in ſoule, gathering the ſoules of the godly as his wheat into the heauens, and blowing the ſoules of the wicked into hell: but yet the bodies of them both lie together, as partakers of the ſame iudgement, ſo ſubiect to the ſame corruption, and are all lodged in the ſame graue of the earth, and death hath like dominion ouer them all.

3. But afterwards at the laſt day, at Gods great harueſt, and great winnowing time, he then with the wind of his power, ſeuereth them aſunder in ſoule and bodie. Wheate from the Chaffe, Sheep from the Goates, and ſeparateth them, neuer to be mingled againe for euer and euer: and then with the wind of his wrath, he blowes the Chaffe into fire vnquenchable, and with his louing fauour gathereth his weate into the euerlaſting and glorious garners of heauen.

So then, the firſt ſeuereth them in affection. The ſecond, in ſoule, for a time. The third, actually in ſoule and bodie for euer and euer.

Now of theſe three winnowing times, the holy Ghoſt ſpeaketh here properly of the ſecond: namely, the *fanne of Gods iudgement*: ſo that the meaning of the *Metaphor* is this: ſearch your ſelues and repent betimes, leaſt God come vpon you with ſome fearefull *Iudgements*, becauſe you haue ſo long contemned the *fanne of the word*, and finding you too light to abide the tryall, doe take you away in the iudgement, and caſt you into hell: for as ſure as the fanne of the word hath made difference of you, which are chaffe, and which are Wheat, ſo ſure ſhall the fan of his iudgements blow away the chaffe to hell & damnation. Thus much for the meaning.

Now for the vſe, for vs in *England*, the caſe ſtands thus: Our Church doubtles is Gods corne field, and we are the corne heape of God: and thoſe *Browniſts* and *Sectaries* are blind and beſotted, who cannot ſee that the Church of *England* is a godly heape of Gods corne: but withall we muſt confeſſe, we are full of chaffe: that is, of prophane and wicked Hypocrites, whoſe hearts and minds abound in ſinnes and rebellions: and many of our beſt profeſſors are alſo too full of chaffe (that is) of corruptions, and doe giue themſelues too much libertie in many ſinnes; but alas, the pure wheat, how thin is it ſcattered? how hard to finde a man (at leaſt a family) which dedicate themſelues to the

Lorde, in holie and ſincere obedience, and labour to make conſcience of all ſinnes: now therefore, ſeeing we are Gods corne field, and we haue ſome pure wheat amongſt much chaff, therefore God will winnow vs to finde out the corne, if he haue but one corne of wheate in a handfull of chaffe, but one good man of many, he will ſtirre all the heape for thoſe few cornes, he will not care to blowe all the chaffe to hell, to finde out thoſe fewe cornes of weate, to lay them vp in heauen: ſo that out of all queſtion, *England* being ſo full of chaffe, muſt look to be winnowed.

Now for the firſt Fanne of his word, it hath beene vſed in this land theſe fiue and thirtie yeares, and that as powerfully, and as plentifully as any where in the world, & yet (alas) many are more God-leſſe, more ignorant, more prophane then euer they were, yea wickedneſſe groweth, and the chaffe increaſeth aboue the Wheat; be ſure therefore, that God will bring his ſecond Fanne vpon vs; becauſe we will not ſuffer the firſt, the milde and *gentle fanne of his word* to trie and ſearch vs; therefore he will bring the *fearefull fanne of his iudgement*, and with it, he will blowe ſoule and bodie into hell, with thoſe our ſinnes and corruptions, which we would not ſuffer the fanne of Gods word to blow from vs. The firſt hath ſo long blowne in vaine, that the ſecond muſt needs come vpon vs, and it hath alreadie begun to blowe: three or foure blaſts haue blowne ouer vs, famine, peſtilence, earthquakes, fire, water, wind, theſe haue ſo blowne ſome of vs, that they haue taken away a great number of vs. For vs that remaine, this onely remaines, that we ſtrengthen our ſelues by grace, to be able to ſtand againſt the next blaſt, for come it will, and when it comes, no wealth nor worldly thing can inable vs to endure it, onely faith and repentance, and the grace of God will ſtand at that day. Now therefore, in that ſo fearefull a fanning abideth vs: ſeeing it is ſo nere (as appeareth by the blaſts already paſt ouer vs, which are nothing but the forerunners of a greater tempeſt:) what ſhould be our care (except we care not to be blowne body and ſoule into hell) but to labour to eſchewe this fearefull fanne of Gods wrath: or at leaſt, if it come vpon vs, that it may not blowe vs to hell, but haſten vs to heauen. If thy heart be touched to aske how this may be: I anſwer thee, only to follow the Prophets aduice in this place, by *ſearching and trying our ſelues*. The way to eſcape Gods triall, is to try thy ſelfe: and to eſcape Gods iudgement, to be a iudge to thine owne ſoule, and ſo the way to eſcape the fearefull fanne of God, is to fan thine owne heart by the law of God. For whomſoeuer the firſt fanne (that is the word of God) doth work vpon: theſe men are neuer blowne away with the fan of Gods iudgements. O then, entertain the word of God into thy heart, ſubmit thy ſoule vnto it, let it pierce, and try, and ranſacke thy heart, and lay before thee thy wretched eſtate by thy ſinnes, and when thou ſeeſt thy nakedneſſe and miſerie, confeſſe it, bewaile it, be humbled for it, cry and call for mercie and forgiueneſſe; pray againſt thy ſpeciall ſinnes, ſtriue to purge them out, as the poiſon of thy ſoule, craue grace from God againſt thy ſinnes: and if thou ſeeſt any ſinnes more welcome to thy nature, more deere vnto thee, and which more preuaile againſt thee, then others doe, pray againſt theſe ſinnes, and ſtriue againſt them aboue all: and endeuour, that by the fanne of Gods word, they may be blowne away from thee. When thou haſt done this, then marke what wil come of it; when thou haſt fanned thy ſelfe, God will not fanne thee: but when the fan of his iudgement comes, and bloweth ſo ſtrongly vpon the wicked, then the Lord finding thee already fanned, and clenſed by his word, will ſpare thee, and his iudgement ſhall either blow ouer thee, and paſſe by thee vntouched (as ouer *Lot*, in the deſtruction of *Sodome*) or elſe ſhall fanne out all thy corruptions, and blow thee vp to heauen, to be laid vp as pure wheat in the heauenly garners, and manſions of glorie which Chriſt aſcended to prepare for thee.

In the plague at London, there died ſome weeke almoſt 2000. a weeke in 92. but in 1603. there died 3300. in a weeke.

Now then amongſt thoſe many buſineſſes, with which this world doth comber euery one of vs (all which ſhall periſh with the world it ſelfe) let vs good brethren, ſpare ſome time for this great buſineſſe. *Martha* may be combred about many things, but *this* is that *one thing* which is *neceſſarie*: therefore whatſoeuer is done, let not this be vndone. Once a day put thy ſelfe and thy life vnder the fanne of Gods law, try thy ſelfe what thou art, and thy life, how thou liueſt. Once a day keepe a Court in thy conſcience, call thy thoughts, thy words, and deeds to their tryall: let the ten Commaundements paſſe vpon them, and thy ſinnes and corruptions which thou findeſt to be chaffe, blow them away by repentance, ſo ſhalt thou remaine pure and cleane wheate, fit for the houſe and Church of God in this world, and for his kingdome in heauen. But, if we will not doe this, then alas, what will follow? my heart grieueth to vtter it: but I muſt, vnleſſe I ſhould be a falſe Prophet: And therefore I will. Our long peace, plentie, and eaſe haue bred great ſinnes, ſo great, that they reach to heauen, and prouoke Gods Maieſtie to his face, and ſo ſtronge, that they will violently draw downe iudgements from God vpon vs: which when they come, they wil be ſo powerfull, and ſo violent, that they will blowe vs away like chaffe, and bring this kingdome to ſome miſerable ruine. O therefore how happie are we, if we can entertaine this doctrine, and practiſe it: for in ſo doing, we ſhall preuent Gods iudgements, we ſhall continue the Goſpel to this land, and preſerue this glorious Nation from beeing deſtroyed or diſpeopled, by ſome fearefull iudgement.

Beloued, you come hither to this place, purpoſely to buy and ſell, and thereby to

At Sturbridge faire.

better your eſtates in this world: how happy then are you, if beſides the good markets you make for your bodies and eſtates, you learne alſo how to make your ſelues abide the triall of Gods iudgements, and how to be made pure corne, fit to repleniſh the garners of heauen, and how to continue Gods fauour and the Goſpell to this Nation. If thou goe away with this leſſon, thou haſt a Iewell more worth, then if thou ſhouldeſt goe home poſſeſſed of all the great riches of this Faire: you call this and ſuch like times, *Faire times:* but if thou learne this leſſon right; then thou maiſt ſay, that this was the faireſt day indeed, that euer ſhone vpon thee, ſince thou waſt borne. This precious Iewell which I haue ſpoken of all this while, I here offer vnto thee. Euery one brings hither ſomething to be ſolde, this is the marchandize that I bring, and ſet to ſale vnto you: what euer commoditie any of you bring, it is from ſome quarter of this land, but all is from the earth, but this that I bring, it is from heauen: and all the earth cannot yeeld it: and as it is from heauen, ſo it is of a heauenly vertue, and will worke that which all the wealth in this faire is not able to doe: therefore caſt not to buy the baſeſt, and let paſſe the beſt of all: and neuer alledge that it is aboue thy compaſſe, and being a Iewell, it is too deere and coſtly for thee: for I offer it freely vnto you, and to euery one of you: I pronounce vnto you, from the Lord, that here this bleſſed doctrine is offered vnto you all, in his name, *freely, and that you may buy it without mony*. Happie is that day when thou comming ſo farre to buy things for thy bodie, & paying ſo deere for them, doeſt meete with ſo pretious a Iewell, the vertue whereof will ſaue thy ſoule, and payeſt nothing for it. Thou maieſt hereafter reioyce, and ſay: I went to buy and ſell, and to helpe my bodie: but I haue alſo learned to ſaue my ſoule. I went thither to helpe to maintaine my owne eſtate: but I haue learned to helpe to mainetaine *England* in proſperity: for aſſuredly, if we would all of vs learne this leſſon, and practiſe it, wee might aſſure our ſelues of the glorious proſperity of *England*, to continue from generation to generation: whereas alas, if we continue and go forward in our ſinnes, and impenitency, it is greatly to be feared, that neither the Goſpel, nor this peace, will reach to our poſteritie. Therefore now to make an ende; I once againe, and laſtly commend this doctrine to you all, and euery one of you, (for this marchandiſe that I bring, is of that nature, that though ſome take it, yet there is alſo inough for euery one) and I commend it vnto you, euen from the very mouth of God himſelfe: thinke of it I charge thee, as euer thou lookeſt to appeare before the face of Chriſt Ieſus the great iudge, at the laſt day; and if thou wouldſt eſcape the rigor of that iudgement, enter now into iudgement with thy ſelfe, and ſearch thy ſelfe: if thou now wilt not receiue this doctrine, then ſhall it at the laſt day be a bill of Enditement againſt thee, for if it ſaue thee not, it ſhall condemne thee, thinke of it therefore ſeriouſly, as a matter that concernes thy ſoule and bodie: yea, and thy poſteritie, and this whole Realme, all which ſhall ſmart for it, if we repent not. And if the bodie of our people, and thoſe, whoſe hearts are wedded to the world, will not entertaine this doctrine; then I turne vnto you that feare the Lord, & to you I direct my laſt warning: Search, O ſearch, and try your hearts and liues, renewe and reuiue your faith and repentance, that if iudgement doe come and blowe vpon this nation, and driue the Goſpel from it, and it to hel; that yet you may haue a teſtimony to your conſciences, that you did not pull downe this generall calamitie, but for your parts laboured to haue preuented it, by your earneſt prayers and hartie repentance: that ſo, the poſteritie enſuing may not curſe you, but ſpeak reuerently of you, and praiſe God for you, and wiſh that all had done as you did; for then had they enioyed this goodly land, and all Gods bleſſings with it, as we their forefathers did before them: & ſo ſhall our names not rot, but flouriſh amongſt the poſteritie to come, which ſhall be partakers of the deſolation: And when we haue renewed our repentance, let vs then euery one of vs, deale with the Lord by earneſt prayer for this church and Nation, that the Lord would ſhew his mercie vpon it, and continue vnto it this peace and the Goſpell: it is nothing with the Lord to doe it, his powerfull hand is not ſhortned, he can continue our peace, when the Papiſts look for hurli-burlies, he can continue the Goſpel, when they hope to ſet vp their *Idolatry* againe: let vs therefore plie the Lord with our prayers, and with *Moſes* ſet our ſelues in the breach, and pray for the ignorance of the multitude, and bewaile their ſinnes, who bewaile not their owne. So did *Noah, Daniel*, and *Iob*, in their ages, and praied for the people in generall calamities: let vs all be *Noahs, Daniels*, and *Iobs* in our generations: If we doe thus, then when Iudgements come, we ſhall either turne them away from our Nation, or at the leaſt, we ſhal deliuer our owne ſoules.

Eſai 55.

Ezek. 14. 13, 14.

Let vs now turne to the Lord in prayer, and becauſe it cannot be hoped, but that this our generall ſinfulneſſe muſt needes end with ſome heauy iudgement; let vs deſire the Lord ſtill to ſpare vs, and giue vs time and leiſure to repent: that ſo, we entring into our ſelues, and ſearching our hearts, and turning to the Lord; he may turne away his imminent iudgements: and that when his wrath doth burne out indeed, we may then be counted worthy in Chriſt, to eſcape thoſe things which muſt needs come vpon the world. Amen.

*Lament.* 3.
*Let vs ſearch and trie our waies, and turne againe to the Lord.*

*Trin-vni Deo gloria.*

[illegible] and [illegible] your [illegible] iudgement [illegible] tion and [illegible] that ye [illegible] fore that your [illegible] haue [illegible] may [illegible] and make God [illegible] good [illegible]

[illegible] Amen.

[illegible] make for your bodies [illegible] in how to pay your [illegible] Gods iudgements [illegible] come, fit to [illegible] how to come [illegible] to this Nation. Remember [illegible] son, thou [illegible] shouldest [illegible] some part of all the great riches [illegible] haue [illegible] and much [illegible] thee. [illegible] this action fight, then [illegible] maist say, this was the happiest day [illegible] that euer [illegible] thou wast borne. This precious Iewell which I haue spoken of all this while I here offer thee. Euery one bringing some thing to be solde, this is the marchandise that I bring and set to sale [illegible] what euer [illegible] any of you bring, it is from [illegible] quarter of this land, but it is from the earth; but this that I bring, it is from heauen, and all the earth cannot yeeld it, and as it is from [illegible], so it is a heauenly Iewell, and worth more than [illegible] the world [illegible] therefore [illegible] to buy [illegible] the [illegible] thy [illegible] and costly for [illegible] ly vnto you, and [illegible] vnto you from the Lord, that [illegible] doctrines offered vnto [illegible] that [illegible]. Happie is that day when [illegible] thy [illegible] for thy bodie [illegible] more [illegible] Iewell, the vertue whereof [illegible] for it. Then [illegible]

# OF THE CALLING OF THE MINISTERIE,

*Two Treatiſes.*

DESCRIBING

*THE DVTIES AND DIGNITIES*
of that calling.

DELIVERED PVBLIKELY IN THE VNIVERſitie of Cambridge, by M. Perkins.

*Taken then from his mouth, and now diligently peruſed and* publiſhed, by a Preacher of the word.

1. Cor. 4. 1.

*Let a man ſo thinke of vs as of the Miniſters of Chriſt, and diſpoſers of the ſecrets of God.*

Printed for W. Welbie, 1609.

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# TO THE RIGHT WORSHIPFVLL SIR EDWARD COOKE, Knight, his Maieſties Atturnie Generall, and *Sir Thomas Heskith, Knight, Atturnie of his Highneſſe Court* of Wards and Liueries, and one of his Maieſties Honourable Counſell *in the North, Grace and peace from* IESUS CHRIST.

Right Worſhipfull, giue me leaue to put you both in *one* Epiſtle, whome *one* ſeruice, *one* place, *one* profeſſion, *one* order, *one* Religion, haue ſo neerely combined: as you are *Brethren* many waies, and eſpecially in the profeſſion and practiſe of one Religion: ſo vouchſafe to be *ioynt Patrons* of this little after-birth, this *fœtus poſthumus*, of that worthie man M. *Perkins*, now deceaſed. I ſend you here one of the *ſhorteſt*, and one of the *ſweeteſt* of his Treatiſes: had it beene as well brought forth *by me*, as it was begot *by him*, it had beene a *child* not vnworthie of ſo great a *father*: but ſeeing it is now as a *fatherleſſe* child, be you the *Tutor* to this Orphane, at whoſe hands Orphans and *Wards* haue beene well vſed. The *father* whilſt he liued was a ſhining light to this our Church, and beeing dead, is a ſhining ſtarre in heauen, for *he turned many to righteouſneſſe*, and his doctrine will ſhine in Chriſtian Churches, whilſt the Sunne ſhineth vpon the earth. The ſubiect of this Treatiſe is *the miniſterie*, whereof are laid downe *the duties and dignities*. And well doth he couple theſe two together: for ſome can challenge the *dignities* of the Miniſterie, and cunningly caſt the *duties* from their ſhoulders: others performe the *duties*, but are kept from the *dignities* duly belonging to that calling: but as he that will doe the *duties*, may iuſtly challenge the *dignities*; ſo he that will expect the *dignities*, muſt doe the duties of a Miniſter: therefore in this building, theſe *two beames* are in great wiſdome well ſet together by this *wiſe maſter builder*, and ſo cloſely coupled, as the idle or ambitious man cannot looke at the *dignities*, but he muſt withall behold the *duties*, nor the painfull and laborious man ſee his *dutie*, but withall ſhall ſee the *dignitie* thereto belonging.

And ſurely (Right Worſhipfull) none might better haue written of this ſubiect then he: for who may more worthily deſcribe the *dignities* of the Miniſterie, then he, who neither by doctrine nor conuerſation, was euer the leaſt diſgrace vnto his Miniſterie? Or who may better challenge the honour of his calling, then he, who was euer an honour to his calling? And who might better teach the *duties* of the Miniſterie, then he, who ſo diſcharged them, as Enuie it ſelfe cannot iuſtly reprooue, and the Enemies themſelues cannot but [a] commend? And who may better teach them to others, then he that carefully practiſed them in his owne perſon? And as none could be a fitter Author of this diſcourſe then he, ſo not many fitter Patrons then your ſelues: not many in your profeſſion better ſchollers, nor any that better loues ſchollers then your ſelues: and you are ſome of thoſe fewe in this wicked age, who willingly yeelde all *dignities* and due reuerence to ſuch Miniſters, as you ſee willingly to diſcharge the *duties* of good Miniſters. Well would it be with the Miniſterie of England, (and the better with it, the better with England) if all as great as you, were as

[a] Anſwer to PERKINS his reformed Catholike, by B. a prieſt

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good friends to it as you. And if the Papiſts except, and ſay how can this be, for that you haue beene perſecuters of their Prieſts? Let me anſwer once for you, who often anſwer for many diſtreſſed men: they perſecute you with ſlander, that ſay you perſecuted them, (but be content to beare your part in Popiſh ſlanders, with our Prince and State, our Counſellours and Cleargie, our Parliaments and Lawes, for none of theſe haue eſcaped theſe viperous tongues) for though you haue executed the Lawes vpon ſome of them in your ſeuerall places, yet not with ſharpeneſſe nor ſeueritie, but with mercifull iuſtice, and that alſo not as they were Prieſts, but Plotters, Practiſers, ſubuerters, and ſeducers: and as they were Prieſts, you ſought their reformation, not their ruine. And if they, who can hardly diſcharge themſelues from beeing Prieſts of *Baal*, haue had but Iuſtice, and that alſo tempered with Mercie, it ſhewes how good regard you haue, and how much you eſteeme all good and faithfull Miniſters, which are Gods Interpreters. In a word, if all our Miniſters were ſuch as this Treatiſe deſcribeth, or came but as neere it as the Author hereof did, and if all our great ones did vſe and eſteeme good Miniſters as you doe, we ſhould then ſoone pull the Miniſterie from vnder that foote of contempt, with which this prophane age doth daily tread vpon it. The Church of *Rome*, who are farre wiſer in their kinde then the children of light, haue taken other and ſtrange courſes to magnifie the Cleargie. They teach, that the ſtate Eccleſiaſticall, is ſo farre more excellent then the Ciuill, as the Sunne is then the Moone, and that not in ſpirituall onely, (for that we denie not) but in temporall power, pompe, and eſtate: and that therefore the chiefe of their Cleargie, is as far aboue the mightieſt Emperour, as the Sunne is aboue the Moone; and as the Moone borroweth her light from the Sunne, ſo doth the Emperour his ſtate and power from the Pope.

They teach, that the Cleargie is a ſtate ſo diſtinct, and ſo abſolute of it ſelfe, as it hath not to doe with the Ciuill ſtate, yea they exempt their Cleargie, from beeing any way ſubiect to the temporall Magiſtrate. And though their crimes, be neuer ſo many or monſtrous, yet the Prince, or Ciuill authoritie, hath nothing to doe to take notice thereof, much leſſe to puniſh them: and hereupon great volumes are written, and many Acts and decrees are made in their Canon Law, *De exemptione Clericorum.* They extoll their Cleargie aboue the Temporaltie, allowing the Prieſts both bread and wine in the Sacrament, but leauing the *Laitie* bread alone. They make them in their Maſſe, mediatours betwixt Chriſt and God the Father, and creators of their Creator and Redeemer, when and as often as themſelues liſt. And finally, they ſend for the moſt part, all their Cleargie immediately to heauen without let, whereas all the Temporaltie (except Martyrs) muſt paſſe by Purgatorie. Here are great buildings, but on a ſandie foundation, goodly Caſtles, but built in the ayre; if theſe deuiſes were of God, they would certenly ſtand, but their long tottering, threatens a ſudden fall.

Contrariwiſe, our Church, or rather the corruption of our Church, by auoiding this *Scilla*, haue fallen into *Charibdis*, by auoiding one extremitie, haue fallen into the other, by taking too much *dignitie* and authoritie from our Miniſterie, and by laying too much pouertie, contempt, and baſeneſſe vpon it. It were a worke worth the labour of the wiſeſt heads, to put downe the true meane betwixt both extreames, and worth the labour of our Noble King, to take order that the meane be kept, without riſing to the right hand, or falling to the left. This ſhort Treatiſe may happe to giue ſome light and directions therein, or at leaſt may encourage and ſtirre vp their hearts, in whoſe hands it is to doe it: Vnder your worthie names would I haue it ſee the world, not ſo much for that I am bound to you both in many priuate and particular reſpects, (though that be much) as for that I know you both to be of ſo right and reformed a iudgement in this caſe, as you would haue none Miniſters but of ſufficient gifts, and vnblameable liues, nor thoſe Miniſters put to their penſions, or vncertaine ſalaries, but to haue certen and ſufficient maintenance proportionable to their charge, and beſeeming the honour of a Chriſtian Church: God continue you both ſtill in that minde, and make many more of the ſame with you, ſo ſhould we haue as flouriſhing a Church as any Chriſtendome hath ſeene. Goe forward in that, and other your religious reſolutions, it is the true way to honour, both here and in a better world: ſtand firmely for the truth, and boldly againſt the Popiſh enemies thereof, as hitherto you haue done: Religion had neuer more cauſe to thanke you, and all that doe ſo, then now it hath, for her enemies were neuer ſo inſolent ſince they were our enemies: but if you and others hold on, as in your ſeuerall places you haue well begunne, and others take the like courſe, there is hope their inſolencies will be eaſily (if timely) repreſſed, and themſelues neereſt the fall, when they imagine they are in the full. The Lord bleſſe and aſſiſt you in your painfull places, and make you on earth Instruments of his glorie, to the good of his Church, ſo ſhall you be veſſells of glorie in the kingdome of Heauen. And thus commending this little Treatiſe to your reading, and my ſelſe to your fauour, I take leaue, and will euer reſt, 1605.

*Your Worſhips in the Lord,*

W. Crashavv.

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# A TREATISE OF THE DVTIES AND DIGNIties of the Miniſterie.

## *Iob* 33.23,24.

*If there be with him a Meſſenger, an Interpreter, one of a thouſand to declare vnto man his righteouſneſſe:*

*Then will he haue mercie on him, and will ſay, deliuer him that he goe not downe into the pit, for I haue receiued a reconciliation.*

cohe- of words the reſt.

A IN this Chapter and the former, *Elihu* a holy, learned, noble, and wiſe young man, had conference with *Iob* in matters of high and excellent Diuinitie: the points of his conference are theſe: From the firſt verſe of this Chapter, to the ſeauenth verſe, is a Preface to his ſpeech. From thence to the 13. he repeateth certaine propoſitions of *Iob*, and reproo ueth them: from thence to theſe words, he inſtructeth *Iob* in certaine points touching Gods dealing with ſinners: and thoſe are two.

arts of hap.

1 How God *preſerueth* a ſinner from falling.

B 2 How God *reſtoreth* a ſinner beeing falne.

1 The meanes whereby God *preſerueth* a ſinner, are ſet downe to be two principally.

1 By Admonitions in *dreames and viſions*.

2 By *ſcourges and chaſtiſements*, when the firſt will not preuaile. And theſe are laid downe from the thirteene verſe, vnto theſe words.

2 Then followeth the 2. point, namely the *reſtoring* of a ſinner when both the meanes formerly ſpoken of, haue not preuailed with him, but that thorough his corruption he is fallen: and concerning this point, he handleth theſe particulars.

C 1 The *remedie and meanes* of his reſtoring.

2 The effect that followeth thereupon.

1 The *remedie* is layde downe in theſe words now read vnto vs; then followeth the *effect*, which is, that when a ſinner is reſtored by repentance, then the graces of God are plentifully powred vpon him, both for ſoule and bodie: from theſe words, to the end of the chapter.

The ſumme and ſcope of this Text is a deſcription of the Inſtrument by whome God raiſeth a ſinner into the ſtate of grace and ſaluation: namely, a Miniſter of his word, and he is deſcribed.

The intent then of this Scripture, is that God vſeth meanes in his mercie, to preſerue ſinners from falling into ſinne, but if they do, then he in much greater mercy afordeth thē meanes and helps to riſe againe. And this is the ſumme and ſubſtance of the words. Now, that meanes and remedie, is the matter I purpoſe to ſpeake of, out of theſe words: The meanes then to reſtore a ſinner after a fall, is to raiſe him by *repentance* to a better eſtate thē he was before, and that is incluſiuely, and by implication taught in this text: But the *inſtrument* by whom that great worke is to be wrought, is here in plaine termes laide downe to be a *Miniſter of God*, lawfully called and ſent by God, and appointed by his Church to that great dutie. So that theſe wordes containe a worthie *deſcription* of a true *Miniſter*, and he is here deſcribed:

Firſt, by his titles.

1 By his titles, which are two, *An Angell. An Interpreter*.

2. By his rareneſſe, *One of a thouſand*.

3. By his office: which is, *to declare vnto man his righteouſneſſe*.

4. By the bleſſing that God giueth vpon the labours of this true Miniſter: which is, *then God will haue mercie vpon the ſinner*.

5. By his Commiſſion and authoritie in the laſt words: God will ſay, *Deliuer him that he goe not downe into the pit, for I haue receiued a reconciliation*. Let vs ſpeake of them in order as they lie in the text, and firſt of his titles.

1. Title, an Angel.

1. The firſt title of a Miniſter of God is, he is called a *Meſſenger*, or an *Angel:* and not here alone, but elſe where in the Scripture. Mala. 2. 7. *He is the meſſenger of the Lord of hoſtes*. And in the Reuelation, the Miniſters of the ſeauen Churches, are called the Angels of thoſe Churches. So that it is apparant, a true Miniſter is an

Reuel. 2. and 3. chap.

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He is Gods Angel & the Churches.

*Angel of God* in one place, and in the other place, the *Angell of the Church*. He is an Angel, or Meſſenger, ſent *from God to his Church.*

Vſe 1. for Miniſters.

This conſideration affords matter of much vſe. And firſt for Miniſters themſelues.

a This Sermon was preached in the Vniuerſitie Church, to the bodie of the Vniuerſitie.

The moſt of vs in this place [a] are either Prophets, or ſonnes of the Prophets.

1. Vſe for Miniſters. They muſt preach Gods word, as Gods word.

If thou be a Prophet, thou art *Gods Angell*. If a ſon of the Prophets thou entendeſt to be, then marke thy dutie, Prophets and Miniſters are Angels, in the very inſtitution of their calling. Therefore thou muſt preach Gods word, *as Gods word*, and deliuer it, as thou receiueſt it, for Angels, Embaſſadors, and Meſſengers, carry not their own meſſage, but the meſſage of their Lords and Maſters who ſent them, and miniſters cary the meſſage of the Lord of hoſtes, therefore they are bound to deliuer it *as the Lords*, and not their owne.

For they carie not their own meſſage but Gods.

In the firſt Epiſtle of *Peter* 4.11. we are bid, *If any man ſpeake, let him ſpeake*, not onely the *word of God*, but *as the word of God*. Gods *word* muſt be ſpoken, and *as Gods word:* then ſhew thy faithfulneſſe to the Lord, in diſcharging thy hands ſincerely of that meſſage, which he hath honoured thee to carry: Gods word is pure, therefore purely to be thought vpon, and to be deliuered. Then let all that are Gods *Angells*, and would be honoured as his *Angells* and Embaſſadors, thinke it no leſſe reaſon to doe the dutie of Gods *Angels*, leaſt (as many men marre a good tale in the telling) ſo they take away the power and maieſtie of Gods word, in the maner of deliuering it.

2. Vſe for Miniſters. They muſt preach Gods word in the euidence, & demonſtration of Gods Spirit.

The ſecond vſe concernes the Miniſters alſo: are they *Gods Angels?* therefore they muſt preach Gods word in *euidence and demonſtration of the ſpirit of God:* for he that is Gods Angell, the ſpirit of that God muſt ſpeake in him: Now to ſpeake in the demonſtration of Gods ſpirit, is to ſpeake in ſuch a *plaineneſſe*, and yet ſuch a *powerfulneſſe*, as that the capacities of the ſimpleſt, may perceiue, not man, but God teaching them in that *plainneſſe*, and the conſcience of the mightieſt may feele, not man, but God reprooning thē in that *powerfulneſſe:* That this is ſo, appeares by S. *Paul*. *If a man propheſie aright*, (ſaith the holy Ghoſt) *the vnlearned or vnbeleeuing man comes in, he thinkes his ſecret faults are diſcloſed and laid open, he thinkes all men ſee his nakedneſſe, and doe reproone him for it, he therefore falles downe, and ſaith, Surely God ſpeakes in this man.*

1.Cor.14. 24,25.

Thisis done, Firſt, by teaching plainly.

In which words, obſerue an admirable *plainneſſe*, and an admirable *powerfullneſſe* (which a man would thinke could not ſo well ſtand together.) Firſt plaineneſſe, for whereas the vnlearned man perceiueth his faults diſcouered, it followeth neceſſarily he muſt needs vnderſtand, and if an vnlearned man vnderſtand it, then conſequently it muſt needes be plaine. Secondly, powerfulneſſe, in that his conſcience, is ſo conuinced, his ſecret faults ſo diſcloſed, and his verie heart ſo ript vp: that he ſaith, *Certainely God ſpeakes in this man*. This is the euidence and demonſtration of Gods ſpirit: It is thought good commendation before the world, when men ſay of a Preacher, Surely this man hath ſhowne himſelfe a proper ſcholler, of good learning, great reading, ſtrong memorie, and good deliuerie, and ſo it is, and ſuch commendation (if iuſt) is not to be contemned: but that that commends a man to the Lord his God, and to his owne conſcience is, when he preacheth ſo plainely to the capacitie, and ſo *powerfully* to the conſcience of a wicked man, as that he thinkes doubtles God is within him. Art thou therefore an Angel of God, then magnifie the ſpirit of God, and not thy ſelfe in thy Preaching of his word.

Secondly, powerfully in that plaineneſſe.

Miniſters muſt magnifie God. ſpirit, and not themſelues in preaching.

The 2. vſe for hearers. They are to receiue thē and their doctrine willingly and reuerently.

The next vſe is for the hearers, and they are here taught, that if their Miniſters be *Angels* ſent them from God, then they are to heare them gladly, willingly, reuerently, and obediently: gladly and willingly, becauſe they are Ambaſſadors; reuerently, and obediently, becauſe they are ſent from the high God, the King of Kings, and doe deliuer his embaſſage. God ſaith, *the people muſt ſeeke the Law at his mouth:* and good reaſon, for if the Lawe be the reuealed will of God, and the Miniſter the *Angel* of God, then where ſhould they ſeeke the will of God, but at the mouth of his *Angel?* The reaſon therefore followeth well in that place: they ſhould *ſeeke the Law at his mouth, for he is the meſſenger of the Lord of hoſtes:* and this muſt all Chriſtians doe, not onely if their Doctrine be pleaſing vnto them, but though it croſſe their corruption, and be quite contrary to their diſpoſitions, yea though it be neuer ſo vnſauoury and hard vnto nature, yet in as much as it is a meſſage from thy God and King, and the teacher *the Angel or Meſſenger* of that God, therefore both he and it, muſt be receiued with all reuerence, and with the very obedience of the heart and ſoule. And this is the cauſe why a conuenient reuerence and honour is to be giuen of all good chriſtians, euen to the perſons of Gods Miniſters (eſpecially when they adorne their high calling with a holy life:) euen becauſe they are *Angels of God*. Saint Paul teacheth, *that women ought to be modeſtly attired in the congregation, becauſe of the Angels:* it is not onely, becauſe *the holy Angels* are preſent, and alwaies beholders of our ſeruice of God, but euen becauſe the Miniſters which are *Angels* and Meſſengers ſent from God, are there, deliuering their Meſſage and Embaſſage receiued from God. And thus we haue the firſt title giuen to the Mniſter: he is an *Angel*.

Malach.2.7.

For it is Gods meſſage, though they be men that bring it.

1.Cor.11.

### *An Interpreter.*

2. Title, an Interpreter, and that two waies.

Secondly, he is an *Interpreter:* that is, one that is able to deliuer aright the reconciliation, made betwixt God and man: I ſay not, the *Author* of that *reconciliation*, for that is the Godhead it ſelfe: nor the *Worker* of this *reconciliation*, for that is the ſecond perſon, Chriſt Ieſus: nor the *Aſſurer* or *Ratifier*, for that is the holy

1. Gods Interpreter to his Church.

Ghoſt: nor the *Inſtrument* of it, for that is the glad tidings of the Goſpel: but I ſay he is the *Interpreter* of it; that is, firſt one that can open and *explane* the couenant of grace, and rightly lay downe the meanes how this reconcilation is wrought. Secondly, one that can *rightly and iuſtly* apply meanes, for the working of it out.

Thirdly, one that hath authority to publiſh and declare it when it is wrought: and by theſe three actions, he is Gods *Interpreter* to the people.

2. Mans Interpreter to God.

Then he is alſo the peoples *Interpreter* to God, by being able to ſpeake to God for them, to lay open their wants and nakedneſſes, to confeſſe their ſinnes, to craue pardon and forgiueneſſe, to giue thankes in their names for mercies receiued, and in a word, to offer vp all their ſprituall ſacrifices vnto God for them: and ſo euery true Miniſter is a double *Interpreter*, Gods to the people, and the peoples to God. In which reſpects, he is properly called *Gods mouth*, to the people, by preaching to them from God, and the peoples mouth to God, by praying for them to God: & this calling ſheweth how great and glorious a calling this Miniſterie is, if it be rightly conceiued. Now then for the vſe of it.

1. Vſe. Miniſters muſt haue the tongue of the learned.

Firſt, if euery true Miniſter muſt be Gods *Interpreter* to the people, and the peoples to god, then hence we learne, that euery one, who either is or intends to be a miniſter, muſt haue that *tongue of the learned*, whereof is ſpoken in Eſay. 50. 4. where the Prophet ſaith (firſt in the name of Chriſt, as he that is the great Prophet and Teacher of his Church, and ſecondarily, in the name of himſelfe, and all true Prophets, while the world endureth.) *The Lord God hath giuen me a tongue of the learned, that I ſhould know to ſpeake a word in ſeaſon to him that is wearie*, where note the *weary ſoule*, or troubled conſcience, muſt haue a word *in ſeaſon* ſpoken to him for his comfort, and that cannot be ſpoken without the *tongue of the learned*. And laſtly, that tongue of the learned muſt be *giuen of God*. Now to haue this *tongue of the learned*, which Eſay ſpeakes of, what is it but to be this *interpreter*, which the holy Ghoſt here ſaith a Miniſter muſt be: But to be able to ſpeake with this tongue is, Firſt, to be *furniſhed with humane learning*. 2. *With diuine knowledge*, as it may by outward meanes be taught from man to man: but beſides theſe, he that will ſpeake *this tongue* aright, muſt be *inwardly learned*, and taught by the ſpirit of God: the two firſt he muſt learne from men, but the third from God; a true Miniſter muſt be inwardly taught by the ſpirituall ſchoole-maſter the holy Ghoſt. Saint *Iohn* in the Reuelation muſt take the booke, that is the Scripture, and eate it, and when he hath eaten it; *then* (ſaith the Angel) *he muſt goe preach to Nations, tongues, people, and to Kings*; which was done, not that Saint *Iohn* had not eaten that booke, in the comming *downe of the holy Ghoſt*, the very ende of whoſe comming was to teach them ſpiritually: but that in him Chriſt might teach his Church for euer, that no Miniſter is fit to Preach, to Nations and to Kings, *vntill they haue eaten the booke of God*: that is, till after and beſide all the learning that man can teach them, they be alſo taught by the ſpirit of God himſelfe, and this teaching is it that makes a man *a true interpreter*, and without this he cannot be: for how can a man be Gods *interpreter* to his people, vnleſſe he know the minde of God himſelfe, and how can he *knowe the minde of God, but by the teaching of the ſpirit of God*. For as no man knoweth the thought of a man, but the ſpirit of man that is in him: So the things of God knoweth no man, but the ſpirit of God. Indeede we may be mans *interpreter* by humane teaching, and may interpret the Scriptures truely and ſoundly as a humane booke or ſtory, for the increaſe of knowledge; but the *diuine and ſpirituall interpreter*, which ſhall pearce the heart, and aſtoniſh the ſoule of man, muſt be taught by the inward teaching of the holy Ghoſt.

1. He muſt be furniſhed with humane learning.
2. With Diuinitie.
3 He muſt be inwardly taught by Gods ſpirit.

Reuel. 10. 8.

Act. 2.

This is to eat the booke of God.

1. Cor.

This is no approbation to Anabaptiſts who depend onely on reuelations, and neglect all meanes.

Let no man thinke I here giue the leaſt allowance to Anabaptiſticall fancies, and reuelations, which are nothing, but either dreames of their owne, or illuſions of the Deuill, for they contemne both humane learning, and the ſtudie of the Scripture, and truſt wholly to reuelations of the ſpirit; but Gods ſpirit worketh not but vpon the foundation of the word: onely I teach this, that a Miniſter muſt be a *diuine Interpreter*, an *Interpreter* of Gods meaning. And therfore he muſt not onely *reade the booke*, but *eate it*, that is, not onely haue the knowledge of Diuine things flowing in his *braine*, but ingrauen in his *heart*, and printed in his *ſoule* by the ſpirituall finger of God: and therefore for this end, after all his owne ſtudy, meditation, conference, Commentaries, and after all humane helps, he muſt pray with Dauid, *Open thou mine eyes, that I may ſee the wonders of thy lawe*. The diſcerning of thoſe wonders requires a *ſpirituall illumination*, and the opening of them, requires the *tongue of the learned*. Therefore after all the ſtudie which fleſh and blood, and humane reaſon can yeelde, pray with the Prophet, *Lord giue mee the tongue of the learned*, that I may be a *right Interpreter* of thy holy will.

Pſal. 119. 18.

2. Vſe for Miniſters. Eſay 13. They muſt be holy and ſanctified men: and ſo be firſt of all interpreters to themſelues.

Furthermore inaſmuch as Miniſters are Interpreters, they muſt labour for ſanctitie, and holineſſe of life. In Eſay, *the kingdome of Aſſiria* is ſaid to *be ſanctified* or ſet apart, to *deſtroy Gods enemies*. If there be a certaine kind of *ſanctification*, neceſſarie for the *worke of deſtruction*, then how much more is true *ſanctification* neceſſarie for this great and glorious worke *of the edification of Gods Church?* A Miniſter is to declare the reconciliation betwixt God and Man, and is he himſelfe not reconciled? Dare he preſent another man to Gods mercie for pardon, and neuer yet preſented himſelfe? Can he commende the ſtate of grace to another, and neuer felt the ſweeteneſſe thereof in his owne ſoule? Dare he come to preach ſanctification with polluted lips, and out of an vnſanctified heart? *Moſes might not ſtand vpon the Mount in Gods preſence, till he had put off his ſhooes from off his feet*, Exod. 3. and dare any man preſume to come into this moſt high & holy preſence of the Lord, vntill he haue mortified his corruptions, and caſt off the vnrulines of his affections?

Exod. 19. 20.
Leuit. 10. 3.

In Exodus, the Prieſts are bid to *ſanctifie the people*, and in Leuiticus it is ſaid, that *God will be ſanctified in all that come neere him*, but who come ſo neere vnto him as the Miniſters doe? So that it is apparant, *Miniſters doe ſanctifie the people*, and in ſome conſtruction, *God himſelfe*: Now, ſhall they one way be *ſanctifiers of the people*, and no way *of themſelues*? Surely if it be ſo, they are but lame Interpreters. And this is the reaſon doubtleſſe, why vnſanctified Miniſters, and ſuch as are of a looſe conuerſation, beſtow ſuch fruitleſſe labours in the Church: many want no learning, no abilitie to interpret, and yet how fewe ſoules doe they bring to God? Some it may be are conuerted by their Miniſterie, that God may ſhew, the efficacie is not in the perſon of man, but in the ordinance of God, but few doubtleſſe (for ought that we can ſee:) to teach vs, how God hateth him which will take in hand to reconcile others to God, himſelfe being vnreconciled. Seeing then *Miniſters* are *Gods Interpreters* to the people, *to declare* and publiſh *their reconciliation* with God, and that they cannot be reconciled, vnleſſe they be ſanctified, and can ſo hardly be ſanctified by the miniſterie of an vnſanctified man: let therefore all true Miniſters of God, firſt, be *Gods Interpreters* to their owne conſciences, and their own ſoules *Interpreters* to God, then ſhall they knowe more perfectly how to diſcharge the office of true *Interpreters* betwixt God and his people.

For els they will hardly doe good to others.

And thus we haue the true titles of a true Miniſter.

Now it followeth in the Text, *One of a thouſand*.

2. Part of the deſcription is the rareneſſe of a good Miniſter. He is one of a thouſand.

Here is the ſecond part of this deſcription, which is *by the rareneſſe, or ſcarceneſſe of good Miniſters*: which is laid downe in a very ſtrange phraſe, namely, that a true *Miniſter*, one that is a right Angell, and a true Interpreter, is no common or ordinarie man, but thin ſowne, one of many, *Nay one of a thouſand*.

The meaning.

The meaning hereof is to be conceiued either properly, or figuratiuely: in the figuratiue ſenſe, it is ſpoken in relation to Miniſters themſelues: in the proper ſenſe, it hath a compariſon with all men: the figuratiue and hyperbolicall ſenſe is, that of all the Miniſters in the world, not one of many is a right Angell, and a true Interpreter: the plaine and proper ſenſe is, that amongſt the men of this world, there is not one of a thouſand which prooues a true miniſter. For this point let vs examine three points: the truth of it, the reaſons of it, and the vſe of it.

1. The truth hereof.

The truth hereof is manifeſt, by the experience of all ages, wherein it is ſtrange to obſerue, *how fewe men* of any ſort, eſpecially of *the better ſort*, affect the calling *of a Miniſter*: and which is more ſtrange, how few of thoſe that are miniſters in name and title, do deſerue theſe honourable names of an *Angell*, and an *Interpreter*; and the truth is too manifeſt in common practiſe, to inſiſt much vpon it: rather therefore let vs ſee the reaſons of it, & they be theſe principally.

2. The reaſons hereof.
1. Reaſon the cõtempt of it: it beeing hated by wicked men.

Firſt, the *Contempt* that lyeth on that calling, it beeing alwaies hated, by wicked and prophane men, becauſe it diſcouers their filthineſſe, and vnmaskes their hypocriſie: and their doctrine ofttimes is a fretting corraſiue to their conſcience, that they cannot welter, and wallow ſo quietly, and ſecretly in their ſinnes, as otherwiſe they would, therefore is it that they ſpurne both againſt the calling, and the men, and watch them narrowly, & take hold of their leaſt infirmities, thereby to diſgrace them: iudging that to caſt contempt on that calling, is to remooue ſhame from their own ſhameful courſes: nor is it poſſible, but that they ſhould thus *hate this calling*, in aſmuch as they *hate* ſo deadly both *that Lawe and Embaſſage* which they bring, *and that God*, whoſe Embaſſadors they are.

This hatred & diſgrace in the wicked world, was that that cauſed *Ieremie* to cry, *woe is mee*, and made him in the ſeeming of his natural reaſon, *curſe the time that euer he was a Prophet*, for ſaith he, *I am a man of contention*, euery man is at ſtrife and at enmitie with me.

Ierem. 15. 10.

2. Reaſon, the difficultie of diſcharging the duties.

The next reaſon is, *The difficultie of diſcharging the duties* of his calling: to ſtand in Gods preſence, to enter into the holy of holieſt, to goe betwixt God and his people, to be Gods mouth to the people, and the peoples to God: to be the Interpreter of the eternall law of the olde Teſtament, and the euerlaſting Goſpel of the New: to ſtand in the roome, and to beare the office of *Chriſt* himſelfe, to take the care and charge of ſoules: theſe conſiderations are ſo many amazements to the conſciences of ſuch men, who do with reuerence approach, and not with raſhneſſe ruſh vnto this ſacred ſeate: this made Saint *Paul* cry out, *who is ſufficient for theſe things*. And if *Paul* ſaid, *Who is?* no maruell though many a man ſay, *I am not ſufficient*, and do therefore draw their neckes from this yoake, and their hands from this plough, vntill God himſelfe or his Church doe preſſe them to it.

2. Cor. 2. 16.

3. Reaſon, want of maintenãce.

The laſt reaſon is more peculiar to this age of the new Teſtament, namely, *want of maintenance and preferment*, for them that labour in this calling: men are fleſh and blood, and in that reſpect muſt be allured, and wonne to embrace this vocation, by ſome arguments, which may perſwade fleſh and blood: the world hath in all ages beene negligent herein, and therefore God in his law took ſuch ſtrict order *for the maintenance of the Leuites*: but eſpecially now vnder the Goſpel, this calling is vnprouided for, when

Deut. 10. 9. & 28. 2. Num. 18. 26.

it

it deſerues beſt of all to be rewarded: certainely it were a worthy Chriſtian policy, to propound good preferments to this calling, that thereby men of the worthieſt gifts might be wonne vnto it, and the want thereof, is the cauſe why ſo many young men of ſpeciall parts, and greateſt hope, *turne to other vocations*, and eſpecially *to the Law*, wherein at this day the greateſt parts of the *fineſt wits of our kingdome* are imployed, and why? But becauſe they haue all the meanes to riſe, whereas the miniſterie for the moſt part yeeldeth nothing, but a plaine *way to beggerie*: this is a great blemiſh in our Church, and ſurely I wiſh the Papiſts, thoſe *children of* this world, *were not wiſer in their kinde, (in this point) then the Church of God*: the reformation hereof is a worke worth the labour of *Prince* and people: and ſpeciall care is to be had in it, elſe it will not be reformed, for doubtleſſe had not God himſelfe in the old Teſtament, taken ſuch ſtraight orders for the liuings of the *Leuites*, they had beene put to no leſſe extremities, then is the miniſterie of this age. And this reaſon added to the other, makes them perfect; and all put together make a reaſon infallible: for who will *vndergoe ſo vile a contempt*, and *vndertake ſo great a charge for no reward*: and where there is ſo great *contempt*, ſo heauie *a burthen*, and ſo meane a reward, what maruell, if a good Miniſter be *one of a thouſand*?

This makes many of our beſt wits turne from Diuinitie to aw.

Now let vs make vſe of this doctrine: The vſe is manifold, and yeelds inſtructions to many ſorts of people: Firſt, *Rulers and Magiſtrates* are here taught, if good Miniſters be ſo ſcarce, therefore to maintaine and increaſe, and doe all good they can to the *ſchooles of the Prophets*, to Vniuerſities, Colledges, and Schooles of good learning, which are the *Seminaries of the Miniſterie*: herein the example of *Samuel* is very worthy to be followed, in whoſe dayes the ſchooles of the Prophets floriſhed, and euen *Saul* himſelfe, though he did much hurt in *Iſrael*, yet when he came to the ſchooles of the Prophets, his hard heart relented, he could doe them no hurt, nay, *he put off his robes and prophecied amongſt them*. So ſhould all Chriſtian Princes and magiſtrates aduance their ſchools, and ſee them both well maintained and well ſtored, the reaſon is euident and forcible.

3. The vſe of it.
1. To Rulers to maintaine Vniuerſities, Colledges, and ſchooles of the Prophets.

1.Sam.19.20, 21,22,23,24.

*A good Miniſter is one of* 1000. If therefore they would haue the number increaſed, let them maintaine the Seminaries. And againe, *if Antichriſt* to vphold his kingdome, the kingdome of Satan, be ſo carefull herein, to erect Colledges, and indowe them with liuing, to be Seminaries for his Synagogue, and vſe ſo great meanes to ſowe his tares in the hearts of young men, that ſo they may ſowe them in the hearts of the people abroad: ſhall not *Chriſtian Princes* be as carefull, or rather much more zealous, for the increaſing of the number of godly miniſters? ſhall *Baal haue his* 4. *hundred Prophets, and God haue his* Elias *alone*? great ſhame muſt it be to *Ahab*, or to any *king*, whoſe kingdome is in that eſtate.

The rather, becauſe the Pope doth ſo to vphold his ſuperſtition.
At Rome, Rhemes, Doway.

2.King.18.22.

The Ieſuites diligence is ſuch in teaching, and the readineſſe of ſome of their nouices ſuch in learning, (the diuell himſelfe doubtleſſe putting to his helpe withall) that in three yeares (as ſome of them ſay of themſelues) they proceede in humane learning, and in the fourth, in Diuinitie: which if it be ſo, then it may be a good Leſſon, for theſe our ſchooles of learning, and an inducement to mooue all that haue the gouernment therof, to labour to aduance learning by all good meanes, and to giue it more ſpeedie paſſage: And it may ſhame ſome that ſpend ſo many yeares in the Vniuerſitie, and yet alas for all that prooue not one of a 1000. In theſe our ſchooles are by Gods mercy, many young trees planted by the riuer ſide of this godly Orchard, which by good ordering and dreſſing, may prooue goodly trees in the Temple of God, and ſtrong Pillars in the Church: but they are like tender plants, and muſt be cheriſhed. Princes and great men, by *allowing maintenance*; and the *Gouernours* by *eſtabliſhing good orders*, and looking carefully to their execution, muſt ſee that theſe plants haue ſufficient *moiſture to grow ſpeedily* to perfect ripenes, and that then they be *tranſplanted* in due time, into the church and common wealth: theſe be the trees ſpoken of in *Ezekiell, which growe by the ſides of the riuer, which floweth out of the ſanctuarie*: Waters out of the Sanctuarie muſt nouriſh them, and ſo they growe vnto their perfection: but take away theſe waters: take away the liberality of *Princes*, and good diſcipline from the *Vniuerſities*, and theſe trees muſt needs decay and wither: which if they do, then the ſmal number of good Miniſters will be fewer and fewer, and of one of a 1000. there will not be one of 2000.

And the Ieſuits to continue their late founded Hierarchie.

Ezek 47.1. &c.

In the next place, *Miniſters* themſelues are here taught: Firſt if good miniſters be ſo ſcarce, then let euery man feare to make them fewer then they be: euery man therefore for himſeſe, labour *firſt for abilitie*, then for conſcience to diſcharge his duty: namely to be an *Angel*, to deliuer faithfully Gods-Embaſſage, and *a true interpreter* betwixt God and his people: thus if thou doeſt, then howſoeuer the number of good Miniſters is ſmall, yet it ſhall be nothing ſmaller for thee.

2. Vſe for Miniſters.
1. Let euery man feare to make them fewer.

2. If they be ſo few, labour to increaſe them, for the more they are, the leſſe burthen lieth vpon each particular man, therefore let euery Miniſter by his teaching, and by his conuerſation labour ſo to honour his calling, that he may thereby allure and drawe others to a loue and liking thereof.

2. Labour to encreaſe thē by winning others to it.

3. Are good Miniſters too thinne ſowne? are there ſo fewe of them: then let all good and godly miniſters *giue the right hand of fellowſhip* one to another, and ioyne together in loue, and by that meanes arme themſelues againſt the ſcorne and contempt of the world: we ſee they

Galat 2.9.
3. Let them one loue an other and ioyne together.

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that are of a kindred, or a brotherhood, or any kind of ſociety, the fewer they are, the more cloſely doe they combine, the more firmely doe they hold together againſt forraine force: ſo ought Gods Miniſters to doe, becauſe their number is ſo ſmall: if they were many, leſſe danger in their diſvnion. But ſeeing they are ſo fewe, the more it concerneth them to cut off contentions, and all occaſions of debate, and to ioyne hand in hand againſt theſe common aduerſaries.

3. Vſe for Students.
1. To conſecrate themſelues and their ſtudies to that calling.

In the third place, *young Students* are here taught, ſeeing a true miniſter is but one of a thouſand, that therefore they bend their ſtudies, and their thoughts to the Miniſterie, for they well know it is an old Prouerbe, *the beſt things are hard to come by:* and certainely there are ſo fewe good Miniſters, becauſe the holy miniſtery in it ſelfe is ſo high and excellent a calling, and as it is *a ſhame to the men* that there are ſo *fewe good miniſters*, ſo it is a *commendation to the calling:* whoſe honour and excellencie is ſuch, that as we ſee here ſcarſe one of a thouſand attaines vnto it, therefore men of the moſt excellent gifts, are here inuited to dedicate themſelues vnto the moſt excellent vocation, yea, very reaſon it ſelfe would vrge a man to be *one of a thouſand.*

To furniſh themſelues with the true ornaments of a Miniſter.

2. And further, as they are to intend this calling as the moſt rare and excellent: ſo this muſt teach them likewiſe, to haſten to furniſh themſelues with all good helpes and meanes, that they may become *true Miniſters and able Interpreters*, and not too long to ſticke in thoſe ſtudies, which keepe a man from the practiſe of this high function: for it is not *to liue in the Vniuerſitie*, or in the Colledge, and to *ſtudie*, though a mā neuer ſo faſt deuoure vp learning, but to *be a good Miniſter*, is that that makes a man *one of a thouſand.*

4. Vſe for hearers.
1. To reuerence the perſon and receiue the doctrine.

In the laſt place, *Hearers* are here taught their duty, firſt to *reſpect* with reuerence the *perſon*, and *to receiue* with reuerence the *Meſſage* of euery true Meſſenger, ſeeing it is ſo *rare* a thing to finde a *true Miniſter*, for as nothing *is more vile and baſe* then an *euill and lewde* miniſter, (whom Chriſt compares to *ſalt which hath loſt his ſauour, which is good for nothing but to be caſt out, and troden downe of men:*) ſo is there none worthy *of more loue* and *reuerence* then *a holy Miniſter*: for as *Eſay* ſaith, *their very feet are beautifull which bring glad tidings*, and we ſhould *kiſſe their feet which bring newes of peace:* therefore all good Chriſtians are to receiue and vſe a *good Miniſter*, as S. *Paul* ſaith the *Galathians* did him, *euen as an Angel of God.* Haſt thou then a godly paſtor? runne to him for conference, for comfort, for counſell, vſe his company, frequent his ſermons, account him worthy *of double honour*, thinke it no ſmall or ordinarie bleſſing, for thou haſt *one of a thouſand*, and bleſſe God for beſtowing his mercie on thee, which he had denied to ſo many others: for ſome haue *no Miniſter:* ſome haue *a Miniſter*, but yet alas, he is not one *of a thouſand.*

Matth. 5. 13.

Galat. 4. 16.

2. Fathers to dedicate their ſonnes to the Miniſterie.

And further, all men that are *Fathers*, may here learne to conſecrate their children to God in the ſeruice of the Miniſterie, conſidering that it is *ſo rare* and excellent a thing to be a good Miniſter: nay, that man ſhould thinke himſelfe happie, and honoured of God, who may be father to ſuch a ſonne, as ſhall prooue one of a *thouſand.*

5. Vſe for all men.
Pray that God would encreaſe the number.

In a word to conclude this point, *all men* muſt here learne, ſeeing good Miniſters are *ſo ſcarce*, to *pray the Lord of the harueſt, to thruſt out more labourers into the harueſt:* and for thoſe that are called already, that God would make them faithful in that high function. And as *Eliſha* craueth of *Elias*, that the good *ſpirit may be doubled and trebled vpon them*, ſo that the number may be increaſed. And thus we haue *the truth*, *the reaſon*, and the *vſe of* this, that a good miniſter is *one of a thouſand.*

2. Reg. 2. 9.

It followeth, *To declare vnto man his righteouſneſſe.*

3. Part of the deſcription by his office, that is, to declare vnto man his righteouſneſſe.

Here is the third part of the deſcription of a miniſter, that is, by his office *to declare vnto man his righteouſneſſe:* that is, when a poore ſinner, by his ſinnes (the fouleneſſe whereof he ſeeth, and the burthen whereof he feeleth) is brought downe, as it were to the very gates of hell, when this ſinner by the preaching of the Law, is brought to *a true ſight of this miſerie:* and againe by preaching the Goſpel, is brought *to lay hold on Ieſus Chriſt:* Then it is the proper office of a Miniſter, to *declare vnto that man his righteouſneſſe.* Namely, that though *in himſelfe* he be as ill, and as foule as ſinne can make him, and as the law can diſcouer him to be: yet *in Chriſt he is righteous*, and iuſt, and by Chriſt ſo iuſtified, as he is no more a ſinner in the preſence and account of God; this is the *righteouſneſſe of a Chriſtian man*, this is the iuſtification of a ſinner. And to *declare this righteouſneſſe* to him that repentts and beleeues, is the proper dutie of a *true Miniſter.*

The meaning.

Act. 20. 21.

In the *Acts Paul* ſaith of himſelfe, that he *witneſſed to the Iewes, and to the Gentiles, the repentance towards God, and faith towards our Lord Ieſus Chriſt.* In which words is laide downe the complete duty of a Miniſter (as he is a publique *Angel or Interpreter*,) firſt, to Preach *repentance*, which a man muſt performe to God, whom by his ſinnes he hath grieuouſly offended; ſecondly, to preach *faith in Chriſt*, and free forgiueneſſe, and perfect ſaluation through that faith in Chriſt, to all that ſhall truly beleeue in him. And after both theſe followeth that which is here ſpoken of, which comprehendeth both the former; namely, *to declare vnto man his righteouſneſſe.* So that in theſe words, are incluſiuely laide downe, theſe points of a miniſters calling: Firſt, a true Miniſter may and muſt declare vnto a ſinnefull man *where righteouſnes is to be found*, namely in *Ieſus Chriſt* the righteous. Secondly, *how* that

It comprehendeth theſe points.

1. He muſt declare where true righteouſneſſe is.

1. Ioh. 2.

righ-

2. How it may be obtained. 3. He muſt declare it to him, that is, 1. Shew that it is readie for him if he beleeue and repent.

righteouſneſſe may be ***obtained***, namely, by doing two duties: Firſt by denying and diſclaiming his ***owne*** righteouſneſſe, and that is done by repentance; Secondly, by clayming and ***cleaning*** to Chriſts righteouſnes, & that is done by faith. Thirdly, a true Miniſter may & muſt ***declare this righteouſnes to him***, that is, firſt ***publiſh*** and proclaime, that it is ready to be beſtowed on euery ſinner, which will thus apprehend it, and that it is able to iuſtifie and ſaue him: ſecondly, beſides a bare ***publication*** of this iuſtification, he muſt (as ***Paul*** did) ***witneſſe and teſtifie it*** to the conſcience of the ſinner, that it is as certainly true, as God is true. For as a ***witneſſe*** in doubtfull caſes is called, that by his Teſtimonie he may ***cleere the truth***, ſo when the conſciences of poore ſinners are ***wauering*** and doubtfull what to beleeue, when they ***doubt*** of this righteouſneſſe, then is a true miniſter as a ***faithfull witneſſe*** of God to auerre and ***teſtifie the truth***, from his owne conſcience, knowledge, and feeling of the infallible certaintie of Gods promiſes, vnto the doubtfull and diſtreſſed conſcience of the ſinner.

2. He muſt teſtifie, and aſſure him of it.

3. He muſt maintaine it, & auerre it againſt all doubts and temptations

Thirdly, beſides ***declaration*** and ***teſtification***, he is ***to maintaine*** this truth, and this ***righteouſneſſe***, (if the ſinners conſcience be yet not quiet) againſt all gaineſayers, againſt the power of darkneſſe, and all the gates of hell: that this is true and perfect righteouſneſſe to him that apprehends it, as afore is laid downe: and this is ſo infallible to euery ſoule that repents and beleeueth, that the Miniſter may ***aſſure*** it to the conſcience of the ſinner in the word of truth, and in the name of God, and may call to witneſſe all Gods Saints, and all his holy Angels, and may ***pawne*** vnto him ***his owne ſoule*** vpon it, that it is moſt true, that this is ***true, perfect, and all ſufficient righteouſneſſe***.

This dutie is ordinarily peculiar to Miniſters.

Thus we ſee in ſome meaſure, what it is ***to declare vnto a man his righteouſneſſe***. And this is the peculiar office of a Miniſter of God, and this is the height and excellency of his office. In the want of godly miniſters, I confeſſe that godly Chriſtian men may one ***helpe*** another in the performance of theſe duties, and that with profit, but it is the ***proper function*** of a godly miniſter to doe it, and the ***promiſe and bleſſing*** belong properly to him: as the conſciences of all penitent ſinners, will teſtifie in this caſe: let ***Dauids*** ſerue for many, who when he was caſt downe euen to the mouth of hell, by that fearefull diſcouerie of his two hideous ſinnes by *Nathans* Preaching: and when the faith of his ſoule beganne to wreſtle againſt Hell, and ſtriue againſt deſpaire, and to apprehend the mercie of God in Chriſt: then I ſay, could not the Teſtimonie of all the men in the world haue giuen him that ioy, comfort, and aſſurance, that ***Nathan*** did, when he ſaide in the word of a Prophet, and of a true miniſter, ***God hath taken away thy ſinne, thou ſhalt not die:*** what did ***Nathan*** here, but ***declare vnto man his righteouſneſſe?*** what did ***Nathan*** here but the duty of euery true Miniſter?

2.Sam.12.

1. Vſe for Miniſters.

If this be the office and dutie of a Miniſter; and if ſuch be the height and excellencie of his office, let vs ſee then what vſe we may make of it.

First, for the Popiſh Miniſterie, they doe inſufficiently declare it.

Firſt, concerning the miniſterie: It firſt diſcouereth how nakedly, weakely, and inſufficiently, ***the Popiſh Church*** doth ***declare vnto man his righteouſneſſe***, who wil let a man ſeeke it in ***himſelfe***, where alas it is not: for ***Paul*** himſelfe teſtifieth, that his deſire is, that he may be found ***out of himſelfe***, and in Chriſt; and yet certainely, if euer man had righteouſnes ***of his owne*** worth truſting to, ***Paul*** had: this is the cauſe why ſo many of that Religion finde not that ***righteouſneſſe***, which will pacifie and ſatisfie their conſciences, when they come to die; and why ſo many of them, when it comes to the pinch, doe then go out ***of themſelues***, and with vs do ſeeke for this righteouſneſſe ***in Chriſt***, where both aſſuredly, and ſufficiently is it to be found.

Philip.3.8,9.

Secondly, our owne.

Then for our owne Miniſterie, here they are taught: firſt the true manner of teaching, and ***declaring righteouſneſſe***, namely this, not to preach the law alone, or the Goſpel alone, as ſome vnaduiſedly doe (but both without profit) but ***both the law and the Goſpel***; the ***law*** to breede ***repentance***, ***the Goſpel*** to worke ***faith***: but in order ***firſt*** the law to breed repentance, and then the Goſpel to worke faith and forgiueneſſe, but neuer before.

Both the Law and the Goſpel.

2. To be holy men themſelues.

Secondly, they are taught ***to be holy***, to be ſanctified and reconciled themſelues: for is it thy office ***to declare vnto man*** his righteouſnes, and not ***thy owne*** to thy ſelfe? and how canſt thou be ***a true witneſſe*** to teſtifie betwixt God and the ſoule of a ſinner, when thy owne ſoule knoweth not, nor feeleth the truth of it? certenly ſuch men are lame witneſſes betwixt God and the ſinners ſoule. ***Dauid*** ſaith to the ſinner, ***I will inſtruct thee in the way wherein thou ſhalt goe:*** but he firſt of all in the ſame, ſets downe his owne experience in a large ſtorie of his own repentance, and of Gods mercie on himſelfe. And though God ſometime doe ſatisfie, and ſaue the poore diſtreſſed ſoule of a ſinner, by the teſtimonie of ſuch men, to teach vs that the vertue is not in the men, but in the truth of Gods couenant: yet alas how few are they, to teach vs, how pleaſing it is vnto him, when a Miniſter is a ***declarer of that righteouſneſſe to others***, which he ***firſt hath himſelfe:*** and is a witnes of that truth to others, which he firſt knoweth ***in his owne experience***.

Pſal.32.

For els they will conuert but few.

3. Vſe to Miniſters: not to care for the contempt of the world.

Thirdly, the conſideration of this high excellencie of their calling, muſt ***arme*** all true miniſters againſt the ***ſcorne*** and contempt of the world, which by wicked men is caſt like duſt and myre into the face of Miniſters: let this ſuffice them, they are the men that muſt ***declare vnto man his righteouſneſſe***, euen ***he that ſcorns and*** contemnes the miniſterie, ***he hath no righteouſneſſe*** in him, vnleſſe it be ***by the meanes of a poore Miniſter:*** then doe thou thy dutie, and he

that

2. Vſe for Students. To conſecrate themſelues to that high calling.

that mockes thee, hath cauſe to honour thee. And let this encourage Students to conſecrate themſelues to the miniſtery, for *what calling* hath ſo high an office, as this, *to declare vnto man his righteouſnes?* And aſſuredly how euer in this wicked world, thou art little accounted of (for if it did not ſo, it were not wicked:) yet thou art honoured in the hearts of all Gods children, and euen in the *conſcience* of ſome, whoſe *tongues* doe ſmite thee: & the ſoules of thouſands, *when they die* ſhal bleſſe thee, who *in their liues* cared not for thee: and the deuil himſelfe doth enuy, and the holy Angels themſelues doe *wonder at* the excellencie of thy calling, in that thou haſt power *to declare vnto man his righteouſneſſe.*

3. Vſe for the hearers. Seeke righteouſneſſe both in the Law and the Goſpel.

2. What to eſteeme of Gods Miniſters.

4. Vſe for Fathers to make their ſonnes Miniſters.

In the next place, *hearers* may here learne; firſt if *their righteouſnes be thus to be declared* as afore, then if they will haue it, they muſt ſeeke it as it may be found, namely, *both in the law, and in the Goſpel*, and not in the Goſpel alone: and firſt in the law, then in the Goſpell: for he muſt neuer looke to taſte the ſweetneſſe of the Goſpel, which hath not firſt ſwallowed *the bitter pills of the law:* if therefore thou wouldeſt *be declared righteous* by the Goſpel, be content firſt to be pronounced *miſerable* by the law: if thou wouldeſt be *declared righteous in Chriſt*, then be content firſt to be pronounced ſinfull and vnrighteous in *thy ſelfe.* Secondly, all men may here learne, how they are to eſteeme of Gods *Miniſters*, and what reuerence and obedience is due to their perſons, and their doctrine: theſe are they which muſt *declare vnto thee thy righteouſneſſe*, if thou haſt any: Art thou beholden to him, who, when thou haſt *loſt a Iewell* (which was all thy wealth) can tell thee where it is, and helpe thee to it againe? or to him, who, when *thy cauſe* is in triall at the bar, will pleade it for thee? or to him, who, when *thy health* is loſt, can tell thee how to get it againe? then behold how thou art beholden to a *godly Miniſter*, who, when *Adam* had loſt both for himſelf and thee, that *Iewel of righteouſnes*, which was, and is the whole wealth of thy ſoule, can truly tell thee where it is, and how it is to be had againe: and who, when the deuill haleth thee to the barre of Gods iuſtice, to receiue triall for thy ſinnes, can drawe thee there ſuch a *declaration*, as the deuill himſelfe ſhall not be able to anſwer? and who, when thy *ſoule* is ſicke to death, and euen to damnation, can *heale* the deadly wounds thereof. A good miniſter therefore is *worthy* (as the Apoſtle ſaith) *of double honour*, whoſe dutie we ſee is *to declare vnto man his righteouſneſſe.* And to conclude this point alſo, the conſideration of the height of this office of a miniſter, may encourag *fathers* to dedicate their ſonnes to this holy calling: for *the Phyſitians* care for the bodie, or the *Lawyers* for thy cauſe, are both inferiour duties to this of the Miniſter. A good Lawyer may be *one of tenne:* a good Phyſitian *one of twentie*, a good man *one of* 100. but a good A Miniſter is one of 1000. A good Lawyer may declare the true *ſtate of thy cauſe:* a Phiſitian may declare the true ſtate *of thy body:* No calling, no man cā declare *vnto thee thy righteouſneſſe*, but a true miniſter. And thus we ſee the office or function of a Miniſter. Now followeth the bleſſing.

*Then will he haue mercie vpon him.*

4. Point, the bleſſings: then will God haue mercie on the ſinner.

The fourth generall part of this deſcription, *is the bleſſing* which God giueth to the labours & function of a true Miniſter: then, that is, when a man by the preaching of the law, is brought to true humiliation and repentance, & by the preaching of the goſpel, to true faith in the Meſſias: *then will he* (that is God) *haue mercy on him*, (that is, on the penitent and beleeuing ſinner.) B Behold here the admirable ſimpathy, and the cooperation of God, and the Miniſters office. Man preacheth, and God bleſſeth: Man worketh on the heart, and God *giues grace:* a Miniſter *declares vnto man his righteouſneſſe*, and God ſaith *ſo be it, he ſhall be righteous:* a Miniſter *pronounceth mercy* to a penitent ſinner, and forthwith *God hath mercie on him.* Here we ſee the great and glorious account which *God makes of the word* of his miniſters, by them truly taught and rightly applied; namely, that he as it were tieth his bleſſing vnto it: for ordinarily till a man knowe his righteouſneſſe, by the meanes of an *Interpreter*, God hath not mercie on him, but aſſoone as he doth knowe it, then as we ſee here, *God will haue mercie on him, and* C *will ſay, deliuer him, &c.* This is no ſmall honour to Miniſters, and to their Miniſterie, that God himſelfe giues a bleſſing vnto it, and worketh when they worke, and as it were ſtayeth waiting, when they declare vnto man his righteouſneſſe, and *then hath he mercie on him:* ſo powerfull, and ſo effectuall, is the word ſpoken by a Miniſter of God. This is that which Chriſt auoucheth, *Whatſoeuer you looſe in earth, ſhall be looſed in heauen.* Will you knowe the meaning hereof? Reade Saint Iohn, *Whoſe ſinnes ſoeuer you remit, they are remitted; whoſe you retaine, they are retained:* will you haue the meaning of both? read Eſay, *God deſtroyeth the tokens of Soothſayers, and makes wizards, and Aſtrologers* D *fooles, turneth worldly wiſe men backeward and makes their knowledge fooliſhneſſe: but he confirmeth the word of his ſeruants, and performeth the counſell of his meſſengers.* Thus God *bindeth and looſeth with them, remitteth, and retaineth with them, by confirming their word, and performing their counſell.*

God and his Miniſter worke together.

Matth.16.16.

Ioh.20.23.

Eſa.44.25,26.

For example,

A true Miniſter ſeeth a ſinner *hardened in his ſinnes*, and ſtill rebelling againſt the will of God he therefore *declareth vnto him his vnrighteouſnes*, and his ſinne, and denounceth vnto him the miſerie and curſes of Gods iuſtice, as due vnto him for the ſame: here he *bindes on earth*, here he *retaines on earth*, this mans ſinnes are likewiſe bound and retained *in heauen.* On the other ſide, he ſeeth a man *penitent and be-*

*leeuing*

leeuing, he pronounceth forgiueneſſe of ſinnes and happineſſe vnto him for the ſame: *he looſeth* him from the band of his ſinnes, by *declaring vnto him his righteouſneſſe*; this mans ſinnes are likewiſe looſed and remitted in *heauen*, & God himſelfe doth pronounce him cleare in heauen when the Miniſter doth on earth. Thus God *confirmeth the word of his ſeruants, and performeth the counſell of his meſſengers.*

1. Vſe for Rulers, to giue due reuerence to the Miniſters.

The vſe of this doctrine is, Firſt, for *Rulers* and great men of this world, this may teach them to be *nurſing Fathers, and nurſing Mothers* vnto the Church, whoſe authoritie they ſee is ſo great ouer them, as that their decree ſtands ratified in heauen: Therefore though their place be great, and they be *Gods vpon earth*, yet muſt they withall acknowledge, that in iuſtifying a ſinner, in interpretation, *in declaring vnto man his* righteouſneſſe; in binding and looſing, *their power* alſo is *immediate from God*, and aboue theirs, and they themſelues, as the are men, muſt *ſubmit* themſelues to this powerfull word of the miniſters, to be taught by it, and to be reconciled by meanes of it, and highly muſt they reſpect it; for though a man ſpeake it, yet it is the word of God: this is to licke *the duſt of Chriſts feete*, which the the Prophet ſpeaketh of: not as the Pope would haue it, to holde the ſtirrop, and lead the horſe, and hold the water to the Pope, to kiſſe his toes to hold their kingdomes of him, as tenants at will, or by curteſie, but reuerently to acknowledge the ordinance to be Gods, the function and duty to be high and excellent, to acknowledge the power of their keyes and cenſures (being rightly applyed) their promiſes and their threatenings to be as from God, and to ſubmit to them accordingly.

Pſal 82.

2. Vſe for Miniſters.

2. Vſe Gods word reuerently.

Secondly, *Miniſters* themſelues here muſt learne, when they take the word of reconciliation into their hands and mouthes, to call to minde whoſe it is, euen the Lords, and that he worketh with them, and that therefore they muſt vſe it in holy manner, with much feare and reuerence: *It is not their owne, they may not vſe it as they liſt.* And laſtly hearers are here taught, firſt to ſee how madde ſuch men be, which careleſly, and ſeldome heare Sermons, but vpon any occaſion flie to Wizzards and Charmers, which are the deuils prophets: for ſee the difference of theſe two, the wizzard and charmer hath ſocietie with the deuill, the Preacher with God: the charmer hath his calling from the deuill, the Preacher his from God: the charmers charme, is the *deuils watchword*, (when he charmeth the deuill doth the feate:) the preachers doctrine is Gods *watchword*, when he truely aplyeth it, God himſelfe ratifieth and makes it good: therefore let all men feare to haue thus to doe with the deuill, by ſeeking to his ſlaues, and let them drawe neere to God, by entering into fellowſhip with his holy Prophets and godly Miniſters.

3. Vſe for hearers.

1. Heare Gods word often, and reuerently.

2. See the dignitie and prerogatiue of the Miniſter. calling.

And further, if when they preach, and thou beleeueſt, *then God hath mercie on thee*, then learne what reuerence they and their word is worthy of, which is thus accompanied with Gods mercie and forgiueneſſe: and then learne to heare the word of God with feare and trembling, for it is Gods word, and not theirs: and when a true Miniſter ſaith vnto thee, on a true ground, I denounce thee a ſinnefull man, or vnder the curſe, or *I declare thee to be righteous and a child of grace*, it is all one, as though God from heauen had ſaid ſo vnto thee. If any man aske, But is it not *as good*, if another man pronounce forgiueneſſe vnto mee vpon my repentance? I anſwer, yes vndoubtedly, if it be *in extraordinarie* times, or places, when there are no Miniſters: for otherwiſe, certainely this bleſſing is principally tied vnto the Miniſters calling: for it is not ſaid of any priuate mens calling, any where in the ſcripture, as it is here ſaid of the Miniſters, If *an Angel, an Interpreter* come to a man *and declare vnto him his righteouſneſſe, then* (marke the connexion) *then will God haue mercie on him, and will ſay, Deliuer him, &c.*

Obiect. But may not an other Chriſtian doe it?

And not ordinarily.

1 For they haue not the ſame promiſe.

Whence comes this bleſſing? from this promiſe of God. If therefore other callings will challenge ordinarily the ſame bleſſing, then muſt they haue the ſame promiſe. Beſides, other Chriſtians beeing priuate men, though they be ſanctified, and haue a good meaſure of knowledge yet haue they not the ſame *ſpirit of diſcerning* that godly Miniſters haue: nor can ſo fully and truely *iudge* when a man hath repented, when not; and therefore cannot ſo truely *pronounce* the ſentence of the lawe or goſpell, nor haue the *abilitie* ordinarily by their good conference and Chriſtian counſell, to conuert a ſoule, but to *confirme* one conuerted: but that power ordinarily belongs to the publike miniſtery of the word, therefore it followeth, that ordinarily they haue not the power to pronounce the ſentence of binding or looſing vpon any man: I confeſſe, in times, or places where no miniſter can be had, God bleſſeth the labors of priuate men, that haue knowledge, ſometimes euen for the conuerting of a man to God, and for *comforting* him at the houre of death, and giues a vertue and power to that ſentence which they ſhall pronounce one vpon anothers repentance: but as this is extraordinarie, and in the want of ordinarie miniſters, ſo in that caſe a *priuate man* of knowledge and godlineſſe *is made a Miniſter for that time to* himſelfe, or to another, euen as *a priuate man* in caſes of extreame danger, when *no magiſtrate* is preſent, is made a *magiſtrate* himſelfe to defend his owne life. So then as in want of a Magiſtrate, the *ſword of the Magiſtracie* is put into the hand of a priuate man; ſo in the want of miniſters, the *keyes of the miniſterie* are committed and put into the hands of priuate men, (as in the daies of perſecution) that then they may with comfort admoniſh and aduiſe: & with power pronounce mercie and forgiueneſſe one

2. They haue not the ſame power to diſcerne.

In extraordinarie times and in want of Miniſters they may.

vnto another, vpon their true repentance. Yet alwaies remember that in ſo doing, a priuate man is as *a Miniſter for that time and in that caſe:* but ordinarily (and alwaies in ſettled churches) this power pertaineth *to the Miniſterie,* and is theirs alone by ordination; and to them belongeth the promiſe and the bleſſing, that when he hath *declared to a man his righteouſneſſe, then God will haue mercie on him.* And thus we ſee alſo the bleſſing of God vpon the function of the Miniſterie, and annexed thereunto by the mercifull diſpenſation of God. It followeth,

*And will ſay: Deliuer him, that he go not down into the pit: for I haue receiued a reconciliation.*

5. Part, the Commiſſion, which is, Deliuer the penitent man from hell.

The fift and laſt part of this deſcription is, *the Commiſſion* and authoritie giuen vnto him, which is ſo great, as neuer was giuen to any creature, and is this, when a miniſter of God hath *declared vnto man his righteouſneſſe,* hath brought him to the ſtate of grace, and God in his fauour hath had mercie on him; then God ſaith to the Miniſter, *Deliuer that ſoule from hell, for I haue pardoned him in Chriſt, I am reconciled to him.*

How a Miniſter is a Redeemer.

More then Angels.

Hebr.1.vlt. More then any other calling of men.

In which words, authoritie is giuen to a Miniſter of God, *to redeeme* a man penitent from hell, and damnation: not that he is the meanes of working out this redemption, for that whollie and onely is Chriſt himſelfe: but he is *Gods inſtrument, and Chriſts inſtrument:* Firſt, *to applie* thoſe meanes vnto him: Secondly, *to pronounce* his ſafetie and deliuerance when theſe meanes are vſed. Here is the principall honour of all, belonging to that calling: and it is the greateſt that euer was vouchſafed to any creature, Man or Angel: for it is a plaine Commiſſion, *to goe and deliuer ſuch a man from the power of hell,* and to redeeme him into the ſtate of Gods children, and to make him heire of Heauen: Angels neuer had this Commiſſion, they are *Meſſengers ſent out for the good of thoſe whom miniſters haue redeemed,* and they haue brought many comfortable meſſages vnto them: but it was neuer ſaid to any Angel, *Deliuer that man that he goe not downe into the pit,* as it here is ſaid vnto a miniſter, nor any but miniſters haue this Commiſſion. To ſome callings God ſaith, *worke thou* for man, *build* him houſes, *prouide* him ſuſtenance; to the Phyſition, *heale* that man: to the Lawyer, *doe that man iuſtice:* to the ſouldier, *fight* for him: to the magiſtrate, *defend him:* to the King, *gouerne him,* and ſee that euery one doe his duty: to none but to the Miniſter doth he ſay, *Deliuer him that he goe not downe into the pit.*

1. Vſe for Miniſters. Ergo, they muſt pray & preach diligently.

If this be ſo, then for the vſe, firſt Miniſters muſt learne here, that if they will haue the *honour* of Redeemers, then muſt they doe the duty of Redeemers, they muſt pray earneſtly for the people, for that is one meanes whereby they redeeme men.

1.Sam.12.

Pſal.119.

For ſo doing they are redeemers.

Idle Miniſters are no redemers.

They muſt ſay with *Samuel, God forbid that I ſhould ceaſe to pray for you:* They muſt *mourne* for the impenitent, when they will not turne to God. So did *Dauid, his eyes guſhed out with riuers of water, becauſe men kept not Gods law.* And *Ieremie*, who *wiſhed a fountaine of waters, in his eyes, that he might weepe for the ſinnes of the people.* They muſt priuately *conferre, viſit, admoniſh, and rebuke, and* principally they muſt *preach*, and that in ſuch good manner, and in ſo diligent meaſure, as they may redeeme and winne ſoules, and the ende that they muſt aime at, muſt be to winne ſoules. Some preach for *feare* of the Lawe, to auoyde cenſure or puniſhment: ſome for *faſhion ſake*, that they may be like to others: ſome for *oſtentation* ſake, to win credit and praiſe: ſome for *ambition*, to riſe in the world: all theſe forget their Commiſſion which is, *Deliuer a man from hell.*

This ſhould be the ende of their preaching to *deliuer a ſoule from Hell:* and what ſhould Commiſſioners doe, but execute there Commiſſion? *High Commiſſioners* are worthy to be *low* Commiſſioners, or rather no Cõmiſſioners, if they will not put this in execution. It is therefore lamentable to ſee, that ſome by not preaching: ſome by vaine preaching, ſhewe that they intended any thing, rather then the *winning of ſoules to God.*

Let then all good Miniſters ſo Preach, as they may ſay with *Eſay, Behold Lord, here am I, and the Children whome thou haſt giuen mee.* And that they may returne their Commiſſion thus: *Whereas thou O Lord gaueſt me this people, and badſt me deliuer them, that they goe not downe into hell, I haue done it: it is the thing my ſoule aymed at with all my deſire and endeauour: and by thy mercie I haue effected it accordingly.*

Turkes and Ieſuits, are carefull to ſeduce ſoules.

And the rather muſt all Chriſtian Miniſters ſeriouſly intend the *ſauing* of ſoules, inaſmuch as Antichriſt doth ſo earneſtly ſeeke the *deſtruction* of ſoules, by winning them to his Synagogue. The *Turke* ſpares no labour, no coſt, to infect young children of Chriſtians with his impure and blaſphemous ſuperſtition. The *Pope* and his vaſſals (eſpecially *Ieſuits,*) vſe all means, deuiſe many ſtratagems, ſpare no coſt, nor labour, to ſeduce and inveagle young men, and the beſt wits. Surely their care and policy herein is admirable: and yet alas, when (like the Phariſies) they haue compaſſed *ſea and land to make a Proſelyte*, they make him like themſelues, *the child of hell.*

And they are ſo farre from hauing *any Commiſſion* from God to doe this, or any bleſſing promiſed, as contrariwiſe God forbids them, and his *curſe* lyeth vpon them for ſo doing.

Shall they be ſo diligent to *deſtroy ſoules without a Commiſſion*, and incurre Gods curſe for their labour? & ſhall not Chriſtian Miniſters be much more diligent to *winne* and redeeme *ſoules*, hauing ſo large a *Commiſſion* for the purpoſe, & ſo great a bleſſing promiſed thereunto.

In the next place, this doctrine hath vſe to

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2. Vſe for hearers. To ſee the excellencie of this calling.

the hearers. Firſt, to let them ſee the excellencie of this calling, which hath a commiſſion and power to redeeme them from hell and damnation, and what honour is due vnto it: and to let the wicked man ſee (which any way abuſeth either the perſons, or the function) how baſe and vnthankfull men they are, to recompence euill for good, and therefore no maruell though *euill doe neuer depart from the houſes and families of ſuch men:* and further, to encourage all men to giue themſelues to God in this calling; for ſee here what they are, euen *the high Commiſſioners of God.* We haue in our State, a power deligated to certaine men of worth, and it is called *the high Commiſſion,* becauſe they haue power to doe great things, and that man thinkes himſelfe happie who can bring his ſonne to this, to be thought fit to be one *of this Commiſſion:* but behold here *a higher Commiſſion, a Commiſſion from God, to redeeme Soules from the power of hell, and the deuills clawes:* this is indeede a high Commiſſion, and ſo high as this was neuer granted out of the Court of heauen to any Creature, but to Miniſters: they therefore are the *High Commiſſioners of the high God.* Is it not then an honour and happineſſe vnto thee, to A bring thy ſonne to this eſtate?

Miniſters are Gods high Commiſſioners.

3 Hearers, Ergo, muſt ſubmit themſelues to be redeemed.

And laſtly, this muſt teach all *hearers*, their duty to Gods word: namely, to ſubmit themſelues vnto it; for if the Miniſter haue a commiſſion to redeeme thy ſoule, it muſt be by the word and holy diſcipline. Therefore thy duty is to heare Gods word patiently, to ſubmit thy ſelfe vnto it, to be taught and inſtructed, nay to be checked and rebuked, and to haue thy ſinnes diſcouered, and thy corruptions ript vp. If thou wouldeſt haue thy *cauſe* ſucceede well, *thy Lawyer* muſt diſcouer the weakeneſſes of it: If thy body to be cured, *thy Phiſitian* muſt purge the corruption of it. So if thy ſoule be to be redeemed, *thy Miniſter* muſt ſee the weakeneſſe, B and purge the corruption of it; and though his doctrine be harſh, and hard vnto thy nature, and the diſcipline of the Goſpell ſeeme rough vnto thee, yet muſt not thou rage and rebell againſt it, nor hate him, nor raile at his perſon, but ſubmit thy ſelfe vnto it, for it is the meſſage and Miniſterie of thy ſaluation: If otherwiſe, thou doeſt indeede a great wrong to the Miniſter, for thou *fruſtrateſt his commiſſion*, but alas, a farre greater to thy ſelfe, for thou fruſtrateſt *thine owne ſaluation.*

## FINIS.

# THE SECOND
# TREATISE OF
# THE DVTIES AND DIGNIties of the Miniſterie.

*By that late reuerend Diuine, M.* W. PERKINS.

Dan. 12. 3.

*They that turne many to righteouſneſſe, ſhall ſhine as the ſtarres, for euer and euer.*

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# TO THE RIGHT WORSHIPFVLL AND REVEREND IVDGES, SIR IOHN SAVILE,

Knight, one of the Barons of his Maieſties Exchequer, and Sir CHRISTOPHER
YELVERTON, *Knight, one of the Iudges of his Maieſties Court of Kings Bench*,
and *Sir Edward Phillips, Knight*, his Maieſties Sergeant at Law, now
*or late the worthie Iudges of our Northeren Circuit*,
The Spirit of wiſdome, zeale, and courage,
*be multiplied.*

R*Ight Worſhipfull, it is ſaid in other Nations, and written in ſome of their bookes, that there are three diſgraces of the Engliſh Nation: The Ignorance, or (that I may ſo call it) the unlearned of our Gentrie and Nobilitie, the beggerie of our poore, and the baſeneſſe of the bodie of our Miniſterie. The firſt blot, our Nobilitie and Gentrie haue well wiped off, ſince the firſt daies of our bleſſed Queene* ELIZABETH, *partly by ſtudie at home, partly by trauell abroad, and I hope they will doe it more and more. The ſecond hath beene well leſſened by good Lawes of late, and would be more, if the execution were as good as our lawes be, and it were much honour to our Nation, and more to our Religion, if it were quite taken away: for he that telles vs,* there ſhall be Matth.26.11. poore euer with vs: *ſaith alſo,* there ſhall not be a begger amongſt vs; Deut.15. *If there were no poore, what ſhould become of Charitie? for it is Charitie, to releeue pouertie, not to maine taine Beggerie: Pouertie may be a Croſſe, but it is no Curſe: but Beggerie is a fearefull curſe, threatned on the enemies of God: and* Dauid *ſaith not, he neuer ſaw a righteous mans child* Pſal.109.10. *poore, but that he neuer ſaw him begge his bread.* Pſal.37.35. *The daily cryes in our ſtreetes, crie yet for further reformation hereof, that the impotent poore may be ſufficiently prouided for, that he neede not, and the Sturdie begger compelled to worke, that he may not be ſuffered to begge. Happy you, or whoſoeuer can haue a hand in effecting this bleſſed worke: we who can doe little elſe, ſhall pray for it, and for them that labour in it. But now for the third, I feare none but the very hand of God, can wipe out that ſtaine from our Church: The baſeneſſe of the generall bodie of our Miniſterie, whence is it, but either from the vnworthineſſe, or pouertie thereof: and the vnworthineſſe, whence is it, but from the pouertie, and baſe maintenance of our Miniſterie, which was once robbed by the Abbies, and after by ſome in our owne State, which was then Popiſh: and Poperie that ſtands ſo much vpon* Non dimittitur peccatum niſi reſtituatur ablatum, *yet for all that, would not reſtore vnto the Church her tenthes againe. But as Popiſh Abbies ſtole them, ſo a Popiſh State kept them, and to their ſhame ſome of the good profeſſors of our Religion, haue of late reſtored ſuch as were in their hands, and there is hope that all Profeſſors, (vnleſſe they care not to be accounted hypocrites) will make* Luk.19.8.&c. *ſome conſcionable reſtitution. We doe not craue that they would with* Zacheus *reſtore foure-fold (though it is apparant, that the tenthes were got from vs in old time, by moſt falſe and forged Cauillations) we onely craue our owne, we would aske no more, nor willingly take leſſe: for our whole dutie is ſtill required: then why ſhould not our whole due be paide: And yet that the world may learne of vs contentedneſſe, as well by our practiſe, as our doctrine, we would for the preſent take in good part, and reſt contented with a part of our owne: And ſome competent portions out of the Impropriations, (proportioned to the quantitie of the charge impoſed, and the gifts and paines required) would for a time be a reaſonable ſatisfaction in our Miniſterie, vntill our ſtate found it ſelfe, either better enabled or more ſtraightly tied in Conſcience to full reſtitution. But as I ſay, this is a worke of God himſelfe, for if a man could do it: ſo many Parliaments would not haue ſlipt it, but ſome of them would haue eternized it ſelfe, with this honourable name to all poſterities, The Parliament that reſtored Impropriations: But till that, or ſome other courſe (as good) be taken, it is both vnſeaſonable and vnreaſonable* 1.Cor.7.7. *to complaine of the Ignorant, or to craue a learned Miniſterie.* For ſhall the Oxes mouth 9.14. be mouſled, which treads out the corne? *or* ſhall a man goe to warre at his owne

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coſt: and hath not God ordained (marke, it is his Ordinance) that thoſe which preach the Goſpel, ſhall liue of the Goſpell? But alas, how ſhall the Miniſterie of England liue of the Goſpel, when my ſmall experience can ſhewe, that in one corner of one Countie of this Kingdome, wherein there are ſome 105. Pariſhes, or parochiall Chappels, almoſt a 100. of them, (if not a full 100.) are Impropriate: and amongſt them, I can ſhew the moſt pariſhes haue but 10. pound, or thereabouts, ſome 8. li. ſome foure pounds, ſome not 4. pounds yearely liuing for the Miniſter, and thoſe impropriations worth ſome 300. li. many 200. li. almoſt all 100. li. per an. yea there is one worth 400. pound per An. where there were but 8. li. left for the Miniſter, vntill of late with much adoe, 10. pound more was obtained for a Preacher, and ſo there is out of 400. 8. pound ſhared for a Miniſter, and 10. pound earned for a Preacher, in that pariſh where there are 2000. Communicants. Of all the reſt, the Crown hath ſome 100. pound rent, or not ſo much, and the remainder of 280. pound (beeing a rich liuing, for a worthy learned Miniſter, a competent liuing for 2. and more then ſome 7. painfull and able Miniſters haue) I knowe not what becomes of it, vnleſſe it goe to the feeding of Kites and Cormorants. Are not theſe goodly liuings for learned men? and may not we expect a learned Miniſterie, where there is ſuch maintenance? and I heartily wiſh that other countries, be not able to ſhow the like preſidents. I haue the rather made relation hereof, that our high Court of Parliament, may ſee how great cauſe they haue, to go forward with that motion already by them made, for the eſtabliſhing of a learned Miniſterie.

The Eaſt-riding of the Countie of Yorke.

But if they bring it not to paſſe, what then remaineth, but to hope that the great God of heauen, will put it into the heart of the God on earth, our noble King (into whoſe hands he hath put the ſword of ſoueraigne authoritie) an irreuocable and vnreſiſtable reſolution to execute his ſupreme power, for the reformation of this euill, which (as Maſter Perkins ſaith in this Treatiſe) may well be called the Kings euill, for it will hardly be healed, but by the will and power of a King. In the meane time, this Treatiſe of that worthy man, may be a motiue to our zealous profeſſours, who haue any impropriations in their owne hands, to excite and prouoke them to a conſcionable reſtitution, in whole or in part, as their ſtate may beare, or their conſcience ſhall mooue them. For herein are laid downe and mixed together, both the duties to be done by faithfull Miniſters, and the Dignities due vnto them for their Duties: and ſo ſeeing the Dignities of that calling to be moſt honourable, and the Duties ſo chargeable, it cannot but grieue their Chriſtian hearts to ſee the maintenance ſo miſerable.

This Treatiſe I firſt of all ſend to you, and vnder your names to the world, and to you firſt, for as I am ſure you loued the Author, and honoured thoſe excellent gifts of God in him, ſo you cannot but except this after-birth of his (as a fatherleſſe child for the fathers ſake.) And for my ſelfe, to conceale all perſonall and priuate reſpects, in the name of many thouſands in the Northeren countries, I praiſe God, for the good done in thoſe parts, by your painefull courſes, and religious care, not doubting, but if your ſelues, or the like be imployed there, to aſſiſt our honourable and Religious Lord Preſident, that the multitude of Popiſh Prieſts there lurking, will be daily leſſened, the number of Preachers augmented, Poperie put downe, and the Goſpell maintained more and more. Which bleſſing, God graunt to that and all other Countries of this Kingdome, for his mercies ſake, and giue vnto you, and all others in your place, the ſpirit of courage and conſtancie, in theſe declining dayes, that beeing faithfull in your great charges, vnto the ende, you may receiue the Crowne of life: for which he heartily prayeth, who will euer reſt, yours to command,

W. Craſhawe.

# THE SECOND TREATISE OF THE DVTIES AND DIGNITIES of the Ministerie.

## Esai 6. 5,6,7,8,9.

*Then I ſaid, Woe is me, I am vndone: for I am a man of polluted lippes, and dwell in the middest of a people of polluted lippes: for my eyes haue ſeene the King and Lord of hosts.*

*Then flew one of the Seraphins vnto me, with a hote coale in his hand, which he had taken from the Altar with the tongs:*

*And he touched my mouth, and ſaid; Loe, this hath touched thy lippes, and thine iniquitie ſhall be taken away, and thy ſinne ſhall be purged.*

*Also I heard the voice of the Lord, ſaying, Whome ſhall I ſend? and who ſhall goe for vs? Then I ſaid, Here am I, ſend me.*

*And he ſaid, Goe, &c.*

The Coherence.

IN the fiue former Chapters are contayned ſuch Sermons, as the Prophet had made vnder *Vzziah*, King of *Iudah*. At this chapter begin ſuch as he preached in the raigne of *Iotham*, and ſo forward: But before he either preach or prophecy of any thing, in King *Iothams* daies, or his ſucceſſors, the Lord in this chapter giues a new confirmation to this calling; the olde king, in whoſe dayes *Eſayah* was first called beeing now dead, and another ſucceeding him, God with the new king reneweth the calling and commiſſion of the Prophet: wherein God doth not giue him another calling, for one calling to the office of the miniſterie is ſufficient: but he confirmeth the calling formerly giuen, by repeating, and ratifying it. And this God did to *Eſay*, not as he was an ordinarie, but an extraordinarie Prophet: for ordinarie miniſters neede no renouation of their calling, nor any new ſignes of confirmation, but extraordinarie Prophets, who came in extraordinarie manner, and to doe many extraordinary works, God in his wiſdome will haue their calling confirmed, againe and againe, and that by very extraordi- A narie meanes. Out of which practiſe of the Lord, we learne, how great cauſe we haue to doubt theſe men, to be either fantaſticall or worſe, who pretend extraordinarie callings in theſe daies, and yet ſcarſe can ſhew vs any good ſignes of an ordinarie, much leſſe of an extraordinarie motion: for if in thoſe dayes when ſuch courſes were more common, God will haue his extraordinarie Prophets calling to be renued and confirmed, againe, and againe, then certainly in theſe dayes, we may iuſtly require, more, and more wonderfull ſignes of an extraordinary calling afore we beleeue it: and if God himſelfe was ſo carefull to ſatisfie his Church in thoſe dayes of the vocation of his Prophet, ſurely B the Church in theſe daies hath much more cauſe to doubt in ſuch caſes, and to require manie and extraordinarie ſignes, afore it acknowledge any ſuch extraordinary calling: Theſe mē therefore offer much wrong to the Church, and deſerue both the cenſure thereof, & the ſword of the magiſtrate, who dare ſo boldly offer and obtrude to the Church their owne fancies and dreames, as extraordinarie motions of Gods Spirit. This is the occaſion and coherence.

With a new King, God giues the Prophet a new Commiſſion.

Ergo, extraordinarie.

Callings or motions in theſe daies are eaſily to be beleeued.

The parts of the Chap.

This chapter hath two parts, firſt, the meanes

of

of his confirmation, from the beginning to theſe words: ſecondly, the confirmation it ſelfe, from theſe words to the end: the meanes of his confirmation is *a viſion* he ſaw *from heauen*, of certaine holy Angels appearing and ſpeaking to him, in the firſt foure verſes. In the confirmation, which followeth in theſe words, are three points.

The parts of the text.

1. The *effect of the viſion* which is wrought in the Prophet, it cauſed him feare, it aſtoniſht him, and caſt him downe: in the fifth verſe.

2. His *Conſolation* and raiſing vp againe, after his feare, in the 6. and 7. verſes.

3. The *renuing of his Commiſſion* againe, from thence to the end.

The feare and aſtoniſhment of the Prophet, is deſcribed.

1. By ſignes, of which are two.

1. A note of exclamation, *Woe is me.*

2. By a note of extreame deiection in himſelfe, *I am vndone.*

2. By the cauſes of it, which are alſo ſet downe to be two.

1. He was *a man polluted, and dwelt amongſt people polluted.*

2. *He had ſeene the Lord.*

*Then ſaid I, woe is me, I am vndone.*

1. Point is the feare of the Prophet.

The firſt point in order is, the *feare and extaſie* into which the Lord droue his holy Prophet, which the Lord did not in his anger, but in his loue vnto him, not for a puniſhment of ſinne, but as an euidence of his further loue: for the intent and purpoſe of God in ſtriking this feare into him, was to inable him to be a true Prophet, and a fit meſſenger for himſelfe. It may ſeeme a ſtrange courſe, which God taketh to confirme and raiſe vp his ſeruant in zeale and courage, to ſtrike him into an extreame feare, euen to aſtoniſh and amaze him, and yet we ſee it is the courſe which the Lord taketh: out of which practiſe of the Lord, we learne this doctrine: That all true Miniſters, eſpecially ſuch as are deputed to the greateſt works in his church, muſt be firſt of all ſtriken into a great feare, in conſideration of the greatnes of their function, yea, into an amazement and aſtoniſhment, in the admiration of Gods glory and greatneſſe, whoſe roome they occupy, and whoſe meſſage they bring, and the more they are afraid and ſhrinke, ſo it be vnder the contemplation of Gods Maieſtie, and their owne weakneſſe, the more likelier it is that they are truly called of God, and appointed for worthy purpoſes in his church; but he that ſteps to this functiō without feare, he may thruſt in himſelfe, but it is doubtfull whether he be cald of God, as here the Prophet was: Nor is it ſo here alone, but euery where when God called any of his ſeruants, to any great worke, he firſt droue them into theſe feares and amazements, as is euident[a] in *Moſes*, in [b] *Ieremie*, in [c] S. *Paul*, and others. The reaſon of this dealing of the Lord is plaine: namely, becauſe mans nature is alwaies readie to take enough and too much, vpon it ſelfe, God therefore in his wiſdome puts a bridle vnto the corrupt nature of man, and aſtoniſheth it, leaſt it preſume too much, and take too much vpon it ſelfe. Againe, a Miniſter is to preach vnto the people, feare and reuerence of the Lord: but how can he doe ſo to others, when he hath not tyed that bond in his owne conſcience, nor was euer caſt downe in admiration of Gods glorie and Maieſtie: And laſtly, the miniſterie is an high and excellent calling (eſpecially the office of extraordinary Prophets in the old teſtament) and is therefore ſubiect to pride, and to be puft vp with ſelfe conceit, and therefore teacheth the Apoſtle to *Timothy*, that *a Miniſter may not be a young ſcholler, leaſt he be puft vp and fall into the condemnation of the wicked*, giuing vs to vnderſtand, that it is the peculiar dāger of that calling to haue high conceits of thēſelues, becauſe of the height & dignitie of their function. Therfore to preuent this inconuenience, God in mercie appointeth that all his true Miniſters ſhall haue ſome meanes or other, to be caſt downe euen to nothing in themſelues, and ſhall be driuen into ſuch feares and amazements, at ſight of their owne wickedneſſe, as they ſhall throwe downe themſelues at Chriſts feete, and denying themſelues wholly, ſhall acknowledge that they are in him whatſoeuer they are: and doe relye, and truſt onely on his grace and helpe.

Doctr. Beſt Miniſters moſt amazed at their entrance.

a Exod.3.11. & 4.10.13.
b Ier.1.6,7.
c Act.9.6.&c

1.Tim.13.

The vſe of this doctrine, as it is for all Miniſters, ſo ſpecially for vs which liue in the Vniuerſity: we liue as it were in a Seminarie: we many of vs are hereafter by Gods grace to bee framed to the Miniſterie, as ſome of vs alreadie are. Now here we haue many occaſions to be puft vp in ſelfe-conceit: we ſee our ſelues grow in time, in degrees, in learning, in honour, in name and eſtimation: and to many of vs God giues good portions of his gifts: what are all theſe, but ſo many baites to allure vs to pride, and vaine opinions of our owne worths? but let vs remember the end we aime at, is not humane, nor carnall: our purpoſe is to ſaue ſoules, *Then the weapons of our warre muſt not be carnall*, as pride, vaine-glorie, and ſelfe-conceit. If therefore we euer looke to be made inſtruments of Gods glorie in ſauing of ſoules, then at the firſt ſet we not before our eyes the *honour*, but *the danger* of our calling, and *humble we our ſelues vnder the mightie hand of our* God, *that he may exalt vs in his due time:* and let vs be content that God giue any occaſion or meanes to pull vs downe, either by outward croſſes or inward temptation: and let vs reioyce, when we are thereby ſo farre caſt downe, that we cry out in the aſtoniſhment of our ſpirits, as the Prophet here; *Woe is me, I am vndone:* but otherwiſe if we will needs followe the ſwinge of our proud natures, and truſt in our owne abilitie, gifts, and learning, let vs know, we vſe *carnall weapons in a ſpirituall warfare:* & let vs be aſſured the Lord will worke no great worke in his Church by our Miniſterie: we may raiſe our ſelues in worldly eſtimation, and worke out our

Vſe. Ergo Miniſters, & eſpecially in the Vniuerſities, labour to be humbled in ſight of Gods greatnes, & their owne meaneneſſe.

2.Cor.11.4.

owne

owne purpoſes, but we ſhall doe little in the ſaluation of ſoules: for thoſe men doe pronounce the moſt powerfull bleſſings on other mens ſoules, and ſpeake the beſt wordes of comfort to other mens conſcience, which ofteneſt ſay vnto themſelues; *Woe is mee, I am vndone.*

2. Doctr. Ergo, the Prophets hold not the opinion of the interceſſion of Angels.

Furthermore, whereas the Prophet at this viſion and Reuelation of Gods glorie vnto him, cryeth out of himſelfe, *Woe is me, I am vndone:* beeing words of extreame feare and aſtoniſhment, and of ſo low a deiection as is a degree towards deſperation(if it had gone forward)let vs learne, that the Prophet helde not in his iudgement, the doctrine of Interceſſion of Angels and Saints for particular men, for if he had, he needed not at the ſight of Gods maieſtie, foorthwith to haue cryed out, *Woe is me, I am vndone:* but he might haue ſtaied himſelfe a while in this cogitation, I will deſire *Moſes, Samuel, or Dauid,* to pray to this glorious God for mee, or here are holy Angels of the Seraphins preſent, they ſee in what fearefull caſe I am, I will pray to them to ſpeake to this glorious and mightie Lord for me, that I periſh not in this feare: but he inſtantly ſeeing the Lord appeare in Maieſtie, and fearing his iuſt wrath (beeing guiltie of his owne corruptions) without any hope or expectation, or (as he ſeemes) without the leaſt cogitation of helpe or aſſiſtance from any creature, cryeth out, *I am vndone.*

3. Doctr. Ergo, the calling to the Miniſterie is a work like vnto the calling of a ſinner to the ſtate of grace.

Vſe. Ergo, much muſt be required to qualifie a man for the Miniſterie.

Laſtly, whereas he exclaimeth, *Woe is mee, I am vndone:* beeing words of a ſoule humbled and deiected, and hereby ſhewed himſelfe to be in that caſe, which a poore ſinner is, when the preaching of the Law hath humbled him, by ſhewing him his ſinnes, and his extreame danger by them: We may learne, that to be called to the miniſterie, is to be as it were conuerted and regenerate: and that when a man is called thereunto, it is a worke little leſſe then that whereby God calleth a ſinner from his ſinne, to the ſtate of repentance: for as God firſt caſteth downe the ſinner, before he giue him grace, or any feeling of his loue in Chriſt: ſo here he firſt abaſeth and caſteth downe the Prophet in the ſight of Gods Maieſte, and his owne miſerie, afore he honour him with a Commiſſion to preach his word vnto his people. Which I note againſt thoſe men, which holde it ſo ordinarie a matter to enter into the Miniſterie, as many do, which take it vpon them in worldly and politique purpoſes. And ſome of better Ranke, which thinke if a man haue Learning, degrees, age, he is ſufficiently qualified for that calling. But alas, this is not all; there is a greater worke to be wrought then ſo, he muſt be humbled and caſt downe in ſight of the greatneſſe of that calling, of the maieſtie of that God, whoſe roome he is to execute, and of the vnworthineſſe of himſelfe to ſo great a worke: he muſt be reſolued, that to call a man to the Miniſterie, is the greateſt worke that God worketh in his Church, but the conuerting of a ſinner, and calling him to the ſtate of grace: nay it is a worke euen like vnto it: for as a ſinner in his *conuerſion*, ſo he at his *Vocation* to that place, is often to cry out in the amazement of his ſoule, *Woe is me, I am vndone.* As therefore they are fouly deceiued, which thinke any holineſſe or ſanctification, can ſufficiently qualifie a man without learning, ſo are they no leſſe which thinke all outward complements to be ſufficient without this work, which here was wrought in the holy Prophet. Thus we ſee the feare and aſtoniſhment of the Prophet. It followeth,

Cauſes of his feare, 2. 1. Cauſe pollution of himſelfe and his people. 1. His owne. He was a man of polluted lips.

*For I am a man of polluted lippes.*

And he was a polluted man.

And he complaineth not of capitall ſinnes.

But of the corruption of his nature.

2. Of ſome omiſſion in his calling.

Doctr. Ergo, Miniſters muſt be men of tender conſcience.

Now followe the cauſes of his feare, which are two. The firſt is, *his owne pollution* and ſinfulneſſe, and the ſinfulneſſe of his people: his owne he freely confeſſeth in theſe words; *I am a man of polluted lippes:* that is, I am a miſerable and ſinfull man, and therefore I feare and tremble to ſtand in Gods preſence: nay, I dare not looke vpon the Lord, for my ſinnes. But it may be demaunded, how could the Prophet ſay thus truly? for he was a holy man, and iuſtified in Gods preſence, by his true faith in the *Meſſias*, and ſanctified by repentance? can a man iuſtified and ſanctified ſay, he is a man polluted? I anſwer. It is doubtleſſe he was ſo, he therefore complaineth here not of any great and enormous ſinnes, which he had committed to the publike ſcandall of the Church, but firſt of the corruption of his nature, which in him, as in all men, is a very ſea of iniquitie, and which alwaies appeares the more, the nearer a man comes to God, and therefore did now moſt apparantly diſcouer it ſelfe in the Prophet, when he was in the preſence of the Lord himſelfe. Secondly, he complaineth of ſome actuall ſinnes of his life, and it is more likely of ſome ſinnes of omiſſion, then of commiſſion: for we finde not that the Prophet was euer touched with any great ſinne, and where we know it not, we are in charitie not to imagine it. So that it is moſt probable, he complaineth of ſome ſmaller faults, or negligences in his Miniſterie: as not preaching to the people at ſome time when he ought, or not preaching ſo willingly or cheerefully as he ſhould, or deſire to leaue Preaching, becauſe the people were ſtubborne and diſobedient, or ſome impatience in his Miniſterie, when the people were rebellious and reſiſted his doctrine, which paſſion might the rather vexe him (as we reade it did *Ieremie*) the *Iewes* were ſo ſtubborne and ſtifnecked a people: or it may be ſome want of zeale or forwardneſſe, theſe, or ſome ſuch were the cauſe of his feare: And the conſcience of theſe makes him here cry out that he cannot ſtand in the ſight of God. Where we learne, firſt, what a tender conſcience godly Miniſters muſt haue aboue all men: namely, that they muſt make conſcience, not of the great and groſſe ſinnes onely, but euen of the loweſt and leaſt ſinnes: and he muſt endeuour in his calling, not onely to be cleere of great crimes, And make conſcience of the leaſt ſinnes.

And be moſt carefull in his miniſterie both publikely & priuately.

A but as farre as may be, to be free from the leaſt appearance of euill, and from the leaſt negligences in his place, for a ſmall fault in other men is great in them, and that which may be ſome waies pardonable in other men, is no way in them: they muſt therefore watch ouer themſelues moſt carefully, and take heed to all their waies: and for this ende is it that a Miniſter in godly wiſedome muſt often depriue himſelfe euen of many things (which it may be, lawfully he might vſe) leaſt his libertie be an occaſion of euill to others: and muſt abſtaine from the leaſt ſinnes, leaſt euen they be blemiſhes to his calling, and burthens to his conſcience. And hence is it, that a miniſter cannot be too carefull in his calling, in his words, diet, company, recreation, apparell, geſtures, and in his whole carriage, becauſe little ſinnes are ſo great in him. Eſpecially miniſters muſt here learne the Apoſtles leſſon, to be *inſtant in ſeaſon and out of ſeaſon: to preach and exhort, to comfort and rebuke, publikely and priuately:* to good, to bad, when it is well taken, when it is ill taken, when they willingly receiue it, and when they ſtubbornly reſiſt it: when they commend him, and reward him, and when they raile at him, and perſecute him for it: thus muſt he be diligent in ſeaſon and out of ſeaſon, for the leaſt negligence in his dutie, or omitting the leaſt opportunity of doing good, will when God viſits his conſcience, be a burthen and vexation to him, as it was here to the Prophet.

Vſe. Ergo Miniſters for great ſinnes ſhould be greatly humbled.

And furthermore, if theſe ſmall ſinnes thus afflicted the Prophet, then alas what is to be thought of thoſe miniſters who make no conſcience of foule and ſcandalous ſinnes? how ſhall Symonie, Incontinency, Vſury, Inhoſpitality, Couetouſneſſe, Ignorance, Idleneſſe, careleſſe Nonreſidency, how ſhall theſe (I ſay) and other like grieuous crimes oppreſſe and burthen the ſoule, when as the ſmalleſt ſinnes doe ſo affright this holy man? Surely, when God ſhall viſite them, their ſtates will be moſt fearefull, nor ſhall any mans caſe be ſo miſerable, as an vnconſcionable miniſters; And though nowe ſuch looſe and licentious Miniſters ſeeme to liue in iollitie, and without any feare, yet when God ſhall appeare vnto their conſcience, then will they cry out in fearefull anguiſh, *Woe is me, I am vndone.*

And for great negligence in their calling, els they haue no conſcience.

And againe, if theſe ſmall faults ſo affrighted this holy Prophet, and burdened his conſcience, then what pitifull conſciences haue thoſe miniſters, whoſe daily negligence, and vnconſcionable careleſſeneſſe in their places is ſuch, as all men ſpeake of, and yet they are not touched: ſurely theſe men are not of ſo tender conſciences as the Prophet was: and either the Prophet here was much more nice then needed, or elſe theſe men will prooue to be in a miſerable eſtate.

Good and faithfull Miniſters not to be diſcouraged, though they haue ſome wants, for ſo the Prophets had, but let them complaine of them as here the Prophet doth.

Laſtly, let Miniſters of care and conſcience, be here comforted in the example of the Prophet: who is there, but may finde imperfections and blemiſhes in himſelfe, which will often make him crie out, *Wo is me?* but let not that diſcomfort them, but rather reioyce, that they can ſee their owne weakeneſſe, as the Prophet did here: If they haue cauſe to exclaime againſt themſelues, they are not alone, it was this, and all other holy Prophets caſe before them. In hauing imperfections in themſelues, they are no more miſerable then the Prophet was: but let them labour to be bleſſed in ſeeing and complaining of themſelues as he was: And let euery miniſter aſſure himſelfe, that the more he makes conſcience, euen of the leaſt ſinnes of all, the more he reſembleth the auncient holy Prophets, and the more likely is he to worke B effectually in his miniſterie. For his duty is to worke in his people a conſcience, not of great ſinnes onely, but euen of all: but how can he doe that in them, if he haue not firſt of all done it in himſelfe? hence it is therefore, that godly miniſters finde fault with themſelues when other men cannot, and cry out againſt themſelues for their *pollution*, (with the Prophet here) when no other man can accuſe them of the leaſt crime: nay, when other men doe magnifie God for his graces on them, and praiſe their gifts, and commend their good liues, euen then doe they condemne themſelues, and exclame againſt their owne corruptions: and their owne ſmalleſt negligences, or omiſſions, are great wounds to their conſciences: and their leaſt ſinnes, and their moſt pardonable infirmities, are C ſore burthens vnto them; for of all men in the world, a Godly Miniſter is a man of a moſt tender conſcience.

Godly Miniſters finde fault with themſelues when the world cannot.

Hitherto hath the Prophet complained generally of his pollution.

Particularly he complaineth againſt the pollution of his lips

For a Prophets dutie conſiſts in the vſe of his tongue.

Particularly, he exclaimeth againſt *the pollution of his lippes*. But why will ſome ſay, complaines he of the *pollution of his lippes*, rather then of his heart, or his hands, or any other part of him, were they not polluted? yes, all in ſome meaſure: and was not he grieued at them all? yes aſſuredly, we muſt grant that alſo. But the reaſon is he was a Prophet, his duty was to vſe his tongue: for a Miniſter is an interpreter as he is called, *Iob. 33.23.* that is, D *the peoples to God by prayer, and Gods to the people by preaching:* he is Gods mouth, and the peoples mouth: ſo that the tongue of a miniſter is that part of his body, which is to be vſed as a principall inſtrument of Gods glory, and more to the ſetting forth of his honour then any other: Now euery man is to be tryed what he is by his calling, rather then by any other collaterall courſes: therefore the honour or diſhonour of a Miniſter, is the vſe or the abuſe of his tongue, and his comfort or diſcomfort, is the wel vſing, or not vſing of it. The Prophet therefore here affrighted at Gods preſence, and therefore retyring into himſelfe, preſently his conſcience checkes him for his moſt proper ſinnes: namely, for ſome fault or negligence in his Miniſterie (which is the proper ſinne of that calling) and

His ſmalleſt negligence in teaching, checks his conſcience.

therefore

A therefore is it that he exclaimeth againſt the *pollution of his lips:* out of which practiſe of his we may learne.

Vſe 1. Ergo Popiſh doctrine of mans merits is falſe. And of workes.

Firſt, the vanitie of the Papiſts, who magnifie the Merits of holy mens workes: for if this holy Prophet, a man truly iuſtified, and extraordinarily ſanctified, yet durſt not ſtand before God in this little appearãce of his glorie, notwithſtanding all his zeale, and courage, and conſcience, and paines, and ſufferings in his function, but was caſt downe ſo farre, from a conceit of his owne worth, that he cryed out; *Woe is mee, I am vndone:* How then can we who are no better, but much worſe then he, ſtand before God in the day of Iudgement, in the great appearing of his infinite iuſtice and glorie? Rather B doubtleſſe, as here the ſmalleſt *pollution of his lips*, and negligence in his calling, droue him out of all conceit of merit, when once he came into the preſence of God: ſo the due conſideration of our ſo many and foule pollutions aboue his, ſhould beate downe all proud conceites of our owne goodneſſe, when we appeare before God. It is therefore to be feared that the Papiſts, who thus magnifie their owne merits, doe ſeldome or neuer enter into earneſt conſideration of their owne infirmities, doe ſeldome preſent themſelues in the preſence of Gods Maieſtie. For if they did, then doubtleſſe the leaſt ſight of their leaſt pollution, would make them farre from euer thinking of their owne merits.

And of works of ſupererrogation. And perfect fulfilling the Law in this life.

They alſo tel vs, of works of ſupererrogation, C but it ſeemes here, this holy Prophet had none of them. And they teach, a man may in this life perfectly fulfill the Law, but who can doe it, if not Miniſters? And what miniſters, if not extraordinarie Prophets? And yet *Iſaiah* (the firſt and chiefe of them) exclaimeth here in pitifull manner againſt his pollutions: Doubtleſſe, if the Papiſts would ceaſe flattering themſelues, and not examine their conſciences by their owne pleaſing corruption, but preſent themſelues in the face and preſence of Gods Maieſtie, they would be far from theſe conceits.

2. Vſe. Ergo Miniſters muſt take heed of negligence in their function aboue all ſinnes, for that burtheneth the cõſcience moſt heauily of al.

In the next place, whereas the Prophet complaineth of the *pollution of his lips*, as of the peculiar ſinne of his place: Miniſters are here D taught, to auoide that ſinne aboue all other; & to labour in that dutie aboue any other: for the doing of it, is his moſt comfort; the want of it, is his moſt vexation: his tongue is the Inſtrument giuen him to honour God, if he vſe it well, it yeeldes him comfort, more then any other duties.

Other vertues are excellent, but cannot ſuffice, if this want.

But if he vſe not, or abuſe his tongue, the pollution of his lips will be the heauieſt burthen of all: they therefore are greatly deceiued, who thinke a Miniſter to diſcharge ſufficiently his dutie, though he preach not, if he keepe good Hoſpitalitie, and make peace amongſt his Neighbours, and performe other works of charitie and good life: for if a miniſter haue not this vertue, he hath none: If he Preach not; *If he abuſe his lips:* or if he open them not, he hath A no conſcience, nor can haue any comfort, for that is the principall dutie of a Miniſter (though all the other be required to make him compleate:) the want of them may condemne him before men, but it is the pollution of his lippes, which preſently checkes him before God, as we ſee here in this holy Prophet: the concluſion then is to euery Miniſter, that if he had all the vertues and good properties, that can commend a man in the world, yet *if his lips be polluted*, either by not preaching, or by negligent, idle, or careleſſe preaching, this pollution will ſo ſtaine his conſcience, and ſo burthen him in the preſence of God, that the time will come (notwithſtanding all his other good qualities) he will crie out in farre more pittifull manner B then here the Prophet doth; *Woe is mee, I am vndone, becauſe I am a man of polluted lips.* It followeth;

*And I dwell in the midſt of a people of polluted lips.*

2. His peoples pollution. He complaines of it to teach.

The Prophet not onely complaines of his owne pollution, but of his peoples alſo amongſt whom he liued, & this he doth for theſe cauſes: Firſt, to teach vs, that it is the Miniſters dutie to confeſſe not onely his owne ſinnes, but the ſins of his people, and to complaine of them to God: for as he is the peoples *Interpreter* to God, he muſt not thinke it enough to put vp their petitions, to vnfold their wants, and craue releefe for them at Gods hand, but he muſt further take knowledge of the ſinnes of his people, C and make both publique and priuate confeſſion of them to God: and the more particularly he can doe this, the better: and this he is to doe, both for the peoples good, and for his owne alſo, becauſe it cannot be but the ſinnes of his people, are in ſome ſort his: for this is the peculiar danger of the Magiſtrates & Miniſters calling, that generally the ſinnes of their people are theirs: I meane that they are acceſſarie to the ſinnes of their people, either by prouoking thẽ by their euill example, or by not reprouing, or not hindring or ſuffering, or winking, or couering and concealing, or not puniſhing them, or not carefully enough vſing meanes to preuent them: by all which meanes and many D more, it comes to paſſe, that the peoples ſinnes are the Miniſters by communication: ſo that as well for his owne ſake as theirs, he is to confeſſe to God their ſinnes, as well as his owne.

For generally he is acceſſarie to his peoples ſinnes.

1. Vſe. Ergo, a Miniſter muſt know his peoples ſinnes.

Now if a Miniſter muſt confeſſe his peoples ſinnes, then it followeth conſequently, that he muſt know them, and take notice of them: for elſe he cannot confeſſe them. And this is one cauſe why the holy Ghoſt commands a Paſtor *to know his flocke.*

Prou.27.23.

He muſt not onely *haue a flocke*, and *knowe* which is *his flocke:* or haue a generall eye ouer it, but he muſt haue a particular and diſtinct knowledge of the ſtate of it, and the more particular the better.

Ergo, it is beſt for a Miniſter to be with his people.

And if the Miniſter ought to knowe and confeſſe his peoples ſinnes, then it followeth,

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A firſt, that it is beſt for a miniſter to be preſent with his people, that ſo he may the better know them and their ſtate: and certainely if it be a Miniſters duty to confeſſe to God the pollutions of his people, then willfull and careleſſe Non-reſidencie, & all abſence, without iuſt and conſcionable cauſes, muſt needes be a foule and fearefull ſinne. For how could *Iſaiah* haue confeſſed, *that his people were a people of polluted lipps*, but that he dwelt amongſt them. Nay ſaith the Prophet, he dwelt in the *midſt* among them, indeed well may he *knowe and confeſſe* his peoples pollutions, that *dwelles* in the midſt among them.

2. Vſe. Ergo, people muſt cõfeſſe their ſinnes, and reueale thẽ to their miniſter.

Not Popiſh, but voluntarie. And of ſuch ſinnes as diſquiet the cõſcience.

Againe, if the Miniſter be to confeſſe his peoples ſinnes, and therefore muſt needs know them, then it followeth alſo that they muſt diſcouer B and confeſſe them vnto him, or elſe it is not poſſible he ſhould perfectly knowe their eſtate: the want of this is a great fault in our Churches: for how euer we condemne Auricular confeſſion, as a very pollicy in the deuiſers, and a racke to the conſciences of poore Chriſtians, yet we not onely allowe, but call and cry for that confeſſion, whereby a Chriſtian voluntarily at all times may reſort to his Paſtor, and open his eſtate, and diſburthen his conſcience of ſuch ſinnes, as diſquiet him, and craue his godly aſſiſtance, and holy prayers: great bleſſing and comfort doth doubtleſſe followe them that vſe this godly practiſe, and the want of it, is cauſe that a miniſter cannot diſcerne the C ſtate euen of his owne flock, nor can complaine to God of there pollutions, and confeſſe their ſinnes ſo particularly, as would be good both for him and them.

2. To teach vs that a polluted people make their Miniſter more or leſſe polluted alſo.

Secondly, the Prophet couples together his owne pollution, and the pollutions of his people, as the adiuuant, or helping cauſe and the effect: For the pollution of a people, helpes forward the pollution of a Miniſter, and the worſe people they are, the worſe doe they make him, though he be otherwiſe neuer ſo good: For euen the Prophet, though called of God himſelfe, and iuſtified, and ſanctified, and a man of extraordinarie grace, yet dwelling in the midſt of a people ſo ſtubborne and diſobedient, as the Iewes were, was ſomething touched D with their pollutions: Miniſters (euen the beſt) are men, and this comes to paſſe by reaſon of the corruption of their nature as they are men, the nature of which corruption is to apprehend any euill where euer it findes it, and to partake with it: regeneratiõ qualifieth & abats this corruption, but takes it not away perfectly in this life: whereby it comes to paſſe, that a miniſter, liuing amongſt euil people, cannot but be ſomwhat ſtained with their pollution, of what ſort ſoeuer they be: inſomuch as it is often ſeene, that one knowne to be otherwiſe diſpoſed of himſelfe, is found to be diſpoſed to this or that euill, by liuing amongſt a people ſo diſpoſed. And againe, that a miniſter in ſuch a place, and amongſt ſuch people, free from ſuch and ſuch ſinnes, remooued to another place, is there found more or leſſe tainted with them, becauſe they abound amongſt the people: and yet further, that a Miniſter, knowne to be faithfull, painefull, and zealous, and comming to a diſobedient, and ſtubborne, froward, or prophane, and diſſolute people, his faith is weakened, his zeale and courage abated, Gods graces in him dulled, and much decayed: godly Miniſters doe daily complaine hereof, and experience euery where ſhewes it too true. Out of this we may learne ſomething both for our inſtruction, and for our conuerſation.

A wicked people dull and decay Gods graces in good Miniſters.

Vſe double.

1. For inſtruction.
1. See how corrupt our nature is.

For our inſtruction, it here appeares how wicked and wretched the corruption of our nature is, which cannot but receiue ſome contagion from the pollution of thoſe with whom we liue, for this is ſo, not onely in them who carry a looſe hand ouer themſelues, but euen in ſuch as looke moſt narrowly vnto their ſteps: as we ſee here in this holy Prophet, who was a man of more then ordinarie ſanctification: how little cauſe therefore hath any man to extoll nature? and how much leſſe cauſe the ſchoolemen and ſome other Papiſts, to giue the leaſt commendations to our *pure naturals:* for if nature rectified by grace, be ſo hardly kept within compaſſe alas how outragious and peruerſe is it, when it raignes without controlment?

2. What a creeping nature ſinne hath.

It will creep from Miniſters to people, & from people to Miniſters.

Ergo, ſtoppe ſinne in the beginning.

And for our further inſtruction, here we may ſee of what a creeping and inchroaching nature *ſinne* is, which like a ſecret venome in the *naturall* bodie, ſo it in the *politique* body reſtes not in the place or party poiſoned, but cloſely creeps and diffuſeth it ſelfe into euery part and member of the whole: it creeps from man to man, yea from an euill man to a good, from the worſt man to the beſt: from prophane men, to godly Miniſters: and as from publike perſons (as Magiſtrates and Miniſters) it deſcendeth viſibly, and the example of their euill life is palpably ſcandalous: ſo from the people to the Magiſtrate, or Miniſter, it creepeth cloſely, and aſcendeth in more ſecret and inſenſible manner, yet in the effect it is too ſenſible, for it is alwaies ſeene, that they are ſomething touched with their peoples pollutions: ſinne is not onely as a poiſon ſpreading from the heart to all parts, from the Miniſter to the people: but as a gangrene, if it begin in the foote, will without ſpeedie preuention ſpread priuilie to the heart: ſo ſinne ſhewes it ſelfe, euen from the people to the Miniſters: So great cauſe is there for all men to ſtoppe ſinne in the beginning, to breake it in the egge, *to giue water no paſſage, no not a little:* for let this gangrene beginne at the feete, it will not reſt till it be in the heart.

2. For our conuerſation.
1. Miniſters: Ergo, labour to liue amongſt a good people.

For our conuerſation we are here taught, firſt, if a Miniſter, by reaſon of the corruption of his owne nature, and the creeping nature of ſinne, is in ſuch danger to be ſtained with the peoples pollutions, then let all Miniſters deſire, and vſe all good meanes to dwell with a

A people *as little polluted* as may be:otherwiſe let him aſſure himſelfe to be polluted with them, which is both a great diſcomfort to his owne conſcience (as here it was to the Prophet)and diſgrace to his profeſſion: for if it be a duty of euery good profeſſor of religion, *to keepe himſelfe vnſpotted of the world,* then how much more is it the miniſters duty ſo to doe? and how foule a ſtane is it to the honour of his calling, to be polluted in the common pollutions of the people.

Iam.1.27.

And in diſpoſing thẽſelues, rather regard it, thẽ other commodities.

It may be therfore good counſell to all godly Miniſters in the placing and diſpoſing of themſelues, not to enquire onely how good a liuing ſuch and ſuch a place is, how well ſeated, B how healthful, and beneficiall it will be, (which are alas the common and almoſt the onely queſtions now a dayes) but principally, to regard what a people they be, and how affected, amongſt whom they are to liue: if godly and wel diſpoſed, or at the leaſt tractable and gentile, and willing to be taught, then leſſe to regard other incommodities: but if wicked, and prophane, or (which is worſe,) ſtubborne, froward, and vntractable, then leſſe to regard the greateſt commodities: and certainely if this point be well conſidered of, and how bitter it hath been in the ende, to many who haue not regarded it, it will appeare, that this is the beſt encouragement or diſcouragement, the greateſt commoditie or diſcommoditie, and the beſt C reaſon, either to winne a man to a place; or to drawe him from it, how good ſoeuer it be other waies: they that neglect this duty, and are led (or miſled rather) with carnall and worldly reſpects, how iuſt is it vpon them when they are made to crie in the ſorrowe of their ſoule, *Woe is me, I dwell in the midſt of a people of polluted lippes.*

A poore liuing with good people, better then a great liuing and euill people.

And here ſuch Miniſters as haue *poore liuings but good people,* let them not faint nor be diſcouraged, they haue more cauſe to bleſſe God, then to be grieued, for doubtleſſe they are farre better then thoſe who haue *great liuings* and *an euill people.*

But as for thoſe to whom God hath beene ſo good, as to beſtowe vpon them competent D liuings, and a willing and wel diſpoſed people, let them thanke themſelues double bleſſed of God, and treble bound to honour God, and to doe good in his Church: and if ſuch men goe not before their brethen in all Miniſteriall care and duty, their fault is aboue all men, and they make themſelues vnworthy of ſo great mercies.

2. Ergo, Miniſters muſt take heede of their cõpanie.

All companies and all recreations are not for Miniſters.

Againe, if that a polluted people pollutes their Miniſter, here is a good warning for all miniſters to be warie and choyſe of their company, with whom they will priuately conuerſe; for as on the one ſide they may not retire themſelues into any ſolitarineſſe, nor ſequeſter themſelues from all ſocietie with their people, (which is rather a Cinnicall and fantaſticall, then any way a religious practiſe:) ſo of all men are they to be moſt carefull, that they doe not looſely and lauiſhly beſtowe themſelues on all companies, as too many doe in our Church, to the great ſcandall thereof, who care not with whom they conuerſe, but all companies, all places, all times, all ſports and recreations, all meetings, all occaſions, are one with them: but alas, what maruell, though ſuch men *keep not themſelues vnſpotted of the world,* but prooue too offenſiue to their calling: for ſeeing the beſt mẽ cannot liue with the beſt people, but they ſhall receiue ſome contagion frõ them, how carefully ought ordinarie Miniſters to make difference of men and meetings, times and places, and not diffuſedly and careleſly to thurſt themſelues into all: So doing ſhall they keepe their calling from much reproach, and preſerue themſelues from much pollution, which otherwiſe from their polluted people, they ſhall be ſure to receiue.

And people muſt not draw their Miniſters too much into companie.

And here people are to be admoniſhed, not too ſharpely to cenſure their Miniſter: though he be not ſo ſociable with them all, as it may be many would expect, for it concernes no man to be ſo wary of his company and his ſports, as it doth the Miniſter: and if they would haue comfort and honour by their Miniſter, let them be carefull, into what recreations and company they drawe or deſire him: for the more polluted the people are amongſt whom he liues, the more carefull muſt he be to keepe himſelfe cleare from their pollutions.

3. People muſt not cõdemne too ſharply ſuch Miniſters as are faultie in their liues, for thẽſelues are the cauſe of it, beeing of euill liues themſelues.

Laſtly, here people are taught, not to be too ſharpe condemners of thoſe Miniſters, whoſe conuerſations are not ſo vnblameable as were to be wiſhed: for as they liue ill, generally the cauſe is, becauſe they liue amongſt an ill people.

Why then ſhould they ſo much condemne them, for ſuch faults wherein themſelues haue made them faulty? I ſay not, but our church and ſtate, and Miniſterie, are to cenſure ſuch men, (and it were good they did it more) but it is againſt all reaſon the people ſhould doe ſoe, whereas themſelues are the cauſe of it? For alas if this holy *Prophet was a man of polluted lipps becauſe he dwelt with a people of polluted lippes,* what maruell then, though ordinarie Miniſters be polluted with the common and vniuerſall pollutions of their people: People therefore, are firſt of all to ſee that themſelues be well ordered and godly, and then iuſtly may they complaine, if the liues of their Miniſters be not agreeable: but otherwiſe, it is not poſſible without very ſpeciall grace of God, but that a miniſter ſhall be more or leſſe touched with thoſe crimes which are the common faults of his people. And lamentable experience daily lets vs ſee, that where a people in a towne is giuen to *drunkenneſſe,* there the Miniſter, is either ſo for company, or at the leaſt too good a fellowe: where a people are giuen to contention, there the Miniſter hath too many ſuites: where the people be *Popiſh,* there the Miniſter

Looke what ſinne abounds in any place, and there generally the Miniſter is tainted with it.

is too ſuperſtitious: where the people are *ignorant*, there the Miniſter is no great clark, where the people are giuen to any great ſinne, there the Miniſter generally is not cleare from the ſame pollution: and it is ſeene, that the beſt Miniſters and moſt carefull of all, doe complaine bitterly of the pollutions of their people: for that howſoeuer it may be they eſcape partaking with their ſinnes: yet they alwaies finde, at the leaſt a dulling and decaying of Gods graces in themſelues, where the people are vntoward and diſobedient. If therefore a Miniſter liues with ſuch a people, his caſe is pitifull and dangerous, for he walkes in the midſt of nets and ſnares, which are laid for him on euery ſide, and if he eſcape them (I meane, if he keepe himſelfe vnſpotted, in the midſt of a ſpotted and polluted people) his care and his conſcience is worthy both admiration and imitation, and himſelfe is worthy double honour, as beeing both a zealous Miniſter and an holy man. But he whom God hath bleſſed with a good and tractable people, and well affected to the word, and yet himſelfe liueth looſely and ſcandalouſly amongſt them, a heauie burden and a hard account lyeth on that miniſter, and no rebuke is too rough, no puniſhment too great, no cenſure too ſharpe for him. And, if this holy Prophet, feare ſo much the preſence of God for his ſmal pollutions, & yet liued amongſt ſo wicked and polluted a people, then what heauines and horror, ſhall be heaped on his ſoule, who cares not with how foule pollutions his life be ſtained, and yet liueth amongſt a godly and well diſpoſed people? And thus we haue the firſt cauſe of his feare, his owne, and his Peoples pollutions.

But ſuch miniſters as liue with a good people and yet are looſe, they are not worthie to be miniſters, but to be depriued.

It followeth, *And mine eyes haue ſeene the King, and Lord of Hoſtes.*

2. Cauſe of his feare, he ſaw the Lord. How? in a viſion.

The ſecond cauſe of the Prophets feare and aſtoniſhment is, *He ſawe the Lord*, who then appeared in glorie vnto him: not that he ſawe the ſubſtance of God (for that is inuiſible and incomprehenſible) but his glory: Not the fullneſſe of his glorie, for that cannot be endured, but a glimpſe of it: nor that with the eyes of his bodie in ordinarie manner, but in a viſion: wherein how farre the eyes of his body were vſed, neither the Prophet expreſſeth, nor we can well conceiue. The menaing then is; In a viſion he ſawe ſuch glorie and Maieſtie, as he knewe there was an extraordinarie preſence of the Lord of Hoſtes, who is the King of glory at whoſe ſight, and thought of his preſence, inſtantly his conſcience is ſmitten with feare, for his owne infirmities, and the pollutions of his people.

Wherein let vs firſt of all obſerue the connexion and dependauce of theſe two cauſes one vpon another: for as they are both ioyntly the cauſe of his feare, ſo one of them is in a ſort the cauſe of another: he feareth, becauſe *of his owne and his peoples ſinnes, and becauſe he ſawe the Lord:* but why is he *afraide to ſee the Lord?* A the cauſe thereof *is his owne and their ſinnes*, without which, he would neuer haue beene affraid, but rather haue gloried to ſee the Lord: but his conſcience checking him, for ſome defect of duty in his calling, therefore he trembleth at the leaſt glimpſe of Gods glorie. Here let vs marke the ground of his reaſon, which is this: *That man that is in his ſinnes, is not able to ſtand in the preſence of God:* this is a generall and certaine truth, and the reaſons of it are; Firſt, the contrarity betwixt God, and the nature of ſinne, it beeing the only thing which offends him, and which prouokes his wrath and iuſt diſpleaſure: therefore as a ſubiect cannot but be much amazed, if he hap to come into B the Kings preſence, with any thing about him which the king hates, or cannot abide to ſee: ſo a man cannot but be extreame aſtoniſht, if he knowe himſelfe to be in Gods preſence with his ſinnes, which Gods ſoule hateth.

Doctr. The man that is in his ſinnes, endures not Gods preſence.
1. For God hates ſinne, aboue all things.

Secondly, ſinne makes a man indebted to God: for as the Law tieth him firſt to *obedience*, ſo if he ſinne, and faile in that, it bindes him to *puniſhment:* and the more a man ſinneth, the deeper is he in Gods debt. If then in this world a man willingly endures not the ſight of him, in whoſe debt he is; what maruell, though a poore ſinner tremble at the preſence of God, to whom he hath forfaited ſoule and all.

2. Sin makes a man a debter to God.

Thirdly, ſinne is that which prouoketh God to wrath: therefore a ſinnefull man feareth the C preſence of God, as a traytor the face of the Prince, or a malefactor of the Iudge. For theſe cauſes, a wicked man endures not Gods preſence.

3. Sinne is that, that makes God angrie.

Now Gods preſence hath diuers degrees, Firſt, God is preſent to our conſcience, when we thinke of him. 2. He is preſent, when we name him, or heare him named or mentioned by others, and theſe are the furtheſt off. Thirdly, God is neerer vnto vs in the preſence of his Ordinances, as his Word and Sacraments, and publike ſeruice in the Congregation. Fourthly, there is a moſt apparent and ſenſible preſence of God, which ſhal be at the laſt Iudgement, when all men ſhall ſtand before him in his immediate preſence, to receiue their iudgement. Now all D theſe preſences of God, are hatefull to a wicked man: for the firſt, a wicked man by his good will neuer thinkes of God, and if ſometime a thought of God (like lightening) flaſhes in his minde, preſently he quencheth it, as beeing a moſt vnwelcome and burthenſome thought vnto him: therefore ſaith *Dauid; The wicked is ſo prooud, he careth not for God; neither is God in all his thoughts:* Nay, God himſelfe is ſo little thought on by them, that they will willingly thinke of nothing, that might bring God into their thoughts: as namely Gods great workes of his wonderfull iudgements: of whom the ſame Prophet ſaith, in the ſame place, *Thy iudgements are farre aboue, out of his ſight:* as if he had ſaid, hee labours to ſet them farre from the eye of his minde, that

Degrees of Gods preſence.
1. To our thoughts.
2. To our naming him.
3. Neere in his ordinances.
4. Neereſt at the laſt day.

A ſinnefull man feares all theſe.
1. He neuer, or vnwillingly, thinks of God.

Pſal.10.4.

Pſal.10.5.

A he may neuer haue occaſion to thinke of them, nor on God by them. That this is true for his thoughts, I haue endeauoured thus to prooue by Gods owne teſtimonies, becauſe thoughts cannot be diſcerned by man. But alas, for the ſecond, that is, for his words, that is too apparent in the ſight of all men. For obſerue it, and you ſhall neuer ſee a wicked man, by his good will haue God in his mouth, (vnleſſe it be to abuſe his name, by ſwearing or blaſphemie) nor willingly doth he heare any other man talke, or diſcourſe largely of God, or of his greatneſſe and his iuſtice; but ſuch talke is tedious and comberſome vnto him: and if he cannot breake it off, with other diſcourſe, then he B ſits as mute as a fiſh, and inwardly either freets with anger, or is tormented with feare. All this is true in *Felix* the Gouernour: who whileſt Paul *diſcourſed of righteouſneſſe, temperance, and iudgement to come*: the text ſaith in the meane time he *trembled*.

He neuer ſpeakes of God, vnles it be to abuſe his Maieſtie.

Act.24.26.

And for the third, we ſee daily wicked men, endure not Gods preſence in the Church: for nothing is more troubleſome vnto them, then many Sermons, often praying, and much receiuing of the Sacrament: and therefore they neuer come to the Church, nor receiue ofter then the Lawe layes vpon them: But further then that, as the Pſalmiſt ſaith; *they neuer call vpon God*. But as for the laſt, that they feare and abhorre aboue all, they wiſh in their heart it may neuer be. And therefore S. *Paul* makes it a token of C a true beleeuer, and a holy man, *to loue, and look for the appearing of Ieſus Chriſt*. Whereupon it followeth, that euen ſo it is a ſigne of a wicked man, to feare the laſt iudgement, and to wiſh it might neuer be: And when it comes indeede and they ſee they cannot eſcape it, what then doe they? Euen *cry to the mountaines, fall vpon vs: and to the Hills, couer vs, and hide vs*: from what? *from the preſence of God*: ſo fearefull and ſo hatefull is *Gods preſence* to a ſinnefull man.

3. They loue not the word nor Sacraments.

Pſal.14.4.

4. They wiſh Chriſt would neuer come to iudgement.

2.Tim.4.8.

Reu.6.16.

Beſides theſe, there is another way, whereby God ſheweth his preſence: and that is by extraordinarie reuelation of his glorie immediately: which was vſuall in the olde Teſtament, as here D to the Prophet, but now it is not to be expected. But how terrible that is to the ſinnefull nature of man, appeares in this place: for if the Prophet a moſt holy man, whoſe conſcience accuſed him but of a fewe ſmall ſinnes, yet thus cryes out, amazed and affrighted, at the reuelation of ſome part of Gods glorie: alas how would they be terrified with it, whoſe conſciences are burdened with great and grieuous ſinnes, and that without repentance? Thus we ſee the ground of this reaſon, how true it is, that a man in his ſinne, cannot cheerefully come nor boldly ſtand in Gods preſence. The vſe of this doctrine: Firſt of all, let vs ſee the monſtrous preſumption of ſuch Miniſters as dare venture raſhly into the miniſterie, to tread vpon the holy ground of God with vncleane feete, to handle the holy things of God with vnwaſhen hands: For what is it to enter into the Miniſterie, but to enter into the chamber of preſence of the great King? and ſhould not a man looke about him, afore he come there? Therefore if God rebuked *Moſes*, for ſtepping too haſtily towards the buſh, where his preſence was, & ſaid; *Come not too neere, for the place where thou ſtandeſt is holy ground*: then how will God rebuke and cheecke the conſciences of ſuch carnall men, as careleſly and carnally ruſh into the Pulpit, and to Gods holy table, where God is preſent, in a farre more excellent manner then he was in the Buſh? And if they be ſo to be blamed, who enter into this calling without feare and reuerence, then how much more faulty are they, who beeing Miniſters, dare venture to preach, or miniſter the holy Sacraments, without holy and priuate preparation, and ſanctification of themſelues: but ruſh vpon them, as vpon common and prophane actions? Whereas God is preſent there, in a moſt holy and glorious manner: theſe men ſure will ſay, the Prophet heere was of too nice a conſcience: but fearefully and terribly ſhall God appeare at the laſt vnto ſuch men, as care not how they appeare in his holy preſence.

Extraordinarie apparitions of Gods Maieſtie, a ſinfull man cannot endure.

he 1. vſe
or miniſters.
rgo, let thē
ot enter in-
o that cal-
ng in their
nnes.

For it is into Gods preſence chamber.

Exod.3.4.

Nor come to doe the dutie of that calling, without repentance, and holy preparation.

Secondly this ſheweth the reaſon of the practiſe of all Chriſtian Churches: who vſe to pray before the Sermon and after: namely, not for *Decorum* onely, and to grace the action, but to ſanctifie and to humble our ſelues, *becauſe then we came before Gods preſence*: they therefore do not thinke reuerently enough of God and his preſence, who doe by their practiſe in any ſort, make way to the contrary.

2. Ergo, they are to pray before and after Sermō.

Thirdly, we may here learne, the pitifull caſe of thoſe Miniſters, who are ſo preſumptuous, as to exerciſe that holy function, and yet remaine in their ſinnes without repentance: what doe theſe men? they approach to the *burning Buſh, with their ſhoes on their feete*: that is, *into Gods preſence in their ſinnes*: what ſhall come of it in the ende? ſurely, that *burning fire* ſhall conſume them. The leaſt ſinne, and ſmalleſt negligences affrighted the holy Prophet, when he ſhould goe into Gods preſence: But theſe men dare come into the Sanctuarie of God; yea dare *take Gods word in their mouthes*, and yet *hate to be reformed*: and *doe caſt the Glorious word of God behinde their backes*, which they preach to others with their mouthes: theſe men may wonder at this holy Prophets niceneſſe, or elſe all the world may wonder at their prophaneneſſe. A little pollution of his lipps, feared him to come into Gods preſence: but theſe dare doe it, with eyes, eares, lipps, feete, hands, heart; and all polluted: their eyes polluted, with careleſſe looking at all vanities: their eares with hearing: and their lips with ſpeaking wanton and wicked talke: their feete with running into wicked company: their hands with practiſing, and their hearts, with deuiſing and conſenting to all wickedneſſe.

The 3. vſe. Ergo, ſuch men are extreamely deſperate, who dare come to preach, & miniſter Sacraments in their ſinnes.

Pſal.50.16.

Such mens labours are fruitleſſe.

This is the cauſe, why the labours of ſuch men are moſt vnprofitable: becauſe they dare come into Gods preſence in their ſinnes. In many places of our land, there is by Gods bleſſing much teaching, yet there is little reformation in the liues of the moſt: but contrariwiſe ſome fall to Atheiſme, ſome to Papiſme: ſome into foule ſinnes, not to be named amongſt Chriſtians.

And their looſeneſſe doth more hurt, then their doctrine good.

Where is the cauſe? ſurely not in the goſpell: nor in our doctrine, nor in the teaching of it; but one very principall cauſe is, many Miniſters come into Gods preſence vnſanctified, and in their ſinnes: not caring how looſely they liue, in the face of their people: and therefore God in iuſtice, though he inſtantly ſmite not them, with viſible vengeance for their preſumption: B yet he ſmites the people with ſpirituall blindneſſe, that they regard not their doctrine, but looke at their liues, and doe rather follow the prophaneneſſe of the one, then the holineſſe of the other. Miniſters are ſuch, in whom God will be ſanctified, therefore becauſe they doe not ſo, but diſhonour him, by comming into his preſence in their ſinnes: therefore he cannot abide them, nor giue any bleſſing to their labours.

By Gods ſecret iudgement.

Good words are vaine where there is no good life.

All miniſters therefore, as they would ſee any fruite of their miniſterie, let them firſt ſanctifie themſelues, and cleanſe their hearts by Repentance; before they preſume to ſtand vp, to rebuke ſinne in others: elſe let them not think that their golden words ſhall do ſo much C good, as their leaden liues ſhall doe hurt: and they may happe to confirme men, that alreadie are conuerted, but hardly ſhall any ſuch men, conuert any ſoule from Poperie or prophaneneſſe. And it is a vaine conceit for men to imagine, there is any force in eloquence, or humane learning, to ouerthrowe that ſinne in others, which ruleth and raigneth in themſelues. Our Church, and all reformed Churches may make vſe of this doctrine? for it is the glory of a Church to haue their doctrine powerfull, and effectuall for the winning of ſoules, therefore it concerneth them to take order, as well that their miniſters be godly men, *as good Schollers*; and their *liues be vnoffenſiue*, as well as their *doctrine ſound*: or els they will finde in D wofull experience, that they pull downe as much with one hand, as they build vp with the other.

But moſt neerely this doctrine toucheth Miniſters themſelues: who muſt knowe their caſe is moſt fearefull of all mens, if they come into Gods preſence, in their prophaneneſſe: for as no man is more honourable then a learned and holy miniſter; ſo none more contemptible in this worlde, none more miſerable for that to come, then he that by his looſe and lewde life doth ſcandalize his doctrine: and let him aſſure himſelfe, that for his preſumption, in ruſhing into Gods preſence in his ſinnes, he ſhall in this world, be caſt out *as vnſauorie ſalt and troden down of men*, with the foote of contempt: and in A the world to come, he ſhall aboue all men cry out in moſt extreame torment of conſcience; *Woe is me that my eyes muſt ſee the King and Lord of hoſtes*: and ſo becauſe he would not in this world, come into Gods preſence in ſanctification and holineſſe; he ſhall therefore in feare and horror, be haled into the preſence of Gods glory, at the laſt day: there to receiue the iuſt ſentence of his condemnation.

Math.5.13.

The 4. vſe for Miniſters: Ergo, good miniſters muſt not flie from Gods preſence becauſe of their ſinnes, but repent, and ſo approach to his dutie.

Laſtly, all painful & godly Miniſters may receiue comfort, not to be diſcouraged or driuen from Gods preſence, becauſe of their corruptions or infirmities; for we ſee it was the Prophets caſe: but let them ſtill approach in feare and reuerence, and be ſo farre from beeing driuen from their duty, becauſe they beeing B ſinnefull men, dare not come into Gods preſence, without much feare; as let them contrariwiſe be aſſured, that the more they tremble at Gods preſence here, the leſſe ſhall they feare it at the laſt day: and when prophane and vngodly men, who in this world feared not to ſtand in Gods preſence in their horrible ſinnes, ſhall crie to the *Mountains, fall vpon vs, and to the hils, couer vs, and hide vs from the preſence of God*: then ſuch miniſters as in this world in feare and trembling, and alwaies in repentance, did approach into Gods preſence, ſhall then *looke vp, and lift vp their heads*, and ſhall ſay to the holy Angels and all the powers of heauen, helpe vs, and haſten vs to come into the glorious preſence of our God and Sauiour.

And thus we ſee the manifolde vſe of this C Doctrine, to our Church and miniſterie.

The ſecond vſe againſt the Papiſts.

Secondly, In as much as here the Prophet in a conſcience of his corruptions, feareth and crieth out at *the leaſt apparition of Gods glorie*: The vanitie and falſe dealing of the Church of *Rome*, is here diſcouered, in whoſe *Legends* and ſtories of their Saints, nothing is more common then apparitions from heauen, of Saints departed, of glorious Angels, of the *virgine Marie*, (and that ſo familiarly, as ſometime ſhe ſung with them in their Cell, kiſſed ſome of them, and let them ſucke her breſts.) Nay, of God himſelfe: and eſpecially of our Sauiour *Chriſt Ieſus*: who they ſay, appeared (I knowe not how oft,) to one man Saint D *Franciſ*: and appeared as he was crucified with his wounds, and imprinted thoſe wounds of his, in *Franciſ* his body; which they ſay he bare all his life, and that they bled whenſoeuer he would ſuffer them, which he alwaies did on *Good Friday*, that he might be like to Chriſt. This, and many more ſuch, may you ſee in the fabulous and blaſphemous booke, of the conformities of S. *Franciſ*.

Ergo, the apparitions of God, and Chriſt, which they make ſo ordinarie, are but colluſions.

But for the matter: Are apparitions from heauen ſo ordinary in the popiſh church? how then came it to paſſe, that the greateſt and holieſt men in the olde Teſtament, were ſo amazed at the very apparition but of an Angell: as wee may ſee in the whole courſe of the Storie? Some ranne away, and hidde them-

ſelues:

ſelues: ſome couered thir faces, ſome fell flatte on the ground: and the Prophet here cryed out; *Woe is mee, I am vndone*; my eyes haue ſeene the King and Lord of Hoſtes. But in the church of *Rome*, looke the ſtories: that Saint or Monke is no bodie, that hath not had ſome apparition, either of the *Virgin Mary*, or ſome of the Apoſtles, or an Angell, or Chriſt Ieſus appearing and talking with him: and yet alas, *Peter, Iames*, and *Iohn, thoſe three great pillars*, they were as good *as beſide themſelues*, at the appearing of a *little part of the glory of Chriſt* in his transfiguration.

Gal.2.9. Math.17.6. Luk.9.33.

Either therefore muſt it follow, that theſe men haue no ſinne in them, which dare and can behold Gods glory ſo eaſily, and ſo ordinarily, (which is impoſſible) or rather, which indeed is truth, it appeares that theſe are but deceitfull fancies and forgeries of their own deuiſe, to deceiue the world, and to magnifie themſelus, before the eies of the common people; for it is firſt of all moſt *falſe*, that apparitions are ſo common as they make them, for if they were, then are they more ordinarie in the new Teſtament, then in the Old. For whereas the Scripture hath one, their Legends haue twenty: and whereas one, namely, Saint *Paul, was once rapt into heauen*, they haue 20. that were rapt thither. And as that is falſe, ſo is it *impoſſible* that anie man clothed with fleſh, can endure any extraordinarie apparition of Gods glorie, without extreame amazement, as is plaine here in the Prophet: who I hope was as holy a man, as the holieſt Monke that euer was. I haue noted this, that young Diuines may be occaſioned to looke a little into their fabulous legends, that ſo they may diſcouer the falſe trickes, & iuggling caſtes of that Religion; which euill ſhiftes it needed not, if it were of God.

Reaſons. 1.
1. Apparitions of God cannot be more common in the new, then they were in the old Teſtament.
2.Cor.12.
2. No man in his fleſh can endure gods glorie.

Thirdly, the people may here learne, *Firſt*, in that *Gods preſence is ſo glorious and fearefull to mans nature*, how mercifully God hath dealt with them, in teaching them not by him ſelfe, or by his Angels from heauen, which they could neuer endure, but by men who are like themſelues: and how vaine and fond theſe men are, who would be taught *from heauen*, and not *by men*, who are ſo full of wants. In the old Teſtament, when the people receiued the law from Gods owne mouth, it is ſaid, they ran away, and cried out, *Why ſhould we die? if we heare the voyce of God any more we ſhall die: for what fleſh euer heard the voice of the liuing God, and liued?* therefore they ſay to *Moſes*, *Goe thou neere, and heare all that the Lord ſhall ſay, and declare thou vnto vs what God ſaith to thee, and we will heare it, and doe it.* And then ſaith the text, the *Lord ſaid, I heard the words of this people, they haue ſaid well in all that they haue ſpoken.* And ſo, from that day forward, God ordinarily taught his Church by men like themſelues: and we ſee, that the beginning of it was not in iudgement, but in mercie vnto them. It is therefore the dutie of all men, both to acknowledge this mercy of God, in due thankfulneſſe, and withall to remember, when they ſee infirmities in Miniſters, that they are but men, and that, if they had not the Miniſterie of men, how heard it would goe with them: conſidering, that the leaſt meaſure of *Gods owne preſence, cannot be endured*, by any man.

3. Vſe to the people: they may ſee Gods mercy to them, in teaching thē by men like themſelues, and not by apparitions from heauē.

Deut.5.25. 26,27,28.

2. Inaſmuch as *Gods preſence, is ſo glorious* in it ſelfe, and fearefull to our nature, all men are taught to *prepare themſelues* by holy prayer, by humiliation, and confeſſion of their ſinnes, and vnworthineſſe, afore they come to Gods word or Sacraments: for they come at that time *into Gods preſence*: they therefore are not to come in their ſecuritie, nor in their ordinarie ſinnes vnrepented of, leaſt God ſtrike their conſciences, with a ſenſe of his fearefull diſpleaſure, and make them cry out, vpon far greater cauſe, then here the Prophet did.

2.Vſe. Ergo, they muſt prepare thēſelues, before they come to the word, or Sacraments.

Thirdly and laſtly, we learne here the different natures and properties of ſinne and holines: Sinne, euen the leaſt ſinne, nay, a very ſinfulneſſe of nature makes a man afraide of Gods preſence: That ſinne vnrepented of doth ſo, appeares in *Adam*, who as in his integritie, he ſpake and conuerſed euen in a familiar ſort with God: ſo no ſooner had he ſinned, but he ran from God, and hid himſelfe: and that euen the leaſt ſinnes not repented of, doe ſo alſo, appeares in this Prophet, who beeing a holy man, yet his conſcience being priuie to it ſelfe of ſom ſmall omiſſions or negligences in his calling, he crieth out, *he is vndone, becauſe he ſeeth the Lord of hoſts*. But contrariwiſe, the ſtate of perfect holineſſe, and the want of all ſinne, makes a man bolde in Gods preſence, and rather *deſirous*, then afraide to behold Gods glorie, which ſhall be moſt apparant at the laſt day: for when the wicked ſhall deſire rather to be *couered with the hilles, and ground to duſt by the mountaines*, then to appeare before the face of God: then ſhall the godly, whoſe holineſſe ſhall then be perfect, *looke vp, and lift vp their heads, becauſe their redemption is ſo nigh*. And *Iob* teſtifieth of himſelfe, that *he knoweth his Redeemer liueth*. And that he ſhall *ſtand before him, and looke vpon him with his eyes*. Thus as *guiltineſſe* driues a man from the kings preſence, but *innocencie* makes him bold before him: So *ſinfulnes* makes a man auoid Gods preſence, but *holines* makes him draw neere vnto God, and to reioyce in his preſence.

3. Vſe, ſee the different natures of ſinne, and holines. Sinne drawes a man from Gods preſence.

Holineſſe inuites a man into Gods preſence.

Reu.6.16: Luk.21.28. Iob 19.25, 26,27.

Then for a concluſion of this point, let all men here learne the way to true courage and boldneſſe before God: namely, *to repent* daily of their ſinnes, and labour *to growe* in true holineſſe: wealth nor wit, learning nor authority, can doe this for thee, but onely a *good conſcience*, which muſt be made good by grace, & by repentance, then ſhalt thou *reioyce in Gods preſence* in this world, and delight to think of God, to ſpeake of God, to pray vnto him, to meete him in his word and Sacraments, and at the laſt day ſhalt thou ſtand with confidence before the

Vſe. Ergo, if a man would haue boldnes with God, he muſt be a holy man.

throne of his glory.

Hitherto of the feare & aſtoniſhment of the Prophet, & of the cauſes thereof. Now followeth *his conſolation.*

*Then flew one of the Seraphims, &c.*

2. Generall points. His conſolation, wherein are 2. points.

In theſe two verſes is laid downe the ſecond generall point: namely, *the conſolation* of the Prophet: concerning which, there are two points in the text:

1. Circumſtances of it. Circumſtances are many.
2. The groũd of it.

1. The ground and matter of his conſolation, *that is the forgiueneſſe of his ſinne.*

2. Diuers *circumſtances* of that conſolation.

1. The time; *Then.*

2. *The* Miniſter by whom it was done: *an Angell, one of the Seraphims.*

3. The manner how he did it, ſpeedily, *He flewe.*

4. The inſtrument or outward ſigne, *a coale from the altar.*

5. The outward action or application of it; *He touched his lips.*

The matter of the conſolation is laſt in order. Let vs therefore firſt ſpeake of the circumſtances.

1. Circumſtance, the time, that is, after his feare.

The firſt circumſtance is, the time when this Prophet was comforted and raiſed from his feare. *Then*, ſaith the text: that is, after his feare and aſtoniſhment, but not afore. Thus dealt God alwaies with all his Saints, he beſtoweth no *graces* on them pertaining to ſaluation, but after he hath by ſome meanes or other brought them to true *humiliation* in themſelues, and to ſorrow for their ſinnes: Humiliation is the preparatiue for grace: for when by ſight and ſenſe of their ſinnes, and their owne miſerie by ſinne, he hath euen driuen them quite out of themſelues, finding nothing in themſelues, but cauſe of feare and aſtoniſhment, then powres he the oyle of grace, and of ſweete comfort into their hearts, and refreſheth their weary ſoules with the deawe of his mercie: this point needs no further proofe, for looke into the Scriptures, and we ſhall finde, God neuer called any man to the ſtate of grace, or to any notable worke or function in his Church, but he firſt humbled them, and then brought them out of all conceit with themſelues, and then wrought *in them, & by them*, his wonderfull workes.

Doct. No conſolation, but after humiliation.

Vſe 1. To all men: Ergo, eſteeme of afflictions.

The vſe of this doctrine, is firſt of all to teach *all men* to eſteeme aright of the afflictions that God layeth vpon them in this world: commonly men take them impatiently, and our nature grudgeth againſt them: but let a Chriſtian man conſider with himſelfe, how God hath alwaies dealt with his children, and he hath cauſe not to thinke ſo: for doth God lay ſome great affliction on thee? it may be he hath ſome mighty worke of his grace to worke *in thee*, or ſome great worke of mercie to be wrought *by thee* in his Church, and hereby *prepareth* thee for the ſame. Say therefore with the holy Prophet; *I held my tongue, O Lord, and ſpake nothing, becauſe it was thy doing:* and what God may intend A in his doing to thee, thou canſt not tell: and therefore in ſilence, *and patience poſſeſſe thy ſoule.*

Pſal.39.9.

2. To men diſtreſſed in conſcience, that their ſtate is not deſperate as they imagin, but moſt comfortable

Againe, here is a *comfort* to all ſuch as are *diſtreſſed* in minde, in ſenſe of their ſinnes, and ſight of Gods wrath: their ſtate is not miſerable, much leſſe deſperate, for they are in the high way to grace & fauour. God *iuſtifieth* not, but him that *repents*; God *exalts* not, but him that is *humble*: God *comforts* not, but him that is *diſtreſſed*: God *hath mercie* on none, but ſuch as both knowne and feele they *want it*: and know alſo, that they know not where to haue it, but at his hands. Happie therefore is that ſoule, that feeles the waight and burden of ſinne, for B to him will Chriſt bring moſt eaſe and comfort: Gods miniſters therefore are hereby to comfort diſtreſſed conſciences, to aſſure them, that if with this Prophet they be ſo deeply touched with ſight of their ſinnes, and Gods iuſtice, as that they cry, *Woe is mee, I am vndone*; *Then*, euen *Then*, are they moſt capable of comfort, and beſt prepared to receiue it, as here it fell out to the holy Prophet. Thirdly, here is the way taught vs *how to attaine* to any excellent graces of God, either for our owne ſaluation, or the good of the Church, namely to labour for a ſenſible feeling of the want of them in our ſelues: for God vſueth to beſtowe no gifts on any man, but ſuch as doe in humility and lowlineſſe, confeſſe to God, and acknowledge in C themſelues, the want of them. So the bleſſed *Virgin* ſignifieth, *God filleth the hungry with good things, but the rich he ſends emptie away*; And ſo the Pſalmiſt, *God ſatisfieth the hungry ſoule, and filleth the emptie ſoule with goodneſſe*: So then if thou be rich in thy conceits, God hath not for thee: but if thou be *hungry*, he is ready to fill thee with good things: and doſt thou acknowledge thy ſoule empty, thẽ behold treaſures of goodneſſe, to feede and *fill thee*: and art thou *caſt downe* with the Prophet, and is thy ſoule *emptie* of hope, and fraught with feare, *then*, behold, *euen then*, God and his Angells are ready to raiſe thee vp, and to fill thee with conſolation. Thus much for the *time* of his conſolation: now for the Miniſter, by whom it D *was.*

Vſe 3. The way to get excellent graces at Gods hand, is to labour to feele the want of thẽ.

Luk.1.53.

Pſal.107.9.

*One of the Seraphims.*

2. Circumſtance of the Miniſter: an Angel, a Seraphim.

The 2. circumſtance of his conſolation is the Miniſter by whom it was done: An Angell, one of the Seraphims: that is *an Angell* of that order ſo called: out of which we learne,

Doct. 1. Ergo there are ſeuerall degrees of Angels, that we know not.

Firſt, that there are diuers degrees and ſeuerall orders of Angels, though we know not the true diſtinction thereof: nor thinke it lawfull to imagine them to be 9. nor to ſet them downe particularly, as the Church of Rome doth, who make many of their owne deuiſes, which they call traditions of equall authoritie with the Scriptures. Secondly, that *theſe holy Angels* are the glorious guard of God, and doe continually ſtand about the throne of his glory, and attend his holy will, both in heauen and in earth.

Doctr. 2. That they are Gods guard.

Pſal.34. Hebr.1. Doct.3. That they are the guard of Gods children.

Thirdly, that they are alſo by the mercifull appointment of God, *the guard of Gods children*, and miniſtring ſpirits ſent out, as it were with a commiſſion, *of the good of the Elect*. All theſe points becauſe they are plain in the Scripture,and doe leſſe concerne our generall ſcope, which is touching the Miniſterie, I paſſe them ouer.

Doct.4. That they haue ſpeciall charge and care of godly miniſters.

Fourthly, here it is apparant, that as the Angels are ſent out for the helpe and ſeruice of the elect, *ſo eſpecially of Gods miniſters*, as is plaine in this place, where the Prophet beeing afrighted, *a holy Angel* is readie to giue him comfort: and ſo ouer the whole courſe of the Prophets: and at this day, their protection and comfortable aſſiſtance, is no leſſe preſent to the godly Miniſters of the new Teſtament, though not in ſuch ſenſible ſignes, and ſuch viſible manner, as in the olde: for if they be miniſtring ſpirits,ſent out for the good *of them which ſhall be ſaued*, how much more for their good, which ſhall *be both ſaued themſelues,and ſaue others alſo*.

Vſe to Gods Miniſters. 1. Let them be content with their calling, though it be full of croſſes,and contempts,for it is honoured of the Angels,aboue others.

A doctrine of great comfort, and much good vſe to all Miniſters: who firſt of all may here learne contentment in their calling: for howſoeuer no calling hath *more croſſes*,ſo none againe hath *more comfort:* and howſoeuer none be more diſgraced *by euill men*,yet none is more honored *by the holy Angels:* and howſoeuer in this world they aboue any calling, are *ſeruants to all men*; yet none hath the *ſeruice* and attendance of *Angels* ſo much as they: for though we haue them not to help vs to do the outward actions of our miniſterie with vs, or for vs, (as ſome popiſh Doctors teach, that in their Maſſe, *Amen* is not ſaid to one collect, becauſe the Angels ſay *Amen* to it) yet doubtles they are preſent alwaies,as at all holy exerciſes and lawfull actions, ſo eſpecially at the publike ſeruice of God, performed by the Miniſters: and beſide that,they are *witneſſes thereto*,and of the paines, and diligence,and faithfulneſſe of a good Miniſter; they alſo *doe miniſter* vnto them oftentimes, bodily ſtrength, and aſſiſtance,and many comforts in their troubleſome trauels, which they know not how by any naturall meanes they come vnto them. And as this doctrine doth thus yeeld them *contentment* againſt the contempt, ſo alſo *courage* againſt the daunger of this calling. For what though thou haſt mighty *men* of this world *againſt* thee,when thou haſt *Angells for thee?* and what though thou fighteſt *againſt principalities* and powers, when thou haſt *Cherubins, and Seraphims on thy ſide?* godly Miniſters haue many enemies, but if by the *eye of faith* they can ſee as well who are with them, as with the *eye of reaſon* who are againſt them, they will confeſſe *with Eliſha, there are more with vs, then againſt vs*. The ſtories of all ages doe affirme, and the comfortable experience of theſe dayes of ours doth verifie the truth hereof. Miniſters that liue in places verie prophane, or very popiſh, it is admirable to ſee how many dangers they haue eſcaped,and what plottes they haue auoyded, which by their enemies, (or rather the enemies of their doctrine) haue beene laide for their liues: which their deliuerance,and many other comforts in their miniſteries, whence are they but from Gods protection, by the miniſterie of his Angels.

2. Ergo, let them haue courage,for though men be againſt them,Angels are with thē.

Before we learne this point, two queſtions may be asked, not amiſſe briefly to be reſolued.

1. Queſtion. 1. Ergo, Whence is it that Angels attend Miniſters, more then other men. Anſ. 2. reaſons.

1. Fró God, he will haue it ſo,becauſe they worke his worke more then other callings. Pſal.91.11,12

Firſt if any aske whence comes it that Angels performe more ſeruice to good *Miniſters* then to other men: I anſwer,the reaſon is partly from God,partly from the *Angels*: firſt, God hath a principall care of them aboue other men, becauſe they worke his worke aboue all other callings: for their labours immediatly concerne the good of mens ſoules: whereas others doe firſt concerne the body, and conſequently the ſoule: therefore, whereas *he hath giuen his Angells charge ouer all his elect, to keepe them in all their good waies*,they haue *a ſpecial* charge doubtleſſe ouer all *godly and faithfull Miniſters*, whoſe waies are Gods in a ſpecial manner.

2. From the Angels thēſelues.

Againe, Angels themſelues as they willingly performe any ſeruice to the Church, or to any part thereof, ſo moſt willingly of all are they imployed for the good of godly miniſters,and that for two cauſes:

Becauſe thei are fellow-labourers. 1.Cor.4.2. Heb 1.14. Mal.2.7. Reuel.2. & 3.chap.

Firſt,becauſe they are their fellow-labourers, both for that the Angels and good Miniſters are both called *Gods embaſſadors*,& Gods own *ſeruants or officers*,in a more peculiar manner then any other calling: and for that their ſeruice is ſo like,that their names are common,one to the other. *Angels* beeing called *Miniſters*, and *Miniſters Angells*, as though they were almoſt all one.

Becauſe thei conuert ſoules,which delighteth the Angels aboue any thing in this world. Heb.1.14. Luk.15 10.

Secondly, becauſe the *Miniſters* dutie is, to conuert and ſaue ſoules, beeing a worke,which (next to the glorifying of God, and doing his will) the *Angels* do take moſt delight in,aboue any other: for if they *be ſent out for the good of them which ſhalbe ſaued*, how much more willingly for their good, *by whom they are ſaued*, which ſhall be ſaued? and if the *Angels reioyce at the conuerſion of a ſinner*, ſurely they much loue him,and deſire to doe him good,by whom the *ſinner is conuerted:* and in theſe reſpects, angels and Miniſters haue the *ſame names:* & are both imployed in the ſame great *worke*; namely, doing good to the Elect.

Reuel.19.10. and 22.9.

Therefore is it, that the *Angell* calls *himſelfe S. Iohn the Euangeliſts fellow* in the Reuelation: If then they be *fellows*, euen fellow ſeruants, and fellow-labourers,in a more ſpeciall manner then any other, what maruell though the *Angells* be moſt willingly imployed in doing any ſeruice of help or comfort to godly miniſters.

2. Queſtion. What duties then are good Miniſters to performe to Angels. Not worſhip thē ſo as the Papiſts doe.

In the ſecond place. If any aske, if it be ſo, then what duties are Miniſters to performe to *Angells*, for this their ſo carefull ſeruice,and eſpeciall attendance vpon them, aboue other men?

A Papiſt would anſwer; *Miniſters* muſt therefore worſhippe them,and keepe their faſting, holy-dayes, and ſay their ſeruice, and pray vnto them, as to their keepers and Mediators. But alas,cannot the Kings Meſſenger or Officer be honoured, vnleſſe he be ſet vpon the Kings *throne*? will nothing ſerue him, but the *Crowne and Scepter*? ſo cannot Angels be honoured,vnleſſe they be made *Gods, or Sauiours,or mediators:* But I anſwer therefore,we dare not goe ſo farre, leaſt we remember the ſeruant ſo much, that we forget the maſter:but rather we anſwer thus:ſeeing Angels are thus ſeruiceable to gods miniſters, it ſhould firſt of all teach all men to honour that calling, with all due reuerence:For they cannot but pleaſe the *Angels*,in honouring good *Miniſters*,whome they eſteeme their *fellowes*.

As all men ſhould therfore honour that calling.

1. So Miniſters ſhould labour to be faithfull in their calling.

Secondly, it ſhould teach all Miniſters, not to content themſelues with the name and title, but to labour to be good and faithfull. For ſo doing, they are fellowes to the Angels, and it is a diſgrace to the Angels, when thoſe that are their fellows are vnfaithfull.

2. To adorne it with a holy life.

And it ſhould further teach them to adorne their calling with a holy life, for as ſinne is that, that grieues the *Angels*, and driues them away, ſo it is grace & holines, which makes them delight in the fellowſhip of men.

3. To be painfull in their calling.

And it may alſo encourage any man, to take paines in that holy calling, wherein he is ſure to haue *Gods Angels*, in a ſpeciall manner to attend him, to aſſiſt him, to protect him, and to be a witneſſe of his faithfulneſſe: & who would not work cheerefully in that labour, wherein he hath the Angels to be in a ſort *fellow-workers* with him?

Thus to doe, is to honour them.

To doe theſe three duties, is to *honour good Angels:* and that *Miniſter* that conſcionably performeth them, the Angels will take themſelues ſufficiently honoured of that man.

And if a Miniſter would reioyce thē, let him labour ſeriouſly,ſo to preach as he may winne ſoules.

And if beſide this *honour*, we would *reioyce Gods Angels*, and miniſter matter of *ioy* vnto them,then in the fourth place, let all *Miniſters* propounde to themſelues aboue all things, *the conuerſion of ſoules*, rather then their owne praiſe or liuing, or pleaſing of men, and ſo endeuour it both in teaching, and all their other courſes, that the *Angels* may ſee it, and be witneſſes of it: for if they reioyce at the *conuerſion of a ſinner*, (as Chriſt ſaith they doe,) then thoſe men make them ofteſt *reioyce*, which doe moſt ſeriouſly aime at the *conuerſion of ſinners*.

And thus we ſee, both the ſeruice of Angels to Gods Miniſters, and the duties they are to performe to them in that regard. The due conſideration of this point, may raiſe *the world* to a better conceite of this *Calling*, and perſwade *fathers* to dedicate their ſonnes to it, and ſtirre vp *young ſtudents* to conſecrate themſelues thereto,and turne their ſtudies to that ende:for no man in no calling hath ſo ſpecial attendance, and aſſiſtance of Gods Angles, as godly *Miniſters* haue: At leaſt, if it worke not this *in the world;* yet it may yeeld comfort and contentment to all faithfull *Miniſters* in their painfull calling.

But let vs ſee how the *Angell* performed his ſeruice to the Prophet: not vnwillingly, not lingringly, but *ſpeedily*:ſo ſaith the Text,

3. Circumſtance, the manner:He flew.

*He flewe.*

Which is not ſo to be vnderſtood,as though the *Angel* had wings: for they haue no *corporall* nor ſenſible *bodies*,but *ſpirituall* and inſenſible *ſubſtances*, the actions whereof are performed with ſuch nimbleneſſe and agilitie, as cannot fall within the compaſſe of outward ſenſe: But the phraſe is vſed for our capacities,to ſhew how readily and *ſpeedily* the *Angell* went about to miniſter comfort to the *Prophet*. For as nothing moueth ſo quickly to our ſenſe, as doth the creature *that flyeth:* and as we ſay,that man doth *flie* about his buſineſſe; which doth it *quickly and diligently:* ſo here the holy Ghoſt ſets downe the willingneſſe and quickneſſe of the Angell, to comfort this holy *Prophet*, and to doe the will of God. Where we learne;

That is readily,ſpeedily,willingly.

Doctr. 1. See what excellent ſeruants of God,Angels are.

Firſt, what excellent ſeruants of God the holy Angels be,which ſo readily, willingly, and ſpeedily execute the will of their Lord. This muſt teach all Gods ſeruants to doe the like, and to imitate them in this excellent obedience: And the rather, becauſe we pray daily to God; *Thy will be done in earth as it is in heauen:* In earth *of vs*, as it is in heauen *of the holy Angells:* but they doe it moſt cheerefully, and without all lingring, therefore ſo ought wee. *Magiſtrates* in their places, and *Miniſters* in theirs, and euery man in his function, is to apply this to himſelfe, and to be ſtirred vp thereby to a cheerfulneſſe and quicknes in their duties, for therein they reſemble the bleſſed Angels, & then their *deeds* accord with their *praier:* but contrariwiſe,he that doth his dutie vnwillingly, and vnreadily is like the *Deuill*: which indeed doth *Gods will*,and yet againſt *his will*:and ſurely vnto ſuch obedience there belongeth no reward. But as *God loueth a cheerefull giuer*, ſo doubtleſſe loues he a cheerefull worker.

The fourth petition.

Vſe. We muſt ſo ſerue God in our places.

2.Cor.9.7.

Doctr. 2. What good friends they are to good men,eſpecially to good Miniſters.

Secondly,we ſee here how great loue Angels beare vnto Gods children, eſpecially vnto godly Miniſters, how *willingly* they are imployed to doe them good.*Willingneſſe*,and readineſſe to doe good to any man, muſt needes come from loue:and yet alas all men, euen the beſt, and all Miniſters, euen the beſt, are creatures far inferior to the *Angels*.

1. Vſe. Ergo, ſuperiours loue their inferiours,& contemne them not.

Here *Magiſtrates* and *Miniſters*,muſt learne to be farre from *contempt* of their inferiours:and to doe their duties of *ruling and teaching* carefully, though the people be far their *inferiours*: it is the nature of *loue* to make any man doe ſeruice moſt *willingly*,to him that he loues,though he be far meaner then himſelfe.

And ſhew it by doing thē good.

If therefore *Princes* loue their ſubiects,they will not ſpare any care, coſt, nor paines, nay, they will *reioyce* to do them good, and they wil labour to be like the *Angels*, who are far grea-

A ter then men, as they are then their ſubiects.

And if *Miniſters* loue their people, they will forget their own dignitie, which oft-times they might ſtand vpon, and will make themſelues euen *ſeruants to all, that they may winne ſome.*

1.Cor.9.19.

2.Vſe.Ergo, Miniſters muſt,

And ſeeing *Angels* do *flie* ſo faſt to giue help and comfort to good *Miniſters:* this muſt teach *them* further,

1. Be faithfull.

2. Painfull.

Firſt, euery one to labour to be a *good Miniſter*, for then are they ſure of the loue of Angels, and then moſt *willingly* doe the *Angels* any ſerſeruice to them. Againe, let it teach them to *flie* as faſt to the diſcharge of *their duties* to Gods Church, as the Angels *flie* to doe them ſeruice, ſo ſhall Gods Angells thinke their diligence and carefull ſeruice well beſtowed vpon B *them.*

3. Vſe. Ergo, al men ſerue God cheerefully: If we be like Angels, therein we ſhall eue̅ be like the̅ in glorie.

Prou.22.29.

Laſtly, this *diligence* of the *Angels*, and their willingneſſe, proceeding from *loue*, muſt ſtirre vp all Chriſtians, to performe all duties of godlineſſe to God, and of loue vnto his *Church*, with alacritie and cheerefullneſſe: ſo doe Gods *Angels.* We looke to be like the *Angels* in *glorie* in the world to come, then be like the *Angel* in *glory* in this world. The wiſe man ſaith, *He that is ſlothfull in his buſineſſe is good for nothing: but the diligent man ſhall ſtand before the King.* And ſurely, he that is willing and diligent in the duties of Chriſtianitie, ſhall ſtand before the *King of kings* in heauen. And let this ſuffice for the Angels ſeruice, and his diligence in his C ſeruice. Now let vs ſee what *inſtrument* the Angel vſed;

### *A coale from the Altar.*

4. Circumſtance, the Inſtrument a Coale of fire. A ſtrange & wonderfull meanes.

And which ſeemes contrarie to reaſon.

The fourth Circumſtance of this conſolation, is the *Inſtrument* which it pleaſed God, the *Angell* ſhould vſe to miniſter comfort to the *Prophet*, a ſtrange *inſtrument* for ſo great a worke, *coale of fire.* Here let humane reaſon *hide* it ſelfe, and worldly wiſedome be *confounded*, to ſee the wonderfull works of the Lord: God could haue healed the *Prophets* infirmities, and giuen him comfort againſt his feare, & courage in his calling, *without meanes*, but he will vſe meanes: and what? a *weake meanes:* nay, a meanes that ſeemes contrary; *A coale of fire* muſt touch his lips: that which in all reaſon would haue D made him *ſpeake worſe*, by Gods appointment, and the power of his word, ſhall make him *ſpeake better.* Out of which practiſe of God, we learne many points.

Doctr.1. See God commendeth the vſe of meanes. Gen. 1. from 4 to 17. Seeing himſelfe alwaies vſeth them.

Firſt, ſee how God magnifieth *meanes:* he *can* worke without them, and ſo he did in the Creation, giuing *light* to the world, diuers daies *before there was Sunne:* but ſince the order of nature was eſtabliſhed, he *generally* vſeth meanes, not onely in his *ordinarie*, but euen in his *miraculous* actions: and though he vſe not alwaies the *ordinarie* and direct *meanes:* yet *meanes* he generall vſeth, though they ſeeme *contrary*, as here in this place; and the ſame will be found true in almoſt all the miracles, both of the olde and newe Teſtament.

Vſe. Ergo, we are to vſe the meanes appointed in all our purpoſes.

This therefore commends vnto all men, the vſe of ſuch good *meanes*, as Gods prouidence haue ordained of any duties, or effecting of any thing, that doth belong vnto vs to doe: and not to depend vpon *immedate* helpes from *Heauen*, as many fond and fantaſticall men do, who are therefore oftentimes iuſtly forſaken of God, and left deſtitute of all helpe; and ſo expoſed to ſhame and reproach.

Doctr. 2. See how Gods power doth ſhew it ſelfe in weaknes.

Secondly, ſee here the mightie power of Gods *ordinance*, how it appeareth in *weakeneſſe:* ſuch are all his great workes; In the *Creation*, he brought *light* out of *darkeneſſe;* In our *Redemption*, he brought vs *life* out of *death;* In our *conuerſion*, he works vpon vs by his *word*, & by it he draws *vs to him*, which in all reaſon would driue vs *from him:* and by it *confounds* the wiſedom of the world, which is ſtarke *fooliſhneſſe* to the wiſdome of the world.

And ſo here, he cleanſeth the Prophet by *a Coale of fire:* which would rather defile him, and *ſeaſoneth* his mouth with it, which in reaſon ſhould haue *burned* him: ſo great, ſo admirable, and ſo powerfull are the *ordinances* of God, though they ſeeme ſo contrary, or ſo weak in themſelues, or in their meanes.

Vſe. Ergo, God can worke by his word and ſacraments, & mans miniſtery, though neuer ſo baſe.

Let this teach all men not to contemne the Sacraments, though the outward Elements, Bread, Wine, and Water, be weake and common, and dead creatures in themſelues: nor the Miniſterie of the *Word*, though it be exerciſed by a weake man, mortall and miſerable as others are: for that God, which can ſeaſon the Prophets mouth, and clenſe his heart by *a coale of fire*, no maruell though he worke vpon the conſciences of men, by his word & Sacraments.

And againe, when we ſee *Grace and Holineſſe* conueyed into mens hearts by the *Word and Sacraments;* let vs learne, not to aſcribe it to the dignitie, either of the *Miniſter*, or the *Elements*, but to the ſupreme power of the mighty God, who can purge the Prophet, by *a coale from the Altar.* × Myſterie

Doctr.3. The apt teacher muſt haue a fierie to̅gue.

Neither is it altogether without *Miniſterie*, that God here ſanctifieth the *Prophet*, by touching his lippes with *a fierie coale:* for it *ſignifieth*, that the apt and ſufficient *teacher*, muſt haue *a fiery tongue*, and to that ſame purpoſe, *the holy Ghoſt came downe vpon the Apoſtles in fierie tongues*, and it may be that the one is a tipe of the other. Certaine it is, that they both teach vs thus much, that all true and able Miniſters, muſt pray and endeuour to haue a *tongue* full of power and force, euen like *fire*, to eate vp the ſinnes and corruptions of the world. For though it be a worthy gift of God to ſpeake mildely, & moderately, ſo that his ſpeech ſhall fall like deawe vpon the graſſe: yet it is the *fierie tongue* that beates downe ſinne, & workes ſound grace in the heart: It may be there are *ſome*, which neede the *fierie tongue.*

Act.2. That is a powerfull tongue, to reprooue & burne vp ſinne.

Ergo, ſuch Miniſters are faultie, who reprooue not ſinne.

This ſhewes apparantly, that thoſe *Miniſters* neuer had their lips touched with *a coale from Gods Altar:* that is, their ſoules with *a coale from Gods Altar:* that is, their conſciences ne-

uer

uer touched, nor their ſoules ſeaſoned with the ſanctifying grace *of Gods ſpirit*, which ſit ſtill and ſee great and grieuous ſtaines in a Church and corruptions in a State, and can be content neuer to reprooue them, as though *Miniſters* were perſwaders onely, and not reproouers.

But when this comes to be waied in the ballance of a good conſcience, it will be found, that not the *pleaſing* tongue, but the *fiery tongue* is the principull grace of a good *Miniſter*.

But to goe further: *whence* came this *Coale*;

*Taken from the Altar.*

Whence came this coale from the Altar: which fire came from heauen. Leuit.10.1,2.

This *coale of fire* was taken by the *Angel* from the *altar of God*, where was a fire which neuer went out: and this fire was that, that *came from heauen*, ſent downe by God, at the dedication of the Temple by *Salomon*. And this fire kindled by God neuer went out: for no man could kindle the like, but all other was counted ſtrange fire; As *Nadab and Abihu, tried in woefull experience, when they would needes offer with it.*

Doctr. The fire & zeale of the Miniſter muſt come from Gods ſpirit. Act.1.5. Matth.3.11. Not from carnall affections.

Now the Prophet muſt be cleanſed with the *fire* which came from *Heauen:* teaching vs, that the Miniſter muſt haue his *fierie tongue* frō the *holy Ghoſt:* As the Apoſtles were ſaide to be baptiſed with *the holy Ghoſt and with fire.* A *fierie tongue*, is a ſpeciall ornament of a *Miniſter*, but that *fire* muſt come from heauen: that is, his zeale muſt be a godly and *heauenly zeale*, but he that hath a rayling, a lying, a ſlanderous, malitious, or a contentious *tongue*, he hath a *fierie tongue* indeede. But this is kindled of the fire of hell, as S. *Iames* ſaith; The *vnbridled tongue, is a world of wickedneſſe, and defileth the whole body, ſetteth on fire the whole courſe of nature, and is ſet on fire of hell.*

Iam.3.6.

For that is from hell, not from heauen.

So then, a ſpitefull and malitious tongue we ſee, is a *fierie tongue*, but that *fire* is taken from *hell*, and not from Gods *altar*.

And he that ſtands vp to preach with *this tongue*, God will neuer ſuffer any great worke to be done by him in his Church, though his tongue be neuer ſo *fierie*, and his ſpeech neuer ſo powerfull.

As therefore *Miniſters* muſt abhorre the *flattering* and pleaſing *tongue*, and muſt haue a *fierie* tongue: ſo on the other ſide, this *fire* muſt be from *Gods altar:* that is, the fire of their zeale muſt be kindled by Gods ſpirit, and not by the ſpirit of *diſcord and diſſention*. Ambitious humors, turbulent and proud humours, new opinions, priuate quarrells, all theſe, nor any of theſe are for the pulpit.

Theſe may make a man *fierie tongued*, but this *fire*, was neuer taken from *Gods altar*, as the Prophets was: this *fierie tongue* neuer came from heauen, as the Apoſtles did. It followeth,

*And touched my lippes.*

5. Circumſtance, the Application of the remedie to his lippes which were polluted.

This fifth and laſt *circumſtance*, is the *Application of the remedie*. The coale which is the medicine, is applyed by this Angell to *his lipps*, that is, to that part which was polluted: and as he formerly complained of the *pollution* of his lips, ſo the medicine, is applyed to *his lippes:* Here the Angell, which in this caſe is made Gods miniſter doth teach all Gods Miniſters, a great point of wiſdome, in heauenly Diuinity, namely, to *apply* their doctrine to their audience in ſuch manner, as the circumſtances of place, times, or perſons, doe require; ſome *Miniſters* come to an ignorant and vnhumbled people, and teach them the *Goſpel*, which neuer knewe the *lawe:* here the *fierie coale* is vſed, but the *lips* are not touched, that is, *good doctrine* taught but not well *applyed*; for that the lawe ſhould firſt be laid to their conſciences; others beate all vpon *the Law*, when it may be their hearers are people ſufficiently caſt downe, and haue more neede to be raiſed vp with the ſweete comfort of the Goſpell: other vſe to lay open the nakednes of the Court, in the country, & to reprooue the faults of *Princes* and great magiſtrates before the common people, who haue more need of the *Catechiſme:* others bring the Catechiſme or points of ordinary inſtruction into the *Court*, where the duties of *Kings and Counſellours* ſhould be taught in all plainneſſe and ſinceritie: others bring their new opinions, or controuerſall points vnto *popular* audiences, which indeed are fit for the ſchooles: other buſie themſelues about *ceremonies*, when the *ſubſtance* is in danger to be loſt: All theſe (haue it may be) the *Coale of fire*, but it is miſapplied, and not *applied to the polluted lipps*. Let all miniſters therefore learne this point of wiſedome of the *Angel*, to *apply* the medicines of their doctrine to the times, perſon, sand places, which are infected, ſo ſhall they be ſure not to take paines in vaine. And thus much of the circumſtances of his conſolation.

Doctr. Ergo, Miniſters muſt applie their doctrin fitly.

It followeth in the text, *Loe thma iniquitie ſhall be taken away and thy ſinnes purged.*

2. Point, the ground of his conſolation: which is the forgiueneſſe of his ſinnes.

Doctr.1. Forgiueneſſe & the meanes, are annexed together.

After the *Circumſtances*, followeth the *ground* and matter of his conſolation, and that is the *forgiueneſſe of his ſinnes*; where firſt, let vs marke how it and the inſtrument are annexed together: Loe, ſaith the Angell, this *coale* hath touched thy lippes, and thy *iniquities ſhall be forgiuen*, and thy *ſinnes purged*, as though he had beene clenſed by the *Coale*; where we may note, how greatly God magnifieth the meanes which himſelfe ordaineth, euen true remiſſion and ſaluation to the right and holy vſing of them, though it come not from them, but from his owne mercie, and power of his ordinance. It is therefore no maruell, though God ſanctifieth the child by the Miniſterie of water in *Baptiſme*, and feede our ſoules in the *Lords Supper*, by feeding our bodies with bread and wine: and no maruell though the *careleſſe neglect* of either of them, be damnation to them that deſpiſeth them, ſeeing they are Gods inſtruments ordained by him to conuey his grace vnto vs. And yet for all this, we are to knowe, that remiſſion or ſaluation, is no more tyed to the very elements, or the actions, then here the Prophets

Vſe. Ergo, vſe the meanes with reuerence, and deſpiſe them not.

*for-*

*forgiueneſſe* to the *Coale of fire.*

But the maine point is, that for the Prophets *conſolation*, the Angell tells him his *iniquities* ſhall be taken away, and *his ſinnes purged*, as if thereby he had ſaid, thy *ſinnes* were the cauſe of thy *feare*, therefore that thy *feare* may be taken away, thy *ſinnes* ſhall be forgiuen.

Doct.2. Here comfort is from forgiuneſſe of our ſinnes.

Where we learne, that as *feare* comes by *ſinne*, ſo all true comfort comes from the *forgiueneſſe of ſinnes:* this is that, that only pacifieth the conſcience, and ſatisfieth the ſoule. When *Dauid* had ſinned againſt the Lord in his two great ſinnes, and thereby prouoked Gods wrath againſt him, and wounded his owne conſcience, if the *Prophet* had told him he had made him *King of* 10. *kingdomes* more, he had not ſo reioyced his heart, as when he told him, after his repentance, *thy ſinnes are forgiuen thee, thou ſhalt not die:* So whē this *Prophet* was extreamly affrighted at Gods preſence, becauſe of ſome ſinnes and negligences in his calling, it had bene no comfort to his poore ſoule, to haue beene told, thou ſhalt haue a more eloquent tongue, and a more powerfull ſpeech, thou ſhalt haue better acceſſe to the Court, and audience before the King: all theſe, and all ſuch like, would haue beene no better then *guilded poyſon* vnto him, beeing in this caſe: but the happy anſwer that refreſheth his weary ſoule more then al the world, was this, *Loe thy iniquities are forgiuen, and thy ſinnes purged.*

True in Dauid.

2.Sam.11.

And in this Prophet.

Vſe. Here is the true way to comfort diſtreſſed conſciences.

All faithfull Miniſters muſt here learne the true way of comforting troubled and diſtreſſed conſciences, namely, firſt to drawe him vnto a *ſight* of ſome particular ſinnes, then to ſummon him into Gods preſence, and there to arraigne him for thoſe ſinnes, vntill the view of the foulneſſe of his ſinnes, and the glory of Gods iuſtice, haue ſufficiently *humbled him,* and then to labour to perſwade his conſcience vpon good groundes of the pardon of thoſe ſinnes by Chriſt Ieſus, this is the way that God vſed and deuiſed, this is the ſure way, that can not faile.

Phyſick and outward cōforts wil not ſerue.
Pſal.2.3.6.7.
Pſal 32.3.4.
Pſal.51. the whole Pſal.

Some thinke that all trouble of minde is nothing but *melancholy*, and therefore thinke nothing needes but *Phyſicke* and outward comforts: but he that conſiders in what caſe the *prophet* here was, or *Dauid* when he made the 6. the 32. or the 51. *Pſalmes*, will be of another minde, and will finde that nothing can *properly* trouble the *minde* but ſinne; therefore as the wiſe *Phyſition* in his cure, firſt ſearcheth out the *cauſe*, and then endeauours to take it away: ſo the *good Phyſitian* of thy ſoule, muſt firſt of all ſearch into the cauſe of his ſickneſſe, that is his *ſinnes*, and muſt take them away: which if they doe not, then all their labour is loſt: for all the company, muſicke, recreation, wine, diet, nay all worldly comforts and delights; if it were the aduancement to a kingdome, cannot ſo much comfort the diſtreſſed ſoule of a ſinner, as this voice *of a Miniſter* ſpoken from God vpon good groundes; *thy ſinnes are forgiuen thee.*

This is done by the Author in his Caſes of cōſcience.

Now to lay down what be thoſe true and good groundes, whereupon a Miniſter may ſafely and comfortably pronounce pardon of ſinnes to a ſinner, belongs properly to another place.

Doct.5. True qualification of a miniſter, is to be hūbled, and to repent.

In the next place: Let vs here obſerue how the Lord afore he renue the *Prophets* commiſſion, or ſend him to preach to the people, firſt *humbles* him for his ſinnes, and then vpon his repentance, giues him pardon: teaching vs, that no Miniſter is well *qualified* to the holy duties of the *Miniſterie*, vnleſſe he haue truly repented of his ſinnes, and haue obtained pardon and mercie in the Meſſias.

Miniſters labour for *qualifications*, but the true Miniſter of God will labour for this *qualification* aboue all other: for doubtleſſe he ſhall *pronounce* moſt powerfully the pardon of ſinnes to others, to whoſe conſcience God hath pronounced pardon *of his owne.*

Doct.6. Trüe Prophets & Miniſters ſhall haue helpe and comfort in their labors, els Angels ſhal come to comfort thē.

In the laſt place, let vs obſerue how the Prophet beeing to be comforted before he goe this newe Embaſſage, the Lord is ſo carefull for him, that rather then he be not comforted (if there be no man to doe it), An *Angell* ſhall be ſent to be his comforter, and (if there be not another *Prophet* to doe it) An *Angell* ſhall pronounce vnto him the pardon of his ſinnes.

Let this be an encouragement for all *Paſtors and Miniſters* of Gods Church, to labour painfully & faithfully in their places, for the goodnes of the Lord will neuer faile them, nor ſhall they want comfort, when euer they ſtand in neede thereof. Yea rather ſhall *Angels* from heauen be helpers and comforters, then faithfull *Miniſters* ſhall be left deſtitute.

Hitherto of the ſecond generall point, namely, of the Prophets conſolation.

Generall points, the renuing of his commiſſion, which containeth 3. points.

The third and laſt generall point is, the *renouation of the Prophets commiſſion*, in the eight, and part of the ninth verſes, and it containeth three parts, 1. A queſtion or inquirie made by God; *Whome ſhall I ſende, and who ſhall goe for vs?*

2. The anſwer of the Prophet: *Here am I, ſend mee.*

3. The commiſſion renued vnto him: *The Lord ſaid, Go, and ſpeake vnto this people.*

1. Gods queſtion. Whom ſhall I ſend.

The firſt part is a *queſtion* made by God, by way of proclamatiō, wherein he enquireth who ſhall go preach vnto this people.

*Alſo, I heard the voice of the Lord, ſaying, whome ſhall I ſend? and who ſhall goe for vs?*

Not as though God had none to ſend, or knew not whome.

In which Proclamation, and *inquirie* of the Lord, we are not to imagine, that the Lord was either vnprouided of ſuch as *ſhould* execute his will, or knewe not who *were able*, or who were *willing* to goe preach his word: For as the Apoſtle ſaith, in the matter of *Election*; *The Lord knoweth who are his:* ſo much more in particular *vocations, The Lord knoweth who are his,* and neede not to aske, *whome ſhall I ſende, or who ſhall goe?* But then it may bee demaunded, why the Lord ſaith ſo? I anſwer, not for his owne ſake, but for ours: whome hereby

2.Tim.2.19.

But to our conceits and for our ſake, to teach vs many good doctrines.

he would inſtruct, in diuers points of holy doctrine.

Doctr.1 How hard to find a good Miniſter.

First,hereby he would giue vs to vnderſtand, how hard a thing it is, to finde an able and *godly Miniſter:* for if there were not a great *ſcarcitie* of ſuch men, the Lord needed not aske this queſtion. But ſome will obiect againſt this,that there are in many Chriſtian Churches ſo many *Miniſters*, as they cannot all be maintained, but ſome goe vp and downe vndiſpoſed, and vnprouided for. I anſwer, this is too true in all ages: there were *wandring Leuites* in the Olde Teſtament,which went vp and downe and offered their ſeruice, and ſerued for 10.*ſhekels of ſiluer, and a ſute of apparell,and meate and drink;* but this calamitie was vpon the Church of the Iewes,(neuer but then,)when *there was no king in Iſrael, and euery one did that which was good in his owne eyes.* If therefore there be any in *our Church*, and in Chriſtian nations, which goe vp and downe, and offer their ſeruice at ſuch rates, it is much more miſerable,ſeeing now there *are kings in Iſrael:* and therefote it is no reaſon that euery man rob the Church, as it ſhall pleaſe his couetous minde. But ceaſing to enquire whether this be ſo or no: and if it be ſo, leauing the reformation thereof to thoſe Churches and States whom it may concerne:I anſwer, for the matter in hand, that this may bee ſo, and yet the Lord may complaine as here he doth; Whom ſhall I ſend? for the Lord meaneth not ſuch as beare the name of *Leuits or Prieſts* in in the olde, or of *Miniſters* in the newe Teſtament( for there were alwaies enough of them: who,ſome for preferment ſake, ſome for their eaſe, and ſome for a refuge how to liue, are willing to enter that function, and accordingly in that calling,ſeek not the lord,but themſelues and their owne ends.)

Ob. There are too many miniſters, for ſome go vp & down.
Anſ.1.Then it is a diſorder in a Church.

Iudg.1.9.1,8. and 17.8.6.

Iudg.17.6.

Anſw. 2. He ſeekes not for any.

But for good Miniſters.

But here the Lord enquireth for ſuch men, as firſt, *purely doe ſeeke* and vndertake that function, therein to honour God, and to gather his Church, and then in all their labours and miniſteriall duties, truely and faithfully endeauour to the ſame ends; Preaching *Gods word*, and *as Gods word*,diligently reprouing,exhorting,and admoniſhing and ſhining before their people in good workes: for ſuch men, it is no maruell though the Lord light a candle at noon day, and make open Proclamation to ſeeke for them, ſaying; *Whom ſhall I ſende?* for ſuch a man is as *Iob* ſaith,*One of a thouſand:* for ſome want abilitie to diſcharge their duties, as Paul ſaith, *Who are ſufficient for theſe things?* And ſome want willingneſſe to vndertake the labour, as God here complaineth; *Who ſhall goe for vs?* Now to make vſe of this doctrine to our Church.

Iob 33.22.

2.Cor 2.16.

Good Miniſters ſcarce, euen in theſ daies.

It were to be wiſhed,that in theſe dayes,and for our Chriſtian Churches, the Lord had not as great cauſe to cry out in the want of able, faithfull, and godly Miniſters, *Whome ſhall I ſend,and who ſhall goe for vs?* But alas,this want is too apparent, and this blemiſh is too notorious, and it is a worke worthy the labour of Kings and Princes to reforme it: and is a *kings euill*; not to be healed but by the power of a King: for as long as there are ſo few and meane preferments for painefull Miniſters, there will neuer want aboundance of ſuch Miniſters as do want either conſcience or abilitie to diſcharge their duties.

Vſe 1. To Miniſters.
1. They in the Vniuerſities frame themſelues to the Miniſterie.

In the meane time, till God put into the hearts of *Parliaments and Princes*, to looke to this great and needefull worke; let vs *Miniſters* learne our duties: and firſt, we who are in the *Vniuerſities*, are here admoniſhed to looke to our ſelues. By Gods bleſſing we are many, and daily growe more and more: let vs therefore ſo furniſh our ſelues, as that when God or his Church ſhall ſay, *Who ſhall goe for vs, and whom ſhall I ſend?* then he may finde *many* amongſt vs, whom he may ſende to that great worke of the *Miniſterie:* and let vs feare to be ſuch,as that God may affirme of vs,as he did in the dayes of *Iob*, that he cannot finde *One of a thouſand.*

2. Labour to be worthie Miniſters.

Secondly, all *Miniſters* learne here not to content themſelues with the name and title of Miniſters, but labour for the ſubſtantiall ornaments thereof, nor to be willing to take *the honour and liuings*, and to refuſe *the burden and duties* of the Miniſterie.

For God hath vſe of them, but none of vnconſcionable or idle Miniſters.

For elſe let them knowe,God hath no neede of them: for had the Lord pleaſed or contented himſelfe with ſuch kinde of men, as *ſeeke* to be Miniſters for themſelues and not for his ſake: or beeing Miniſters, doe feede themſelues, and not their flocke: or Preach themſelues,and not Chriſt: then had he not needed to haue made this Proclamation, for Ages haue yeelded ſtore of ſuch. But contrariwiſe, he that is painfull and faithfull in this function, let him knowe, that God and his Church hath neede of him.

2.Vſe.To the Cleargie of Rome. A ſhame to them, that beeing ſo many,then are ſo few them fit for God to ſe

Most of all their Prieſts and Monks are ignorant drones.

The Ieſuits haue learning,but no conſcience: and are rather Statesmen, then Diuines.

Laſtly, here the *Romiſh Cleargie* are iuſtly to be taxed,whoſe nūber is infinit: but it is lamentable to ſee how few among thē be ſuch as the Lord here ſeeketh for. Their Orders of *Regulars* are exceeding many,beſide all their *Secular Prieſts*, and it is almoſt incredible, how many thouſands there be of *Dominicans* or *Franciſcans*, or in ſome one of their orders: and yet amongſt the many millions of their Monkes, there is ſcarce to be found one of many,who for his learning and other gifts, is fit to be ſent to the worke of God: nay,their ignorance was palpable and ridiculous to the world, vntill of late beeing by *Luther*, and others of our Church, made aſhamed thereof, they haue laboured (eſpecially the *Ieſuites*) to become learned. How foule a thing is it that amongſt ſo many, the Lord ſhould haue cauſe to complaine; *Whome ſhall we ſende?* The *Ieſuites* indeede, many of them, are learned, but for other qualities: they are fitter to be plotters and practiſers in State-matters, Spies, or Intelligencers, reconcilers, ſeducers, and ſubuerters, then *Miniſters:* and fitter to be inſtruments of *policie* to euill kings, A then miniſters of the *Goſpel* vnto God. But take away them, and ſome fewe ſelected Monkes (and thoſe but a fewe out of many thouſands) and then euen for learning God may cry, and call and proclaime in their Monaſteries; *whome ſhall I ſend?* And if it be a ſhame and miſerie to a Church to want ſuch as God may ſend, or to haue but a fewe, then the *Romiſh Church* is ſhameleſſe, which ſhames not to haue ſo many, and yet amongſt them all, whom God may ſend, almoſt none.

Doctr. 2. No man is to go vntill God ſend him.

And not to runne vpon priuate motions.

In the next place. By this inquirie, and queſtion made by God, *Whom ſhall I ſend, and who ſhall goe for vs?* The Lord would teach vs, that no man is to vndertake this function, vnleſſe God *call and ſend him:* therefore here are condemned, the prophane fancies of the *Anabaptiſts*, B and all like them, who thinke that any man vpon a priuate motion, may ſteppe forth and vndertake the duties of a Prophet, to preach and expound, &c. Oh but ſay they, theſe *motions* are from Gods ſpirit: ſurely they can ſay litle for themſelues, who cannot ſay ſo much: but that cannot ſerue their turne: for if we ſay, contrariwiſe nay, but they are from the deuill, or at leaſt from your owne vanitie and pride, how can they diſprooue it? Againe might not the *Prophet* haue aleadged that with a better pretence and colour then they? yet he ſtaieth till God here call him: euen ſo all good Miniſters are to ſtay Gods calling.

Ob. How ſhal I know whē God calls me?

Anſ. If Gods Church allow thy calling.

If any aske, how he ſhall knowe when *God calles him?* C I anſwer, God calleth ordinarily by his *Church*, her voice is his: therefore whenſoeuer the *Church* of God, ſaith vnto thee, thou ſhalt be ſent, and thou ſhalt *goe for vs*, euen then doth the Lord *call* vs out to this holy function.

Doctr. 3. Out of the repetition of ho[illegible] times, [illegible] is no [illegible]cient [illegible]fe of [illegible] Trinitie, as ſome thinke.

Thirdly, let vs obſerue howe the Lord ſaith: *whom ſhall (I) ſend: and who ſhall goe for (vs?)* Some Interpreters gather out of this Chapter, an argument for the trinitie of perſons; as namely, out of the third Verſe, where the Angels ſing: *Holy, Holy, Holy, Lord God, &c.* But it is not ſound enough to ouerthrow our ſtubborne enemies the *Iewes*, and therefore it ſeemes thoſe Diuines are of a ſounder and wiſer judgement: who ſeeing we haue other places pregnant and D plaine enough, therefore thinke it no good diſcretion to vrge this or any ſuch place which may probably admit another Interpretation, leaſt that the *Iewes* finding the weakeneſſe of the Argument, doe iudge all our proofes to be as weake: and ſo take occaſion to perſiſt the rather in their blindneſſe, by that which we brought to haue conuerted them. And as for that ſong of the *Angels* in the third verſe, where they aſcribe holineſſe to the Lorde three times: that their repetition ſignifieth nothing elſe, but the continuall ioy and delight which the holy *Angells* take in praſing of God, who cannot ſatisfie themſelues in honouring his name: teaching vs in their example, neuer to be wearie of prayſing God by praiers & holy hymnes, and of *honouring* him in our liues and callings.

For the repetitiō made by the Angel, ſheweth onely how he cannot content himſelfe in praiſing God.

But here may be proued a pluralitie of perſons.

But to prooue out of the words; *Holy, Holy, Holy*, the three Perſons in Trinitie, ſeemes to be no fit nor ſound collection. Rather in my opinion, we may ſafely collect and conclude out of theſe words (I and vs) that there are more perſons in the *Trinitie* then one: for firſt, God the Father, or the whole Deitie ſaith: *Whom ſhall I ſend?* and then changing the number, he ſaith: *Who ſhall goe for vs?* For howſoeuer God may imply in the word (*Vs*,) that he that is ſent to Preach, is ſent as well for the good of the Church, as for his owne glorie, yet can it not be denied, but that the plurall number here, and elſe where, aſcribed to the Dietie, muſt needes argue a certaine pluralitie of perſons in that Deitie: as in Geneſis it is written, that *God* ſaid, *Let vs make man:* and here, *Who ſhall goe for vs.*

Gen. 1. 26.

Out of the euidence of which places, ſeeing the enemies of this doctrine muſt needes grant a pluralitie, namely, that there are more then one: then we ſhal ſufficiently proue out of other places, and by other arguments, that there are three.

Doct. 4. Miniſters are Gods ſeruants, they go for God.

In the laſt place, let vs marke what God ſaith Whom ſhall I ſende, and who ſhall goe *for vs*; God ſends a Miniſter to preach, and he goeth *for God*. Then behold here, what is the trade & profeſſion, of a Miniſter, he is the ſeruant of *God*. So ſaith God here, he goeth *for me:* and ſo ſaith the Apoſtle of himſelfe and all other good Miniſters, *that they are Gods Labourers*.

1. Cor. 3. 9.
Act. 27. 23.

And in another place, the Angell of God appeared, *Whoſe I am, and whom I ſerue.* But if any man thinke that either God ſpeaketh too fauourably of them, or S. *Paul* too partially of themſelues, then let the Deuill himſelfe bee iudge in this caſe, who plainly and freely confeſſeth (though he did it not in loue to the truth or them, *Theſe are the ſeruants of the moſt high God, which teach vnto vs the way of ſaluation.* Let therefore either God be beleeued, who is for them, or the deuill who is againſt them. But what kinde of ſeruants are they? what place of office haue they? They are his *Meſſengers or Embaſſadors*, this is their profeſſion, and their place.

Confeſſed euen by the deuill himſelfe.
Act. 16. 16, 17.

Queſt. What place is it they hold?
R. His Embaſſadors.
Iob 33. 23.

Now then for the vſe hereof.

Vſe 1. Then they muſt ſeeke to pleaſe God their maſter, not themſelues.

If they be *Gods ſeruants*, then are they not *their owne* Maſters, they haue a Maſter, euen God whoſe they are, and *for whom*, and from whom they come: they may not therefore pleaſe themſelues, nor ſerue their owne pleaſures, nor ſeeke the ſatisfying of their owne carnall luſtes, either in matter of pleaſure, credite, or profite: if they do, then will he cal them to a heauy account, whoſe ſeruants they are.

Vſe 2. Then let them do their ſeruice diligētly, & expect their reward aſſuredly.

Againe, if they be Gods ſeruants, then let them doe their ſeruice to God, and expect their reward from God: ſome Miniſters will expect the reward, and honour of Gods ſeruants, but will doe no ſeruice: that beſeemes not ſeruants:

let ſuch men remember *for whom* they come, euen from that God, who as he can giue reward, ſo he will expect ſeruice.

Though the world doe not, yet God will, for they are his Embaſſadors.

And as for ſuch men as painfully do their ſeruice, but are not regarded, not rewarded of men as they deſerue, let them be content and continue in their faithfulneſſe, for they are *Gods Embaſſadors:* and we know Embaſſadors may haue *gifts* giuen them of thoſe to whome they are ſent; but they expect their *maintenance* from the kings their owne Maſters: So the *maintenance* which the world ſhould giue Miniſters, is like *gifts* giuen to Embaſſadors: if it come, it is no more then they deſerue: if it come not, yet will faithfull Miniſters doe their dutie, and expect their payment from their king and Maſter, *God*, whoſe they are, and whome they ſerue.

3. Vſe. Let no man therefore wrong thẽ, for God will not ſuffer his Embaſſadors to be abuſed. No king ſo poore that ſuffered it.

Thirdly, if they be *Gods Embaſſadors*, ſent by him, and come from and for him, then let all ſuch as either condemne, or any way iniury them, be aſſured, that as God is mightie and powerfull, ſo he will mightily reuenge it.

There was neuer King ſo poore or weak, but thought himſelfe ſtrong inough to reuenge any wrong offered to his Embaſſador. And ſhall God ſuffer ſo foule a wickednes to lie vnpuniſhed? Nay, they and their poſterities ſhall ſmart for it: let *Ahab, and Iezabel, and Iulian*, ſay if it be not ſo: and all ages or ſtories ſhewe the contrarie if they can, that euer any contemner and abuſer of godly Miniſters, eſcaped the viſible vengeance of Gods reuenging hands on him or his.

1. King 22. 26, 27, 28. 34, &c.
2. king 9. 33. &c.
Act. 12. 1, 2. and 23.

4. Vſe. Ergo, they muſt not be ſeruants of mẽ: that is, men pleaſers: but his that ſent them.

Fourthly, ſeeing they are *Gods Meſſengers and ſeruants*, they muſt not be the ſeruants of men, to pleaſe, or flatter, or ſatisfie humours, this is not for them that are Gods ſeruants: they therefore that will be ſlaues to the perſons, and pleaſures, and humours of men, they forget that they are Gods ſeruants, and came *for him:* yea, they muſt not endeuour the pleaſing of themſelues, nor the bringing of their owne purpoſes to paſſe, but in euery motion, either made to them by others, or ſuggeſted from their own hearts, they muſt forth-with call to minde, *Who ſent me hither, and for whom am I come?* Euen from and for God: therefore they are to yeelde to nothing, nor ayme at any thing, but which may be both to the will, & for the glorie of him that ſent them.

Great men muſt not thinke to haue Gods ſeruant at their command.

And if the great men of this world, doe thinke it wrong that any man ſhould command their ſeruant againſt their will, or expect any ſeruice from him againſt their owne honour; then let them thinke it reaſon that Gods *Miniſters* ſhould not be commaunded any thing contrarie to Gods will, or againſt his honour.

5. Vſe. Ergo, they muſt regard the glorie of God, their maſter, both in life & doctrine.

And further, if Miniſters be *Gods ſeruants*, then let them regard their maſters glorie, and be aſhamed to doe any thing, either in their doctrine or liues, which may diſhonour him: that ſeruant is vnworthy of a *good maſter*, who ſeeks not his maſter credit in all his courſes.

6 Vſe. Ergo, they muſt deliuer Gods Embaſſage, not their own, as they receiued it.

Laſtly, if they be Gods embaſſadours, then muſt they not deliuer their owne fancies or inuentions, but that meſſage they receiued: and as they receiued it, ſo muſt they deliuer it. And if they doe their duties faithfully, this doctrine is comfortable vnto them, they may take paines, with ioy, they haue a maſter will reward them: they may *ſpeake freely*, (ſo it be with diſcretion) they haue a maſter will make *it good:* they may *ſtand boldly* in the face of their enemies, they haue a maſter wil *defend them*. And euery faithfull *Miniſter* may ſay to himſelfe, I will doe my duty, and deliuer my Embaſſadge; *He whom I ſerue, and whoſe I am: He who ſent me, and for whom I come*, will beare me out. And thus much of the enquiry which God makes, and the meanes of it.

Now let vs ſee the anſwer which the Prophet makes, in theſe words.

*Then I ſaid, Here am I, ſend me.*

2. Point. The Prophets anſwer: Here am I, ſend me.
Doctr. 1 He whoſe ſinnes are forgiuẽ, comes boldly to God: and to his dutie.

The Prophet after he was comforted by God, and had his ſinnes forgiuen, then anſwereth; *Here am I, ſend me.* Firſt, marke here, what a great change is wrought on the ſuddaine: he who a little before feared and ſhrunke at the leaſt apperance of Gods glorie; now ſtands forth boldly, as ſoone as he is called, and anſwereth: *Here am I, ſend me.* So great a matter is it for a Miniſter to haue his ſinnes forgiuen, and to feele the fauour of God to his ſoule and conſcience. Here therefore we haue an anſwer to two great queſtions, often mooued in the world.

Vſe 1. Here is the true way to peace of conſcience, & quietnes of minde.

Firſt, many would haue quietneſſe of minde, and peace of conſcience, and cannot attaine vnto it; If they aske how they might, to them I anſwer, Here is the way, ſeeke it not in worldly wealth, carnall pleaſures, nor humane learning, in company, nor recreations: but ſeeke it in the fauour of God, and pardon of thy ſinnes, and thou ſhalt not miſſe of it. Thus ſhalt thou haue comfort in thy owne conſcience, courage before men, and boldneſſe toward God.

Vſe 2. To Students. 1. If they would be Miniſters, repent and get pardon of their ſinnes.

Secondly, many Students in Diuinitie, would gladly be *Miniſters*, and doe much honour to the calling: but they finde a feare and ſhrinking in themſelues, and thereby an vnwillingneſſe to venture vpon it. If they aske how they may amend this: I anſwer, or rather the example of this *Prophet* anſwereth (for me:) Let that man ſet himſelfe in Gods preſence, enter into himſelfe, ſearch his conſcience, finde out his ſinnes, confeſſe and bewaile them to God, craue pardon in *Chriſts blood*, and leaue them, and ceaſe not till he heare the voice of Gods ſpirit ſounding in his conſcience; *Thy ſinnes are forgiuen thee.* Then when God ſhall aske whom ſhall I ſend, thou wilt anſwer readily, and with ioy, *Here am I, ſend me.*

2. If they would be encouraged againſt the contempts and wrongs of the world, be aſſured of Gods fauour in the pardon of thy ſinnes.

And againe, many are driuen from this Calling, beholding the contempt and reproach, and dangers which belong vnto it. But let thoſe men marke here the phraſe of this holy *Prophet*, when God asked, *Whom ſhall I ſend?* He

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might haue anſwered; Lord I would goe: but ſuch diſgraces & diſcouragements accompanie this function, as I deſire to be excuſed: but he caſting aſide all ſuch conceits, anſwereth peremptorily, *Here am* I, *ſend me.* How came this to paſſe? for certainely the Prophet was as ſenſible of theſe wrongs as any of vs all, for he was nobly borne and brought vp, and was of the blood royall: ſurely, becauſe he ſawe he was in Gods fauour, he had him and his commiſſion on his ſide, and he held this for a ſure ground: *If God be on my ſide, who can be againſt mee?*

Therefore doubtleſſe, thoſe men who are driuen backe by theſe diſcouragements, were neuer ſetled in aſſurance that their ſinnes *were forgiuen*; nor ſatisfied ſufficiently, that *God is on the ſide of all good Miniſters*, and that their Calling, as it hath its authority from God, ſo likewiſe, allowance, bleſſing, aſſiſtance, and defence of God, aboue any other calling: for if they were, they would ſcorne the ſcorne, and contemne the contempt of the prophane world, and with much courage and comfort ſet their hand to Gods Plough, and ſay with the Prophet; *Here am I, ſend me.*

Doct.2. We muſt not ſet others to the labour of the Miniſterie, but our ſelues alſo.

Secondly, let vs obſerue, how the Prophet when God askes the queſtion ſends him not to *others*, nor commends *others* to that ſeruice, as is to be thought he might haue done many in the Churches of the Iewes, but offers himſelfe, *Here am I.*

Vniuerſitie men muſt not be alwaies ſending out others, but muſt alſo ſend out themſelues.

It controlles the carnall courſes of many amongſt vs in the Vniuerſities, who thinke it ſufficient to liue there and ſend out other men, and giue teſtimonies and Letters of commendations to other men, but themſelues ſtirre not. When queſtion is made, *Who ſhall goe to ſuch a place? or who ſhall be ſent to ſuch a pariſh?* they ſay not, *here am I*, but either it is *too little* a liuing, *or too great a charge, or ill ſeated*, or ſome fault it hath, that they will not be ſent to it: but will anſwer God and his church, there is ſuch a man, and giue him letters of teſtimonie, or commendation, and ſo all is well: but for themſelues, they liue too ſweete and eaſie liues, willingly to vndertake the contempt and burthen of the Miniſterie.

Let ſuch men therefore learne, when God and his Church giue them a calling, to anſwer with the Prophet, *Here am I, ſend me.*

And Studēts muſt not defer too lōg, but haſten to the Miniſterie.

And let all ſuch, as are *Students* of Diuinitie in the *Vniuerſities*, marke here the Prophets anſwer, not I *will* be readie, but *here am I:* Why takes he no longer time? becauſe he was nowe ſufficiently qualified. Where let them learne, not to linger and lie loytring too long in their *ſpeculatiue* courſes: but when they are competently furniſhed with learning, and other qualities befitting that calling: let them ſhewe themſelues willing and ready to yeeld their ſeruice to the Church, when they ſhall be called.

For ſome too long, as ſome goe too ſoone.

For as an apple may as well hang too long on the tree, as be puld too ſoone, and both make it vnfit for vſe: ſo many men as well ſtay too long, as goe out too ſoone, and both waies are made vnprofitable, or at leaſt leſſe profitable to the Church.

Doct.3. The Prophet will not goe till he be ſent.

And to conclude this ſecond point, It is not vnworthy to be noted, that the Prophet ſaith not, *Here I am:* and I runne on my owne head, but *Send me.*

He willes the Lord to ſend him: then where are they who dare bragge of their priuate motions, and will runne when they are not ſent?

And that not by priuate motion onely, but in expreſſe words

The Prophet might haue ſaid: Oh nowe I feele a motion from the Spirit, therefore I will goe and preach: but he ſtaieth till he *be ſent* in expreſſe termes: Let no man therefore preſume to preſſe into this function, till he be fully reſolued in his conſcience, that God and his Church hath ſaid vnto him, *Goe.*

Men therefore are to offer themſelues, but not to goe till they be ſent.

And though a man be neuer ſo wel qualified with all manner of ſufficiencie, yet let him ſit ſtill and ſtay Gods leyſure, and let him ſay, *Here I am, ſend me:* and ſo reſt contented vntill he be ſent. If any man ſay it is vnfit that a man ſhould ſay ſo of himſelfe: I anſwer, let him not ſay ſo in words, but in deedes: let him therefore make proofe of himſelfe, and giue the Church tryall of his gifts. Vpon which experience of his gifts, if he be found ſufficient, that practiſe of his is all one and much more then if he had ſaid, *Here I am, ſend me.*

Thus we ſee the Prophet would not ſtirre til he were ſent, and therefore in the next word he is bid to *Goe.*

*And he ſaid, Goe, and ſpeake vnto this people.*

3. The Commiſſion receiued.

Here is the third and laſt point, Namely, the *eſſentiall words of his Commiſſion.* Wherein (after God had ſought for one to go, and the Prophet had preſented himſelfe, and offered his ſeruice) God both giues him leaue *to goe*, and further doth furniſh him with authoritie, both to *goe and ſpeake.*

Doctr.1. No man is to preach without a Commiſſion.

Wherein the principall point is, that the authoritie of the Prophets calling, is deriued from *God himſelfe* in plaine and euident words; *Goe and ſpeake:* and till *then* the Prophet went not. So in the newe *Teſtament*, the Apoſtles went not into the world to preach, till they had their Commiſſion, *Goe and teach all Nations.* And after them S. *Paul* preached not till it was ſaid vnto him, *Ariſe, and goe.*

Math.28.19. Act 9.6.&c.

In all which is diſcouered and condemned the pride and preſumption of thoſe who dare runne on their owne heads, and will not ſtay till the Lord ſay vnto them, *Goe, and ſpeake.* Theſe men are bolder, then either the extraordinarie *Prophets* of the olde Teſtament, or the *Apoſtles* which are the extraordinarie Miniſters of the new: who alwaies had their warrant with them when they went. And if any man aske why it is neceſſarie they ſhould haue ſo; I anſwer, the reaſons are many.

This is ſo, for theſe cauſes.

Reaſon 1. Commiſſioners haue no power but from the King.

Firſt, all *Prophets and Miniſters*, are Gods Deputies and Commiſſioners, it is therefore reaſon that they haue authoritie from their Lord and Maſter.

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Reaſ.2. Elſe what they doe,is without vertue or bleſſing.

Secondly, their words nor deedes beare no credit,nor haue any power in them,vnleſſe they be ſpoken *by vertue of a Commiſſion:* nor haue their laboures any bleſſing,vnleſſe God giue it.

Reaſ. 3. Elſe their perſõ: haue no protection.

Thirdly, their perſons haue no protection, nor ſafetie, vnleſſe they be Gods *Embaſſadors*: and how are they ſo, vnleſſe they be called and ſent by God,and haue authoritie giuen of God: For theſe cauſes,no man is to thruſt himſelfe into the Miniſterie, without a calling from God, and therefore no maruell, though thoſe men who will be *Chuſers*,and *Callers* of themſelues; and run when they are not ſent, be in their perſons, ſubiect to all daungers: becauſe they are out of Gods *protection*,and their labours without profit, becauſe no bleſſing, nor promiſe of God was giuen vnto them: for God may iuſtly ſay vnto them: Let *him that ſent you*, protect your perſous; *let him that ſent you*, bleſſe your labours.

Obiect. How may I know if God bid me goe? Anſ. We muſt not expect Gods voice from heauẽ.

But he ſpeaketh to man two waies, generally in his word.

But it will then be demaunded, how may I know if God bid me goe? for God ſpeakes not now from heauen as in old time, and as to this Prophet: I anſwer, It is true, we are to looke for no ſuch *viſions, nor apparitions* from heauen, for ordinarily there are none ſuch, and the *Popiſh Church* doth but deceiue themſelues, and cozen the world, who tell vs of ſo many apparitions that happen to their *Monkes and Friers*; for now ordinarily, God ſpeaketh in another manner to his Church: for in generall duties God ſpeaketh to vs out of his *word* and holy Scriptures, and in particular and perſonall duties,(where the word in plaine tearmes ſerueth not)he ſpeaketh to a man by his own conſciẽce, and by the voice *of his Church.*

1.Cor.4.1. Iob 33.23. Act.16 17. Prou.29.18.

2. Particularly God ſpeaketh 1. by the voice of his conſcience for his inclination. 2. By the voice of his Church for his gifts.

Out of his word, God ſheweth thee the *dignity and excellency* of this calling, to be a Miniſter of the word: Namely, they are his *Meſſengers and Embaſſadors*, *&c.* that ſo he may winne them to *loue and affect* it. And againe, *the neceſſitie* of it, that it *teacheth the way to ſaluation*, that without it ordinarily Gods Church is not gathered, nor mens ſoules ſaued, and this may ſtir thee vp to *vndertake the* burthen: this is *generall*. But now *particularly* for thy ſelfe: Wouldeſt thou know whether God would haue *thee to goe* or no? then thou muſt aske thy owne *conſcience*, and aske the *Church*, for if thou be heartily *willing*, and be fully and *worthily qualified*, then God bids thee *goe*.Now thy conſcience muſt iudge of thy *willingneſſe*, and the Church of thy *abilitie*:and as thou maiſt not truſt other men, to iudge of thy *inclination* or affection, ſo thou maiſt not truſt thy owne iudgement, to iudge of thy *worthineſſe* or ſufficiency. If therefore thy owne *conſcience* tell thee vpon true examination, that thou doeſt not loue and affect this calling aboue any other, then God ſends thee not:and if thou enter with ſuch a teſtimonie, *not God*,but ſome worldly & ſiniſter reſpect doth ſend thee, & put thee forward, for though thou doſt deſire it,yet if the Church of God haue not allowance A of thy ſufficiencie, God doth not ſend thee:But if contrariwiſe, thy conſcience doe truly teſtifie vnto thee, that thou deſireſt to doe ſeruice to God and his church, in this calling aboue any other: And if withall, vpon ſignification hereof to the Church, and vpon triall made of thy gifts and learning, the Church (that is, many learned,wiſe, and godly,and ſuch as the church hath publikely appointed for that purpoſe) *doe approoue* of that thy deſire, and of thy *ſufficiencie* to doe God ſeruice in his *Miniſterie*, and thereupon by a publike *Calling*, bid thee goe, then aſſuredly God himſelfe hath bid thee *goe*. And it is as effectuall a calling, as if thou heardeſt the voice of God from heauen:For as in repentance, If thy conſcience tell thee thou haſt B truly repented, and if thou canſt make that knowne to the Church by ſo good euidence,as thereupon a *Miniſter* of God pronounceth the pardon of thy ſinnes vnto thee: If thou reſt herein, and knoweſt it to be as effectuall, as if God from heauen had told thee, *thy ſinnes are pardoned*. So it is here, if thou haſt the teſtimonie, firſt of thy conſcience, and then of the Church, thou art to reſt therein, as in the voice of God: And this is the *calling* that we are to looke for in theſe daies.

Vſe 1. Againſt them that runne, and crie they be ſent.

2. Againſt ſuch as are called by both voices, and yet will not goe.

By which doctrine, as thoſe are iuſtly condemned of foule *preſumption*, who dare runne vpon priuate motions, and carnall reſpects, and are iuſtly left without *bleſſing or protection*: ſo they on the other ſide, doe offer great *wrong* C *to God* and his *Church*, who when they cannot denie, but they affect the Miniſterie aboue any calling, and haue approbation of their giftes from the Church of God, yet will not beleeue the Teſtimonie of the Church herein, but their owne priuate *Iudgements*, which in this caſe is no way a cõpetent Iudge, either for,or againſt. Let ſuch men knowe, that they oppoſe themſelues euen againſt God himſelfe: it beeing certaine, that where the *inward* calling of the conſcience, and the *outward* calling of the Church do concurre,there *God himſelfe* calleth and biddeth that man *goe, and ſpeake*.

Doctr. 2. See the authoritie of a true Miniſter immediate frõ God himſelfe.

Vſe 1. Ergo let no man wrong them.

Vſe 2. Ergo let Miniſters be comforted in doing their dutie, for if God ſend them, he wil neuer faile them.

Now then (to drawe to an ende) let vs obſerue in the laſt place, with what authoritie a D Miniſter of God comes vnto vs, and executes his Function: euen with immediate authoritie and Commiſſion from God: whereby he is bid, *Goe, and ſpeake*. If it be ſo, let it perſwade *the world*, to feare to doe any wrong, either to that calling, or to thoſe perſons who come with ſo faire a commiſſion from *God himſelfe*. But if it doe not perſwade the prophane world, at leaſt let this be a comfort & incouragment to all true *Miniſters*, for if God bid them *goe*, he will *goe* with them *himſelfe*, *If he ſend* them,he will not forſake them, but *aſſiſt* them, and *bleſſe* them,& open their mouthes, and enlarge their hearts,& harden their foreheads, and giue power vnto their words to conuert his children,and to confound and aſtoniſh the hearts of his enemies.If he ſend them, he will *defend* and *protect* them, ſo that *one haire of their heads ſhall not fall to the earth, without his prouidence.* If he ſend thē he will *prouide* for them, and ſufficiently *reward* them: and will *honour* them in the hearts of his owne people, and *magnifie* them in the faces of their enemies. And laſtly, if he ſend them, he will pay them their wages, euen an eternall waight of comfort here, and of glorie in heauen. A And as they are here bid *goe*, ſo once they ſhall be bid *Come:* and that not onely with the generall call of all the Elect; *Come ye bleſſed of my father, inherite the kingdome prepared for you*: but euen with that particular *Call*, which eſpecially belongs to them that are faithfull in this ſeruice: *Come thou good and faithfull ſeruant, enter into thy Maſters ioy.*

Matth. 25.34.

Matth. 25.21.

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Pſal. 118. 16.

*Bleſſed be he that commeth in the Name of the Lord.*

Dan. 12. 3.

*They that turne many to righteouſneſſe, ſhall ſhine as the ſtarres for euer and euer.*

1. Cor. 4. 1.

*Let a man ſo thinke of vs, as of the Miniſters of Chriſt, and diſpoſers of the ſecrets of God.*

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*FINIS.*

# A
# FRVITFVLL DIALOGVE CONCERNING THE ENDE OF THE WORLD.

Written many yeares agoe, and then publiſhed
*by*
M. W. PERKINS.

*Peruſed and reviſed.*

Printed for W. WELBIE. 1609.

19649a

# TO THE RIGHT HONOVRABLE THOMAS LORD SCROOPE, of the noble order of the Garter: and of his *Maieſties Honourable Counſell in the North.*

Right Honourable, this little Treatiſe was the firſt fruits of the labour of that great and reuerend Diuine M. *Perkins*, many yeares agoe ſet out by himſelfe: and now (all his Workes beeing to be put together) held fit to be ioyned with the reſt: for though it were written in his young yeares, yet did theſe firſt fruits giue aſſurance of that plentifull harueſt of Inſtruction and Conſolation, which the Chriſtian world haue ſince reaped and receiued from the hand and mouth of that holy man: and in this very beginning did that bleſſed Spirit beginne to ſhew it ſelfe, which afterward was ſo mightie and powerfull in his tongue and penne. It was firſt written againſt couetous hoarding vp of corne (amongſt other ſinnes,) and was publiſhed in a yeare of dearth, the fitter therefore to be now againe reprinted, ſeeing our ſinnes haue brought vpon vs a dearth, and (which is more lamentable) a dearth without ſcarſitie.

Hauing peruſed and reuiſed this Treatiſe, I doe humbly preſent it to your Lordſhips reading, and from you to the worlds view: the honourable conceit your L. hath vouchſafed to hold of me and my poore labours, deſerue at my hand more ſeruice and dutie, then yet I can performe to your L. till I can, giue me leaue thus to ranke your L. amongſt the religious and honourable Patrons of M. *Perkins* his Workes. Honour and all true happineſſe be multiplied vpon your Lordſh. from God the Father in Ieſus Chriſt. *Amen.* *Iune* 4. 1609.

Your good L. in Chriſt to be commanded,

*William Craſhawe.*

19649a

# To the Chriſtian Reader.

*It is not vnknowen vnto thee (Chriſtian Reader) that Satan is the deadlie enemie of mankinde, and that he goeth about continually like an hunger-bitten Lion, ſeeking whom he may deuoure. For this cauſe, he vſeth infinite ſleights, and conueyances, he layeth innumerable ginnes, and ſnares, to entrap men, and to bring them into eternall bondage vnder him. Of this point thou maiſt haue a plaine view in the people of this land. Some of them neither regarding Gods prouidence, nor his iudgements which he may ſend vpon them for their ſinnes, ſtand agaſt at the ſignes of heauen, at the coniunctions which ordinarily befall: and at this preſent, their minds are greatly occupied with fooliſh dreames of the yeare next enſuing. Some others (and they peraduenture of a better ſort) are profeſſors of the Goſpel, and yet liue ſecurely, ſtill weltring in their old corruptions, and in very truth, not returning to the Lord. For they thinke they haue done their dutie, and are perſwaded they are truly faithfull, if they do not oppoſe themſelues againſt the Goſpell, but giue an outward reuerence to it, and to the Miniſters of it. As the fooliſh virgins contented themſelues with their lampes, neuer ſeeking for oyle, vntill it was too late: ſo theſe men content themſelues with outward ſhew, and profeſſion of godlineſſe, neuer regarding to feele the power of it in themſelues. Others there are, which no doubt might receaue profit by the word which they heare preached, but they cannot abide that the word of God ſhould be applied aright to their conſciences. For they themſelues neuer thinke of any thing but of the promiſes of the Goſpell: and cannot abide the threatnings of the law. Yea, they like the miniſtery of the word, when generall doctrine is deliuered: but if the two edged ſword of Gods word, pearce into the marrow of their bones, and ranſake the ſecret affections, and luſts of the fleſh, then they are forth of order, and ſtorme as furious and madde men. Againe, ſome there are, which partly by reaſon of the tenderneſſe of their owne conſciences, partly by their owne ignorance in the word of God, are euer and anon diſquieted and troubled with manifold temptations. In all theſe ſorts of men, thou maiſt eaſily perceiue, how buſie Sathan is, to deceiue and bewitch men, and to keepe them ſtill vnder his dominion, that his kingdome may not be diminiſhed. Now, for the preuenting of theſe euills, I haue drawne this little Treatiſe: Read it at thy leiſure, and accept in good part this my endeauour: I truſt by Gods bleſſing it ſhall not be vnprofitable vnto thee.* W. P.

# A FRVITFVLL DIALOGVE BETWEENE THE CHRISTIAN AND the worldling, concerning the *ende of the World.*

A *Chriſtian.*

WELL ouertaken honeſt man: how farre trauell you this way?

*Worldling.*

As far as Cambridge, God willing.

*Chriſtian.* What haue you a lode I pray you?

*Worldl.* As good wheate as euer grewe on Gods earth, I would I had as good a price, as I could wiſh for it.

*Chriſt.* Why would you ſo?

*Worldl.* Alas, I haue great ſtore of corne in my houſe at home, and I feare me it will rotte B vpon the ſloares before I ſhall be able to ſell it, becauſe I cannot get almoſt any thing for it: and they which offered me foure markes for a quarter of wheate, will not at this preſent giue mee foure nobles, and ſcarce *twenty ſhillings.*

*Chriſt.* Truely, I perceiue, that you are a hard hearted man, voide of any compaſſion to the poore: you haue beene one of thoſe, that haue brought our countrey into ſuch miſerie. Amos 8. 5, 6,7. And to you the Prophet Amos ſpeaketh after this manner; *Here this, O ye that ſwallowe vp the poore, that ye may make the needie of the land to faile, ſaying: when will the new moneth be gone that we may ſell corne? and the Sabath that we may ſet forth wheate,* C *and make the Ephah ſmall and the ſhekle great, and falſifie the weights by deceipt? that we may buy the poore for ſhooes: yea and ſell the refuſe for wheate? the Lord hath ſworne by the excellencie of Iacob, Surely, I will neuer forget any of thy works.* And euen now at this time God hath beene mindfull of his promiſe, for he hath fruſtrated the deſires of all ſuch couetous men as you are, and of his mercie he hath heard the cries of the poore, and hath nowe giuen vs plenty in this land.

*Worldl.* I maruaile why you ſhould ſpeake againſt me, and all ſuch as I am. I tell you plainly neuer any man ſpake ſo much to me as you haue done nowe. In the pariſh where I dwell, I am taken for an honeſt man, I doe no man any hurt: I vſe not to goe to the Ale-houſe and Tauerne, as many naughtie men doe: and I haue a care to prouide for my ſelfe and for my familie, and I hope you will not condemne me for doing ſo.

*Chriſt.* Did you neuer heare ſo much before, doubtleſſe more is the pitie, and now ye ſhall heare more, euen of me. For all theſe hoarders vp of corne (among which you are one) are as bad, as the vileſt raſcalls that be in the Land? you ſay ye doe no man harme: doe you not? and what good euer did ye? ye ſtoppe your eares at the cry of the poore, and ſay vnto them: Goe thy way thou ſtranger, God ſend thee thou ſtranger meat, drinke, and clothing, as *Sirach* ſaith: ye play the glutton in the Goſpell, ye doe Luk.16.21. doe not ſhew ſo much fauour vnto poore *Lazarus* crying vnto you for releefe, as the dogs *did which licked his ſores.* The richer ſort of you if a man in any neede come to begge or buy ſomething for his ſuſtenance, ye crie out, away with this begger, go whippe this ſlaue, to the ſtocks with this ſtinking raſcall, ſtand further off for filling vs with thy vermine, thou louſie wretch. Contrariwiſe, ye which are of the poorer ſort, ſay, God helpe thee poore man, I haue not for thee: I haue a great charge, and am a poore man my ſelfe: thou wouldeſt haue corne of me, but thou wilt not goe to the price of it: thus deare it is now, I cannot bate a farthing of it: therefore goe thy wayes and trouble me not. And yet forſooth, ye doe no man any harme, ye would be ſorie to be charged with any diſhoneſtie. But in truth ye are murderers, becauſe many are famiſhed by your hording vp of corne: ye are thieues, becauſe ye keep backe that which belongeth to the poore, vpon a reaſonable price: ye are curſed Idolaters, becauſe you ſet your harts vpon your riches: & in one word, 1.Ioh.2. Coloſſ.2. ye are very Athieſts in the world, ye diſtruſt Gods prouidence, ye loue him not, ye feare him not: ye are ſtarke rebels vnto God, bowing the knees of your harts before the prince of the world Sathan. You are the rich men of which it is ſaid, *to be an impoſſible thing for them to enter* Matth.19.

*into the kingdome of heauen: and except with ſpeede ye repent, ye ſhall finde it to be ſo.*

*Worldl.* What meane you thus to raile on vs? what doe we but that we may lawfully doe? I pray you for all your skill, is it not lawefull for vs to doe with our owne what we will? and to make as much of it as we can? you tell vs (me thinkes) that we cannot be ſaued, but I will alwaies put a good faith in God, ſay you what you will, and I hope to be ſaued as well as you.

*Chriſt.* It is a pitifull thing to ſee how the world taketh many things for lawfull, which are flat againſt the word of God. As for example: it is thought no fault to raiſe the market, and to take for a mans owne whatſoeuer he can get, and to ſell of any price: but this is reprooued in the place of the Prophet Amos before alleadged, Where he denounceth Gods iudgments againſt them that wait for a time, in which they may make the meaſure ſmall, and the price great, and take for their corne according to their couetous deſires: you ſay you haue a good faith to God-ward, but alas you deceiue your ſelfe with a phantaſie: for if you had true faith indeede, you would loue God, with all your heart, & louing God, you would alſo loue your poore brother in whom Gods image appeareth: and if you had a loue of your brother, you would be full of pitiful compaſſion towards him, you would no more ſing this ſong, may I not take for my owne what I can get? nay, you would rather doe as the faithfull did, in the primitiue Church, who ſold their poſſeſſions, and tooke money, and deuided it to the poore as they had neede. And as the Churches of Macedonia did, which beeing in extreame pouertie, yet did ſend plentifull releeſe to the Church at Ieruſalem, farre diſtant from them. And you would rather ſee your ſelfe in miſerie and pouertie, then your poore brother, for whom Chriſt hath ſhed his blood: yea, you would be content to fare hardly, and to pinch your ſelfe, that you might releeue your neigbours: For (as 1.Cor.13.4.5.7. Paul ſaith) loue is bountifull, loue ſeeketh not her owne, loue ſuffereth all things, and endureth them.

*Worldl.* For mine owne part, I could haue beene content to haue ſold my corne all the yeare through for a leſſe price, if other would haue done ſo: but other men were ſo hard, that they would ſticke for a penny. Theſe men indeede were they that did raiſe the market: I tooke nothing but that which was offered me: and for my part, I hope God will haue me excuſed.

*Chriſt.* The vileſt miſer, and moſt couetous Carle that is amongſt you, can ſay ſo much. And how can you look for any fauour at Gods hands, when by your owne confeſſion you haue done as other haue done, and giuen conſent to their wickedneſſe? In Sodome and Gomorrha, Gen.18.19. no doubt all were not drunkards, and whoremaſters, ſome were ciuill, and did abſtaine from A this filthineſſe: yet becauſe they hated not theſe ſinnes, but approoued the doers of them, nothing diſliking their filthie behauiour, as Lot did, whoſe righteous heart was vexed at their wickedneſſe, behold God deſtroyed them all alike: Rom.1.29.31 and Paul maketh him to be a couetous man that fauoureth and giueth conſent to the doings of a couetous man.

*Worldl.* How if I ſhould haue ſould my corne cheape all this yeare, and no body elſe, what good would this haue done?

*Chriſt.* You ſhould haue done great good: for in regard of your ſelfe you ſhould not haue beene guilty of the great oppreſſion of this land, and your doings would haue condemned B the diuelliſh practiſes of other men, and it might haue pleaſed God by your enſample, to haue mooued other men to deale more charitably in their bargaining: and the Scripture is plaine, that the good works and Chriſtian conuerſation of any man, Math.5.16. *ſhining as light before the eyes of the world, make many men to glorifie Gods name.*

*Worldl.* You ſay like an honeſt man: and I am perſwaded, if you will ſpeake your conſcience, you that haue ſpoken ſo much againſt vs, cannot but ſpeake ſomething in our behalfe. You ſee euery where what incloſing there is, and you cannot be ignorant, that gentilmen, and Landlords they haue large conſciences, they make nothing of it to take great fines, and to double and treble their rents: now if the poore tenants ſhall not be ſuffered to ſell their corne C of a dearer price, how ſhall they be able to liue? how ſhall they pay their fines and their yearely rents? I tell you plainely, if this may not be ſuffered, we ſhall haue beggers inough within this land: yea, euen they which are now ſubſtantiall men, will ſhortly come to vile beggerie.

*Chriſt.* Indeede I doubt not but theſe rackers of rents, and theſe incloſers, they are vnmercifull men: ſurely they eate the bread of oppreſſion: Hab.2.11. and the very *ſtones in the walles*, and the *beames of their* faire buildings crie vnto God for vengeance againſt them: but what then? they deale vniuſtly with you, they robbe you, wil you deale therefore vniuſtly and robbe others? it is very like that God doth vſe them as D meanes to chaſtiſe you, to make you knowe your ſelues, to knowe God, and to depend vpon his prouidence. You muſt not therefore in any wiſe vſe vnlawfull meanes to auoide this croſſe, which God layeth vpon you by theſe wealthie oppreſſors, but rather you are to beare it with patience, till ſuch time as God ſhall deliuer you: praying to God (if it be his will) to ſoften the hearts of theſe hard harted men, who regard nothing but their owne pleaſure and eaſe.

*Worldl.* Yea, we ſhould doe ſo indeede: but who are they which doe ſo? I would faine ſee you doe ſo.

*Chriſtian.* This is the manner of you all. You thinke theſe be dreames which I ſpeake

of,

of, ſaid that no man euer did them: but it is a A
moſt vnfallible truth, that all they whoſoeuer haue receiued the ſpirit of God, their mindes are ſo enlightened, their hearts and affections ſo reformed, and brought in order, that they cannot but doe theſe things: but you are a worldly carnall man, you can ſhift in the world and make a bargaine for your owne aduantage: but as for the will of God in his word, and the performance of it, it ſeemeth fooliſhneſſe vnto you, you know not the meaning and the reaſon of it. To let this paſſe: I maruell why you dare trauel abroad from your owne houſe, you ſeeme to be ſicke, and very lowe brought with ſickeneſſe, and in my iudgement, you hazard your life, you doe not well, you haue ſmall care of B
your ſelfe.

*Worldl.* I am brought lowe indeede, but (I thanke God) I haue no ſickeneſſe, that I can tell of.

*Chriſt.* What is the matter then I pray you, if a man may be ſo bold as to enquire of you?

*Worldl.* As I told you, I haue great ſtore of corne; and I hoped to haue enriched my ſelfe by it: well: on the ſuddaine, the price of corne fell very much: I tell you it ſtroke me to the heart, and it made me at my wits ende. If I had not beene a ſtrong hearted man, and borne out my griefe, I had not beene here now. For when I ſawe I ſhould haue a great loſſe, and be almoſt vndone, I had thought to haue made a- C
way my ſelfe, but I hope I ſhall beare it out nowe, and becauſe there is no other remedie, I am content: truely the world is come to that paſſe, it will not laſt alwaies.

*Chriſt.* You in your talke doe verifie the ſaying of Saint Paul, that they that will be rich, doe fall into tentations and ſnares, and into many fooliſh and noiſome luſts, which drawe men into perdition and deſtruction. And he addeth, that the deſire of monie is the roote of all euill, which while ſome luſted after, they erred from the faith, and pearced themſelues through with many ſorrowes: all which you haue done.

1.Tim.6.9,10.

*Worldl.* But I am in better caſe nowe then I haue beene: and I comfort my ſelfe as well as I can, for I ſee there is no remedie, and I ſhall D
not be alwaies in this miſerie, for the world will laſt but a while.

*Chriſt.* Theſe are ſilly comforts indeede: you ſhould rather cut off this vice of couetouſneſſe, and then you might haue found comfort. But how commeth this into your minde, that the world cannot laſt long?

*Worldl.* How? why I am ſure you knowe as much as I: they ſay euery where, that the next yeare eightie eight Doomes day will be.

*Chriſt.* They are flying tales.

*Worldl.* Nay, I promiſe you: I haue ſome ſkill, and I haue read bookes of it that are printed; and talke goes, that there be olde propheſies of this yeare found in olde ſtone walls.

*Chriſt.* I tell you plainely they are very lies.

A *Worldl.* It ſeemeth that you haue ſkill this way; we haue yet a good way to goe before we come to our iourneyes ende: I pray you let me heare your iudgement of it. And what doe you ſay to theſe verſes which euery man hath in his mouth,

*When after Chriſts birth there be expired,*
*of hundreds fifteene, yeares eightie eight,*
*Then comes the time of dangers to be feared,*
*and all mankind with dolors it ſhall freight,*
*For if the world in that yeare doe not fall,*
*if ſea and land then periſh ne decay:*
*Yet Empires all, and kingdomes alter ſhall,*
*and man to eaſe himſelfe ſhall haue no way.*

*Chriſt.* For my part I make as little accompt
B of theſe verſes as of Merlins drunken propheſies, or of the tales of Robinhood. They import thus much in effect, that either the ende of the world, ſhall be the next yeare, or if the ende of the world be not then, yet that there will be great troubles and ſubuerſions of kingdomes in the world. And for the ſatisfying of your deſire, I will ſhewe you my iudgement betweene you and me: firſt, of the ende of the world; ſecondly, of the troubles which (as men ſuppoſe) ſhall befall vs this next yeare.

*Worldl.* I pray you then what is your iudgement of the ende of the world? ſhall it not be this next yeare.

*Chriſt.* My iudgement is this, that it is not poſſible for any to finde out the time of the end
C of the world; and if it were poſſible to appoint that time, yet it were not lawfull.

*Worldl.* Euery bodie thinketh that vnto learned men it is both poſſible and lawfull; for my part I cannot tell, I would be glad to learne, and vntill I heare what you ſay, I will ſay as moſt doe ſaie.

*Chriſt.* That we may ſpeake of this point in ſome order, firſt, let vs conſider whether it be poſſible by any meanes to ſet downe the ende of the world: and for a ground of all that I ſhall ſpeake hereafter, this I will propound as a principle, that *No man can define or truely coniecture, the houre, the day, the weeke, the moneth, the yeare, or the age in which the end of the world ſhall be.*

D *Worldl.* I thinke not ſo: how can you prooue it by any good reaſon?

*Chriſt.* The word of God is the ground of this my aſſertion. In a viſion Daniel ſeeth one Angel asking another Angel clothed in linnen, when ſhould be the ende of the miſeries and troubles of the Church: the anſwer was, that it ſhould be after a time; two times, and halfe a time. Now marke the words of Daniel. Then I heard it (ſaith he) but I vnderſtoood it not: and then I ſaid, O my Lord, what ſhall be the ende of theſe things? and he ſaid goe thy way Daniel, for the words are cloſed vp & ſealed till the end of the time. If Daniel could not tell the time, & when an anſwer was made concerning the end, could not vnderſtād it, what means can any man liuing vſe to coniecture at the day, or the yeare,

Dan.12.5.8.9.

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A or at the hundred yeare in which the world ſhall ende. Againe, when the diſciples of our Sauiour Chriſt asked him whether he would at his aſcention reſtore the kingdome to Iſraell, this anſwer was giuen them: It is not for you to know the times, or ſeaſons, which the Father hath put in his owne power. Which anſwer maketh very much for me. For it prooueth alſo that the ſpeciall times in which the ende of the world ſhall happen, are vnknowne to man and hidden from him: God keepeth them to himſelfe. And in the Apocalyps, the ſoules of them that were killed for the word of God, longing for a full deliuerance, crie with a loud voyce, how long Lord holy and true? In the anſwer B which they receiue from the lambe, there is no ſpeciall time mentioned of their deliuerance: but it is told them that after a little ſeaſon when their fellow-ſeruants and brethren ſhall be killed as they were, that then they ſhall ſee the ende. In my iudgement theſe proofes are ſufficient to confirme that I ſaid before.

Act.1.6,7.

Apoc.6.9, 10,11.

*Worldl.* For my part I haue no skill in the Scriptures as you haue: you may ſoone deceiue me. But if this be true which you ſay, then belike all the propheſies which goe of the ende of the world are falſe?

*Chriſt.* All propheſies are not of God, and from his ſpirit: many are from the phantaſies of wicked men, and from the ſuggeſtion of the Deuill.

C *Worldl.* I pray you therefore ſhew me how I may diſcerne of a propheſie, whether it be from God, or the deuill, and ſo whether it ought to be regarded as true, or deſpiſed as falſe?

*Chriſt.* I will to my power doe what I can to ſatisfie your requeſt: and here I will ſet down certaine notes, by which you, or any man elſe may diſcerne of any propheſie. 1 First, if the Prophet be inſufficient it is a ſtrong ſuſpition that he is not ſent of God: but it argueth that his propheſies come from ſome other cauſe. The ſufficiencie or inſufficiencie of a prophet, may be perceiued by theſe markes.

1. If he maintaine hereſies, and doe not embrace the Chriſtian religion.

D 2. If his iudgement be raſh and inconſtant in other matters.

3. If he be giuen to ſome notorious vice, as couetouſneſſe, or pride: for then it may be ſuſpected, that he ſeeketh by his propheſies to win either ſome gaine, or ſome glory vnto himſelfe.

4. If his complexion and the temperature of his body be ſtrange; for then he may be thought to haue ſome diſeaſe which hindreth the reaſonable part: he may haue the weakenes of the braine, the phrenſie, or ſome ſuch like. And it is certaine that in all ſuch Sathan hath great power, and doth trouble them with dreames and viſions: and many ſtrong phantaſies and terrors of minde.

5. If he deſpiſe other mens iudgements and counſels, and ſticke to his owne opinion. Paul, which was rapt vp in the third heauen, and ſaw ſtrange viſions, was for all that moſt humble, 2. Cor. 12. 3.

6. Laſtly, if the Prophet be a young man, not an old; if a woman, and not a man: if babling and talkatiue, not ſilent with wiſedome: if vnruly and diſordered, not quiet: ſuſpicion may be gathered, that the propheſie is an illuſion of Satan. For in the weaker ſort he moſt preuaileth.

2 Secondly, if it be againſt the word of God, or any circumſtance of it: and if it reueale that particularly, which the word of God foretelleth in generall manner, not laying downe the place, the time, the perſons, the manner of doing it, it may be taken for a falſe propheſie.

3 Thirdly, if the propheſie be vttered in ambiguous wordes, or in ſpeaches, which are inſolent, and ſtrange, not vnderſtood of them which heare them, and neuer vſed in the Scriptures, or of the Church: it is like to be ſome ſleight, for the ſpirit of God ſpeaketh plainely, & if it vtter things which are not to be known, miſtically, yet euermore it ſpeaketh like it ſelfe, as appeareth in the propheſies of the olde and newe Teſtament.

4 Fourthly, if the ende of the propheſie be Gods glorie, and the profit of Gods Church, it is to be regarded: but if this be the drift of it to put ſome men into a fooliſh feare, to make diſquietneſſe in the church and commonwealth; if it be a platforme to bring ſome to promotion, it is not to be regarded. For example, this is a flying propheſie. Canterbury was; London is, and Yorke ſhall be. This propheſie; if men will regard it, tendeth to ſtrife, contention, and ſedition: and it may be a meanes of wicked attempts, if hereafter time and place doe ſerue: the deuill oftentimes ſoweth his ſeede a long time before he can haue it growen vp.

In the north they ſay, Lincolne was.

5 Fiftly, if it concerne ſome priuate men, and ſome priuate familie, it is to be ſuſpected, for the propheſies which come from Gods ſpirit are commonly generall, and tend to the profit of the whole Church.

4.Eſdr.

If it be falſe in any one litle point, or in any circumſtance, accompt it of no value. For thoſe propheſies which are of God, are in no iot falſe: for God is truth it ſelfe.

By theſe notes and many other, we may iudge of the propheſies of Merline, of the propheſies of thoſe that tearme themſelues Elias, of Anabaptiſticall reuelations, of dreames, of theſe flying tales of the ſecond comming of Chriſt.

*Worldl.* I knowe more now then euer I knewe in all my life: and I promiſe you for this I will not beleeue all propheſies, which I ſhall heare, but as well as I can I will trie them out: But in the meane time let me heare your iudgement of ſome ſpeciall propheſies which concerne Domes day? What ſay you to Elias propheſie: *Two thouſand vaine, two thouſand the Lawe, two thouſand Chriſt: And for our ſinnes*

which

A *which are many and maruelous, ſome years which are wanting ſhall not be expired.*

*Chriſt*. Some men there are, which make great account of this propheſie, but in truth it is not to be regarded. And if we ſhall examine it by the former notes, it will appeare to be but a fooliſh prophecie.

1 Beroald. Cron.l 2.c.3. Talmud.par. 4.lib.2.de Iudic.& Senat.

First, who is the author of this propheſie? not Elias the Thisbite, whoſe hiſtorie we read in the olde Teſtament: but a fond Iewe of the ſame name, and the words of the propheſie are found no where, but in the Iewiſh Thalmud.

2 Secondly, it is againſt the word of God: From the beginning of the world, to the publiſhing of the Lawe were two thouſand yeares, ſaith Elias: two thouſand fiue hundreth and B thirteene yeares ſaith the Scripture. From the giuing of the lawe to the paſſion of out Sauiour Chriſt, were two thouſand yeares, ſaith Elias: from the giuing of the law to the paſſion of our Sauiour Chriſt were onely one thouſand, fiue hundred forty two yeares, ſaith the Scripture. Now ſeeing two parts of this propheſie are againſt the Cronologie which is laid downe in the word of God: why ſhould I beleeue, that Elias ſaith the truth in the third part, which is not yet fulfilled?

3 Thirdly, this propheſie is a plaine viper, it eateth out the guts of the Iewes Thalmud, and coufuteth them for ſaying that Chriſt is not yet come: For Elias maketh but foure thouſand C yeares, from the beginning of the world to the death of Chriſt: and now almoſt ſixe thouſand years are paſt ſince the beginning of the world: ſo that the Iewes, if they will maintaine their propheſie, they muſt grant that Chriſt is already come, which they deny.

4.Eſdr.4.45.

*Worldl.* You ſpeake too ſore againſt this propheſie, ſome learned men doe ſay, that it is agreeable to the word of God. For in the 4. of Eſdras, whereas Eſdras demandeth of Vriel the angel whether the time paſt be greater then the time to come? the Angel doth anſwer by two ſimilitudes: and doth ſhewe vnto him a burning furnace, and afterward a waterie cloud, and ſaith: marke whether the fire doe ouercome the ſmoke, and the ſhowre the droppes, or otherwaies. D To whom Eſdras ſaith, I ſee Lord, that a very great ſmoake doth paſſe away, I ſee alſo a very great ſhowre to come pouring downe: but afterward I perceiue the flame to ouercoure the ſmoake, and the droppes the ſhoure. Then ſaith the Angel, nowe iudge of the continuance of the world. Euen as the firſt ſmoke vanquiſheth the fire, and the droppes the ſhoure: ſo the yeares of the time paſt ſhall exceede the time which is to come. But now according to the computation of yeares, it is euident that Eſdras liued about the third thouſand and fiue hundred yeare after the worlds creation, and a while after Cyrus death: from which time about two thouſand yeares are conſumed. Wherefore we doe ſee, that this propheſie doth maruelouſly agree with that of Elias, and the ende of the world to be nigh at hand.

*Ch.* I perceiue that you haue read ſome books of this matter: but doubtles your reaſon is of no force: for that booke is not canonicall, and the place which you alleadge may be otherwiſe anſwered. For the Angel by his ſimilitudes, doth not ſo much compare the time paſt with the time to come, as the eſtate, and the infidelitie of the time paſt, with the eſtate and infidelitie of the time to come. For as the ſmoke vanquiſheth the fire, and the droppes the ſhowre: ſo ſhall (ſaith the Angell to Eſdras) the wickednes of the time to come be increaſed more then thou haſt ſeene nowe, or haſt heard in times paſt. And this is that which the Angel principally meaneth in his anſwer to Eſdras.

The very popiſh Church doe hold it not Canonicall.

*Worldl.* Let vs goe on further in this point. What ſay you to the propheſie of the poet Orpheus? I cannot ſay his words, but the meaning is this, that in the ſixt age, or ſixt thouſand yeare, God ſhall deſtroy the world.

*Chriſt.* You ſay true, I remember ſuch a thing indeede, alleadged by the ancient Philoſopher Plato. But if the propheſie of Elias is not to be regarded (as in truth it is not,) who is ſo madde as to giue any heede to the ſaying of a fabling poet? But leaue your propheſies, let vs heare what you can ſay elſe? for it ſeemeth that you haue read ſome bookes of the ſecond comming of Chriſt.

*Worldl.* I Remember ſuch a reaſon as this drawne from the creation. God was ſixe daies in making the heauen and the earth, and he reſted the ſeauenth day: now euery day is a thouſand yeares, as S. Peter ſaith: therefore about ſixe thouſand yeares the ende of the world ſhall bee.

2.Pet.3.8.

*Chriſt.* You do abuſe the place of Scripture which is in Saint Peter, for his meaning is this, that the greateſt time and the ſmalleſt, differ not in reſpect of God, to whome all times are preſent. And if your reaſon were good, I will make an other as good forth of the ſame place againſt you, after this manner. Saint Peter, which ſaith that one day is as a thouſand yeares, ſaith alſo in the ſame place that a thouſand yeares are but as one day. Out of which words I frame my reaſon thus. A thouſand yeares are but as one day: the world ſhall laſt ſixe thouſand yeares, as you ſay, therefore the world ſhall laſt but ſixe daies. Moreouer, your owne reaſon, may be retorted againſt you thus; You thinke that the ende ſhall be of all things, this next yeare, 88. But, as God was ſixe dayes in creating the world, and he did not reſt in the ſixt day, but in the ſeauenth: ſo in like manner (If the ſixe daies of the creation reſemble the ſixe thouſand yeares of the continuance of the world, as you ſuppoſe) the ende of the world cannot be before the ſixt thouſand yeare be expired: as the reſt was not before the ſixt day of the creation was expired: And ſo neither you, nor any other haue any cauſe to feare the yeare next inſuing.

Heb.9.26.
1.Pet.1.

*Worldl.* You are to ſubtill for me. I haue not been at the Vniuerſitie as you haue bin, though I trauaile that way now. But becauſe you are ſo friendly in talke, I will be bold with you a little more yet. Are not theſe times in which we liue called the laſt houre, and the laſt times? I know you will graunt it: for the Scripture ſaith, that our Sauiour Chriſt was once offered in the ende of the world: and Saint Peter ſaith, that Chriſt was made manifeſt in the laſt times, and if then were the laſt times when our Sauiour did ſuffer, the end of the world muſt be looked for euery houre.

Heb.1.1,2.
Reu.16.15.

*Chriſt.* You muſt vnderſtand, that the whole time of the continuance of the world, is diuided into the olde time, which continueth from the end of the world vnto the comming of Chriſt: and into the latter dayes or laſt houre, which is the whole ſpace of time from the comming of Chriſt vnto the end of the world: as may appeare in the Epiſtle to the Hebrewes. So then your reaſon proueth nothing. For theſe may be the latter daies ſtill, and the laſt houre, and the world may for all that continue an hundred yeares, or two hundred yeares longer, for any thing we know. Is not the comming of our Sauiour Chriſt compared to the comming *of a theefe*, for this cauſe: that as no man is able truly to coniecture the comming of a theefe before he begin to breake into the houſe: ſo no man can truly coniecture the comming of Chriſt before he ſee him in the clouds, and then he may certainly determine that the end of the world is preſent?

*Worldl.* All the ſignes of the comming of Chriſt are paſt; Oh, what earthquakes haue there been? what famine? what warres and hurliburlies among men? what ſignes in the Sunne and Moone? what flaſhing in the ayre? what blaſing ſtarres? ſurely, ſurely, the world can not laſt long: there is ſome cauſe that ſo many men ſo long agoe haue ſpoken of theſe times, and ſpeciallie of the next yeare. I ſee you doe not feare, but I promiſe you I am afraid.

*Chriſt.* Some men there be, that thinke that all the ſignes of the comming of our Sauiour Chriſt are paſt. And what if they be paſt, as you ſay: what then? muſt of neceſſitie the end immediatly follow them? what ſhould hinder that the comming of Chriſt ſhould not be two or three hundred yeares after the ſignes which ſignifie his comming? You haue nothing to ſhew but your owne imaginations. But now if the ſignes of Chriſts comming be not all paſt? what will you ſay then? aſſuredly very godly and learned men are of this mind.

*Worldl.* I pray you ſhew me how all the ſignes are not yet fulfilled which go before the end of the world.

Luk.21.25.
2.Pet.3.10.

*Chriſt.* According to that meaſure of knowledge which God hath giuen me, I will doe my endeauour to ſhew this point vnto you. The ſignes of the comming of Chriſt are of two ſorts: for either they goe with the comming of Chriſt, or before it. Of the firſt ſort ſpeaketh our Sauiour Chriſt in the Goſpel of Saint Luke, ſaying: then there wallbe ſignes in the Sunne and Moone, and in the ſtarres, and vpon the earth trouble among the nations, with perplexitie: the ſea and the waters ſhall roare: all theſe ſignes ſhall be fulfilled at the very comming of Chriſt, when as the heauens ſhall paſſe away with a noiſe, and the elements ſhall melt with heat, and the earth with the workes that are therein ſhalbe burnt vp. The other ſort of ſignes that go before our Sauiours comming are very many.

Matth.24.14.

1. The firſt ſigne is the preaching of the Goſpel, as Chriſt ſaith: and this Goſpel of the kingdome ſhalbe preached throughout the whole world, for a witneſſe to all nations, and then ſhall the end come: and this ſigne is euery day more and more accompliſhed.

1.Tim.4.1,2.

2. The ſecond is, the ſpreading abroad of errors, hereſies, and ſchiſmes: as Saint Paul ſaith, that in the laſt dayes ſome ſhall depart from the faith, and giue heede vnto ſpirits of errors, and doctrines of Deuils: and our Sauiour Chriſt ſaith, that many falſe Prophets ſhall come, and if it were poſſible, euen deceiue the elect: we and our anceſtors haue ſeene this ſigne fulfilled.

Luk.17.26, 27,28,29,30.

3. The third is a generall ſecuritie of men in euery calling, and in euery place. Which now is euident. When was there euer more Atheiſme? more contempt of Gods holy miniſterie? more ſhameleſſe hypocriſie; then is in theſe times in which we now liue?

2.Theſſ.2.3. &c.

4. The fourth ſigne is the Apoſtaſie, and the reuealing of Antichriſt, which now is knowen of all men to be the Pope, and his Church, and they themſelues, if they were not paſt ſhame, would graunt, that the ſecond beaſt comming forth of the earth, hauing the lambes hornes, but the dragons mouth, they (I ſay) would graunt, that this beaſt ſhould be the Pope their Father.

5. The fift ſigne is the afflictions and miſeries of the world by earthquakes, warres, peſtilence, famine, and ſuch like.

Rom.11.26.

6. The ſixt ſigne, is the conuerſion of the Iewes vnto that religion which now they hate: as appeareth in the 11. to the Romanes: and this ſigne which goeth immediatly before the comming of Chriſt to iudgement, is not yet fulfilled, for any thing I can tell. Theſe onely be the chiefe ſignes, of which Gods word maketh any mention: Of theſe, ſome are preſent, ſome are to come: ſo that for any thing I can tell, there is no cauſe why we ſhould think that the ende of the world ſhall be the next yeare.

*Worldl.* I cannot tell whether all the ſignes of the comming of Chriſt be paſt, or not, but ſure I am that wonderfull things are come to paſſe in theſe daies: and the world is come to that paſſe for naughtineſſe, that it cannot laſt long.

*Chriſt*. That is your olde ſong, but if the world be naught, it is the worſe by you that are ſo couetous: and if you thinke that the ende of the world wil be ſhortly, euen the next yeare, what a madde man are you to be ſo couetous? will you heape vp riches which you knowe you ſhall neuer inioy? And will you hoard vp treaſure for many yeares, when the world is not to continue one?.

*Worldl*. Well, well, my couetouſneſſe is an eieſore to you, you are alwaies harping vpon it: take no care, it ſhall neuer hurt you, you ſhall anſwer for your ſelfe, you ſhall not anſwer for me: if you will not talke quietly with me in good neighbourhood, I will hold my tongue.

*Chriſt*. I muſt needes admoniſh you of this vice which raigneth in you. What if you ſhould ſee a man caſt into a water, ſwimming, and readie to be drowned, would you not with all ſpeede ſeeke to ſaue his life? and were it not a wicked part in him to be angrie with you for your good will?

*Worldl*. Yes.

*Chriſt*. Your caſe is the very ſame: You are plunged ouer head and eares in this ſinne of couetouſneſſe: it preſſeth downe your ſoule to the bottome of hell, and by it you are in fearefull danger of eternall death; it pitieth me to ſee you in this caſe, I would with all my heart doe any thing to bring you forth of danger. Yet for all my good will thus I am rewarded.

*Worldl*. It is but your mind that I am in ſuch danger of hell fire. I would be ſorie, if I had not a good heart to God-ward, and I ſerue him truely morning and euening, as wel as God will giue me grace. And if I were ſo bad a fellowe as you would make me, good Lord! what a miſerable caſe is the world in? For I doe nothing but that which euery body doth. I pray you heartily let vs goe on in our former talke.

*Chriſt*. Well, goe too, I will follow your humor, ſay what you can.

*Worldl*. You reiect all propheſies of the ende of the world, and all other coniectures, you account them as friuolous, and not to be regarded: yet the Aſtronomers are men that are gaily learned, and can tell many things, which the world knoweth not: I thinke you dare ſay nothing againſt them.

*Chriſt*. Aſtronomers that take vpon them to prognoſticate of things to come, are bablers, and there is no heed to be giuen to their ſayings. There is many of them in this Land, that make a liuing by telling of fortunes, and things that are loſt, and ſtolne: but in truth they are verie thieſes, and the good ſtatutes that are made againſt Coſiners, might better be vrged againſt them, then many others.

*Worldl*. Me thinkes you are very raſh, before euer I tell you what they ſay, you inueigh bitterly againſt them: they write, that about eighty eight, the end of the world ſhall be, or at the leaſt great ſubuerſions of Kingdomes, warres, confuſions, &c.

*Chriſt*. In a word, they are all Liers and deceiuers, they are not able truely to coniecture theſe things, and I will ſhewe it you plainely. The Egyptians, and Chaldeans, of al other men, were moſt giuen to the ſtudie of the ſtars, & neuer any were ſo skilfull in that matter, as they: Yet for all that, the Lord by the Prophet Eſay, laieth this in their teeth, that for all their skill, yet they were not able to foretell their owne deſtruction, which was at hand. Where are now (ſaith the Prophet) thy wiſe men, that they may tell thee, or may knowe what the Lord of hoſts hath determined againſt Egypt? And vnto Babylon, he ſaith: thou art wearied in the multitude of thy counſels: let now the Aſtrologers, the ſtarre-gaſers, and prognoſticators ſtand vp, and ſaue thee from theſe things that ſhall come vpon thee: behold they ſhall be as ſtubble: the fire ſhall burne them, they ſhall not deliuer their owne liues from the power of the flame: there ſhall be no coales to warme at, nor light to ſit by: thus are they with whome thou haſt wearied thy ſelfe, euen thy marchants that haue beene with thee from thy youth: euery one ſhall wander to his owne quarter: none ſhall ſaue thee.

Eſa.47.11, 12,13.

*Worldl*. The prophet in theſe places ſpeaketh againſt the vnskilfull, not againſt the arte of Aſtronomie.

*Chriſt*. Yea, if you marke and conſider the places wel, you ſhall find they are againſt the art it ſelfe, and againſt the moſt wiſe, and skilfull in all Egypt and Chaldea: the ſpirit of God here confuteth their arrogancie, and threateneth reuengement on them, for that they profeſſe to fore-ſhewe thoſe things which God hath hid in his ſecret counſell, and cannot be perceiued by the ſtarres.

*Worldl*. Doe you thinke, that God would make the Heauens, and the ſtarres in them for no ende? no doubt, God hath made them for ſome great vſe.

*Chriſt*. The beautifull frame of the heauens, was created for mans vſe and profit. As to be ſignes of the ordinarie and naturall courſe of all things in the world, as of the time of ſowing corne, of reaping, of planting, lopping, &c. Againe, they haue this vſe, to diſtinguiſh, and to make the ſeaſons of winter, ſommer, ſpring, harueſt: they make day and night, and the naturall courſe of yeares is by them: In a word, they are made euen as an henne to foſter and cheriſh the creatures here below: and therefore doe giue heate, and cauſe raine and moiſture in the ſeaſons of the yeare. As the Prophet Dauid ſaith, nothing is hid from the heate of the Sunne. And the Prophet Oſeah ſaith: And in that day I will heare (ſaith the Lord,) I will heare the heauens, and they ſhall heare the earth, and the earth ſhall heare the corne, and the wine, and the oyle, and they ſhall heare Iſrael. Now God did not make the ſtarres to be meanes of foretelling things to come, and that men ſhould learne of them good and euill ſucceſſe:

Gen.1.14.

Pſal.19.6.

Oſe.2.21,22.

ceſſe: they that referre the ſtarres to this ende abuſe the ſtarres, and breake the third commandement, by taking Gods name in vaine. And therefore God threatneth them by his Prophet Eſay, that make ſignes of things to come in the heauens, and ſaith: I deſtroy the tokens of the Soothſayers, and make them that coniecture, fooles, and turne the wiſe men backward, and make their knowledge fooliſhneſſe. And to thinke, that by the ſtarres and their courſe, a man may coniecture the ende of the world, is fooliſhnes, or rather madneſſe. For either the ſtarres muſt be the cauſes of the ende of the world, or bare ſignes. Cauſes they cannot be, for this is a propertie in nature, that euery thing laboureth to preſerue it ſelfe; and therefore it is not like, that by the heauens ſhall be cauſed the end of the world: for then they ſhould be cauſes of their owne ruine. And againe, the courſe of the ſtarres cannot be a token or ſigne of the ende. Dionyſius Ariopagita, when he ſaw the Sun to be eclipſed at the full moone, beeing ſore afraid, ſaid, that either the ende of the world was then, or that the God of nature did ſuffer. And no maruaile, for the extraordinarie eclipſe of the Sunne, was a ſigne of ſome ſtraunge wonder: but that the naturall, and ordinarie courſe of the ſtarres in the heauens, ſhould ſignifie ſtraunge and extraordinarie things, (ſuch as are ſubuerſions of kingdomes, and the ende of the world) that by no reaſon can be ſhewed. And yet this is that which Aſtronomers maintaine, and take as graunted. Againe, the power and vertue, and the operation of the ſtarres is vnknowne to man: and if it were knowen, yet by the ſtarres no many could gather what was to come: which I will ſhewe you by this ſimilitude. Suppoſe twentie eggs of twentie diuers birds, ſet vnder one henne, let her ſit on them all, and communicate her heat vnto them all: can you, or any other, by knowing the properties of the henne, and by feeling of her heate, tell me of euery egge what chickins ſhee will hatch? whether crowes, or partriges, or what other fowle: and can you tell by the ſame meanes when the hene ſhall die?

Iſa.44.45.

man

*Worldl.* I tell you, my wife hatches many chickens in the yeare, but this paſſeth al my skil, and hers too.

*Chriſt.* Very well. The heauens are as an henne, foſtering and cheriſhing theſe earthly things vnder them: and you can not by the vertues of the ſtarres, if you knew them neuer ſo well, you can not, (I ſay,) coniecture either the euent of things vpon earth, or the diſſolution of the world: except you could therewithall know the ſecret purpoſe of God, and the particular cauſes of euery particular thing.

*Worldl.* You ſhew me your minde plainely, and me thinkes it ſhould be true you ſay: but euery where there is great talke of Coniunctions of planets, and you would wonder to ſee, how ſimple men (ſuch as I am) liſten after ſuch things: and ſome men haue beene readie to ſell away all their goods, for feare of coniunctions. I pray you is there no ſuch things? and if there be ſuch things, what are they?

*Chriſt.* Indeede, Aſtronomers haue written of ſtraunge coniunctions, and among others, one *Cyprianus Leouitius*, a Bohemian: and becauſe you are ſo earneſt on me in this point, I will repeate ſome of his words. In the yeare of our Lord (ſaith he) 1583. in the moneth of May, there ſhal happen a great coniunction of planets in the laſt ende of *Piſces*, after which, ſtraightwaies, in the yeare eightie foure, ſhall enſue a wonderfull mixture of all the planets in *Taurus* about the end of March, and beginning of Aprill. And which is more, a little after that, ſhall be ſeene an eclipſe of the Sunne, in the twentie degree of *Taurus*, about the head of Algol, a moſt cruell and hurtfull fixed ſtarre, gouerned by Venus, which ſhalbe linked to fiue planets in *Aries*, tending towards the twelft degree. Here muſt we watch (ſaith he;) and I think it meet that all earthly cogitations be caſt of, leaſt we be deſtroyed beeing vnreadie: for this great coniunction, is of all the laſt which ſhall happen in the ende of the waterie Trigon: and the waterie Trigon ſhall haue an ende, and be turned into the fierie Trigon. Neither ſhall there be any more in the ſpace of 800. yeares: the end of the waterie Trigon ſhal be nigh. But becauſe about the ende of the waterie Trigon this Monarchie did begin: it is likely, that the ſame alſo, in the ende of the ſame Trigon ſhall haue an ende: ſith the Sonne of God himſelfe, Ieſus Chriſt our Lord, euen in the ende of the waterie Trigon, tooke vpon him the nature of man. For ſixe yeares before his moſt glorious natiuitie, the ſame very coniunction in the ende of *Piſces*, and in the beginning of *Aries*, happened. Neither came the like ſince that time, but when Charles the great held his Empire, which was in the yeare of our Lord ſeuen hundred eightie nine: and now the ſecond time, ſuch a ſtrange and great coniunction ſhall come, which *VNDOVBTEDLY doth foreſhew the other comming of the Sonne of God and man, in maieſtie of his glorie: at which time, we muſt render an accompt of our life and conuerſation.

*Proculdubio.

*Worldl.* I remember that I haue reade theſe words in an Engliſh booke of the ſecond comming of Chriſt, and I would deſire your iudgement of them. It ſeemeth, that the man which writ theſe words, was deeply learned in Aſtronomie.

*Chriſt.* You ſhal heare as much as I am able to tell you, and I can ſaie ſome-what, becauſe I haue laboured in theſe matters. Firſt therefore know thus much, that this *Leouitius* doth not truly account the motions of the ſtarres, but is far deceiued, as by the moſt exact tables of *Eraſmus Reinboldus*, and *Stadius*, may appeare. And whereas he ſaith, that in the yeare of our Lord 1583. in the moneth of Maie there ſhall happen a great coniunction of the ſuperiour planets in the ende of Piſces: in truth there is no ſuch thing. For Iupiter and Saturne are almoſt three degrees aſunder, when they are both in the end of Piſces in May: but in Aprill, the moneth going before, they are in coniunction: and what ſtrange thing can this be, which hath happened ſo oft ſince the beginning? To wit, euery 240. yeares once in the ſame Trigon (as they ſay.) As for that he ſaith, that in the yeare 1584. there ſhall be a mixture of all the planets in Taurus, about the end of March, there is no ſuch thing: but in the beginning of Aprill, Saturne, and Mars are in coniunction, and then Iupiter is aboue twelue degrees diſtant from them: other mixture of planets to be regarded I ſee none. *Meſſabala* maketh the greateſt coniunction of planets to be, when the three ſuperiour planets are ioined altogether in Aries, which ſhall not be either in the yeare 83. or 84. But be it, that there had bin then ſuch ſtrange coniunctions of the planets, as *Leonitius* ſpeaketh of, what then? what ſhould follow? forſooth the end of the world. And why ſhould this be, conſidering, that all theſe coniunctions are naturall, and come of the naturall and ordinarie motions of the heauens? and there haue beene ſince the beginning of the world 270. coniunctions of the ſuperiour planets, Mars, Iupiter, and Saturne? heretofore they haue portended no ſuch daungers, as the effects declare: but there is no remedie, now they muſt needs ſignifie ruines of kingdomes, and the ende of the world; *Leonitius* will haue it ſo: for he ſpeaketh very confidently, as from an Oracle: No doubt (ſaith he) this great and ſtrange coniunction doth foreſhow the other comming of the Sonne of God and man, in maieſty of his glorie: but no doubt, God wil deſtroy the ſignes, and confounde the phantaſies of theſe men, as hitherto in all ages hath bin ſeene. *Albumazar*, he propheſied, that in the yeare of our Lord 1460. an end ſhould be made of Chriſtian religion: and yet euen then the Goſpel began moſt of all to flouriſh. And a Iewe propheſied, that in the yeare 1364. Meſſias ſhould come, who ſhould deliuer the reſt of his owne nation, out of ſeruitude vnder the Chriſtians: how true this is, let they themſelues iudge.

*Worldl.* You are too ſore an enemie vnto Aſtronomers, you are now neare the Vniuerſitie; if you were there, you durſt not ſay ſo much, he is a wiſe man indeed that is neuer deceiued, and theſe men, though they are deceiued ſomtime, yet they often tell the verie truth.

*Chriſt.* That is nothing: for it is no maruaile, if a man vnſkilfull in ſhooting, often hit the marke, if he continue in ſhooting. But I would haue theſe propheticall Aſtronomers ſhew a reaſon, why the great coniunction of planets foreſhow the end of the world: belike they wil ſay, that they know it to be ſo: if they know it, then their knowledge commeth either by experience, or without any experience; If they ſay that they know it without experience, then truely they deceiue vs: for all good knowledge in humane learning is builded vpon experience: If they know it by experience, then they muſt needes haue obſerued this, that the deſtruction of the world hath followed ſuch coniunctions: if they haue ſeene this, then they were either in the world, or forth of the world. If they were in the world, how did they eſcape when the world was deſtroyed? If they were forth of the world, where ſtood they? But I will here ceaſe to ſpeake of Aſtronomers, leauing to them their vanities, till ſuch time as it ſhall pleaſe God to make them acknowledge them, and loath them, as the Epheſians did: who beeing giuen, not vnto wicked and deuiliſh arts, but vnto ſuch vaine and friuolous conceipts, as theſe of the Aſtronomers are, after that they were wonne to the Religion of Chriſt, brought their curious bookes, and openly burned them. Act.9.19. And I would haue you that are an ignorant mā, to remember the ſaying of the Prophet Ieremy: Ier.10.3. Be not afraid of the ſignes of heauen, though the Heathen be afraid of ſuch: for the cuſtomes of the people ar vaine.

*Worldl.* I haue heard you hitherto, ſhewing that no man by any probable coniecture can tell the ſpeciall time of the end of the world: now ſhew me, that it is not lawful for any to ſearch out the end of world.

*Chriſt.* Indeede, I thinke it is not lawful to be curious to ſearch out the time, in which the end ſhall be; it is a thing in which Chriſtians are not to meddle. For it is the will of God, that this ſhould not be knowne; therefore whoſoeuer ſearcheth this time, doth againſt the will of God; to this purpoſe it is ſaid in the Actes, *It is not for you to know the times and ſeaſons.* Act.1.6. Moreouer, God hath kept the knowledge of this ſecret vnto himſelfe: and neither the Angels, nor Chriſt as he is man, knoweth this time: wherefore, it ſhall be pride and vanitie in man, to occupy himſelfe in ſearching it out. 3. Laſtly, the Apoſtles, and Daniell the Prophet, when they were curious, and deſired to knowe the end, and asked this queſtion: when ſhall theſe times be? they had the repulſe, and neuer receiued any anſwer: which declareth, that none ought curiouſly to inquire of that time.

*Worldl.* But why is it not the will of God, that this time ſhould be knowne?

*Chriſt* The ſame cauſe that mooued God to conceale from vs the houre of death, the ſame alſo made him hide from vs the houre and time of his comming: to wit, that we might alwayes watch and pray, and haue our loynes girt round about vs, and our lampes in our hands burning, as though we euery houre did wait for the comming of Chriſt. And this is the reaſon which our Sauiour Chriſt vſeth. For after he had ſhewed the vncertainty of the time of his comming, and yet that his comming was moſt certaine, and very ſodaine: he addeth an exhortation, Matt.24.41.

ſaying: *Watch therefore; becauſe yee know not when the ſonne of man will come.* And indeed becauſe the time is vnknowen, it ſtirreth vs vp to perpetuall watchfulneſſe. The maſter of a family, if he knew the houre in which the thiefe would come, he would watch onely the ſame houre: but becauſe he knoweth that he will come, and is vncertain of the houre in which he wil come, therfore he watcheth the whole night throughout.

*Worldl.* I thanke you (ſir) heartily, for that you haue ſhewed me your opinion ſo willingly, and ſo courteouſly, of the end of the world: but yet I would make bold with you a little more in this matter. I often come among my neighbours, and now and then we talke of theſe matters, and euery man will haue his owne ſaying, and peraduenture we are all deceiued. You ſay it is neither poſſible, nor lawfull to ſearch the comming of Chriſt by any meanes: how then may a man frame his talke wiſely, and ſpeake the truth in theſe matters?

*Chriſt.* It is a good queſtion you demand, and I will be carefull to make you an anſwer. Therefore, when you ſpeake with any man of the ende of the world, frame your talke after this manner:

1. That the ende of the world is moſt certaine.
2. That the time of the end of the world is vncertaine to man; and that he muſt not be curious in this matter.
3. That God would haue this time to be vnknowne, that men might liue in the feare of his name, and not deferre their repentance.
4. That euery man muſt long to ſee this day, in which an end ſhall be made of ſinne and wickednes.
5. That God may come ſooner to iudgement then we are aware of, or the world doth imagine: as the parable of the wicked ſeruant ſheweth.
6. That if God ſeem to deferre his comming, it is, that by his long ſuffering he might bring vs to repentance.
7. That though God wil not end the world, yet he may euery moment cut of the life of man.

If you ſhall ſpeake of any of theſe points, you cannot ſpeake amiſſe.

*Worldl.* Surely my memorie is naught, and now you do me a pleaſure, in that you tell me your whole minde ſo briefly and plainely. I pray you let me make bold to conferre with you of the other part of the propheſie: which is, that if the end of the world be not this next yeare, yet there ſhall be great troubles, & ſubuerſions of kingdomes. If I knew your opinion of this, I would ceaſe to trouble you.

*Chriſt.* Not to make long diſcourſes, my opinion is this: that *there muſt be great troubles in the world, but they are not to be looked for more in the yeare* 88. *then any other yeare.* And this I will briefly declare vnto you, and then we will end this matter.

*Worldl.* Shew me firſt of all, that there ſhal be many troubles in the world: for I would very faine know that.

Deut.28.15.16.20.

*Chriſt.* Doubtleſſe, the reaſons of this thing are moſt euident. Firſt, Gods word threatneth plagues, and puniſhments, to the diſobedient, and the tranſgreſſors of his commandements. If (ſaith *Moſes*) thou wilt not obey the voice of the Lord thy God, to keepe and doe all his commandements, which I command thee this day: then all theſe curſes ſhall come vpon thee, and ouertake thee. Curſed ſhalt thou be in the towne, and curſed in the field, &c. The Lord ſhal ſend vpon thee curſing, trouble, and ſhame, in all that which thou ſetteſt thy hand to doe, vntill thou be deſtroied and periſh quickly, &c. And the Lord ſhall make the peſtilence to cleaue vnto thee, vntill he haue conſumed thee from off the land, whether thou goeſt to poſſeſſe it: the Lord ſhall ſmite thee with a conſumption, and with the feuer, and with a burning ague, & with feruent heate, and with the ſword, and with blaſting and mildew. The heauen that is ouer thy head ſhall be braſſe, and the earth that is vnder thee, iron: the Lord ſhall giue thee for the raine of thy land, duſt and aſhes, euen from heauen ſhall it come vpon thee, till thou be deſtroyed. And the Lord ſhall cauſe thee to fall before thine enemies, &c. Alſo *Amos* the Prophet ſpeaketh thus: Behold, the eyes of the Lord are vpon the ſinfull nation, and I will deſtroy it cleane out of the earth: neuertheles, I will not vtterly deſtroy the houſe of Iacob, ſaith the Lord. And in the third chapter he ſpeaketh of the houſe of Iſrael, thus: They know not to doe right (ſaith the Lord,) they ſtore vp violence, and robberie in their palaces: therefore thus ſaith the Lord God, an aduerſarie ſhall come euen round about the country, and ſhall bring downe thy ſtrength from thee, and thy palaces ſhall be ſpoiled. And the Prophet *Iſaiah* pronounceth a fearefull curſe againſt Iſrael for her ſinnes: Behold, (ſaith he) the Lord maketh the earth emptie, and he maketh it waſte: he turneth it vpſide downe, and ſcattereth abroad, &c. Well, to the purpoſe: theſe are the times in which euen through all nations ſinne and wickedneſſe moſt aboundeth. Theſe laſt times are compared to the daies of Noah, and of Lot; in which there was nothing but eating, and drinking, and marying, and building, and a generall ſecuritie poſſeſſed all mens hearts. And Paul ſpeaketh of theſe daies thus: This know alſo, that in the laſt dayes there ſhall come perillous times: for men ſhall be louers of their owne ſelues, couetous, boaſters, proud, curſed ſpeakers, diſobedient to parents, vnthankefull, vnholy, without naturall affection, truce breakers, falſe accuſers, intemperat, fierce, deſpiſers of thē that are good, traitors, headie, high minded, louers of pleaſures, more then louers of God, hauing a ſhew of godlineſſe, but hauing denied the power thereof. Wherefore ſeeing God threatneth his curſe to the diſobedient, and we knowe, that

Amos.9.8.

Amos.3.6.

Iſa.24.1.&c.

2.Tim.3.1,2,3,4.

now the whole world is giuen to diſobey God in outragious manner, and Athiſme neuer more abounded: who can not be a Prophet, and make his concluſion of theſe times, that there muſt needes bee plagues and puniſhments in the world, and great troubles? for God is not changeable: but as he threatneth plagues to the diſobedient; ſo his immutable iuſtice will require the ſame.

t.28.15.
o.

2. Secondly, becauſe theſe are the laſt times, and Satan ſeeth, that he hath but a ſhort time to continue, therefore he beſtirreth himſelfe, his deſire is to bring confuſions, and to make hauock of al: it is a death to him to ſee gods kingdom to be aduanced, the preaching of his word to haue free paſſage, his name to be glorified in the congregations of his Saints, the clouds of ignorance to be diſpelled, and men that haue long ſat in darkeneſſe, and in the ſhadow of death, now to walke in the true light, and to warme themſelues at the comfortable ſunneſhine of his Goſpel. He doth euen as tenantes doe with their farmes: when their leaſes draw neere an end, then they vſe to rack all things to the vttermoſt, to make monie of euery thing, and to ſcrape vnto themſelues by hooke and by crooke whatſoeuer they can, that afterward they may haue wherewith to maintaine themſelues. Euen ſo fareth it with the Deuill: this is the laſt houre, therefore now he will play reakes euery where, he ruſleth it apace, as though he were wood, he ſtirreth ſeditions, conſpiracies, tumults, warres, and by all meanes with violence he laboureth to ouerlarge his owne kingdome.

mos.9.8.

mos.3.6.

3. Thirdly, the Church of God hath alwaies beene ſubiect to the croſſe, and none muſt meruaile if it be ſo: how can the world loue them that hate it, and haue little acquaintance with it, and are on the earth as pilgrimes, wayting euery daie for happie paſſage through the troubleſome ſea of this life, to their owne home, euen to the heauenly citie of Ieruſalem. And how can the prince of the world Sathan loue the faithfull, that hateth God? and how can he ſhew fauour to the members, that bitterly deteſteth the head Chriſt Ieſus? And ſurely, it is the bleſſed will of God, that his children ſhall welter and languiſh vnder afflictions, that they may learne to deſpiſe the world, to know themſelues, to loue God, to ſeeke vnto him, and to ſet their affections, not on things on earth, but on the things that are aboue. He letteth the worldlings haue their hearts eaſe, he letteth them feed themſelues with the pleaſures of this world, and fat themſelues as oxen againſt the day of ſlaughter. With his own children he dealeth after an other manner. He taketh them as it were by the heeles, he flingeth them into a ſea of melting glaſſe, there he lets thē for a time to ſeeth and boile, and in great perplexitie to ſhift for themſelues: at length he draggeth them to the ſhoare, and giueth them eaſe of their former miſeries. And all this is for this end, to ſanctifie and purifie them & to clenſe them of the filthie droſſe of ſinne, and to make them with ioy of heart to praiſe and magnifie his name, for which end they came into this world. And experience teacheth, that as there is a perpetuall intercourſe betweene day and night: ſo there is in the Church of God, not any perpetuall quietneſſe, but trouble and quietneſſe; affliction and eaſe, doe continually ſucceed one another. So that it is verified of the Church: *Though ſorrow come in the euening, yet ioy ſhall be in the morning*. In the beginning, the Church was in *Adams* family; and albeit for a time they had proſperity, yet through the malice of Satan, *Abel* was ſlayne, Adams onely child which feared God.

Iſa.24.1.&c.

2.Tim.3.1,2,
3,4.

Reu.15.2.

Pſal.30.

Before the flood, when Giants were vpon the earth, what miſery was the Church in? how was religion prophaned? what corruption of maners was there when the ſonnes of God married the daughters of them that came of wicked Cain? though the Lord preſerued Noah, and his family, yet pitifull is it, to ſee the daungers in which they were after this: Abrahams family, how was it now at reſt? now in trouble? he beeing oppreſſed with famine, was faine to go downe into Egypt, and there he was in daunger of his life, when he deceiued the King ſaying of Sarah, ſhee was his ſiſter. But afterward, beeing very poore, he was made rich, and the land of Canaan was promiſed him, and he got victory of fiue kings. The propagation of Gods Church was to be preſerued in Iſaac: And ſee now to what a ſtraight it is brought; Iſaac is bound, and layed vpon the altar, Abraham ſtretcheth forth his hand, and taketh the knife to kill his onely ſonne; where now is the Meſſias? where is the promiſed Seed? a man would haue thought, that God would here haue made an end of his Church: but this was to ſhowe what ſhall be the eſtate of the Church, that though in miſeries to mans iudgement it may ſeeme to be deſtroyed, yet God will preſerue it, and gouerne it for euer. This intercourſe of quietnes and afflictions may be ſeene in Iacob, in the children of Iſrael being in Egypt, in the wilderneſſe, and in the land of Canaan. But to let paſſe all other times, this thing is apparant, when the Iſraelites were gouerned by Iudges and Kings: The Iſraelites for the ſpace of eight yeares were in bondage vnder Chuſan king of Aram: by Othoniel afterward they were reſtored to their liberty, for the ſpace of forty yeares. Againe after this 18. yeares togither they were in bondage vnder Eglon king of Moab, and were giuen to filthy Idolatry: after his deceaſe, Ehud gaue them reſt for 80. yeares togither. And ſo vnto the time of Samuel, they were other-whiles in peace, and other-while in trouble: ſo it might be ſhewed through all hiſtories, euen till this day. And therefore no doubt, the Churches of God at this time, if they enioy peace, yet are they continually to looke for troubles and afflictions, and calamities in this

Iudg.1.8.
Iudg.3.12.

world.

And as all Churches muſt put this in their acounts, that they cannot be free from the Croſſe:ſo, aboue all other muſt this our Church of England. We haue had long peace vnder our gracious Deborah, and no doubt, in Gods good time we muſt drinke of the cup of afflictions: the Prophet Amos ſaith: will a Lyon roare in the forreſt, when he hath no pray? or will a Lions whelp cry out of his den, if he haue taken nothing? And againe, will the Fowler take vp the ſnare from the earth, and haue taken nothing at all? or ſhall a Trumpet be blowen in the City, and the people be not afraid? Manifold and great are the dangers which our Prince hath eſcaped, many aſſaults haue bene made againſt our country. It hath bin in great perill by enemies at home, & enemies abroad: a lingring famin hath this long time afflicted vs. What are all theſe things, and many more: but the roaring of the Lion forth of the forreſt? and the ſounding of the trumpet? theſe things are, no doubt, forerunners of greater iudgements, and except we in England with ſpeede repent, the roaring of the Lyon will not be in vaine: aſſuredly, the Lion will haue his pray. And thus much ſhall ſuffice to declare this point, that in theſe daies we muſt look for manifold afflictions in euery country and kingdome.

Amos 3.4, 5,6.

*Worldl.* It is well ſaid of you, I con you thanke, I promiſe you, I thinke a man cannot ſpeake a truer word then this that you haue ſaid? for the world is euery where ſo bad, that ſcarce there can be any quietneſſe, or good-fellowſhip among men. Well, I am ſatisfied for this matter: but one thing I will aske you, doe you thinke that there is no more daunger to bee feared the next yeare, then any other yeare.

*Chriſt.* As I ſaid, ſo I now ſay againe: that afflictions, hurly burlies, ſubuerſions of Kingdomes, are no more to be feared this next yeare, then any other yeare.

*Worldl.* What reaſon moooueth you to ſay ſo?

*Chriſt.* This moooueth me to thinke ſo, becauſe I can finde no cauſe of the troubles of this yeare, more then of any other yeare.

*Worldl.* Nay, there you are deceiued, the ſtrang coniunctions of planets will ſhew their operation this next yeare: and though you will not graunt that they are ſignes of the end of the world, yet you wil confeſſe that they are the cauſes of plague, peſtilence, famine, warres, ſubuerſions of kingdoms, & ſuch like: & by this meanes, wiſemen haue propheſied before of this yeare.

*Chriſt.* Your ſpeach is full of impietie. For to diuine of things to come, belongeth to God alone, and none muſt be ſo bold as to chalenge this to himſelſe: as the Prophet Eſayah ſheweth. Stand to your cauſe (ſaith the Lord,) bring forth your ſtrong reaſons, ſaith the king of Iacob, let them bring them forth, and let them tell vs what is to come: let them ſhew the former things what they be, that we may conſider them and knowe the latter end of them: either declare vs things for to come. Alſo it is a wicked part, to attribute warres and alterations of kingdomes to the ſtarres, which onely belongeth to God. And Daniel ſaith: God he changeth times and ſeaſons: he taketh away kings, he ſetteth vp kings, &c. And to make warres and peace, is not from any coniunctions of the ſtarres, except the ruling of mans heart may come from the ſtarres, which neuertheleſſe is proper to God: as Salomon ſaith, the heart of the king is in the hands of the Lord, as the riuers of waters: and he turneth it whether ſoeuer it pleaſeth him. Furthermore, betweene the heauens and things below, there is a great ſympathy and conſent, and the ſtarres oftentimes make tempeſts, whirlewindes, drought, continuall raine, and ſo they may be cauſes of ſome diſeaſes, of ſcarcity, and of plenty: but we muſt accompt them onely as inſtruments, which God vſeth to bring to paſſe his counſaile: and this not alwaies, but only at ſome times: For example, whē Dauid was bidden to chuſe of three diuers things which he would ſuffer, he choſe the plague, now, there is not any man (I thinke) that will attribute this plague to the ſtarrs. And the famine which was in Iudea in the daies of Elias, and the want of raine, was not from any conſtellations. Nay rather all theſe things befall vs by reaſon of our ſinnes, and our wickedneſſe is the cheefe cauſe that prouoketh God to powre theſe puniſhments vpon vs, as that bleſſed martyr Maſter Hooper ſheweth, whoſe words I will recite. The pronogſtications (ſaith he) of theſe blinde prophets, are good to be borne in a mans boſome, to knowe the day of the moneth. The reſt of their practiſes is not worth an haw, as Moſes teacheth Deut. 28. Leuit. 26. and Malach. 2. whereas ye may ſee all theſe euills, and many more then the Aſtronomers ſpeake of, come vnto vs for ſinne, and the tranſgreſſion of Gods commandements. It is neither Sunne, nor moone, neither Iupiter, nor Mars, that is the occaſion or matter of wealth or woe, plenty or ſcarcity, war or peace. Neither is peſtilenee cauſed by the putrifaction of the aire, as *Galen* writeth,) but contempt of Gods commandement is the cauſe as thou maiſt read in the places before alleadged. The aire, the water, nor the earth haue any poiſon in themſelues to hurt their Lord and maſter, man: but firſt man poiſoneth himſelfe with ſinne, and then God vſeth theſe elements, ordained for the life of man, to be the occaſion of his death. Reade the places, and knowe, that good health is numbred among the bleſſings of God, and appertaineth to thoſe that feare and keepe Gods commandements, and not to thoſe that be deſtined to liue long by the fauour and aſpects of planets. And the euill of what kind ſoeuer it be, is the malediction of god againſt ſin. The Phiſitians ſay, that the chiefeſt remedy againſt the peſtilence, is to flie from

Iſa.41.21,22.

Dan.2.21.

Prou.21.1.

2.Sam.24.13.

Hooper vpon the 3. Command.

the

the place where the aire is corrupt: Gods lawe ſaith, flie whither thou wilt, the Lord ſhall make the peſtilence cleaue and aſſociate thee, till it conſume thee from the world. Againe, in the ſame Chapter, the diſeaſe or ſickneſſe ſhall be faithfull, that is to ſay, ſticke faſt to thee, vſe what medicines thou wilt. *Galen* ſaith, that the chiefe remedie to preſerue from peſtilence, is to purge the bodie from ſuperfluous humors, to haue a free and a liberall winde, and to auoide the aboundance of meat and drinke. God ſaith, nothing preſerueth, but the keeping of his commandements. If we offend the beſt remedie is, repentance and amendement of life. It maketh no force how corrupt the aire be, ſo the conſcience of man be cleane from ſinne. Though there die a thouſand on the one ſide of thee, and ten thouſand on the other ſide, thou ſhalt be ſafe. Pſal. 90. &c. And now to make an ende, I hope I haue ſatisfied your minde, concerning the yeare next enſuing 88. though I knowe, I am not able to ſatisfie the learned, neither was it euer my purpoſe or my thought.

***Worldl.*** Yea, ſir, you haue indeede: I thanke you for it: I hope I ſhall be the better for your talke as long as I liue: I warrant you I ſhall remember you when you thinke little on me. And becauſe you are now come to Cambridge, if you will, I will beſtowe the courteſie of the towne on you, euen with all my heart.

***Chriſt.*** I thanke you heartely: but the beſt courteſie you can ſhew to me, is this, to releeue the poore, wherein you haue beene faulty.

***Worldl.*** Alas man! what ſhould we doe? the world is hard: but I ſhall not forget you: your ſayings will make me doe more then euer I had thought to haue done. Well ſir, if it doe not pleaſe you to take the curteſie of the towne at my hands, I will take my leaue of you.

***Chriſt.*** The Lord be with you, and with all them that feare his name. Amen.

*FINIS.*

# A GODLY AND LEARNED EXPOSITION VPON THE WHOLE EPISTLE of IUDE, containing threeſcore and *ſixe Sermons:*

Preached in Cambridge by that reuerend and faithfull man *of God,* M. W. PERKINS.

*And now, at the requeſt of his Executors, publiſhed by Thomas* TAYLOR, Preacher of Gods Word.

WHEREVNTO IS PREFIXED A LARGE ANALYSIS, containing the ſumme and order of the whole Booke, according to the Authors owne method.

REVEL. 3. 11.
*Behold, I come ſhortly: hold that which thou haſt, that no man take away thy crowne.*

Printed for THOMAS MAN. 1609.

19649a

# TO THE RIGHT HONOVRABLE WILLIAM LORD RUSSEL, Baron of Thornehaugh: Grace and all good *bleſsings from God our Father, and our Lord Ieſus Chriſt.*

RIght Honourable, as it cannot be but true, which Truth it ſelfe hath vttered: [a] *Him that honoureth me, I will honour*; no more can it be but ſure paiment which ſuch a creditor hath vndertaken, and not by any ſuretie, but by himſelfe to be performed. Bootleſly had the world beene betruſted with ſuch a charge; which by ſuffering ſome to walke through diſhonour, and by powring out contempt vpon others, vnwittingly ſuiteth the condition of the ſeruants to the caſe of the Sonne, who ſaid: [b] *I honour the Father, but ye diſhonour me.* Well then is it with vs, that he whoſe bare word is aboue all bonds, hath ſaid, *I will honour*: not thoſe who by treading downe his honour, honour themſelues, neither whom men honour, nor who honour men; but thoſe who *honour him*: by [c] *louing* him as a *Father*, and *fearing* him as a *Lord*. Not that any man can enlarge his honour; the [d] infinite perfection whereof is in it ſelfe vncapable of any acceſsion: nor that any can of himſelfe expreſſe this honour; ſeeing himſelfe [e] *worketh both ſuch willes and deedes alſo, of his owne good pleaſure*: neither that if any could, he might merit the returne of honour; for *all that* [f] *were but his dutie*: nor that if any could and would, he ſhould thereby profit God, to whom [g] *mans goodneſſe is not extended*: nor laſtly, if any could and would not, God ſhould thereby be diſprofited; for [h] *if one be wicked he hurteth not him*: but becauſe the Lord, who delighteth to be the portion of *Iacob*, is pleaſed to accept the broken and homely ſeruice of his children, as an high *honour* done vnto himſelfe; and themſelues as *honourers* of him, and ſuch as he (by crowning his owne worke in them) cannot but *honour*.

*But* [i] *what ſhall be done to the man whom this King will honour?* Anſ. If [k] *Beltazer* King of Babel were to promiſe his higheſt honours: if [l] *Haman* were to aduiſe *Ahaſhueroſh* King of 27. Prouinces, in the beſtowing of what honours himſelfe could wiſh or hope: if [m] *Pharaoh* ſhould call againe his Nobles to conſultation, how to enlarge *Ioſephs* aduancements: no more could be either promiſed, expected or performed, then that ſuch an one ſhould be arraied with royall attire, as cloath of purple, and fine linnen, with a golden chaine about his necke, the kings Ring on his hand, his princely Diadem ſet vpon his head, and withall by proclamation publiſhed the third man or Viceroy in the kingdome. Which indeede were ſingular aduancements: but yet the higheſt of theſe farre inferiour to the leaſt and loweſt honour, which this King of Kings vouchſafeth to beſtow. For euen thoſe Kings whileſt they enriched and inueſted others with ſuch royalties as belonged to a kind of externall happineſſe, themſelues were exceeding poore and deſtitute of the things truely good; the which (beeing of an higer ſtraine, and of nature internall and eternall) are incomparably and onely the beſt bleſsings. In a word then, *thus ſhall it be done*, yea [n] *this honour haue all his Saints*: that beeing borne of God, their deſcent is from the King of glory, all of them Kings ſonnes, all brothers to Chriſt, the firſt borne among many brethren: all younger brothers indeede, but (which is admirable) all [o] Princes apparant, and to the ſame incorruptible crowne of glorie. Tell me now: was it not almoſt the higheſt ſtaire of earthly honour to which *Moſes* was mounted, when he was called the ſonne of *Pha-*

[a] 1.Sam.2.30.
[b] Ioh.8.49.
[c] Mal.1.6.
[d] Iob 11.7.
[e] Phil.2.13.
[f] Luk.17.10.
[g] Pſal.16.2.
[h] Iob 35.6,7
[i] Eſter 6.6.
[k] Dan.5.7.
[l] Eſter 6.8.
[m] Gen.41.43.
[n] Pſal.149.9.
[o] Reu.5.10.

*raohs* daughter? and yet iuſtly [p] *refuſed* he, nay deſpiſed he the title, that he might be called but the *ſeruant of God*. But [q] *behold what loue the Father beareth vs, that we ſhould be called* (not ſeruants any more, but friends, Ioh. 15. 15. nay more) *the ſonnes of God.* Was it ſuch an aduancement that *Dauid* ſhould become the ſonne of *Saul*, a wicked King of Iſrael? and [r] *can it ſeeme a ſmall thing to become* the ſonnes of the holy one the God of Iſrael? Is it to be reputed a great grace to be nobly deſcended from great men, and backed with the alliance of the mightie? who then can deeme it other, then the top and tower of trueſt Nobilitie, to be (as the beleeuer) ſo neerely allied vnto Chriſt, who ſprouted out of the moſt honourable ſtocke that euer the great field of the earth bare vpon it? vnto which their deſcent, if you adde their whole ſutable eſtate, they will appeare ſo abſolutely glorious, as it ſeemeth no further honour here below can befall them. Whoſe [ſ] garments are the white and vnſtained robes of Chriſts innocencie and righteouſneſſe; their chaine is the golden chaine of their ſaluation, the linkes whereof are deſcribed Rom. 8. 24. their [t] Ring or ſignet is the ſpirit of God, pledging and ſealing vp in their hearts the aſſurance of their ſaluation: their Iewels and [u] ornaments are the graces of that ſpirit, as *Humility, Knowledge, Faith, Loue, Hope, &c.* their diet more choiſe then that Manna, which was but a ſhadow of *this* [x] *bread which commeth downe from heauen:* their miniſters are all the creatures; their attendance are the Angels, not onely going before them and at their heeles, but as a guard [y] *pitching themſelues round about them;* their Diadem is that [z] *crowne of righteouſneſſe, which the righteous Iudge ſhall giue to all them that loue his bleſſed appearing*. This is ſuch honour as darkneth all the honour of the world, as the bright ſhining of the Sunne obſcureth the light of the leſſer ſtarres; this cauſeth the heart that hath it to contemne the contempt of the world, and quiet it ſelfe in the holding hereof, as in a choiſe inheritance and a pretious purchaſe.

Now (my Lord) by all that hath beene premiſed, you may behold what *goodly grounds* your Lordſhips lines are fallen into: whome the Lord hath not onely thus inwardly honoured by putting his feare in your heart, (whereof I might truly relate more then either your Lordſhip would be willing to reade, or my ſelfe (hating euen the ſuſpition of the baſe ſinne of inſinuation) am heartned to write) but alſo in your whole outward eſtate: a great honour is it to be the ſonne of ſo noble and worthie an Earle, as was your father of famous and perpetuall memorie: but that the ſame loue of religion, zeale to the truth, practiſe of pietie, wiſe care of your Countrie, noble and valiant reſolution, bountifull hoſpitalitie and liberalitie ſhould be ſo eminent, and that the beſt part of his better part and vertues ſhould ſo ſeate themſelues in your perſon; this is it which maketh your Lordſhip honourable, not in him ſo much, as in your ſelfe; neither in your ſelfe alone, but (as [a] *Samuel* was) *in the hearts of all the people.* Theſe (my Lord) eſpecially of the former kind, are qualities well beſeeming [b] *Nebuchadnezzars* Nobles. For who are ſo fitted to ſtand before earthly Kings, as they who are often in the preſence of the great King, to whom all Kings are to be countable? or who are ſo worthie to ſtand in the preſence of our earthly Gods, as thoſe whome the God of heauen hath vouchſafed to ſet in his ſight, and gratious acceptance? Whereunto when I haue added how God hath honoured your Lordſhip to be the husband of a vertuous and religious Ladie, the Father of an hopeful heire, the brother of three ſo worthy and religious Counteſſes, (two of whom of late haue receiued the end of their faith, euen their glorie with God, the poſſeſſor of a goodly reuenew: I may well ſay, [c] *not many* thus *noble*. Now becauſe to *whom much is giuen, much is of them required*, and where the Lord ſoweth liberally, there he expecteth a plentifull crop: let your Lordſhip be pleaſed to giue me leaue by *writing to ſtirre vp & warne your pure minde*, by calling to your remembrance that dutie, which you religiouſly receiued from my mouth (and that not ſeldome) thoſe diuers yeares I employed my paines and poore talents in your Honours houſe, namely, that as either you tender the continuance of the honour, which the Lord hath alreadie powred vpon you; or expect any acceſſe thereunto, ſo you faithfully proceed in the waies wherein honour may redound to the higheſt: perſiſting to honour him with your [d] *heart*; by *giuing it* vnto him: with your *life*; by [e] *adorning the doctrine* of God: with your *counte-*

nance;

[p] Heb.11.24

[q] 1.Ioh.3.1.

[r] 1.Sam.18. 18.

[ſ] Rom.13.14

[t] Rom.8.16.

[u] Eze.16.11.

[x] Ioh.6.50.

[y] Pſal.34.7.

[z] 2.Tim.4.8.

[a] 1.Sam.9.6.

[b] Dan.1.17.

[c] 1.Cor.1.26

[d] Pro.23.26.

[e] Tit.2.10.

*nance*; by [f] incouraging the practiſes of pietie: with your [g] *riches* and *encreaſe*; by releeuing the poore members of Chriſt: ſeeing that in all theſe your large receits God hath made your Lordſhip his Steward, and requireth your faithfulneſſe. Theſe be the paths beaten by the feete of the faithfull, wherein they are well experienced of the Lords faithfulnes. In theſe ſtandeth the whole dutie of a man: vpon performance whereof, and no other condition, the Sonne of God himſelfe made challenge of the glory of his Father: [h] *I haue glorified thee on earth, and now glorifie me with thy ſelfe.*

Among other furtherances of your Honour hereunto, may your Lordſhip be pleaſed to receiue this booke, and giue it the reading; after what time I hope you wil not denie it your protection, in regard of it ſelfe: although neither your Honours affection to the Author himſelfe whileſt he liued: neither his loue towards your Honours houſe made knowne to the world, in the dedication of ſundry of his workes vnto the ſame; neither yet my owne dutie (which in many regards as your Lordſhip may iuſtly challenge, ſo my ſelfe am ſtraightly bound alwaies to tender) could ſuffer me elſewhere to ſeeke the ſhelter of this orphane Commentarie. My heartie deſire of the Lord is, that as he hath directed it vnto your Lordſhip, ſo he would alſo direct your Lordſhip by it, and make it as fruitfull vnto your Lordſhip, as it is in it ſelfe, in leading you into all the waies of Gods honour; that as his faithfulneſſe hath honoured you, ſo your faithfull heart may out of ſetled reſolution ſay in it ſelfe: *Him that hath thus honoured me, I will ſtill honour:* and ſo he who is firſt and laſt in mercies, *who* [i] *giueth to his grace and glorie,* ſhall (after your Lordſhip haue many good daies through his grace beene found faithfull before him and your Soueraigne) decke your ſoule with perfect righteouſnes as a Robe, clothe your bodie with immortalitie, crowne your head with glorie, and (in a word) ſhall be all in all vnto you and all his, who beyond all times be bleſſed for euer, *Amen.*

[f] Pſal.101.6.
[g] Pro.6.9.
[h] Ioh.17.3.
[i] Pſal.84.11.

*Your Honours to command,*

**THO. TAYLOR.**

# TO THE CHRISTIAN READER, MVCH PEACE AND proſperitie, from the Author thereof, euen the Prince of *peace the Lord Jeſus Chriſt*. Amen.

*SInce it pleaſed the God of light by chaſing away the blacke miſts of popiſh darkenes to reſtore the cleare and ſunne-ſhine light of his glorious Goſpell vnto theſe parts of Europe, he hath neuer beene wanting in raiſing vp moſt faithfull and furniſhed inſtruments, who as golden trumpets haue ſounded out, and like golden Candleſticks haue held forth before his people that great light, euen the word of truth which we preach; wherewith they haue beene mighty through God both by voice and pen, by word and writing; not onely to diſcouer and to detect that Antichriſt, but to ouerthrowe and caſt downe his ſtrongeſt holds: yea and haue by the power of the ſame ſpirit in their mouths, which out of Chriſts owne mouth ſhall moſt powerfully vtterly aboliſh that man of ſinne at the brighteneſſe of his appearing, giuen the beaſt alreadie his deadly wound: yea and by the light haue driuen away that former Egyptiacall darkeneſſe and blind barbariſme wherein men ſate, and could not for many dayes, yea hundred of yeares before ſtirre out of the place wherein the corruption of their nature had ſet them. Witneſſe this truth with me can thoſe incomparable lights of* Germany *(that I may begin where the Lord began)* Luther, Melancthon, Bucer, Oecolampadius, *&c.* France *iuſtly glorieth of her three Worthies*, Caluine, Beza, Marlorate: *and of her three Nobles*, Sadeel, Morney, *and* Iunius. *How happie hath Heluetia beene in her fruitefull gardens, whence ſo many ſweete flowers, ſuch as* Bullinger, Lauater, Zuinglius, *and others not a fewe haue ſprowted? Yea* Italie *her ſelfe whoſe ſoyle is a ſtepmother indeed to ſuch plants, hath yet been ſo farre manured by the hand of the good husbandman, that euen from thence two faire branches, neither of them inferiour to the former*, Martyr, *and* Zanchius *haue ſprung vp, that as out of the mouth of two witneſſes from among themſelues, their ſentence might be ſealed againſt them. But among the Nations glorious art thou* Great Brittayne *in this thy greatenes, which as thou haſt ſtripped all theſe thy neighbour nations in other externall beauties: ſo no whit art thou inferiour ~~to them in this honour; yea herein is thy trueſt triumph ouer them, that as peace and truth~~ haue kiſſed each other within thy walls, and as the ſcepter of the Prince of peace hath beene almoſt full fifty yeares vpheld by the ſcepters of Peaceable Princes: ſo thy Seas and Seminaries haue not beene deſtitute of their* Iewel, Whittakers, Fulke, Reynolds, Rolock, Sutliffe, Willet, *and their late* Perkins, *whom alone I make mention of, not becauſe either they are alone, or alone worthy; but partly that I may be moderate, and not (as I might) infinite in recitall: and partly for that theſe haue moſt valiantly like* Dauids *worthies broken through theſe Philiſtims forces, and brought vnto vs in deſpight of them the pure water of the well of life; among whom this our Author laſt named was not the leaſt, nor of ſo ſmall note through the Chriſtian world, that I can thinke by my penne to adde any moment vnto his: whoſe writings ſo ſauory and ſo innocent haue ſufficiently proclaimed his profound knowledge in all learning, his prudent zeale, his mature iudgement, with an admirable dexteritie and facility, yea I may ſay felicitie, (for herein he raigned, that I may vſe the phraſe of the reuerend Deane of his Maieſties Chappel, properly applyed vnto him at his funeralls, which with ſingular approbation he performed) in the direct reſoluing the obſcureſt doubts of Diuinity, and the acute looſing and diſſoluing the hardeſt knots of Papiſts, ſo briefly and ſo perſpicuouſly, as that his moſt polemicall writings, beeing firſt by himſelfe in our vulgar tongue publiſhed, could ſcarce meet euen amongſt our com-*

Reformed Catholike.

*mon*

*mon people, with ſuch an vncapable reader (if any whit chatechiſed) into whom they might not conuey ſome competent conceit and vnderſtanding of the deepeſt and darkeſt differences between the Papiſts, thoſe patrons and defenders of darkeneſſe, and our ſelues. But beſide theſe, ſuch a* tongue of the learned had the Lord God giuen *him, that he knewe to miniſter, and miniſtred according to knowledge* a word in due time to him that was wearie: *the which moſt weighty duty of the Miniſterie was ſo familiar vnto him, that he made it his holydayes excercise (as his recreation) to reſolue* caſes of conſcience. *In his ordinarie Miniſterie how powerfull was he? Which of his hearers cannot confeſſe that* he ſpake as one hauing authoritie? *Adde now vnto theſe his labours, an holy and harmeles life: for why ſhould I diſioyne them, ſeeing they were ſo happily combined in him? betweene which two (both of them conſpiring to the glory of God, and his cauſe) was ſuch a ſweete harmonie and concent, that in reading his writings any man might ſee the manner of his life, and in ſeeing his life he might alſo therein read his writings: for his life ſpake what his penne writ, and his perſon was the preſident of his written precepts. But when theſe vnweariable labours had quickly worne out ſuch a candle, who ſo freely ſpent himſelfe to giue others light; ſuch a life was not ſhut vp, but by a proportionall, euen a religious and chriſtian death: of the which when God made (with ſome others) my ſelfe a beholder, I could not but conceiue him* a meſſenger one of a thouſand, *ſingled out by God to giue directions to others, both* how to liue, and that well, *as alſo in* the right manner of dying well, *who himſelfe was ſo trained to a bleſſed death, by a holy life; whereby he became both in life and death a moſt happie and bleſſed man, for whoſe written precepts concerning both, the whole Church is bound to bleſſe God with vs: but eſpecially we his ordinarie hearers in* Cambridge, *who beſides were alſo the beholders of both, cannot be but ſo much the more ſtrengthened and confirmed (our owne heedeleſſe ingratitude not reſiſting or withſtanding vs) by how much the eye is quicker then the eare, and the ſight a more certain ſenſe then can be the hearing. But we will leaue him with God, and omit thoſe worthie works which himſelfe whileſt he liued (according as the relaxation both from the weekly labours of his calling, and the daily weaknes of his body would permit) did publiſh, not onely for the watering of this famous Seminarie where he liued; but euen out of his aboundance and full buckets, to the refreſhing of all the heritage of God, and come to our owne purpoſe. It is not now to be wiſhed; but bewailed rather, that all his workes were not finiſhed by himſelfe before his owne courſe, ſeeing the orphane writings of the learned publiſhed by others are commonly leſſe poliſhed: for ſometimes the Authors minde is not taken, and ſometimes his matter is miſtaken, otherwhiles his forme is inuerted, and not ſeldome either his own elegancies and proprieties* which are like goads, *are neglected, or ſomthing beſides his own is iniuriouſly inſerted: but yet the Lord hauing looſed him from his labours, the chriſtian care of his executors commendeth it ſelfe to the Church herein, that before it ſhould be depriued of any part of his paines ſo profitably employed, deſirous they are to communicate them, if not altogether in ſuch exact manner as they would, yet as perfectly as they can, contented rather to hazzard the due regard of the author himſelfe, by committing vnto his ſcholers hands the publiſhing of his labours; then that the Church ſhould want them by their holding and hiding them with themſelues. As for my ſelfe, my wiſh was to haue beene ſpared in theſe paines, both becauſe of my owne weekely employments, and that in this place wherein the buſineſſe might haue beene committed to diuers others farre better furniſhed with gifts, and fitted with opportunity then my ſelfe: but eſpecially ſeeing how ſafe and wiſe a thing it is to ſit ſilent where a man neede not ſpeake; and that in theſe dayes, wherein euery mans oare is in euery mans boate, and moſt men are become left-handed in receiuing things which are reached vnto them with the right; to like the 700. left handed* Beniamites, *whoſe ſole commendation ſeemeth to ſtand in this, that they can throwe ſtones and darts againſt others at a haire-breadth and not faile: yet notwithſtanding conſidering my calling hereunto, as alſo beeing after a ſort reared vp by the Poets rule, not doubting but that the matter following is farre better then ſilence, I was contented, at the inſtant intreaty of the Authors executors, to vndertake the publiſhing of this Epiſtle, which himſelfe had in his heart (if God had giuen him longer time) to haue with his owne hand ſet and ſent out in it owne natiue beautie and perfection: wherein what my paines haue been, they onely knowe who haue fathered other mens poſthumous writings. I haue not troden in their ſteps who make the grounds of the authors ſerue their owne diſcourſes (for ſo ſhould I haue made this expoſition conteining in it the ſumme of 66. Sermons, exceede the meaſure euen of a tedious Commentarie) but in the authors owne, who was wont to tranſcribe out of the notes of ſome of*

Iſa.50.4.

Iudg.20.6.

ἢ λέγε τι σιγῆς κρεῖσσον ἢ σιγὴν ἔχε. Euripid.

his

*his hearers, the heads, and marrowe of things more largely in publike deliuered, explaining the points which were more obſcure, and with a ſecond hand poliſhing and perfecting things ſo explained. Yea herein imitating not onely the Author of the Commentary, but euen of the text and Epiſtle, the Apoſtle* Iude *himſelfe: who perceiuing the men of his dayes quickly waxing wearie of hearing or reading Sermons or Epiſtles, if extended to any length or prolixitie, condiſcended ſo farre to their infirmitie as to contract, and abridge much matter into a very ſhort and ſummarie Epiſtle. Vpon the ſame conſideration alſo haue I ſtudied breuitie, ſo farre as in ſuch multiplicitie of matter I might auoide obſcuritie: hauing herein employed my beſt paines, that it might appeare that though I may haue failed in other complements, yet ſo farre as my endeauour could erect me, not in faithfulneſſe to the author either of the text or Commentarie. The fitneſſe and ſeaſonableneſſe of this expoſition may ſeeme to pleade for the more gracious acceptance of it: which beeing breathed out by the Apoſtolicall ſpirit againſt the heretikes, and hereſies which were to infect, and infeſt the laſt ages of the world, may by Gods bleſſing in the due reading hereof, ſtrengthen the people of God in the land, in diſcerning and reſiſting both the wicked ſeducers themſelues daily ſent in amongſt vs; thoſe Popiſh* inſtruments *(I meane) who (like ſo many deuills compaſſing the earth) are ſo diligent to compaſſe ſea and land to make carnall Proteſtants Popiſh Proſelytes, and ſo ſeuen-fold more the children of the deuill then they were before; as alſo their diabolicall doctrines which euery where it meeteth withall. Let them out of their malice (as that foule mouthed Franciſcane* Feuerdentius, *who hath not thoroughout his booke paſſed many lines without ſome egregious lie or other) applie the ſcope of the Epiſtle to blacke the doctrines and liues of thoſe moſt excellent inſtruments of God the reſtorers of true religion,* Luther, Caluine, Beza, *&c. yet as a milſtone rolled vp a mountaine, or as a ball toſſed againſt a braſen wall, ſo returneth and recoyleth it vpon themſelues, as this graue Diuine hath thorough this Expoſition in particular diuinely prooued. Reade it (Chriſtian Reader) with diligence, faithfuly conſider and remember what thou readeſt, and the Lord giue thee vnderſtanding in all things, and build thee vp further vpon thy moſt holy faith. From my houſe in* Cambridge, *May* 24. Anno 1606.

Out of Belsacius a rũnagate Frier.

*Thine in the Lord Ieſus,*

***Thomas Taylor.***

Obiect. 2.

Anſ.

Obiect. 3.

Anſ.

Obiect. 4.

Anſ.

Thirdly, he calleth himſelfe as much as an Apoſtle.

be the Canonicall Scripture, and the eternall word of God, as our Church, and the Church in all ages hath receiued it. And now in the ſecond

## *A briefe view of the whole Epiſtle, drawne according to the Authors owne method.*

- 1. Salutation, wherein are conſidered the
  - Perſon ſaluting, deſcribed by his
    - Name: *Iude.*
    - Office: *a ſeruant of Ieſus Chriſt.*
    - Alliance: *brother of Iames.*
  - Perſons ſaluted, members of the militant Church, *which are*
    - *Called,*
    - *Sanctified of God the Father,*
    - *Reſerued to Ieſus Chriſt.*
  - Forme of ſalutation, *vz.* a prayer for
    - Bleſſings,
      - *Mercie,*
      - *Peace,*
      - *Loue.*
    - Increaſe of bleſſings: *be multiplied.*
- 2. Exhortation, wherein are conſidered the
  - Motiues exciting the Apoſtle, *vz.*
    - 1. His Loue. *Beloued.*
    - 2. His Readie minde: *Gaue diligence,* enlarged by three arguments.
      - 1. *All diligence.*
      - 2. *To write vnto you* (when he could not ſpake.)
      - 3. Of moſt waightie matters: *Of the common ſaluation.*
    - 3. The preſent neceſſitie: *It was needefull for me.*
  - Matter.
    - Propounded, *vz.* to *maintaine the faith:* wherein are conſidered the
      - 1. Parties
        - Maintaining: Saints.
        - Oppugning: Seducers.
      - 2. Meanes of maintenance, *vz.* By *fight:* the
        - 1. Kinde: Spirituall.
        - 2. Weapons.
          - 1. Doctrine.
          - 2. Confeſſion.
          - 3. Examine.
          - 4. Prayer.
    - Confirmed by
      - 1. The ſtate of the Church in his time peſtered with enemies, deſcribed by their
        - 1. Hypocriſie: *Crept in.*
        - 2. State before God: *Ordained of old to this condemnation.*
        - 3. Religion: *Vngodly men they are.*
        - 4. Doctrine: *which turne the grace of our God into wantonnes.*
        - 5. Liues: *and denie God the onely Lord, and our Lord Ieſus Chriſt.*
      - 2. A prolepſis anſwered in a perfect forme of ſyllogiſme, conſiſting of a
        - 1. Propoſition, *vz.* Whoſoeuer taketh libertie to ſinne ſhall be *deſtroied:* prooued by example of
          - Men. Here conſider the
            - Perſons *deſtroyed: the people, vz.* the Iſraelites
            - Time: *after he* (God) *had deliuered them out of Egypt.*
            - Cauſe: *which beleeued not.*
          - Angels, here conſider the
            - 1. Perſons ſinning: *the Angels.*
            - 2. Sinne it ſelfe, and in it the
              - 1. Author ſet downe
                - Negatiuely: not God.
                - Affirmatiuely: but themſelues, *they left.*
              - 2. Parts
                - Negatiue: *which kept not their firſt eſtate.*
                - Affirmatiue: *but left their owne habitation.*
              - 3. Meaſure of their fall: A totall defection.
            - 3. Puniſhment in two degrees.
              - 1. Cuſtodie: *Reſerue in chaines vnder darknes.*
              - 2. Full puniſhment: *vnto the iudgement of the great day.*
          - Cities with their
            - 1. Names: *Sodome and Gomorrha, and the cities about them.*
            - 2. Sinnes,
              - 1. According to Nature
                - 1. *Committed fornication.*
              - 2. Againſt Nature
                - 2. *Flowed ſtrange fleſh.*
            - 3. Puniſhment: wherein
              - Vſe, *ſet forth for exmple.*
              - Matter, *ſuffered vegeance of eternall fire.*
        - 2. Aſſumption, *vz.* But *theſe* ſeducers take liberty to ſin: prooued by enumeration of their ſinnes, in their
          - 1. Ground or fountaine
            - *Dreamers.*
          - 2. Kindes.
            - 1. Vncleannes: *They defile the fleſh.*
            - 2. Contempt of Magiſtracie.
              - 1. Prooued from their
                - Affection or iudgement: *They deſpiſe gouernment.*
                - Speech or practiſe: *ſpeake euill of them that are in authritie.*
              - 2. Amplified three waies.
                - 1. They *blaſpheme glories* and dignities
                - 2. By compariſon from the greater, thus: Michael *durſt not raile:* enlarged by the
                  - 1. Perſons *contending*
                    - 1. *Michael the Archangel.*
                    - 2. *Satan.*
                  - 2. Cauſe: *about the bodie of Moſes.*
                  - 3. Speech of Michael: *The Lord rebuke thee.*
                - 3. They *ſpeak euil of a thing they know not.*
            - 3. Intemperance in it, the
              - Cauſe: *naturall knowledge.*
              - Worke: *corrupt themſelues as beaſts without reaſon.*
            - 4. Crueltie againſt Gods people, comparatiuely called *Cains way.*
            - 5. Couetouſnes by ſimilitude from *Balaam* with the
              - Meaſure: they are powred out, or *caſt away.*
              - Ground: Hope of reward, or *wages.*
            - 6. Ambitious *gainſaying* of the truth, illuſtrated by
              - Compariſon: with that *of Core.*
              - The end of that: *Periſhed* in it as he did.
            - 7. Riotouſnes; prooued by example and inſtance from Loue-feaſts, in which
              - 1. Sin: *Fed themſelues* with neglect of the
                - Poore.
                - Miniſterie.
              - 2. Ground of it: *without feare, vz.* of God.
              - 3. Fruit of it: makes them *ſpots in their feaſts of Charitie.*
            - 8. Vnprofitablenes in their places: *Clowds without water.*
            - 9. Vnconſtancie: *Carried about with euery winde,* as light clowds.
            - 10. Barrennes in themſelues, illuſtrated by a compariſon, and deſcribed by foure degrees of naughtines, *vz.*
              - 1. *Corrupt trees,* that is, without good fruit.
              - 2. Altogether fruitleſſe, that is, *without* any *fruit.*
              - 3. Hopeleſſe of fruit: *twice dead,* that is, certenly.
              - 4. Hopeleſſe of life it ſelfe: *Plucked vp by the rootes.*
            - 11. Impatience: *raging waues of the Sea, foaming out their owne ſhame.*
            - 12. Vnſtablenes in doctrine: *wandring ſtarres.*
            - 13. *Murmuring.*
            - 14. *Complaining,* which proceedes from
              - Diſcontentment with their outward preſent eſtate.
              - The frowardnes of their owne diſpoſition.
            - 15. *Walking after their owne luſts.*
            - 16. *Proud boaſting.*
            - 17. *Admiration of mens perſons.*
            - 18. Couetouſnes: *for aduantage.*
        - 3. Concluſion, inſerted in verſes 13, 14, 15, *vz.* Therefore theſe ſeducers ſhall be deſtroied. This concluſion is
          - Propounded, verſ. 13. *For whome is reſerued blacke darknes.*
          - Confirmed verſ. 14, 15. and that by an ancient teſtimonie, in it conſider the
            - 1. Author. *Enoch*
              - not the fourth, *from Adam*
                - *Caines ſonne.*
              - but the *ſeuenth* *from Adam*
                - *of Seth.*
            - 2. Preface. He *prophecied of ſuch, ſaying.*
            - 3. The teſtimonie it ſelfe, wherein
              - 1. *The Lords comming to iudgement.*
              - 2. His iudgment being come, which is
                - Generall, *to iudge all men.*
                - Speciall
                  - Perſons, *all vngodly.*
                  - Manner, *rebuke or conuince.*
              - 3. Cauſe of this iudgement twofold.
                - Deedes deſcribed by
                  - Qualitie: *wicked.*
                  - Manner of doing: *vngodlily.*
                - Words ſet out by two properties.
                  - *Cruell.*
                  - Vttered *againſt him,* that is, God.
      - 3. An Apoſtolical teſtimonie that ſuch there ſhould be, in it,
        - 1. A preface: *But ye beloued remember,* &c. verſ. 17.
        - 2. The teſtimonie it ſelfe, and in it are two things.
          - 1. The time when theſe wicked men ſhall abound: *In the laſt times.*
          - 2. What manner of perſons they ſhall be, deſcribed by two properties.
            - 1. *Mockers.*
            - 2. *Fleſhly, walking after their owne luſts.*
        - 3. The application of it to theſe perſons, who are indeede
          - 1. Mockers, common to *makers of Sects.*
          - 2. *Fleſhly, hauing not the ſpirit.*
      - 4. A direction in ſome meanes tending to this maintenance of faith in fiue rules, concerning
        - 1. Faith, on which as vpon a foundation they muſt build *vp themſelues,* inforced by
          - A motiue: *moſt holy faith.*
          - The meanes: *praying in the holy Ghoſt.*
        - 2. *Loue of God,* in which they muſt *keepe themſelues.*
        - 3. Hope: *looking for the mercie of God, &c.* and in it three things, the
          - 1. Perſon on whome the Saints muſt waite by hope, *vz. Our Lord Ieſus Chriſt.*
          - 2. Thing for which they muſt waite, *vz.* Gods mercie in Chriſt.
          - 3. Ende of their hope: *Eternall life.*
        - 4. Chriſtian meeknes in recouering weake offenders, in which conſider the
          - 1. Way to begin this recouerie: *in putting difference.*
          - 2. Manner of performance: *Haue compaſſion of ſome.*
        - 5. Chriſtian ſeueritie in gaining of obſtinate ſinners: in it the
          - 1. Rule it ſelfe: *Others ſaue with feare.*
          - 2. Manner of it: *Pulling them out of the fire.*
          - 3. Caueat for better obſeruation of it: *and hate euen the garment which is ſpotted by the fleſh.*
- 3. Epilogue or concluſion, conſiſting on a praiſing of God: wherein three things.
  - 1. Perſon praiſed: Chriſt Ieſus.
  - 2. Inducements moouing to praiſe him, drawne from
    - 1. His power.
      - Propounded here: *To him which is able, &c.*
      - Amplified by foure effects.
        - 1. *Keeping* the Saints *that they fall not.*
        - 2. *Preſenting* them *faultleſſe,* that is, iuſtifying them.
        - 3. Preſenting them in the iudgement day *before the preſence of his glorie.*
        - 4. Poſſeſſing them *with ioy* euerlaſting.
    - 2. His wiſdome: *To God onely wiſe.*
    - 3. The worke of our redemption: *our Sauiour.*
  - 3. Forme of praiſe, wherein foure things.
    - 1. What things are aſcribed to God, *vz. Glorie, maieſtie, dominion, power.*
    - 2. That theſe belong to Chriſt *onely.*
    - 3. The circumſtance of time, *now and for euer.*
    - 4. The affection of the heart euer needefull in the worſhip of God: in the word, *Amen.*

*his hearers, the heads, and marrowe of things more largely in publike deliuered, explaining the points which were more obſcure, and with a ſecond hand poliſhing and perfecting things ſo ex-*
*plained. Yea herein imitating not onely the*
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Out of Belsacius a rũnagate Frier.

# A GODLY AND LEARNED EXPOSITION VPON the Epiſtle of IVDE, explaned in publike Lectures by that *reverend man of God,* M. W. PERKINS, *and now* publiſhed for the vſe of the Church of God.

## Verſ. 1. *Iude (or Judas) a ſeruant of Jeſus Chriſt, and brother of Iames, to them which are called and ſanctified of God the Father, and reſerued to Ieſus Chriſt.*

A THe generall ayme and ſcope of this Epiſtle, is partly to declare the dutie of all Chriſtians, and partly to ſet out the corruptions of thoſe, and theſe dayes and times; in both which euery one may receiue edification, who are deſirous either to follow the former, or auoid the latter. In which generall conſideration, note three things concerning this Epiſtle, before we come to ſhew the parts of it in particular.

Firſt the *Authoritie*, Secondly the *Superſcription*, Thirdly the *Argument* or ſubſtance of it.

B First concerning the Authoritie, two queſtions are to be anſwered.

The firſt queſtion, whether this Epiſtle be canonicall ſcripture.

And ſecondly, how we may know the certentie of it.

Concerning the former: Luther and others, who acknowledge it to be a profitable writing, denie it to be Canonicall ſcripture, and alledge foure reaſons.

Obiect. 1. C Firſt they ſay, *Iude* calleth himſelfe a ſeruant of Ieſus Chriſt, and not an Apoſtle, but all the new Teſtament was penned or approoued by ſome Apoſtle.

Anſ. This hindreth not but that he was one of the Apoſtles, who alſo called themſelues ſeruants of Ieſus Chriſt, as *Paul* Rom. 1. 1. and *Peter*, 2. Pet. 1. 1. Secondly, by this reaſon the Epiſtles to the *Philip.* and *Philemon*, as alſo of *Iames, Iohn, &c.* might be reiected.

Thirdly, he calleth himſelfe as much as an Apoſtle.

Obiect. *Iude* writeth of ſuch things as the Apoſtles themſelues had formerly foretold, verſe 17. Therefore he was no Apoſtle.

Anſ. *Iude* liued after the Apoſtles *Paul* and *Peter*, who with *Iohn* were the laſt of the Apoſtles, & liuing after their deceaſe (who were the principall) might very well put them in mind of thoſe things they had foretold.

Obiect. 3. In the ninth verſe, he bringeth in a profane Author, concerning the ſtriſe and diſputation between *Michael the Archangel, and the deuill, about Moſes bodie*, which cannot be found in Canonicall Scripture; as alſo of *Enoch the ſeauenth from Adam*, out of profane writers.

Anſ. By this reaſon, neither ſhould the Epiſtle of *Titus* be Scripture, ſeeing *Paul* makes mention of the profane Poet *Epimenides*, Titus 1. 12. nor the epiſtle to the Corinthes, where is brought in the ſpeech of *Menander*, 1. Cor. 15. 33. nor the Actes of the Apoſtles: where *Aratus* the Poet is cited, Acts 17. 21.

Obiect. 4. This Epiſtle is taken out of Saint *Peter* from whom this Author hath borrowed both the matter and manner. Therefore this *Iude* was no Apoſtle, but ſome ſcholer of theirs.

Anſ. If this were ſufficient to prooue this Epiſtle not authenticall, then the whole bookes of *Samuel*, the Kings, and Chronicles ſhould be caſt out of the Canon by the ſame reaſon: which take the matter from Ciuill Chronicles: Now if it be lawful to take matter out of Ciuil Chronicles, why may not one Scripture be taken out of another? we muſt therefore (notwithſtanding theſe weake allegations) eſteeme this Epiſtle to be the Canonicall Scripture, and the eternall word of God, as our Church, and the Church in all ages hath receiued it. And now in the ſecond place ſee how we may come to be reſolued that it is ſo to be allowed: which we may in this reſemblance. An Indenture betweene man and man is knowne to be ſufficient two waies. Firſt by the matter and contents therein, which plainly ſhewes an acte paſſed, and done: ſecondly, adding and annexing thereunto certaine outward ſignes and teſtimonies, as the hands and ſeales of the parties, the hands and names of the witneſſes corroborating and ſtrengthening the ſame: the firſt is good in it ſelfe (though not ſo confirmed to the parties) without the ſecond: but the ſecond is nothing without the firſt: but if both theſe ſhall concurre and be ſpecified in the Indenture, then it is abſolutely authenticall, both in it ſelfe, and vnto the parties. If this be applied to the Scripture, it ſhall be apparant to be no leſſe ratified then ſuch an Indenture. For firſt conſider but the *Contents* & matter it ſelfe of it, it will ſpeak the certeinty and truth of it: read ouer the Epiſtle, you ſhall find the whole matter agreed vpon by the Prophets and Apoſtles: and for the *teſtimonie*, the Catholike and common conſent of the Church, or greateſt part ſince the Apoſtles daies, hath ſet to her hand and ſeale that it is the truth of God, no leſſe aſſured then other bookes of the Canon: which aſſent of the Church, though it cannot make vs, yet may mooue vs accordingly to entertayne it. Beſides, if we conſider the *endes*, as alſo the *effects* of this *Scripture* (which are the ſame with any part of the Canonicall) we cannot but confeſſe that it is the holy and ſacred truth of God, all of it conſpiring with all the other to the aduancing of Gods glorie, and furthering of mans ſaluation. So much of the authoritie of this Epiſtle.

The ſecond point is the *Superſcription*, which is in theſe words: *The Catholique Epiſtle of Iude.* This title ſeemes to be prefixed rather by ſome Scribe afterwards, then by *Iude* himſelfe: firſt becauſe this title (*Catholique*) was not heard of in the Church wileſt the Apoſtles liued; ſo as it is not ſo ancient as the Epiſtle.

Secondly, the title ſeemes to be vnfit for this and other Epiſtles intitled after the ſame manner, and may be well forborne; as the Epiſtles of *Peter* are called Canonicall, which are no more Canonicall then others.

Thirdly, moſt of the Poſt-ſcripts are vncerteine, if not falſe: as of that after the ſecond Epiſtle to *Timothie:* in which *Timothie* is called an *elect Biſhop of Epheſus*, and yet commaunded to doe the worke of an Euangeliſt, 2. Timoth. 4. 5. which cannot ſtand together, to be the Biſhop of one place, and alſo vniuerſally to preach vnto the whole world following the Apoſtles, as the Euangeliſtes dutie was: and ſo of others. This title then was not added by the Apoſtle, but by ſome Scribe that copied out the Epiſtle: it is not therefore holy Scripture as the Epiſtle is.

The third point concerning the Epiſtle in generall, is the *argument:* which doth exhort all Chriſtians to conſtancie and preſeuerance in their profeſſion of the Goſpel. Secondly, to beware and take heede of falſe teachers, and deceiuers which craftely creepe in among them: And thirdly theſe deceiuers are liuely ſet out in their coloures; and with them their deſtruction.

Now concerning the Epiſtle it ſelfe, and the ſpeciall parts of it.

Of it there be three parts; Firſt a *Salutation*, in the 1. and 2. verſes: Secondly, an *Exhortation*, from the 3. verſe to the ende of the 23. Thirdly, a *Concluſion*, from that to the end of the Chapter. In the Salutation conſider three things.

Firſt, the perſon that wrote this Epiſtle *Iude*.

Secondly, the perſons to whom he wrote: to *thoſe which were called, ſanctified of God the father, and reſerued to Ieſus Chriſt*.

Thirdly the prayer, ordinarie in Apoſtolicall ſalutations: *mercie vnto you, &c.*

Concerning the firſt, namely, the writer of this Epiſtle, obſerue three things: firſt his name *Iude*: ſecondly his office, a ſeruant of Ieſus Chriſt: thirdly his Allyance, and brother-hood, beeing of the kindred of Chriſt himſelfe.

Firſt, of his name, *Iude* or *Iudas*, which was the name of two of the Diſciples of Chriſt: the firſt was *Iudas* the ſonne of *Alpheus*, the brother of *Iames*, and ſo neere allyed vnto Chriſt: who was the writer of this Epiſtle. The other was *Iudas Iſcariot*, or *Iudas* the traytor, the ſonne of *Simon*, who could not write this Epiſtle becauſe he died before Chriſt.

In this name conſider two things. Firſt, the occaſion of it, and ſecondly the varietie of his name. The occaſion of this name is ſet downe with the reaſon of it in the 29. of Gen. 35. When *Leah* had borne 3. ſons vnto *Iacob*, ſhee conceiued again and bare a forth ſonne, ſaying, *Now I will praiſe the Lord*, therefore ſhe called his name *Iudah*, which ſignifieth praiſe or confeſſion: ſo no doubt did *Alpheus* the father of this *Iude*, at his birth giue him ſuch a name as might mooue not onely himſelfe, but his child after him to thanfulnes and confeſſion of Gods goodneſſe. So ought euery father in impoſing his childrens names with *Alpheus*, and euery mother with *Leah* make ſuch choiſe of names, as themſelues and their children may be put in minde, yea and ſtirred vp to good duties, euen ſo often as they ſhall heare or remember their owne names. The ſecond point in this name, is the varietie of the names of *Iude*, he was called *Thaddeus*, Marke 3. 18. and *Lebbeus*, Mat. 10. 3. all which ſignifie the ſame thing, and all put in minde of the ſame duty. Here two queſtions may be asked. Queſt. 1. Firſt, why was he called by ſo many names? Anſw. Some thinke he had all theſe names giuen him by the people and multitude, as ſignifying all one thing: others (which is more probable) that he was thus called by the Apoſtles themſelues, rather then by his owne

A name, that the horrible fact of *Iudas* in betraying his Maſter ſhould be vtterly with his name forgotten.

Queſt. 2. A ſecond queſtion is, whither may a man change his name, or no?

Anſwer. If the change thereof be no preiudice to any man; much leſſe hurtfull to the Church or common wealth, nor offendeth the faithfull, but wholly tendeth to the glory of God, and good of men, it may be altered and changed: As *Saul* a great perſecutor, beeing called to be a publiſher and Patron of the goſpel, changed his name into *Paul*: as alſo *Salomon* was at the firſt called by his Mother, *Iedidiah*: *Peter*, at firſt called *Simon Bariones*, Chriſt afterwards gaue him a new name, and he accepted it. Yet hence B the too common practiſe of the world cannot be warranted, who for fraud and deceite doe alter their names: which when it is not intended may warrantably be done: as in time of perſecution in the raigne of King *Edward* the 6. *Bucer* changed his name, and both called himſelfe, and ſuffered others to call him *Aretius Felinus*, ſo did diuerſe other worthy men in thoſe dayes ſeeking no other then the glory of God, and good of the Church in their owne ſafetie: and that the Papiſts not knowing their names might reade their writings without preiudice.

*Beza* writ two Homilies concerning the ſacrament vnder the title of *Nathaniel Neſekius*: and Calvins Inſtitutions printed vnder the name of *Alcuinus* the Maſter of *Charles* the Great, *Ann.* 1534.

II. The ſecond thing in the perſon writing is his office: beeing called [*a ſeruant of Ieſus Chriſt*] C which is not ſo generally to be vnderſtood as ment of euery profeſſor of Chriſt and beleeuer, who is a ſeruant of the Lord Ieſus; but of a ſpeciall ſeruice, namely of Apoſtleſhip, to which he was deputed.

Wherein conſider two things. Firſt, that he was called to bee an Apoſtle and ſeruant of Chriſt to plant the Church of the Gentiles: Secondly, that he did faithfully execute his function, and performed his ſeruice.

Firſt, he pleades his calling; for two cauſes: firſt in regard of others: and ſecondly in reſpect of himſelfe. Firſt that his doctrine might with more attention, and reuerence be receiued of others, ſeeing he run not vnſent but was called, D and that to an Apoſtleſhip; and therefore he ſpake not of himſelfe, but wholly and immediately directed by God.

Secondly, for the confirming and comforting of himſelfe, that the Lord who had called him would ſtand by him, both in protecting his perſon, and proſpering his work in his hand.

Vſe. Seeing the Apoſtle *Iude* before he writeth laieth downe his calling; ſo ought all Miniſters to make their calling the foundation of all their proceedings, containing themſelues within the compaſſe thereof, euen as they are to teach the ſame dutie vnto all ſortes of men, that they tempt not the Lord, by paſſing the bonds and limites of their calling.

Secondly, in that *Iude*, though he was of the ſame Tribe, yea of neare allyance vnto Chriſt, yet he paſſeth by all theſe reſpects which he might haue ſtood vpon, and contenteth himſelfe with the title of a [*ſeruant of Chriſt:*] We learne to make more account, and eſteeme it a greater priuiledge to be a ſeruant of Ieſus Chriſt then to be of the kindred of Kings, and allyed to the greateſt Monarchs of the world: Chriſt himſelfe ſhewes vs what kindred ſhould take vp our chiefe delight, when he turned himſelfe frō his Mother, and Brethren, and beholding his hearers ſaid, thoſe were his mother, ſiſters, and brethren that heare the word of God, and keep it: this alliance in the faith was neuer and dearer vnto him then that in the fleſh. If then thou ſtandeſt vpon thy preferment, ſtriue to be the ſeruant of Chriſt, which is more honourable then to be the ſonne of a King; to be a follower of Chriſt, is more then to goe before the Rulers of the earth. But if thou aske how ſhall I come to this preferment? Himſelfe anſwereth thee, thou muſt giue vp thy ſelfe to heare his word and doe it, that is, learne to know, and obey his will, this is the maine dutie of a ſeruant: endeauour to pleaſe the Lord in keeping faith and good conſcience, thou art in the way of preferment, and art admitted a ſeruant of Chriſt.

Thirdly, If we be admitted the ſeruants and followers of Chriſt, we muſt ſerue no other Maſter, but keep our ſelues from beeing intangled either with the offences, or affairs of the world, as to be vaſſals thereto: no man can ſerue two, much leſſe more maſters of ſuch contrary commaundes. Let none pretend to be the ſeruant of Chriſt, who by louing pleaſure more then God, or ſeeking earth more then heauen, diſgrace ſuch a profeſſion.

III. The third thing in the perſon writing, is the allyance [*Brother of Iames*] of which name there were two, firſt, *Iames* the ſonne of *Zebedeus*, whoſe death is mentioned in the 12. of the Act. by *Herod*: the ſecond was the ſonne of *Alpheus*, here mentioned:

Firſt, that he might diſtinguiſh himſelfe from the other *Iudas* the traytour. Secondly, that he might winne further credit and attention to his doctrine, ſeeing he was no vnknowne perſon, but one that came of the worthieſt ſtock that was vpon the face of the earth; and for this cauſe he mentioneth his brother *Iames*, who was better knowne, as being the Preſident of the Councell at Ieruſalem, & a choiſe pillar of the church in his time, Act. 15. 13. not to credit himſelfe, but this Scripture (which otherwiſe is in it ſelfe ſufficiently powerfull) by the mention of him.

Now followes the ſecond thing in the Salutation: that is, the perſon to whom *Iude* wrote, in theſe words [*vnto thoſe who are called, and ſanctified by God the father, and preſerued by Ieſus Chriſt*] it is, the militant Catholique Church, which is liuely deſcribed to be the nūber of beleeuers diſperſed through the face of the whole world; who are effectually called, and ſanctified, & preſerued vnto life euerlaſting: Out of which deſcription note:

The Scriptures writ properly for the Church, that it might be gathered and ſtrengthened thereby.

A Firſt, who and what they be that are members of this Church: namely, no wicked or profane perſons, but onely the elect, ſuch as are choſen vnto life euerlaſting, who after receiue their calling vnto holineſſe, and therein are aſſuredly preſerued vnto life: which priuiledges no wicked perſon, no vnrepentant ſinner can be partaker of, but onely the Church of the *firſt borne*, as in Heb. the 12. whoſe names are written in the booke of life, and who receiue daily ſpirituall increaſe: for howſoeuer in the Catholike church there be two ſorts of men profeſſing religion: the one of them that doe vnfainedly beleeue, and are ſanctified; the other of them who make a ſhewe of faith, but indeed beleeue not, but remaine in their ſinnes: of the former B doth the Catholike Church conſiſt, and not of the latter, who are no members ſet into the head of this body, though they may ſeeme ſo to be.

Secondly, this confuteth the Romiſh Church, who teach and hold that a reprobate may be a member of this Church.

Thirdly, that none can be the head of this Church and Catholike congregation but onely Chriſt, for he onely knoweth them, who and where they be thorough the face of the whole earth: not the Pope or any other creature hath any headſhip ouer this company who are giuen and properly appertaine vnto the Son of God.

Fourthly, that this Catholike Church is inuiſible and cannot by the eie of fleſh be diſcerned; C for what eye (except of faith) can ſee or diſcerne the depth of Gods election, or whom he hath effectually called? yea and who can infallibly determine of the things that are within a man? and therefore this is a matter of faith, not of ſenſe, an Article of our beleefe, not the obiect of our ſight, ſeeing faith is an *euidence of things not ſeene*: which againe ouerthroweth that Romiſh doctrine, which teacheth that the Catholike Church is viſible and apparent vpon earth, and ſo deſtroy that Article of our faith.

Fiftly, that this Catholike Church beeing preſerued by God the Father to life euerlaſting cannot vtterly periſh and be diſſolued: all other congregations and particular Churches beeing mixed, and the greateſt part not predeſtinate, may faile, D yet this cannot be ouercome, Rom. 11. 7. this *election of God ſhall obtaine, though the reſt be hardened.* The gates of hell ſhall not preuaile againſt the faith of the Church, becauſe faithfull and true is he that hath ſpoken, & who will preſerue in this Church a ſucceſſion of wholeſome and ſound doctrine, and heauen and earth ſhall be ſooner diſſolued, then one iot of the ſame ſhall faile and periſh.

Obiect. But though that faile not, the Church may fall from that, and ſo faile.

Anſwer. That particular Churches, and of them the moſt famous, haue bene ruined, yea, and fallen away, and ſo may doe, is euident by the Churches of Epheſus, Corinth, Galatia, &c. and no maruell, ſeeing theſe conſiſted euer of mixed perſons, but the Catholike Church conſiſting onely of a number elected and called, though it alſo (not beeing as yet without wrinkle) may erre and faile in ſome ſmaller points: yet beeing preſerued by God to life, cannot poſſibly faile in the maine and foundation.

This doctrine affordeth ſtrong conſolation to the elect of God, both in regard of their frequent falles and infirmities, whereby they might feare to caſt themſelues quite out of fauour; as alſo in regard of the manifold aſſaults and bickerings, which in the world they doe and ſhall endure, whereby they might ſeeme to the outward viewe to periſh: yet the truth is, neither of both neede diſmay them, but that their faith and hope may ſtill be reuiued and ſtrengthened, ſeeing they are preſerued to ſaluation.

Sixtly, here are better notes of a true church then the Papiſts Antiquitie, Succeſſion, Multitude, &c. which can be no notes. Firſt, for Antiquitie: In the beginning was a true Church, but no Antiquitie. Secondly, ſucceſſion failes: for what men ſoeuer are called and ſanctified, are the Church: Thirdly, multitude no note: for if there be a calling and ſanctification of men, there is a Church, be there many or fewe: But the true notes are the meanes of calling to the faith by the doctrine of the Prophets and Apoſtles, and obedience thereunto, proceeding forward in ſanctification, euen vntill death; without which notes none can truely ſay they are of the Catholike Church: By which we may know the Church of England to be the true viſible Church of God, called and ſanctified in the truth, Ioh. 8. 31.

The Church not tied to perſons or places, but to Chriſts voice.

Now to proceede, we are in the next place to intreate of the order which God obſerueth in bringing men by degrees to life euerlaſting: And firſt of the calling mentioned; which is a worke of God, who of his meere fauour and grace calleth vile and miſerable men out of the world, and inuiteth them to life euerlaſting: to vnderſtand which, we muſt knowe that the calling of God is twofolde. The firſt is *generall*, when God calles a whole Nation, kingdome, and countrie, that is, when he offers them ſaluation in the meanes; as when he ſends his word amongſt them, affordes them the Sacraments to ſeale the couenant, giues leaue to approach him in prayer; and all this in the Miniſtrie of man, that man might call man: yea when he vouchſafeth priuate meanes farre inferiour to the former, yet often ſeruing for a generall calling, as is the reading of the Scriptures, yea of mens writings, and ſometime reports, as in *Rahabs* example, and the woman of Samaria: by theſe meanes the Lord generally calleth men, offering, but often not giuing grace offered, in great iudgement turning away from a froward people.

Obiect. If God offer, but giue not grace, it is a deluding of men:

Anſwer. No, for firſt a man was once able to receiue it: ſecondly, hereby he maketh them without excuſe whom he will deſtroy: thirdly, hereby he keepes the wicked in outward order.

Vſe: Conſidering to be called of God is the firſt ſtep to life euerlaſting, and we in this church of England are thus called, it remaines that euery man ſhould anſwer this calling.

Queſtion. Anſwer.

How ſhall this be done? Frame thy heart to anſwer God, as *Dauid* did when God bad him ſeeke his face: *Thy face O Lord will I ſeeke*: ſee alſo Marke 9.23,24. of the father of the poſſeſſed child, and Pſal. 40.6.7. when *Dauids* eare was pearced, he anſwered, *Lord, I come:* this ought to be the Anſwer of our hearts to the Lords voyce ſounding in the Miniſterie.

The ſecond calling is more *ſpeciall*, when grace is not onely offered, but giuen alſo by God, through the effectuall working of his ſpirit in our hearts: which is the beginning of grace in vs, he himſelfe laying the firſt foundation of it: by giuing power to receiue the word to mingle it with faith, and bring forth the fruits of newe obedience; for the better conceiuing of the nature of it conſider ſixe points.

Firſt, the *ground* and foundation of it, namely Gods eternall free election of vs vnto life euerlaſting, as 2. Tim. 1.9. when I ſay *free*, I exclude not onely whatſoeuer man can imagine within himſelfe as vaine in procuring ſuch good vnto himſelfe, as not of works, ſaith *Paul*, leaſt any ſhould boaſt; but alſo placing the ground of all our good out of our ſelues in the counſell of God, which the Apoſtle calles *his good purpoſe*, Rom.8.28. yea to ſhewe the freenes of this grace, it is thence denominated and called the *election of grace*.

Secondly, the *meanes* of this calling, which in the Lords hands are diuers; whereof ſome prepare to calling, otherſome are inſtruments of it: as firſt the reading of the Scriptures, ſeruing to beget a generall hiſtoricall faith. Secondly, afflictions in body, goods, name, friends, or otherwiſe tending to humble a man and prepare his heart as ſoft ground. Thirdly, the denouncing of Gods iudgements, and threats of the Lawe which ſends to hell, but giues no grace: theſe are generall preparatiues: others are inſtruments to effect the inward calling, as the preaching of the glad tidings of the Goſpell, which is the moſt principall and effectuall meanes of this ſpeciall and effectuall vocation, and to this *Paul* aſcribes it, as 2. Theſſ. 2.14. whereunto he called you *by our Goſpel:* that this is true, conſider a two-fold worke of this Miniſterie, when it is powerfully applyed to the hearts of men. Firſt it openeth the very heart of a man, and laies him out to the beholding of himſelfe, ſhewing him that by his deteſtable ſinnes he hath made himſelfe more vgly in Gods eyes then any Toade can be in mans; whereby he is prepared not to lie aſleepe in this eſtate, but vnto the ſecond worke, which is to apprehend and apply the blood and merits of Chriſt (exhibited in the Goſpell) for the waſhing and bathing of his ſinnefull ſoule, that A ſo he may be ſaued from wrath.

Thirdly, the *perſons* that are called: thoſe are mentioned, Rom. 30. namely, thoſe whom he *had before predeſtinate*, thoſe he called: which ſeemes to be expounded in Act. 13.48. *So many as were ordained to life euerlaſting beleeued.* that is, were called vnto the faith: all therfore are not called.

It pleaſeth ſome to teach another doctrine, namely that God for his part calles all men effectually, and giues them a power to beleeue if they will; but the difference, ſay they, is in the will of man; to prooue which they bring this compariſon. The Sunne ſhines on waxe and clay equally, the waxe is ſoftened, but the clay is hardened. But this is not true out of the Scrip- B tures: for it is *not giuen to all* to vnderſtand the myſteries of the kingdome, Matth. 13.11. theſe things *are hid* from moſt of the wiſe of the world, and reuealed vnto babes, Matth. 11.25. Knowledge is giuen to ſome, not to others, and conſequently faith: for they which haue not knowne cannot beleeue.

Fourthly, the *time* of this calling. The particular time of any mans calling is not reuealed, but laid vp in the ſecret counſell of God, in whoſe hands times and ſeaſons are: yet the extent of the time is large enough though ſtinted, euen the time of this life, ſome at the *ſixt houre*, ſome at the *ninth*, & others at the *eleuenth*, &c. but not after, becauſe that then all meanes of calling of men ceaſe. Now becauſe men knowe not the date of their dayes, it behooues them C out of hand to ſtriue to enter, not to deferre from day to day, alleadging that ſome were called at the twelfth houre, but accept of the Lords call, while it is yet the acceptable time. If the Lord now ſay, Seeke my face, let thy heart anſwer as an Eccho which takes the word out of the mouth, *Thy face O Lord I will ſeeke*, Pſal. 27.8. ſuch a pleaſant harmony God is delighted with. If he ſay (as the Prophet ſpeaketh) *Behold now my people*, they are preſently ready to anſwer: *Behold now our God*; and the rather becauſe the Lord will be free, and not ſtinted by thee, that either he ſhal call thee in thy crooked yeres, or not at al: he wil not be preſcribed extraordinarily to call thee at the twelfth houre, as he D did the theefe on the croſſe, when thou howleſt vpon the bed of thy ſorrow, & gaſpeſt vpon thy death-bed. Therefore while it *is called to day* let vs heare the voice & harden our hearts no more.

Queſtion. Fiftly, wherin doth this effectual calling ſtand?

Anſwer. Both in the outward and inward calling, becauſe the former is often in the meanes giuen to Nations, people, men, at leaſt to make them without excuſe: but the ſecond beeing ſecret and inward, whereby the Lord makes a mans heart inwardly anſwer the outward calling, poſſeſſeth him with a willing minde ſtedfaſtly to beleeue in the Lord Ieſus, and with an endeauour to pleaſe the Lord in all things: thus is the heart pearced, Pſ.40.6. the heart of ſtone changed into an heart of fleſh, that is, made tractable

*Vocantur Electi vel foris, per prædicationem externã: vel intus efficaci operatione ſpiritus.*

A and pliable, Ezech. 11. 19. and an heart which is a ſacrifice accepted of God; ſuch a heart was *Lydias*, Act. 16. 15. when God had opened it, it was heedefull and attentiue to the words of *Paul:* this heart can reliſh the ſweete promiſes of the Goſpell, and no other.

Sixtly, the excellencie of this calling: which we ſhall perceiue by theſe conſiderations. Firſt, in that it is a great worke, as was the creation of man at the firſt, Rom. 4. 18. ſo the Apoſtle maketh it, 2. Cor. 4. 6. he that at the beginning called light out of darkeneſſe, the ſame hath ſhined in our hearts, &c. that as God calls the firſt time and dead creatures come forth to life: ſo with no leſſe powerfull voyce the Lord calls the heart of man dead in ſinne, and it is quickned with the life of God. B

Secondly, this effectuall calling goes beyond the worke of our creation: for here a man is taken out of the firſt *Adam*, and ſet into the ſecond, and at the ſame inſtant power is giuen to beleeue, beeing in time both together, though in order faith is firſt, and then ingrafting, wherein is not onely a bare priuation as in the creation when God called *things that were not*, as though they were: but here is a plaine reſiſtance and rebellion, God calling not onely things that are not, but things that would not and refuſe to be. Thus to raiſe a man out of the blood of Chriſt, is more then to raiſe *Eue* out of *Adams* ſide; to raiſe a dead ſoule from the death of ſinne farre more glorious and powerfull then to raiſe a dead bodie from bodily death; to raiſe a man to ſupernaturall life, farre greater then to a naturall onely. C

Thirdly, this calling ratifies all our couenants with God. Men in their Baptiſme enter couenant with God, but often ſtart from it, and will not ſtand to it, ſo as the couenant is only made: but when as a man is effectually called, the couenant is not onely made but truely accompliſhed, and that on mans part.

Vſe. Seeing we are called of God himſelfe in the miniſterie of the word, (for *Paul* calles it Phil. 4. 14. an high calling) we muſt labour to ioyne the inward calling with it which is higher then that, by hauing firſt a griefe becauſe we cannot beleeue: ſecondly, a readie minde: thirdly, an endeauour to beleeue: fourthly a ſorrowe becauſe we beleeue no more, and faile ſo much in the ſeruice of God; which if we want we muſt labour for them; and if we haue them be thankefull vnto God for them. D

2. Vſe. Learne the duty laid downe by the Apoſtle, Epheſ. 4. 1. that we ſhould walke worthie of our calling. To doe which, firſt we muſt look that we frame our liues holily; being *holy in our conuerſation as he that hath called vs is holy.* Secondly, there muſt be the ſame ende of our liues which is of Gods calling, that is, to bring vs to heauen. The ende of our beeing in the world, is to be called out of the world, and (as *Abraham*) to obey God, as looking for a city in heauen not made with hands.

Sanctification followeth effectuall calling.

Now we proceed to the ſecond ſtep of life eternall, which is *ſanctification:* this name is taken from the Latines, and by it is vnderſtoood Regeneration, renouation, new creation, and to be ſanctified is to be made holy and be born anew. That we may the better know this grace conſider ſundrie points.

Firſt, *what ſanctification is:* It is an inward change of a man iuſtified, whereby the image of God is reſtored in him. For the opening of which deſcription, marke that firſt I call it *a change of a man*, to put a difference betweene it and ciuill conuerſation, which is a gift of God likewiſe as this is, but farre different from it; becauſe this onely reſtraineth the corruption of the heart, whereas ſanctification reneweth the heart: and thus the gifts of God are of two ſorts: firſt, reſtraining, which doe keepe in the wickedneſſe of the heart, ſuch as are all ciuill vertues. Secondly, renuing or altering the mind, which not onely repreſſeth but aboliſheth corruption; of this kind is ſanctification.

Secondly, I call it an *inward change*, namely in the minde, will, affections, as working vpon the inward corruptions and luſts of the heart: to diſtinguiſh it from outward ſanctificatiō which a wicked man may haue, whereby he reformeth his outward man and cariage by the miniſterie of the word, ſuch are they whom the Apoſtle ſpeakes of Heb. 10. 27. which *tread vnder their feete the blood of Chriſt, whereby they were ſanctified*, namely externally: this is of another kinde working the inward change of the heart.

Thirdly, I adde *of a man iuſtified*; for two cauſes: firſt to ſhew that iuſtification and ſanctification are two diuers gifts of God, and their difference may appeare in three things: firſt, in that iuſtification is out of a man; ſanctification is within him. Secondly, iuſtification abſolues a ſinner, and makes him ſtand righteous at the barre of Gods iudgement; ſanctification cannot doe this. Thirdly, iuſtification brings peace of conſcience; ſo doth not ſanctification, but followeth that peace.

Thus the Apoſtle hath them diſtinct, 1. Cor. 6. 11. Ye are *waſhed*, ye are *iuſtified* and *ſanctified:* as alſo 1. Cor. 1. 30. Chriſt is made to vs *righteouſneſſe* and *ſanctification*. Secondly, becauſe iuſtification goes with ſanctification, though iuſtification be before in nature, yet they are wrought at the ſame time. For when God accepts a mans perſon, then is he made iuſt, who is alſo ſanctified. Fourthly, I ſay *the image of God is hereby reſtored*, the which that we may know wherein it conſiſteth, conſider the threefolde eſtate of man; the firſt of innocencie, the ſecond after the fall, and the third vnder Chriſt. Firſt, in innocencie man had three things: firſt, ſubſtance of bodie and ſoule: ſecondly, the faculties of ſoule, as reaſon and vnderſtanding: thirdly, the image of God ſtanding in the conformitie of the whole man, to the will of God. Secōdly, in the ſtate after the fall, man hath two

of

A of theſe: firſt, ſubſtance of bodie and ſoule: ſecondly, faculties as before. But the third is wanting, ſtanding in righteouſneſſe and holineſſe, and in ſtead of it is originall ſinne, which diſtempereth and diſordereth the whole man, his minde will and affections, and carieth him againſt the will of God. In the third condition vnder Chriſt we haue three things: firſt, ſubſtance of bodie and ſoule: ſecondly, faculties of the reaſonable ſoule: thirdly, a newe created holineſſe and righteouſneſſe, before loſt, but now reſtored by grace aboue nature; and this is a renewed conformitie to the will of God, and the image of God againe reſtored.

Religion rectifieth affections, but aboliſheth them not.

Where note that ſanctification is ſuch a gift B of God, as changeth the man, not the ſubſtance of bodie, or the faculties of the ſoule, but the corruption, diſorder, and ſinneſulneſſe of man, it rectifyeth, but aboliſheth not affections: if a man be of ſad diſpoſition, it neither increaſeth nor taketh away, but moderates his ſorrow and keepes it in order: ſo if a man be of a merrie diſpoſition, it depriues him not of his mirth, but corrects it that it exceede not: ſo in Choler, and other complexions. Then thoſe that feare to labour in their ſanctification, becauſe then they muſt be ſolitarie, ſad, and cannot be merrie, and thoſe that thus obiect againſt thoſe who endeauour ouer their owne reformation, may ſee themſelues deceiued, ſeeing it onely tempereth the affections to ſuch moderation as becōmeth holineſſe.

C

Queſtion.

The ſecond point is, *Whence haue we our ſanctification?* whether from our Parents, or from what originall.

Anſwer.

No it cannot flow from the parents, no although they be holy; *Ioh. 1. 13. the newe birth is not of blood, nor the will of fleſh, nor of man: for parents muſt be conſidered two waies: firſt, as they are men, children of *Adam*. Thus they bring their children, and conuey no more to their children then *Adam* did, which ^nature, together with the corruption of it.

*Who can bring a clean thing out of filthineſſe? there is not one.

Job 14:4.

^ is

Obiect.

Holy parents haue no ſinne, for it is mortified in them, therefore they cannot deriue it to their children.

Anſwer.

Notwithſtanding their ſanctification they D conuey the nature and ſinne of *Adam:* which comes thus to paſſe. God in the beginning gaue this law, that whatſoeuer *Adam* receiued, he ſhould receiue it for himſelfe and his poſteritie; and whatſoeuer he loſt, he ſhould loſe it from himſelfe and his poſteritie: by vertue of which law parents ſanctified bring forth children vnſanctified, which may appeare by this compariſon. Take wheate, and make it as cleane as you can, ſowe it, and it will come vp not as it was ſowen, but in ſtalke blade and eare, and it brings vp as much chaffe as euer it did, though none were ſowen with it; what is the reaſon herof, but onely the order ſet in nature by God at the firſt? So parents, let them be neuer ſo holy, by vertue of the former law bring forth vnholy children.

Secondly, parents muſt be conſidered as holy men, ſonnes of the ſecond *Adam* by a ſecond birth: and thus they produce not their children, nor deriue their holines into thē, although their holines may be a meanes to bring them within the Couenant.

Whence note that the ſoule of the child is not deriued from the ſoule of the father, as the bodie is from his bodie, for then ſhould they haue the ſame properties with the ſoule of the parents: ſo euery regenerate man ſhould deriue a regenerate ſoule vnto the infant, which is falſe not onely in many examples, but in that originall ſinne infecteth euery infants ſoule, aſwell of the beleeuing as vnbeleeuing parent.

Queſtion.

But if ſanctification be not from the parent, whence is it?

Anſwer.

From Chriſt, who is *made of God vnto vs ſanctification*, 1. Cor. 1. 30. Coloſſ. 1. 19. In him are *hid all the treaſures* of it, of whoſe fulneſſe we receiue grace for grace, Ioh. 1. 16. wherein two further points are to be knowne: firſt, what thing in Chriſt is the roote of our ſanctification: namely Chriſt his holines as he is man, euen as *Adams* vnrighteouſnes is the roote of our corruption.

Secondly, that ſeeing he is the roote of our ſanctificatiō, it is neceſſarie there be a coniunction and vnion betweene him and vs, before we can partake of his holineſſe, and it is the bond of faith which knits vs as members vnto him the head: in which regard the Apoſtle ſaith, he is made of God our ſanctification, 1. Cor. 1. 30. that is, the root and author of it.

A third point is, the *meaſure of our ſanctification*, which is but in part giuen vs in this life, the moſt regenerate man beeing partly fleſh and partly ſpitit, appearing in this compariſon: Take a veſſell full of water, let a portion be taken out and an equall portion of hot water put in, it becomes luke-warme all of it, partly hote, and partly cold: euen ſo euery man is a veſſell of water filled with corruption to the brim, if a part of his corruption be taken away, and a proportional part of holineſſe put in ſtead of it, the whole man becomes partly holy, partly vnholy: of which we haue an example in *Moſes*, Num. 20. 8. 9. who in ſmiting the rock ſo as the water guſhed out, bewrayed the mixture of faith with vnbeleefe in the ſame action; he takes the ſtaffe, therein he obeyed God; but he ſtrikes the Rocke twice, beeing commanded onely to ſpeake to it, and therein he diſobeied, for which the Lord was angrie.

A fourth point is, touching *the parts of ſanctification*, which may be diuided two wayes: firſt it is diuided into mortificatiō & viuificatiō.

The firſt diuiſion of ſanctification.

Mortification is a part of ſanctification, whereby the power, tyrannie, and ſtrength of originall ſinne is weakned, and alſo by little and little aboliſhed, which be conſidered to be not in one part onely, but throughout; ſo as when one part of originall ſinne decaieth, ſo doth alſo the reſt, the ground of which is the vertue and efficacie of Chriſts death: which if any aske what it is,and what power it can haue ſince it is ended? I anſwer, it is that power of his Godhead whereby on the croſſe he ſuſtained his Manhood, and ſo made his death a ſatisfaction to the iuſtice of God for mans ſinne.

Queſtion.

It will be further asked, how come we to be partakers of this vertue of Chriſts death, and to feele the power of it in our hearts?

Anſwer.

So ſoone as any man by faith begins to be vnited vnto Chriſt,his death is applyed vnto him, ſo that by means of our cōiunction with Chriſt, we as truely partake of that power of his, as he himſelfe was on the croſſe ſuſtained by it: then he feels ſinne wounded in him and dying daily, to which he cannot liue as before.

The ſecond part of ſanctifycation, is viuification, or quickning, and it is when Chriſt dwels and raignes in our hearts by his ſpirit; ſo as we can ſay, we henceforth liue not,but Chriſt in vs: the foundation of which is the vertue of Chriſts reſurrection:which is nothing elſe but the power of his Godhead raiſing his Manhood, and freeing him from the puniſhment and tyrannie of our ſinnes: this power is conueied from him, vnto all his members, who beeing myſtically conioyned with him,are thereby raiſed from the graue of their ſinnes.

The ſecond diuiſion.

The ſecond diuiſion is taken from the faculties of man: which are ſeauen in number: 1.The Minde: 2. Memorie: 3. Conſcience: 4. Will: 5. Affections: 6. Appetite: 7. The life it ſelfe.In all which this grace of God muſt appeare.

Minde.

1. The *Minde* is that part of man which frameth the reaſon: this *Paul* calleth Epheſ. 4. 5. the ſpirit of our minde,which muſt be renewed; the ſanctification of which is called, Reuel. 3. the eie ſalue; it is a grace clearing the darke minde and dimme vnderſtanding: containing in it theſe three things. Firſt, ſauing knowledge, 1. Cor. 2. 12. whereby we *knowe the things giuen vs of God.* Some will ſay, what be they? Anſ. This knowledge may be referred to two heads. The firſt is the knowledge of God. The ſecond is the knowledge of our ſelues. The former of theſe hath two branches: firſt, that knowledge of the true God, which is life euerlaſting, Ioh. 17. 3. Secondly, to knowe the mercie of God in Chriſt to my ſelfe in particular, Epheſ.3. 18. This is to knowe the *height, length, and depth of the loue of God* to me in ſpeciall; as that God the Father is my father; God the Sonne my Sauiour:God the holy Ghoſt my Sanctifier:this is the ſauing knowledge of God.

The ſecond head of this ſauing knowledge is to knowe a mans ſelfe, when he ſees the ſecret corruptions of his heart againſt the firſt and ſecond Table: to ſee and to feele this is a worke of grace, and an argument of an heauenly light enlightening the ſoule.

The ſecond thing in the ſanctification of the minde(is after the knowledge of theſe) to approoue the things of God: that is, to minde and meditate on things ſpirituall, Rom. 8. 5.to *ſauour the things of the ſpirit*, namely, things pertaining to the kingdome of God. Contrary to the practiſe of them whoſe glorie is their ſhame, yea whoſe end is damnation,Phil.3.19. *who minde earthly things.*

The third thing is a ſetled purpoſe in the minde, not to offend God in any thing, but to endeauour the doing of his will, and the pleaſing of him in all things: this is called the turning of the minde, and is the ſubſtance of true repentance.

Memorie.

2. The *Memory:* the ſanctification of it,is an aptneſſe by grace to keepe good things,ſpecially the doctrine of ſaluation, by which *Dauid* was preſerued from ſinning, Pſal. 119. 11. and *Mary pondred* things concerning Chriſt, and *laid them vp in her heart*, Luk. 2. 15.

Conſcience.

3. The ſanctification of the *Conſcience* is an aptneſſe to teſtifie alwaies truely that a mans ſinnes are pardoned, and that he preſerueth in his heart a care to pleaſe God, 2. Cor. 1. 12. This teſtimony was *Pauls* reioycing: and *Hezekias* comfort on his death-bed was the teſtimony of his conſcience of his vpright walking before God: yea this conſcience is apt alſo to checke and curb vs when we encline to euill: ſo *Dauid* ſaith, Pſal 16. his *reines* did correct him *in the night ſeaſon*: and to ſtirre vs vp to good as the voyce behind vs ſaying; *Here is the way, walke in it*, Eſay 30. 21.

Will.

4. The *Wil* is ſanctified whē God giues grace truely to will good; as to beleeue, feare, obey God; when a man can ſay, that though he find not to performe that which is good, yet to will *good is preſent with him*,Rom.1.18.This is much accepted of God: for where the minde and other faculties faile in their dutie, then comes this will and ſupplies their want, which beeing willing to doe much more then it can,the Lord of his mercie accepts it for the deede it ſelfe.

Affections.

5. For the *Affections*, ſome of them concerne God, ſome our Neighbour, and ſome our ſelues. Sanctified affections concerning God are firſt feare of God, when a man ſtands in awe of Gods preſence, and in regard of his Commandements. Secondly, a contentment and quietnes of minde in all conditions of life, when a man at all times can ſubmit his will vnto the will of God, Iob 1. The Lord hath giuen and taken away, bleſſed be his name: and *Dauid* Pſal. 39. 2. *I held my tongue and ſaid nothing, becauſe thou Lord didſt it.* Thirdly, loue to God in Chriſt and to Chriſt in man, 2. Cor. 5. 14. Rom. 9. 3. Fourthly, an high eſtimation of Chriſt and his blood aboue al things in the world:Phil.3.8.*I count all things dung for Chriſt.*

Secondly,the affections towards our Neighbour is to loue him,becauſe he is Gods child in my iudgement,1.Epiſt.Ioh.3.14. and in Chriſt my brother.

Thirdly, concerning our ſelues, to haue a baſe eſtimation of our ſelues in regard of our knowne ſinnes and corruptions: *Paul* cried out that he was *the head of all ſinners:* ſo the prodigall ſonne; *I am not worthie to call thee father:* Dauid; Haue mercy on me according to the *multitude of thy mercie.*

Appetite.

6. The ſanctification of *Appetite* ſtands in the holy ordering of our deſires in meate, drinke, apparell, riches, &c. and in the practiſe of three maine vertues: firſt, Sobriety: ſecondly, Chaſtity: thirdly, Contentation: by which the appetite muſt be gouerned.

Life.

7. Sanctification of life ſtands principally in three things: firſt, in an endeuour to doe the will of God, that herein we may teſtifie our thankfulneſſe. Secondly, in teſtifying our loue to God in man. Thirdly, in deniall of our ſelues: which is, firſt, when we hold God to be wiſer then we are, that ſo we ſhould be both directed and diſpoſed of by him. Secondly, when we account him more carefull for vs, then we our ſelues can be, and ſo reſt wel ſatisfied with what condition of life ſoeuer he ſets vs in. Thus are we to practiſe this grace through our whole conuerſation: for we may not meaſure it, nor iudge of it by one action good or bad; but look to the whole courſe of life, if that be good, the heart is ſanctified.

V.

The fifth point is, how ſanctification is here aſcribed to God the Father, ſeeing all outward workes are common to the whole Trinitie. Anſ. Sanctification is attributed and that truly to all the three perſons, who haue all ſtroke in the worke of it, but diuerſly. The Sonne ſanctifieth by meriting ſanctification; the holy Spirit ſanctifieth by working it and by creating the new heart; the Father ſanctifieth by ſending his ſonne to merit, and giuing his ſpirit to worke it. And here the worke is thus aſcribed vnto him, as beeing the ground and firſt author of it.

*Vſe.* Labour for the ſpeciall grace of God. The meanes we are to vſe is laid downe in Rom. 6. 1. to the 14. verſe, namely, to beleeue that we were crucified with Chriſt, buried with him, yea and roſe againe with him; becauſe he was vpon the croſſe, in the graue, as alſo in riſing from thence in our ſtead and roome, ſuſtaining our perſons vpon him: this is the foundation of our holineſſe. Some will aske how this can be a ground of our holineſſe? I make it plaine in this compariſon: As a Traitour arraigned, and hanged according to law, is then freed from his fact, the Iudge ceaſeth to puniſh him, and he ceaſeth to be a Traitour, committeth no more miſdemeanour; ſo the ſinner beeing arraigned at the barre of Gods iuſtice, and attainted of high treaſon, is according to Gods lawe condemned and executed in Chriſts condemnation and execution, is now as a dead man vnto ſinne, and cannot thenceforth liue thereunto any more.

Now follows the third degree of life eternall, in theſe words [*and reſerued to Ieſus Chriſt.*] The meaning of which words is plain in the 1. Epiſt. of *Peter*, the 1. 5. where he ſaith, that the elect are *kept by the power of God vnto ſaluation:* in the adding of which words to the former, we are taught that with the gifts of true faith, calling and ſanctification, is ioyned vnſeparably the grace of perſeuerance vnto the end: of which truth we will conſider foure maine grounds.

4. Grounds to prooue the perſeuerance of the Elect.

The firſt ground, is the *election* of God: that is, his decree whereby he ſetteth ſome apart to life. This decree is as vnchangeable as God himſelfe is: and as election is vnchangeable, ſo is the fruite of it in vs, in reſpect of the ground: & hence followeth it that faith and ſanctification are vnchangeable. Rom. 8. 3. the predeſtinate are glorified. Matth. 24. 24. the exception ſheweth it impoſſible the elect ſhould be deceiued.

The ſecond ground is the *promiſe* of God in the Euangelicall couenant, which is largely propounded in Ierem. 32. 40. where is promiſe made of two things: firſt, the Lord promiſeth that he *will not turne from them to doe them good,* which is a promiſe of eternal mercie, ſhewing the pardon of ſinne, being once giuen, is giuen for euer. Secondly, that *he will put his feare into their hearts,* there is promiſed continuance of faith and ſanctification, for they ſhall *not depart from it.*

The third ground, is the *office of Chriſt:* in it conſider firſt his Prieſthood, ſecondly his kingly office. Firſt, he was a Prieſt, partly to offer ſacrifice, partly to make interceſſion for euery beleeuer, for ſo he did for *Peter*, Luk. 22. 32. that *his faith might not faile,* and not onely for him, but as appeares in that worthy prayer recommended in Ioh. 17. for all the Diſciples, & not for them onely, but for *all beleeuers* through their word. The ſame requeſt is in that Chapter repeated thrice. Secondly, for his kingdome; as he is the head of his Church, his office is 1. to kepe all that are giuen him vnto life, Ioh. 10. 28. *I giue vnto them life: and none can plucke them out of my hands.* 2. To giue ſpirituall life to his members, Rom. 6. 8. 9. If Chriſt the head died *but once*, and liueth for euer, then all his members die but once to ſinne, and after alwaies liue to righteouſneſſe: for this life admits of no corruption neither in nor out of temptation.

The fourth ground is the *qualitie of grace*, as of faith, ſanctification, &c. whoſe nature is to endure to life euerlaſting: for he that once beleeues, remaines euer a beleeuer, 1. Ioh. 3. 9. *He that is borne of God ſinneth not; becauſe the ſeede remaineth in him.* Now if that remaine whereby he is borne of God, himſelfe muſt alſo ſtill remaine borne of God, vpon which foure grounds we may perſwade our ſelues of the gift of perſeuerance.

Obiect.

It is alledged, nothing is vnchangeable but God, and therefore grace is changeable.

Anſwer.

Euery gift is changeable in it ſelfe, ſo man in himſelfe conſidered may fall away: but God hath promiſed a ſecond grace confirming the firſt, by vertue whereof a man cannot fall away.

Obiect.

It will be further ſaid, that the child of God when he falleth into a grieuous ſinne,(as *Dauid* did)is guiltie of death,and therefore is not iuſtified,and conſequently falleth away.

Anſwer.

When *Dauid* fell he was guiltie of death, but onely in regard of that ſinne into which he was now fallen,al his former ſinnes being pardoned: yea that ſinne alſo was pardoned (though not actually to him before his repentance) yet in Gods counſell: ſo as that ſinne beeing on Gods part pardoned, he remaines ſtill in the fauour of God.

Obiect.

But in time of perſecution many fall away.

Anſwer.

If any fall quite away they neuer had true faith: which ſtands in three things; 1. Knowledge: 2. Aſſent: 3. Apprehenſion of Chriſt. The two former they might haue, but the third was wanting vnto them. Againe, thoſe that fall off in perſecution, if they haue true faith, they fall not wholly, becauſe the ſeede of God remaines in them;not finally,becauſe in time they ſhall returne vnto the Lord againe.

Obiect.

But this Doctrine leades men to ſecuritie.

Anſwer.

No, it leades a man from ſecuritie vnto a new life and watchfulneſſe: ſeeing grace is added vnto grace to keep vs in the ſtate of grace.

Vſe.Firſt,in that the gift of peſeuerance is ioyned with true faith; I gather that the doctrine of the Papiſtes is not of God,but a doctrine of deuils, which teacheth that he which is choſen of God, who hath true faith, and is iuſtified, may in regard of his preſent right fall away: for how can that be if he that be choſen be called, ſanctified, and preſerued vnto life?

Secondly, it is falſe that a man truly iuſtified may loſe his grace, ſeeing with iuſtification is ioyned preſeruatiō:neither that which teacheth, that a true beleeuer may fall wholly,though not finally, is true.

Thirdly, thoſe alſo are deceiued who thinke that mans ſaluation is pinned vpon his owne ſleeue, and hangeth vpon his owne will; for God would haue all ſaued, Chriſt died for all, the holy Ghoſt giues grace to all: why then are ſome ſaued, ſome not? It is (ſay they) from their owne will, grace in ſome preuailes againſt fleſh, and they are ſaued; but fleſh againſt grace in the other, who therefore are damned: but this Scripture ſhewes that to be but a deuice of man, ſeeing whoſoeuer are once elected,are called, ſanctified, and preſerued to life;and what malice is able to reſiſt this will of God.

2. Vſe. Note here the vnſpeakeable goodneſſe of God in the worke of Regeneration; in that he not onely giues a new life,but preſerues it in vs. *Adam* once had this life of grace betruſted vnto him and had it in keeping, but he quickly loſt it from himſelſe and his poſteritie. Now God hath reſtored this life againe to beleeuers; but that they might be ſure of it he will now keepe it for them himſelſe.

*And reſerued vnto Chriſt*]that is, to be preſented and ſet before Chriſt, and that partly in the day of death,partly in the day of iudgement holy and without blame, Epheſ. 5. 27. Whence note: firſt, beleeuers need not feare the day of death or iudgement; nay rather they may reioyce in it, as the day of their redemption, yea and of triumph. What an honour was it for *Pharaohs* daughter to be preſented to *Salomon*, and *Heſter* to becom the ſpouſe of *Ahaſueroſh*? much more glorie is it for the faithful thus to ſtand before Chriſt at that day.

Secondly, we muſt, all our life long prepare & fit our ſelues to be preſented as pure ſpouſes to our Bridegrome: both theſe duties are laide downe. Reuel.19. 7. *Be glad and reioyce, for the marriage of the Lambe is come, and his wife hath made her ſelfe readie.* This preparation ſtands in two things: firſt, we muſt betroth our ſoules to Chriſt: this is done when God giues Chriſt, and we receiue him by faith, cleaue vnto him alone, depend on him as the ſpouſe vpon whome her ſoule loueth. Secondly, we muſt beautifie our ſoules hauing giuen them to Chriſt: this is done when the holy Ghoſt ſanctifieth the ſame, & we daily labour in the renewing of our owne hearts.

Thirdly,we muſt hence be ſtirred vp to prayer for this gift of preſeruation to life euerlaſting, and reſeruation to Chriſt, hungring for grace after grace, to be ſtrengthened in temptation, eſpecially in this laſt and declining age, wherein the Goſpell takes little place in our hearts.

## V. 2. *Mercie vnto you, and peace, and loue be multiplied.*

In theſe wordes is laide downe the third point in the ſalutation; namely, the *prayer* vſually obſerued in Apoſtolicall ſalutations. In which firſt he prayeth for three things; *mercie, peace, and loue.* Secondly, that theſe may be *multiplied*; that is, continued and increaſed in and vpon them. Firſt, of the multiplying of mercie:The mercy of God towards the creature is taken in Scripture two wayes; generally, and ſpecially: Gods generall mercie is that, whereby he is inclined to helpe the creature in miſerie, Luk. 6. 36. Gods ſpeciall mercie (called *riches of mercie, whereby he will haue mercie on whome he will*,Rom.9. 15.) is that, by which is granted pardon of ſinne,and acceptance in Chriſt to life euerlaſting:and for this he prayeth in this place. Now becauſe this *ſpeciall mercie* cannot be multiplied in it ſelfe,being infinite in God, as himſelfe is infinite, therefore by *mercie* we muſt vnderſtand the fruites and effects thereof. And for our better inſtruction herein,three things are to be conſidered.

Gods mercy in Chriſt as ſet in the firſt place,ſo to be ſought for aboue all things in the world.

Firſt,that *mercie* is asked in the *firſt place*,before *peace* and *loue:* teaching vs,that the mercie of God in Chriſt is to be ſought for aboue all things in the world. Pſal. 4. 6. *Many ſay, who will ſhew vs any good? but Lord lift thou vp the light of thy countenance vpon vs.* Pſal. 119. 77. *Let thy tender mercie come vpon mee, that I may liue.* This is the foundation of all bleſſing.

A Secondly, note the *perſons* for whom hee thus prayeth, *To you:*] that is, as in the firſt verſ. to thoſe who were *called, ſanctified,* and *reſerued to Chriſt*; not for vnbeleeuers, vnrepentant, and Apoſtatates: whence we learne, firſt, that a man iuſtified, ſanctified, and made heire of life, cannot merit any thing at Gods hands: for merit and mercie cannot ſtand together, and he that ſtill ſtands in neede of mercie, can neuer merit: which doctrine muſt be maintained againſt the Romane Church, which teacheth, *that a man may put his truſt in the merit of his works, ſo he doe it ſoberly.* Secondly, that men effectually called and ſanctified, becauſe they ſtill ſtand in neede of mercie, muſt be in their owne eyes ſtill vile and miſerable. *Abraham* beeing B to ſpeake to God, tearmes himſelfe *duſt and aſhes. Iacob* acknowledged that he was *leſſe then the leaſt mercie. Iob* cries out that he was *vile,* and *abhorres himſelfe.* After theſe examples we muſt euer keepe our hearts as emptie veſſels, readie to receiue more mercie.

Thirdly, note the *meaſure of mercie* asked; he praies for continuance and increaſe of mercie to thoſe who had alreadie the riches of mercie. Whence we learne, firſt, that all the good we haue, or can doe, is of meere mercie; not onely for the beginning and continuance, but alſo for the increaſe thereof: as grace is no grace, vnleſſe it be euery way grace; ſo alſo of mercie. Which takes away all conceit of merit, ſeeing mercie filleth vp all the roome, and leaues no C place for merit. Secondly, that the Apoſtle here alſo confirmeth the former grounds of our perſeuerance: for by this prayer, grace is to be added to the former graces, yea multiplied: ſo the Lord dealeth, not giuing ouer when he hath giuen one grace: for firſt, he giues his ſeruant *power to beleeue:* ſecondly, he giues an *execution* of this power. Neither there giues ouer, but by a third grace giues continuance of that power: yea, and addes a fourth, which is an execution of that continuance. Thus he deales with all true beleeuers, not onely in reſpect of faith, but of obedience alſo: Phil.2.13. *God worketh both the will and the deede.* Phil.1.6. *He that hath be*D*gunne this good worke in you, will performe it vntill the day of Chriſt.* So as this may well be called a *multiplication of grace,* ſeeing euery beleeuer hath one grace more then *Adam* had: he had power to obey; ſo the renewed haue. Secondly, he had the act of obedience; ſo they alſo haue. Thirdly, he had power to perſeuere; which they likewiſe haue: but he had not the act of perſeuerance; which they hauing, therein farre excell him.

The ſecond thing deſired in the prayer is *peace*; namely, the peace of God, whereof he is the author: and it is *the vnitie and concord of man with God, and with the creatures.* Touching this peace, note three things; the foundation of it, which is Chriſt the ſecond *Adam*; euen as the firſt *Adam* was the author of diſcord and enmitie, Eph.2.14. Secondly, the manifeſtation of it; this peace is offered in the preaching of the Goſpel, which therefore is called the *glad tidings of peace,* Rom. 10. 15. and the Miniſters of it, the *Embaſſadors of peace,* 2.Cor. 5.20. Thirdly, the kinds of this peace, it is twofold: firſt, betweene perſon and perſons: ſecondly, betweene perſon and things. The former hath ſixe heads: I. Peace betweene man and God, the Father, Sonne, and holy Ghoſt, properly called *reconciliation,* whereby God in Chriſt is at one with man, and man thorough Chriſt at one with God, of which when man is once perſwaded in his heart, then comes this peace, Rom. 5. 1. from which ſprings another, namely, tranquillitie of minde, when the minde is quieted in all things that befall, without grudging or impatience, and that becauſe it is the reuealed will of God, Phil.4.11. II. Peace with the good Angels, Eph.1.10. for men beeing at peace with God, the Angels are become ſeruants and miniſtring ſpirits vnto them, Heb.1.14. III. Peace with a mans ſelfe, conſiſting in two things: firſt, when the conſcience ſanctified ceaſeth to accuſe, and in aſſurance of Gods fauour beginneth to take his part, to excuſe, and ſpeake for him before God. Secondly, when the will, affections, and inclinations ſubmit themſelues to the enlightened minde: of which if either be wanting, man is at warre with himſelfe, and the peace of God ruleth not in his heart, Coloſſ. 3.15. IV. Peace of true beleeuers among themſelues, who before they beleeued were as Lyons, and cockatriſes, Eſa.11. 6. but now in the kingdome of Chriſt, haue put off that ſauage nature, and become peaceable; as Act.4.32. *the number of beleeuers were all of one heart.* V. Peace of the faithfull with profeſſed enemies; namely, when they endeauour to *haue peace with all men,* Rom. 12.17, 18. not requiting euill with euill. VI. Concord of the enemies themſelues, with the true Church: for often the Lord reſtraineth the malice and rage of his enemies, and inclines them to peace. Thus *Iacob* and *Ioſephs* family were preſerued in Egypt, and *Daniel* was brought in fauour with the chiefe Eunuch, Dan.1.9.

The ſecond branch of this peace, is when all things, and creatures conſpire and agree for the good of the godly. This is called *good ſucceſſe*; promiſed Pſalm. 13. *Whatſoeuer the righteous man doth, it ſhall proſper.*

*Vſe.* Firſt, in that mercie is firſt asked and then peace, we are by the order taught that peace and good ſucceſſe are grounded on mercie: ſo as men for the moſt part, take a prepoſterous courſe, who would haue good ſucceſſe in health, wealth, peace, honour, learning, &c. in that they ſeeke it out of aſſurance of mercie in the pardon of ſinne: whereas this ground muſt firſt be laid as the foundation of all bleſſing and good ſucceſſe.

Secondly, we muſt endeuour that this peace grounded vpon mercie, may haue place in our hearts, that we may haue boldnes in regard of

God,

A God, comfort in our conſciences, peace with our brethren, quietneſſe and contentedneſſe in all conditions of life,&c. This peace ſhall *preſerue our hearts in all things*, Phil. 4.7. This was *Dauids* ſecuritie in the middeſt of his enemies, and danger of death, he would now *lie downe in peace, becauſe the Lord did ſuſtaine him*, Pſalm. 4.ver. 8. This grace preſerueth the heart vndanted in many afflictions, euen as a ſouldier that takes the enemies Enſigne, cares for no blowes or woundes ſo he may carrie a way the Enſigne: ſo he that preſerues the peace of God in his heart, makes light of afflictions, ſeeing he holdeth that which counteruaileth all of them.

B The third grace deſired in the prayer is *loue*, which is a moſt excellent vertue, preferred [a] before faith and hope, in ſome reſpects, and made [b] *the ende of the commandements*. Loue is diuerſlly taken in the Scripture; ſometime it ſignifieth *the loue of God to the creature:* and ſometime, *the loue of man to God and man*; and ſo it is taken in this place, beeing ſet after *mercie* and *peace* as a fruite of them.

a 1.Cor.13.
b 1.Tim.1.5.

In the handling of this vertue conſider three points in generall, before we come to the ſpeciall parts of it: Firſt, *what this loue is*; *The loue of God and man is a certaine diuine and ſpirituall motion in the heart, cauſing it to be well pleaſed in the thing loued*, and moouing it to C affect communion therewith: in theſe two conſiſts the nature of true loue to God and man.

Secondly, *Whence hath loue his beginning?* A. Not from nature, for *the* [c] *wiſedome of the fleſh is enmitie with God:* yea there is in euery mans nature a diſpoſition to hate God and man when occaſion is offered; let the naturall man ſay neuer ſo often he loueth God, herein he lieth and deceiueth himſelfe: for vrge him to frame and conforme himſelfe vnto the word wherein he ſhould teſtifie his loue, here his wicked heart hating to be reformed, reſiſteth plainly, ſaying, *I will not haue this man to rule ouer me, I deſire none of his waies*. This loue then comes from grace, 1. Ioh. 4. 7. *Loue commeth from God*, Tim. 1. 5. it hath his beginning from D a *pure heart, true faith and good conſcience*. Which muſt be maintained againſt the Papiſts, who ſay that nature affordeth the inclination, but grace the practiſe; wheras indeed grace giueth both.

c Rom.8.7.

Thirdly, *conſider the vſe of loue*; It is the inſtrument and companion of true faith, which *worketh by loue*, Gal. 5. 6. The proper worke of faith is to lay hold on Chriſt, this faith as a hand can of it ſelfe doe; but when it commeth to the practiſe of morall duties, it can no more work without the grace of loue, then a hand (which can lay hold alone and of it ſelfe receiue and retain) can cut any thing without any inſtrument. Whence it appeareth, that faith in iuſtification is alone, but in the life of man it worketh by loue: and whereas it hath bin taught for many hundred yeares that *loue is the life of faith*, that is vntrue, for it onely teſtifieth that faith hath life. It is alleaged, that as *the bodie without the ſpirit is dead, euen ſo faith without workes is dead:* therefore workes are the ſoule, and giue life to faith. But this conſequence from this compariſon is not good, becauſe the ſoule is not properly the ſoule of the bodie, but of the man, and ſo it prooueth not that loue is the ſoule of faith. Againe, the word *Spirit* there betokeneth the *breath*, without which the bodie is dead, and thus is the compariſon to be returned; that as breath maketh not a man liuing, but ſheweth him to be aliue, ſo loue maketh not faith liuing, but teſtifieth it ſo to be; yea indeed is the fruit and effect of faith, as breath is of life.

Iam.2.26.

More particularly this grace of loue is twofold: firſt, that whereby man loueth God: Secondly, that whereby man loueth man. In the former note two points: firſt, what it is; namely, *a motion of the heart, whereby it is affected to God, cauſing it to be well pleaſed in God, and his works for himſelfe; as alſo to ſeeke fellowſhip with God ſo much as it can*. Secondly, note the meaſure of this loue, which in Scripture is double: firſt, that which the lawe requireth, and that is the full meaſure of loue, loue in the higheſt degree, when man loueth God with al his ſoule, with all his ſtrength, and all the powers of the whole man, ſo as in man no loue can be aboue it; vnto this all men are bound, yet no man ſince the fall can attaine. Secondly, that which the Goſpel deſcribeth, ſtanding in an vnfained wil, and true endeuour to loue God, with all the heart, all the ſtrength, and all the powers; which is a ſmaller meaſure then the former, yea and a qualification and moderation of it, yea to none but thoſe that are in Chriſt. Whereby we com to the right vnderſtanding of diuers places of Scripture; as 2. King. 23. 25. of *Ioſiah*: 2. Chron. 15. 15. all Iudah *ſought the Lord with their whole heart*. Theſe and ſuch other places muſt be vnderſtood as they are qualified by the Goſpell, in that they willed and endeuoured by all good means to ſeeke God; yea this text alſo muſt be vnderſtood of this ſecond meaſure, ſeeing the former beeing in the higheſt degree, cannot bee multiplied, no not if men were glorified.

The ſecond kinde of this loue is *that whereby man loueth his neighbour:* which is a certaine diuine and ſpirituall motion, cauſing the heart (as the former) both to be well pleaſed in man for God, (that is, becauſe he is Gods image and his owne fleſh) as alſo to powre out it ſelfe and communicate goodnes to his neighbour, in wiſhing, ſpeaking, and hoping the beſt of him. Wherein by the way obſerue a plaine difference betweene faith and loue: faith is a hand, but to pull Chriſt to our ſelues: loue is a hand alſo, but opening it ſelfe and giuing forth vnto others.

In this loue of the neighbour conſider theſe three things: 1 firſt, the order of it: The order that hath beene taught for many hundred yeares is, that firſt we muſt loue our ſelues, and then others, from this ground, *Thou ſhalt loue thy neighbour as thy ſelfe*; for the rule (ſay they) muſt go before the thing ruled. But this is not ſound, ſeeing worthy men haue beene commended in Scriptures for louing others as well, yea and better then their owne ſelues; ſo *Dauid loued Ionathan*, 1. Sam. 20. 17. Chriſt loued his enemies better then himſelfe; theſe began not with themſelues: yea indeed the right beginning of loue is in God, and then as a man is a more principall inſtrument of Gods glorie, he muſt be for God preferred in our loue aboue our ſelues. Thus euery man is bound to loue and preferre the life of his Prince aboue his owne; ſee the perfect rule of direction herein, Ioh. 13. 34. 2 Secondly, note the manner of it, ſet downe in that precept: *Thou ſhalt loue thy neighbour as thy ſelfe*: that is, as we are cheerefull, and free to practiſe the duties of loue to our ſelues, ſo muſt we doe it to others: for this precept aimeth at the manner, rather then the rule of our loue to man; for that is, *as Chriſt hath loued vs.* 3 Thirdly, the kinds of it: it is two-fold: firſt *ſingle*, when men loue others, but are not repaid with loue againe; yea when a man loues his enemie, but is not loued againe. The ſecond is *mutuall loue*, that is, when loue is requited with loue, called in Scripture *brotherly loue*; ſee Phil. 2.2. 1 Cor. 1. 10. when men are of *one iudgement, like minded, ſpeake one thing*; and one ſoule is as it were in many bodies.

The ſecond point is the *multiplication of loue* which the Apoſtle prayeth for vpon good ground, becauſe it ioyneth man to God, and man to man, and ſo becommeth as it is called *the bond of perfection*, the bond of the Church, Common-wealth, and of all ſocieties. 1. Cor. 13. *Loue edifieth*, that is, it helpeth to build the kingdome of God, yea it conſtraineth men to all good duties in their particular callings. Qu. But how ſhall this loue be multiplied? *Anſ.* By certaine meditations, and practiſes. The *meditations* are many; firſt on Gods commandements: *Be ſeruants one to another in loue*, Gal. 5. 13. Secondly, of Gods image, which all men ſhould beare in loue, 1. Ioh. 3. 16. Thirdly, of the fellowſhip of the faithfull, hauing all one father, one brother, one ſaluation, all linked by one ſpirit, Epheſ. 4.4. Fourthly, of the loue of God, Ioh. 13. 35. which hereby we ſhall be aſſured of, 1. Ioh. 3. 14. The *practiſes* alſo are diuers: firſt, we muſt labour to be aſſured of Gods loue to vs, and encreaſed vpon vs, Epheſ. 5. 2. Secondly, the law of nature muſt teach vs to doe as we would be done vnto. Thirdly, our care muſt be more to loue, then be loued: for to loue is a vertue in our ſelues, to be loued is the vertue of another. Fourthly, pray daily for multiplication of loue towards God and man, yea towards our enemies; ſeeing the more this is multiplied the happier is our eſtate, yea and the condition of the Church vpon earth.

### *v. 3. Beloued, when I gaue all diligence to write vnto you of the common ſaluation, it was needfull for mee to write vnto you that yee ſhould earneſtly contend, for the faith which was once giuen vnto the Saints.*

Here begins the ſecond part of this Epiſtle, which is *the Exhortation*, reaching to the end of the 23. verſe. In this verſe two things are contained. Firſt, the cauſes which mooued the Apoſtle to write the Epiſtle. Secondly, the matter of his exhortation. The cauſes of his writing are three. Firſt, his *loue*, noted in the word *Beloued*. Secondly, his readie and willing minde of himſelfe, noted in the word *diligence*, which ſignifieth a carefull endeuour and ſtudie to do the Church good, and it is enlarged by three arguments: firſt, in that he gaue *all diligence*, and not ſome part onely, to further the Church. Secondly, when he could not ſpeake to the Catholike Church, he gaue diligence to write. Thirdly, he writeth not of ſmall matters, but of things moſt weightie, ſuch as concerne their *ſaluation*: againſt which ſeeing it might be obiected, that he was not able to write of ſuch a weightie matter, he therefore calles it *common ſaluation* to cut of that ſurmiſe, as alſo to ſhewe that it is common to himſelfe and the whole Church, of which therefore hauing a ſhare therin he is not ignorant.

3 The third cauſe in the word [*needfull*] a neceſſitie was laid vpon him in that he was called to bee an Apoſtle, and ſo bound to further the ſaluation of the Catholike Church.

Out of theſe three motiues which cauſed the Apoſtle to write, obſerue; 1 Firſt, that euery Miniſter that would deliuer the word faithfully muſt haue three things to excite him thereto: firſt, *loue* towards the Church, to which he is called. Secondly, a *readie minde* to further the ſaluation of their ſoules. Thirdly, *the bond of his calling*, ſtirring him vp to faithfulneſſe and diligence. All theſe three concurred in *Paul*: firſt, his *loue* appeared, 2. Cor. 5. 14. Secondly, his *readie mind* was not wanting, Phil. 2. 17. Thirdly, for his *calling* that vrged him, ſee 1. Cor. 9. 16.

2 Note hence alſo, that whoſoeuer would heare the word, or reade it to ſaluation, muſt bring three things in his heart: firſt, a loue to the word deliuered: This cauſed *Dauid* often to muſe thereupon, Pſal. 119. 97. Secondly, a readie and diligent minde to receiue and retaine it: this was in the Bereans, Act. 17. 11. and in

the Galathians, when they *receiued Paul as an Angel of God*, Gal. 4. 14. Thirdly, a conſideration of the great neceſſitie of hearing, and reading the word; Prou. 29. 18. *Where viſion failes, the people periſh.*

3 Thirdly, in this example of the Apoſtle, all Paſtors muſt learne diligence in all good meanes for the furtherance of the ſaluation of their flock: for which cauſe they are called *Watchmen*, becauſe they are to watch ouer their ſoules. Yea *Sauiours*, Obadiah 21. to put them in minde, that they are to be the meanes of ſauing men. They had not neede then be entangled with many charges: and other buſineſſes.

4 Fourthly, as the Apoſtle writeth of the [*cōmon ſaluation*] of which he hath good experience; ſo euery Miniſter muſt ſee that he haue experience in himſelfe of that he teacheth others; and haue a taſt of that in his owne heart which he would haue others ſeaſoned withall, elſe his teaching ſhall be colde.

The ſecond part of this verſe is the exhortation: the whole matter and ſubſtance may be reduced to three heads. Firſt, that faith is a *notable treaſurie*, which hath many enemies. Secondly, that the *Saints* are the keepers of it. Thirdly, that the office of euery member of the Catholike Church is to hold and *maintaine* this treaſure. For the firſt, that faith is a treaſure, appeareth 2. Pet. 1. 1. where it is called *pretious faith*: 2. Cor. 4. 7. a *treaſure in earthly veſſels*; and by this, that a fight is here inioyned againſt the enemies of it. For the clearing of which, conſider two things: firſt, what it is. Secondly, who be the enemies of it, againſt whom we muſt fight; and them we ſhall ioyntly obſerue with the ſeuerall grounds of faith. For the firſt, this faith is nothing els but the holeſome doctrine of the Goſpell, called by *Paul* to *Titus* 1. 1. the *truth* according to godlineſſe. So 1. Tim. 4. 1. this faith, which many ſhall denie, is oppoſed to the doctrine of Deuils. Now for our more orderly proceeding, we muſt conſider that this doctrine of faith admitteth a diſtinction, which *Paul* himſelfe maketh 1. Cor 3. 11. 12. Some doctrines are of the *foundation*, without which religion cannot ſtand ſuch as are ſet downe Heb. 6. 1. Others pertaine to the foundation but are not of it, as *gold* and *ſiluer* built vpon the foundation: It ſhall not be amiſſe here to ſtand awhile to ſet downe the holeſome doctrine of ſaluation which is fundamentall, reduced by the Apoſtle to two generall heads, *Faith* and *loue*. The wholeſome doctrine of faith, containes things needefull to be beleeued. The wholeſome doctrine of loue containes things neceſſarie to be practiſed. And both theſe are expreſſely ſet down in Scripture, as we ſhall ſhew in order.

2. Tim. 1. 13.

### *Grounds of doctrine to be beleeued.*

1. Ground.

Firſt, *that all doctrine of the Prophets and Apoſtles is giuen by diuine inſpiration*: 2. Tim. 3. 16. *All Scripture is giuen by diuine inſpiration*: that is, all the doctrine both for matter, ſtyle, and words of Scripture is deliuered by the inſpiration of the holy Ghoſt. Hence it followeth that all Scripture is authenticall, as hauing the authoritie from God, yea & muſt be beleeued as if God from heauen ſhould ſpeake, without diſputation, or calling any part of it into queſtion. This ground muſt firſt be laid. If it be ſaid the Scripture may be prooued by reaſon, and by the generall conſent of the Church. Anſ. That is vntrue, for reaſon cannot ſettle the conſcience to beleeue in any point. But Scripture telleth there is a God, which reaſon prooueth. Anſ. Reaſon out of nature teacheth there is a God, but by the word of God onely I doe beleeeue it: inducements to faith may be brought out of nature, but Gods word onely cauſeth true beleefe. Secondly, for the authority of the Church; I beleeue not becauſe the Church ſaith ſo, but becauſe the Scripture ſaith it: and the Church I beleeue ſo farre as ſhe conſents with the word, and ſpeaketh out of it.

Obiect.
Anſwer.
Obiect.
Anſwer.

### *The aduerſaries of this ground againſt whom we muſt fight.*

Firſt, the *Turkes*, and *Turkiſh religion*, who denie Scripture to be giuen by inſpiration, and denie the bookes of the Prophets and Apoſtles, and in ſtead of them ſtand to there Alcaron. Secondly the *Iewes*, who refuſe the bookes of the new Teſtament. Thirdly the *Atheiſts*, who will beleeue nothing of all this. Fourthly, the painted aduerſarie the *Papiſt*, who vndermines this ground; firſt, ſaying that the Hebrew and Greek text is corrupted, ſo as we may not build vpon it, that thereby they might bring their Latin Bible into credit as moſt authenticall; and yet (that they might make the ſentence of their Church the rule of faith) the moſt learned of that Church hold that the Latin Bible is alſo corrupt; ſo indeed they couertly renounce all Scripture, that the ſentence of the Church may haue the chiefe ſtroke. Secondly, in teaching that the authoritie of the Church in regard of vs, is aboue the Scriptures, becauſe we knowe not the ſenſe thereof, but by the Church; Thus putting downe the true and principall ground of Scripture, that they might more eaſily ſet vp their owne dotages.

Papiſts enemies to Hebrew and Greeke.

2. Ground.

The ſecond ground concerneth the ſufficiencie of Scripture, and is this: *The Scripture of the Prophets and Apoſtles is a perfect rule of faith and manners*: It is of all men to be beleeued or done to ſaluation. 2. Tim. 3. 16. *The Scripture is profitable to teach, improoue, correct, inſtruct in righteouſneſſe, to make the man of God abſolute, yea perfect in euery good worke*. If it make him perfect in all kind of teaching, it is alſo able much more to make euery man perfect to all the duties of his calling; Gal. 1. 8. If an *Angell ſhould teach otherwiſe*, that is, diuers or beſides, though not contrary to that which is taught, *he ſhall be accurſed*; many doctrines indeed of Arts and other things are diuers and beſides it: but the meaning is, that no doctrine of ſaluation muſt be brought, no not beſides it, therefore the bookes of the Prophets and Apoſtles containe a perfect rule.

Obiect.

Anſwer.

Many things which cannot be found in Scripture may be ſupplied by tradition? *Anſ.* Traditions can neuer ſetle the conſcience, for though diuerſe of them are found in the writings of the Fathers, yet they were ſubiect to errour, and ſo might and did erre in them.

### *Aduerſaries of this ground to bee contended with.*

Firſt, all men by nature; Iob. 22. 14. *Who ſay to the Almightie, Depart from vs, for we deſire not the knowledge of thy waies*: yea our common Proteſtants, who in iudgement acknowledge this rule, yet in their life they leaue it, & take the leaden rule of natural reaſon, ſenſe, ſight, and feeling, and fewe there be that liue by faith.

The myſtery of iniquitie ſupported by a myſticall Scripture.

Secondly, the Romiſh Church, for firſt, they make the written word a thing ruled by ſetting vp another Rule: ſaying, that there are two kindes of Scripture: The firſt is inward, written in the heart of all Catholikes, which is the vniuerſall conſent of the Church: The ſecond is outward, written by the Prophets and Apoſtles, an inken ſcripture (ſay they) and a dead letter without the former. Whereas the cleane contrarie is true, the true rule beeing the Scripture of the Prophets and Apoſtles: and the other in the heart in this life, but an imperfect patterne drawne according to the former. 2 Secondly, they ouerturne the ground, in ioyning to the written word *vnwritten traditions*; ſo making it but halfe a rule, and indeed as good no rule: but where are theſe traditions? In the writings of the Fathers they ſay: But how ſhall we know them to be Scripture? Becauſe the Fathers ſay ſo: But how ſhall we know they ſay true? Here muſt they flie to man, whereof yet no man can aſſure vs. 3 Thirdly, in teaching that the true ſenſe of Scripture cannot be found without the churches determination, and ſo indeede make it no rule, becauſe a right rule both ruleth it ſelfe, & is plaine to rule other things alſo.

3. Ground.

The third ground is: *There is one true God.* By *one*, I meane one in number, not two: 1. Cor. 8. 6. *To vs there is but one God*, that is, to the Church, to vs that looke to be ſaued: which is plain by this reaſon, for there can be but one infinite, and if there were two or moe Gods, there ſhould be two or moe infinites, which is impoſſible.

### *Aduerſaries to this ground.*

Firſt, the *common Proteſtant*, who in iudgement holdeth one God, yet in heart and life he ſetteth vp two or moe: ſome riches, ſome pleaſure, ſome one ſinne or other: for where a mans heart is, there is his God. *Paul* ſaith, ſome make their *bellie their God*: and that the *Deuill is the God of the world*.

Poperie a monſter of many heads; ſetteth vp many gods.

Secondly, the maine Enemie is the *Popiſh Church*, which in word holdeth one God, but diuers waies ſet vp diuers Gods. As firſt the *Pope himſelfe*, who (by their reformed Canon law) is to iudge all, and to be iudged of none. Who maketh himſelfe a forgiuer of ſinnes and that properly: yea, a maker of lawes to binde conſcience aſwell as Gods laws, which is horrible blaſphemie. Secondly, the *Virgin Mary*, whom they make a Goddeſſe as Chriſt a God: as Chriſt a King, ſo her a Queene; as he a Lord, ſo her a Ladie: yea they ſet Chriſt below her, whom they deſire *to commaund her ſonne by the right of a mother*: yea and in ſome of their reformed Seruice bookes, they truſt in her for ſaluation.

Thirdly, the *Saints* whom they pray vnto; wherein they attribute vnto them the knowledge of the ſecrets of mens hearts, and omnipreſence, for they muſt alſo bee in all places; which are things proper vnto God alone.

4. Ground.

The fourth ground is, that *God is all-ſufficient in himſelfe*. Gen. 17. 1. *I am all-ſufficient*: that is, he hath in himſelfe all perfection: for firſt, he taketh beeing from none, but giueth beeing to all. Secondly, for ſubſtance he is a Spirit of perfect nature. Thirdly, euery way infinite, in regard of time, place, attributes. This may well be called a ground, for whoſoeuer placeth any want or imperfection in God, denieth God, and maketh him no God.

### *Aduerſaries hereof.*

Firſt, the common people, who conceiue a God made all of mercie without his iuſtice.

Papiſts rob God of his mercie and iuſtice.

Secondly, the Papiſt, who robbeth God of his perfection two waies: firſt, they attribute an imperfect iuſtice vnto him, namely, ſuch a one as may be ſatiſfied by mans ſatiſfaction. Secondly, an imperfect mercie, whereof our owne merits muſt make a ſupplie: teaching that indeede Chriſt muſt make vs iuſt: but wee muſt make our ſelues more iuſt and merit ſaluation.

5. Ground.

Queſtion.

Anſwer.

The fifth ground is: *There be three in heauen, the Father, Sonne, and holy Ghoſt, and theſe three are one God*, 1. Ioh. 5. 7. How can it be that three are one God? *Anſ.* It is a myſterie, which the ancient Church anſwereth thus; They be three in perſon and one in ſubſtance; ſo we alſo ſay they be three in manner of ſubſiſting, but one in nature and Godhead: Three they be diſtinguiſhed in perſon, the Father not beeing the Sonne, nor the holy Ghoſt, and ſo in other perſons, three ſubſiſtences in one nature. Ioh. 17. 2. *This is life euerlaſting*, &c. This is a ground becauſe we muſt worſhip one God in in three perſons, neither can we aright thinke of God out of the Trinitie.

### *Aduerſaries of this ground.*

Papiſts become Antitrinitaries.

Firſt, Heretikes innumerable whoſe memorie is accurſed; as Arians of former and latter times, denying the Godhead of Chriſt. Secondly, the Turke and Iew, who hold an abſolute God out of the perſons. Thirdly, our common people, who pray to ſuch a God in their owne names out of the Sonne and holy Ghoſt. Fourthly, the Popiſh Church, which denieth by their doctrine the three perſons: for he that *denieth the Sonne, denieth the Father and holy Ghoſt*, 1. Ioh. 2. 23. Now they denie the Sonne both in his natures aboliſhing his Manhood in their doctrine of the Sacrament, as alſo his offices of King, Prieſt, and Prophet, for which we muſt vtterly ſeparate from them.

6. Ground.

Obiect.

Anſwer.

Queſtion.
Anſwer.

The ſixth ground is: *That nothing commeth to paſſe without the ſpeciall decree, will, and prouidence of God.* Matth. 10. 23. *A ſparrow falleth not to the ground without his will. Obiect.* Sinne is againſt Gods will, and therefore commeth to paſſe without his will. *Anſ.* That which is againſt the will of God is not without his will. *Queſt.* How can this be? *Anſ.* No ſinne commeth to paſſe but God decreeth the permitting and beeing of it, now to permit ſinne and the beeing of it, is neither the cauſing of ſinne, nor the doing of it, but the not hindring of it, to which he is not bound. This ground being denied chance will be brought in, and God himſelfe denied.

7. Ground.

The ſeauenth ground is, That *God hath choſen ſome men before the world was, to be partakers of the riches of his mercies, and paſſed by others becauſe it was his will.* Rom. 9. 18. *He will haue mercie on whome he will.* Epheſ. 1. 4. 1. Pet. 2. 9. Some are a *choſen* generation, and therefore ſome are not choſen. Againe, *whome he will he hardeneth*: he hideth the myſteries of the kingdome from ſome: why? becauſe his *pleaſure was ſuch*, Matth. 11. 25. And of this there is good reaſon, for in nature the firſt cauſe ordereth the ſecond cauſes, and not the ſecond the firſt. Now Gods will is cauſe of all cauſes; which therefore muſt rule all as the ſupreame, and not bee ruled by any other. That this is a ground appeareth, 2. Tim. 2. 19. *The foundation of God remaineth ſure, the Lord knoweth who are his:* and indeed none other can bee the ground of grace and happineſſe vnto vs, then the counſaile of God in electing vs, called therefore of the Apoſtle a *foundation*.

### *Aduerſaries hereof.*

Firſt, our common people that thus abuſe this doctrine: *If I bee choſen to ſaluation, I ſhall be ſaued, therefore I may liue as I liſt.* They might as well reaſon thus; The tearme of my life is ſtinted, none can lengthen or ſhortten it, I will therefore neither eate nor drinke, nor vſe Phyſicke, nor other meanes of prolonging my daies: which what were it elſe but to murther the bodie? So theſe from the ſame ground become murtherers of their ſoules; whereas men choſen to the end, will preſſe after the meanes and conclude otherwiſe, and ſay, *I will vſe meanes that I may come to life.* Secondly, others more learned are aduerſaries to this ground, who teach, that God for his part hath choſen all men to life; and for his part would haue all ſaued, and that Chriſt for his part hath redeemed all, and the holy Ghoſt giueth or offereth grace to all. If we aske, why then are not all ſaued? They anſwer, becauſe God foreſaw thoſe who would beleeue, whome he appointed to ſaluation: hee foreſawe alſo others who would not beleeue, and adiudged them to damnation. But by this doctrine ſhall Gods will hang on the will of man, and be ruled by it, ſeeing he would haue men ſaued, but man will not; and ſo this ground is in part raſed.

8. Ground.

Obiect.

Anſwer.

Obiect.

Anſwer.

Obiect.

Anſwer.

The eight ground is: That *God made the heauens and the earth, and all things that haue being in them.* Col. 1. 16. *By him were created all things which are in heauen and in earth.* This is a principle; for if creatures had no beginning, then are they become Gods; which would ouerthrow the Godhead. But all things were not made beſides God. For the higheſt heauen the Throne of God is eternall as God himſelfe is. *Anſw.* The Throne of God is a creature as well as the reſt: Hebr. 11. 10. He looked for a citie hauing a foundation, *whoſe builder and maker is God.* In the world are many euills, which could not be from God, the foundation of all goodneſſe. *Anſ.* Euill is of three ſorts: firſt *naturall*, which commeth by nature corrupted, as ſickeneſſe, diſeaſes, plagues, and death it ſelfe. Secondly, *materiall* euills, as hurtfull beaſts, poiſons in trees, plants, beaſts; theſe are created, and the very poiſon of them is a creature. Thirdly, *morall* euils, which be tranſgreſſions againſt the Morall lawe and Commaundements of God. Of the two former God is the author & cauſe: Eſay 45. 7. *I create euill:* that is, naturall and materiall: but of the third, that is, morall euils which be ſinne, God is no cauſe. *Obiect.* But God is the cauſe of all things, and ſinne is ſome thing. *Anſ.* Sinne is no creature, but the deſtruction of Gods image which is a creature, effected by the creature: for though the creature cannot make a creature, yet it can deſtroy a creature.

The aduerſarie to this ground is the Atheiſt, who holdeth the creatures to haue bin from euerlaſting, and ſo by denying one God, he maketh many thouſands.

9. Ground.

The 9. ground is, that *God made man according*

to

A *to his owne image*, Gen. 1. 27. For by creation man had three things: Firſt, the ſubſtance of bodie and ſoule. Secondly, in them the powers and faculties of minde, will, affections, &c. Thirdly, an excellent conformitie of all theſe to the will of God: This is the image of God, called in the Scripture *righteouſneſſe and holineſſe*. This is a ground: for the image of God is the ſubſtance and bodie of the Law; he therefore that denieth this, denieth the Law, the fall from it, and the reſtoring vnto it by Chriſt.

10. Ground.

The 10. ground is, that *by Adam, ſinne and death entred into the world, and in him all meere men ſinned*, Rom. 5. 12. To the conceauing of B which we muſt know, that the firſt ſinne of *Adam* was eating the forbidden fruite; the next was, the putting out of Gods image; in ſtead of which corruption of heart tooke place ſo farre, as (the ſeede of all ſinne beeing within him) he was prone and readie to euery ſinne. Now *Adam* beeing a publike perſon, and hauing receiued whatſoeuer he had for himſelfe and his poſteritie either to hold for, or loſe from both; hence is it that both thoſe ſinnes are become the two firſt ſinnes in our conception, he ſinning we ſinned, and with him haue the ſeeds of all ſinne within vs by nature, no ſinne excepted, no not the ſinne againſt the holy Ghoſt. Yea no otherwiſe is it with vs then with a noble man practiſing treaſon, whoſe whole blood is C thereby ſtained. *Obiect*. But Chriſt came of *Adam*, therefore he in *Adam* ſinned. *Anſ*. God made this law with *Adam*, that all who came of him by ordinarie generation ſhould be guiltie of his ſinne: but Chriſt was extraordinarily conceiued by the holy Ghoſt, and tooke of *Mary Adams* nature, but not *Adams* ſinne. Againe, Chriſt came of *Adam*, but from him as a beginning, and not by him as by a father; whereas all other men are both from *Adam* and by him. This is a maine ground of our religion, without which there coulde bee no redemption.

### *Aduerſaries hereof are:*

D Firſt, our common people, who ſay they euer kept Gods lawe, and loued him with all their heart, and their neighbours as themſelues, and thinke hence all is well: but were it ſo as they dreame, they had neuer fallen in *Adam*, and ſo *Adams* ſinne had not gone ouer all men.

Papiſts controll the Apoſtle where he ſaith, that ſinne entred by one ouer all.

Secondly, the Popiſh Church: firſt, in teaching that the Virgine *Marie* (who came of *Adam* by ordinarie generation) was conceiued without ſinne: notwithſtanding ſhee was ſaued, not by her bearing of Chriſt in her wombe, but by beleeuing on him with her heart. Secondly, in that they teach, that men are not wholy dead in ſinne, but in part, or halfe dead, yea that beeing a little holpen, they can keepe the law: as though by ſinne men had not beene wholly depriued of the glorie of God.

11. Ground.

The 11. ground is, that *the Law and Goſpell are two parts of the word of God, and are diuers kindes of doctrine*. By the *Law* I vnderſtandſtand that part of Gods word which promiſeth life to the obeyer. By the *Goſpel* that part which promiſeth it to the beleeuer. Theſe I ſay are diuers kindes of doctrine; to the cleering of which conſider firſt, their conſent and agreement. Secondly, their diſſent and difference. Firſt, the Law and Goſpel conſent: firſt in the Author; of both which is God. Secondly, in their generall matter, for both require iuſtice and righteouſneſſe to ſaluation. Thirdly, in their end, namely the glorie of God. Secondly they diſſent in ſixe things: Firſt, the Morall law is written in nature by creation; yea and ſince the fall we haue ſome remainder of it in vs. Rom. 2. 15. *The Gentiles ſhew the effect of the law written in their hearts:* but the goſpel is not in nature, but aboue the reach of nature created, much more corrupted. The ground of the Law is the image of God; but the ground of the Goſpell is Ieſus Chriſt. Secondly, the Law will haue vs doe ſomething that we may be ſaued by it, and that is to fulfill it. The Goſpell requireth no doing of vs, but onely beleeuing in Chriſt. *Obiect*. But beleeuing is a worke to be done. *Anſ*. The Goſpell requireth it not as a worke, but as it is an inſtrument and the hand of the ſoule to lay hold vpon Chriſt, Rom. 4. 5. and 3. 21. and 10. 5. Hence is it that the Law requireth righteouſneſſe inherent; but the Goſpell, imputed. Thirdly, the law is propounded to the vnrepentant ſinner to bring him to faith: but the Goſpel to the beleeuer to the begetting and increaſe of faith. Fourthly, the law ſheweth ſinne, accuſeth and reuealeth iuſtice without mercie; but the Goſpell couereth ſinne, and is a qualification of the rigour of the Law. The Law ſaith, *Curſed is euery one, &c.* The Goſpel qualifieth that, and ſaith, *Except he beleeue and repent, euery man is accurſed*. Thus the Law which manifeſteth iuſtice is moderated by the goſpel, which mingleth mercie and iuſtice together: iuſtice vpon Chriſt, mercie vnto vs. Fiftly, the law telleth vs what good workes muſt be done; the Goſpel, how they muſt be done: the former declareth the matter of our obedience, the latter directeth vs in the manner of obeying: the former is pleaſed with nothing but the deede, the later ſignifieth that God is pleaſed to accept the will and vnfained endeuour for the deed it ſelfe. Sixtly, the law is no worke of grace and ſaluation, no not inſtrumentally, for it is the miniſtery of death; the Goſpel preached worketh grace only, though the law may be a hammer to break the heart and prepare the way to faith and repentance.

Obiect.

Anſwer.

### *Aduerſaries hereof are;*

The Papiſts who holde that they are one

doctrine onely, but herein differing, that the Law is more darke, the Goſpel more plaine, the former more hard to fulfill, the latter more eaſie; that is as the roote of a tree, this as the bodie and branches: by which premiſes they would conclude Chriſt to be no Sauiour: but an inſtrument rather for vs to ſaue our ſelues by, he giuing vs grace to keepe the Law: for a ſinner muſt needes be ſaued by workes, if there be no difference betweene the Law and the Goſpell, and if the Law which requireth workes were not moderated by the Goſpel, which requireth not workes but faith.

12. Ground.

The 12. ground is, *The word was made fleſh*, Ioh. 1. 14. This is a maine ground, as in 2. Ioh. 4. 3. *Euery ſpirit that doth not confeſſe that Chriſt is come in the fleſh*, that is, euery doctrine in which Chriſt is denied to be come in the fleſh, *is not of God, but of Antichriſt*. Now by [*Word*] I vnderſtand the eternall ſonne of God, the ſecond perſon in Trinitie, the very ſubſtantiall word of the Father. It is added [*was made*] not as though the ſonne of God was turned into fleſh, and ceaſed to be Gods ſonne, but as Heb. 2. 16. in *that he tooke not the ſeede of Angels, but of Abraham*. The meaning then is, that the Sonne of God * abiding ſtill the word, *tooke* (that is) receiued into his perſon our nature; Phil. 2. 7. *He tooke vpon him the forme of a ſeruant*. The word [*fleſh*] ſignifieth firſt mans nature which Chriſt tooke vnto him, namely a true nature of man, not phantaſticall or apparant onely. Secondly, the whole nature of man conſiſting of true and perfect ſoule and bodie, with all things that belong to the entire nature of man; for if he had taken mans nature onely in part, he had redeemed it but in part. Thirdly, the properties of man in ſoule, minde, will, affections; in bodie, breadth, length, circumſcription, &c. Fourthly, the infirmities and frailties of mans nature without ſinne; where muſt be noted, that Chriſt tooke not all infirmities of mans nature, as ſinne and corruption, neither euery perſonall infirmitie of euery perſon, as blindneſſe, Gowte, or this and that particular diſeaſe. Here by the way it may be asked, whether Chriſt had obliuion in his agonie, as ſome haue thought? To which may be anſwered: That euen when he vttered thoſe words [*Father if it be thy will let this cup &c.*] it is not fit to attribute obliuion vnto him, which properly is a forgetfulneſſe of thoſe things which we are bound to remember, for thus we ſhould draw ſinne vpon him: but rather to aſcribe it to ſuſpending of the memorie: which is when a man neither forgetteth nor remembreth. For as in the will be three things, 1. willing, 2. nilling, 3. ſuſpending of the will, which is neither of the former; ſo alſo is it in memorie, which remembreth, forgetteth, and ſuſpendeth memory for a time. Now the ſumme of the whol ground is; That the Sonne of God, the ſecond perſon, and ſo abiding, tooke vnto him the perfect nature of man, in all things beeing like vnto vs, ſinne onely excepted: for the further cleering of which, conſider theſe foure concluſions: firſt, The Sonne of God made man is not two perſons diſtinct, but one alone. *Queſt.* How can this be? for as he is the Sonne of God he is a perſon; and as he is a man he is a particular perſon, as euery ſeuerall man is, and therefore he is two perſons. *Anſ.* Euery particular man is a perſon, becauſe he ſubſiſteth of himſelfe; but the manhood of Chriſt ſubſiſteth not in it ſelfe, but in the ſecond perſon onely, ſo that Chriſt God and man is but one perſon; for euen as bodie and ſoule make one man, ſo Godhead and Manhood make but one Chriſt. Secondly, this one perſon cōſiſteth of two diſtinct natures, the Godhead, and the Manhood ſtanding of bodie and ſoule. Thirdly, theſe two natures are vnited and ioyned into one perſon, for the Godhead doth take the Manhood and ſupport it. Fourthly, theſe two natures after coniunction remaine diſtinct, the Godhead is not the Manhood, neither on the contrarie: but ſtill diſtinguiſhed, firſt in regard of themſelues. Secondly, of their properties; for the properties of the one are not the properties of the other. Thirdly, of their actions: for the actions of the Godhead are not communicated to the Manhood, neither is the worke of one nature the worke of another.

* μένων ὃ ἦν, ἀ-νέλαβεν ὃ οὐκ ἦν.

Queſtion.

Anſwer.

### *Aduerſaries hereof are;*

Firſt, Heretikes innumerable which are not knowne to all; but knowne enemies are: firſt, Iewes, who deny Chriſt to be come in the fleſh. Secondly, ſome Iewiſh Arrians compounded heretikes, who haue withſtood Chriſts incarnation; ſome of which haue ſuffered amongſt vs. Thirdly, the Papiſts, the ſubſtance of whoſe doctrine robbeth Chriſt of his humane nature, though they confeſſe him incarnate: for ſince his death (they teach) his bodie is become inuiſible, and in innumerable places at once; ſo they aboliſh the Manhoode of Chriſt, and turne it into the Godhead, ſeeing it is become infinite and vncircumſcribed. *Obiect.* They alleadge, God can make it to be in many places at once. *Anſw.* We muſt not diſpute what God can doe, but what he will doe; ſo farre as he hath reuealed. Secondly, it ſtands not with the power of God to doe ſome things, as thoſe which imply contradictions to be true at the ſame time. Of which nature this is to make a true bodie to be in many places at once, yea to be in heauen, and alſo euery where on earth.

Popiſh doctrine denying Chriſts humanitie is of Antichriſt

Obiect.

Anſwer.

But his body is glorified, & therefore may be in many places at once. *Anſ.* The words [*this is my bodie*] were ſpoken before his glorification. Secondly, glorification taketh away the corruption; but not the true properties of his bodie, as length, breadth, thickneſſe, and circumſcription. *Obiect.* But things ioyned together muſt bee in the ſame place, and can-

Obiect.

Anſwer.

Obiect.

not

Anſwer.

not be ſeuered; and therefore his Manhoode beeing ioyned to his Godhead, muſt needes be euery where. *Anſ.* The antecedent is falſe; for things ioyned together may be the one in one place, the other in another; as the bodie of the Sunne is ioyned with his beames, and light, and yet the body of the Sunne is in heauen, but the beames and light in the earth alſo.

15.Ground.

The 13. ground is, *that Ieſus is Chriſt*. 1. Ioh. 2. 22. *Who is a lier but he that denieth that Ieſus is Chriſt, the ſame is the Antichriſt:* From which place we may gather two things. Firſt, That Ieſus is Chriſt. Secondly, That it is a ground ſuſteyning our whole ſaluation. For whoſoeuer denieth it is Antichriſt; ſee 1. Cor. 3.10. The meaning of the ground, by *Chriſt* I vnderſtand the annointed Sauiour and Redeemer; who is a King, Prieſt, and Prophet. Firſt, as he is a King his power manifeſteth it ſelfe in three things; Firſt, in ſauing and deſtroying not the bodie onely as other Kings, but the ſoule alſo. Secondly, in pardoning ſinnes or reteyning them. Thirdly, in making lawes to bind conſciences. Secondly, his Prieſtly office ſtandeth in two things: Firſt, in a power to offer ſacrifice propitiatorie for the ſinnes of whole mankind. Secondly, in making interceſſion to God for mankind: Thirdly, his Propheticall office conſiſteth in three things: Firſt, in reuealing to man the will of his father. Secondly, in enlightning of the minde to vnderſtand that wil reuealed. Thirdly, in framing of the heart to performe obedience vnto it, together with the ſetling of it in the truth. Thus he is the Chriſt, that is the annoynted of God.

But we muſt yet here go further and vnderſtand by *Chriſt* a perfect Chriſt, a perfect Redemer, without any partner, fellow, or deputy: for if he haue a partner, he is but halfe a redeemer, and if he haue a fellow or deputie, how is hee omnipotent, or omnipreſent? This is plaine by teſtimonie of Scripture; There is *none other name*, Actes 4. 12. therefore there is no fellow or partner. There is *one Mediatour*, that is but one, 1. Tim. 2. 3. yea *by himſelfe he purged our ſinnes*, Heb. 1. 3. without fellow or deputy: whoſe Prieſthood is ſuch as *cannot paſſe from himſelfe to another*. Heb. 7. 24.

ἀπαράβατον ἔχει τὴν ἱερωσύνην.

Obiect.

Anſwer.

*Obiect.* But Miniſters haue power to *remit and retaine ſinne*, hauing the keyes giuen them. *Anſ.* The keyes are not giuen to Miniſters to pardon men properly, but Miniſterially to pronounce and declare that God in heauen doth pardon them.

Obiect.

Anſwer.

*Obiect.* The *Saints ſhall iudge the world*, and therefore not Chriſt onely. *Anſw.* They ſhall not iudge by pronouncing a ſoueraigne ſentence of abſolution or condemnation, which is proper to Chriſt the Iudge; but by aſſiſting him (as Iuſtices vpon the bench) both by witneſſing and aſſenting vnto that righteous iudgement.

Obiect.

Anſwer.

*Obiect.* Pſal. 45.7. *He is annoynted with oyle of gladneſſe aboue his fellowes:* therefore hee hath fellowes. *Anſw.* All that beleeue in Chriſt are the fellowes of Chriſt: but in his annoynting, that is in grace, though not in office.

Obiect.

Anſwer.

Miniſtris vtitur Chriſtus non Vicarijs. Bucer de regno Chriſt. cap. 2

*Obiect.* But Miniſters are Chriſts deputies. *Anſ.* Miniſters are properly no deputies, but inſtruments to declare the will of God, and can go no further then to teach the eare; for it is Chriſt himſelfe that enlighteneth the minde.

Obiect.

Anſwer.

But it will be ſaid that Kings are Chriſts deputies on earth. *Anſwer.* They are his deputies as hee is God equall to his father, not as hee is Mediatour.

### *Aduerſaries of this maine ground are;*

Papiſts worſe then the ſoldiers in parting Chriſts garments.

The Romiſh Church, who rob Chriſt of all theſe 3. offices. For firſt, his kingly office they giue part of it to the Pope, in making him to remit ſinnes properly; to make lawes to bind conſcience properly, as Gods lawes do, which is a power equall to Chriſts, and ſo they make him check-mate with Chriſt. Secondly, his Prieſtly office is giuen to the Maſſe-prieſt, who by their doctrine hath power to offer a propitiatorie ſacrifice for the ſinnes of the quicke and dead; yea euery Papiſt hath a peece of it, becauſe euery one of them may ſatisfie the iuſtice of God for his ſinnes by his owne merit. And for his interceſſion, the ſecond worke of his Prieſthood, that is dealt among the Saints (among whom the Virgin *Mary* hath the greateſt part) who are inuocated as interceſſors, not onely by their prayers, but by their merits in heauen. Thirdly, his Propheticall office is beſtowed likwiſe vpon euery Pope, who is without ſcripture to determine infallibly, by an inward aſſiſtance of the Spirit locked vp in his breſt, of all matters concerning faith and manners, which is the proper office of him who is the proper Doctor of his Church. Therefore this Romiſh doctrine eſtabliſhed by the Councell of Trent, is an hereticall and Antichriſtian doctrine, making God an Idoll-God, which is concluded out of this place alleadged, thus: *Hee that denieth Ieſus to be Chriſt, is Antichriſt.* And againe, *Hee that hath not the Sonne, hath not the Father.* But the Romiſh Church denie Ieſus to be Chriſt, and hath not the Sonne, becauſe it ouerturneth his perſon and oppugneth all his offices: and therfore neither haue they the Father, but an Idoll-God, and conſequently their doctrine is Antichriſtian and hereticall. For which cauſe the reformed churches haue iuſtly ſeparated from thē, & ought euer ſo long as they denie this ground, ſo to doe.

The Romiſh Church denie Ieſus to be Chriſt.

14. Ground.

The 14. ground is: *Hee that beleeueth in Chriſt ſhall not periſh, but haue life euerlaſting*, Ioh. 3. 16. *God ſo loued the world, &c.* For the better handling of it conſider firſt for the meaning, what this faith is. Secondly, that it is a maine ground of true religion. Thirdly, the enemies of it. For the firſt: In this faith are two things: firſt, knowledge. Secondly, application of the thing known. The knowledge is, of Chriſt and his benefits; of which ſome meaſure muſt be had, or elſe there can be no faith. Eſay. 53. 11. *By his knowledge ſhall my righteous ſeruant iuſtifie many.* Ioh. 17. 3. *This is life eternall, &c.* And this ſtands with reaſon, that the thing to beleeued muſt firſt be knowne: for faith without knowledge is fancie.

The caſtle of Romiſh faith hangeth in the aire without foūdation.

The Romane Church hath then erred, which teach that there is a faith to ſaluatiō whereto knowledge is not required, ſuch a one that ſtandeth only in an aſſent to the faith of the Church. The ſecond thing in faith (which is the more principall) is an application of things knowne: namely of Chriſt and his benefits vnto our ſelues in particular. And herein ſtandeth the very ſubſtance of true faith, which is not cauſed by any naturall affection of heart, or action of will, but by the ſupernaturall action of the minde enlightened by the ſpirit of God, reſoluing vs that Chriſt and his merits belong vnto vs in particular. That this true particular application is required in true faith, is prooued by theſe reaſons: Firſt, that which we lawfully aske by prayer we muſt beleeue by a ſpeciall faith: but in prayer we lawfully aske the pardon of our ſinnes in particular, and life euerlaſting by Chriſt; therefore we muſt beleeue the pardon of our ſinnes and life euerlaſting by Chriſt. The aduerſaries can denie nothing but the firſt part of this reaſon, which is the very word of God it ſelfe. Mark. 11. 24. *Whatſoeuer ye deſire when you pray, beleeue yee ſhall haue it, and it ſhall be done vnto you.* Where in euery petition of praier our Sauiour requireth two things: firſt, a deſire of things promiſed. Secondly, a particular faith of things deſired, ſtanding in aſſurance that they ſhall be granted. Secondly, whatſoeuer the holy Ghoſt doth infallibly teſtifie to vs particularly, that we muſt beleeue particularly: but the holy Ghoſt doth particularly teſtifie by infallible teſtimonie to euery beleeuers conſcience, his owne adoption and pardon of ſinne, and acceptance to life euerlaſting; and therefore it muſt be particularly beleeued.

Obiect.

Here the Papiſt excepteth and ſaith, that this teſtimonie of the ſpirit of God, is not certaine, but probable onely, and a man may be deceiued in it.

Anſwer.

But the Apoſtle Rom. 8. 16. anſwereth this allegation: The ſpirit of God *teſtifieth with our ſpirits* that we are the children of God; and cleerth this teſtimonie of fearefulneſſe & weakeneſſe in the former words: where he ſaith, it is *not the ſpirit of feare* which we haue receiued, but ſuch a ſpirit as maketh vs *crie Abba, father,* and with a ſtrong voice: yea and for the further aſſuring vs in this teſtimonie, it is called the * *ſeale*, and *earneſt penny* of the ſpirit in our hearts, then which things what are more ſure and certaine ratifications among men, whoſe teſtimonie (though it be but of two men, but much more of three) ſeale, or earneſt, if it be ſufficient confirmation vnto men, how much more ſure is the teſtimonie, ſeale, and earneſt, of the ſpirit of God vnto vs? Thirdly, that which God offereth and giueth vs particularly, we muſt particularly receiue: but God offereth & giueth vs Chriſt and all his

ἐν ᾧ κράζομεν.

* 2.Cor.1.22.

A benefits particularly in the Word and Sacraments, and therefore we muſt haue particular faith to receiue him.

Obiect.

It will here be ſaid, we grant all this, we muſt receiue Chriſt and his benefits in ſpeciall; but we doe it by hope; as the Papiſts teach to hope well.

Anſwer.

*Anſ.* It is a worke of faith alone: Ioh. 1. 12. *As many as receiued him, &c.* Who were they? The next words ſhew, *euen they that beleeued on his name.* Againe, in the Sacrament of the Supper, Chriſt is offered as the bread and water of life to euery one in particular: and therefore euery beleeuer muſt haue ſomething in his ſoule proportionall to a hand and mouth, for the receiuing and feeding vpon him; which is nothing elſe but faith ſpecially B applying Chriſt and his benefits: ſee Ioh. 6. 35. Foutthly, the example of beleeuers in the Scriptures prooue the ſame truth. *Abraham* beleeued by a particular faith, *which was imputed to him for righteouſneſſe,* Rom. 4. 23. So alſo *Paul,* Gal. 2. 20. *I liue by the faith of the ſonne of God, who loued me, and hath giuen himſelfe for mee.* Now both theſe are patternes and preſidents for vs to follow, that as they beleeued, and particularly applied Chriſt to themſelues, ſo muſt we: ſee Rom. 4. 14. 1. Timoth. 1. 16. Now from theſe two, namely knowledge and application, followeth *Confidence,* whereby we truſt and relie our ſelues vpon Chriſt and his merits thus knowne and applied vnto ſaluation; which becauſe it inſeparably followeth faith, is often C in the Scripture put for faith it ſelfe: I diſtinguiſh it from faith, becauſe it hath beene ſaid (though falſely) that it is a part of faith, which indeede is a fruite and follower of faith: and the Apoſtle Epheſ. 3. 12. doth manifeſtly diſtinguiſh them: *By whom we haue boldnes and entrance with confidence by faith in him.*

The ſecond point in this ground is the weight of it. That it is a maine ground of Religion, appeareth thus: *If the inheritance of life* (ſaith *Paul*) *be not by faith, it is not ſure,* Rom. 4. 15. For if we were intitled by workes, the promiſe ſhould not be certaine: he then that oppugneth this ground of particular faith, ouerthroweth the Goſpell, as which cannot aſſure a man of ſaluation. Secondly, in the Catechiſme D of the Primitiue Church, faith in God is made one ground, Heb. 6. 1. Thirdly, this ground beeing the moſt maine promiſe of the Goſpell, whoſoeuer ouerthroweth it, he depriueth men of all comfort of religion.

Aduerſaries.

The aduerſaries of this ground are, firſt the *common people,* who for the moſt part profeſſe that they are not certaine of the pardon of their ſinnes; they hope well, becauſe God is merciful; but to be certaine they thinke it impoſſible: as though there can be hope & confidence where is no aſſurance: but ſpeciall hope alwaies preſuppoſeth ſpeciall faith. Secondly, the *Papiſts,* for they condemne ſpeciall faith for theſe reaſons: Firſt, where is no word, there (ſay they) can be no particular faith; but there is no word that ſaith, thou *Cornelius, Peter, Iohn,* Indeede no word ſaith, thou Boniface the 8. or thou Pope Iohn the 22. ſhalt be ſaued.

*&c.* ſhalt be ſaued. Anſ. It is true indeede, there is no particular faith where there is no particular word, or which is proportionall: but the Miniſter truely applying the generall promiſe to this and that particular man, it is as much as if a mans name were regiſtred in the Scripture. Secondly, we haue in ſubſtance a particular word, in that God who hath giuen the promiſe hath giuen alſo a commandement, to euery beleeuer to applie the ſame vnto himſelfe, 1. Ioh. 2. 23. *This is his commandement, that we beleeue in the name of his ſonne Ieſus Chriſt*, which is equiualent to a particular word. As a King giues a pardon to a thouſand men, but nameth neuer a one of thē: yet euery of them truely applying the pardon, according to the Kings intention, haue the benefit of it, as ſurely as if all their names had beene ſet therein.

Obiect.

II. *Obiect*. Many that apply the generall promiſe to themſelues, are deceiued and faile; yea euery wicked man ſaith he beleeueth in the ſonne of God, wherein he is deceiued.

Anſwer.

*Anſ*. Many indeede faile in their ſpeciall application, but it is onely vnbeleeuers; but they muſt prooue that none truly can apply the promiſe ſpecially, which all true beleeuers doe.

Obiect.

III. *Obiect*. They ſay: In regard of God we muſt beleeue, but in regard of our ſelues we muſt doubt.

Anſwer.

Obiect.

Anſwer.

Obiect.

Anſwer.

Aduerſaries.

Obiect.

Anſwer.

*Anſ*. Yea in regard of our ſelues we muſt not onely doubt but deſpaire: yet beleeuers beeing found not in themſelues but in Chriſt, may *prooue themſelues whether they be in the faith or no*, 2. Cor. 13. 5. For whoſoeuer repenteth, knoweth that he doth repent: *We knowe we are of God*, 1. Ioh. 5. 19. *Ob*. But all men in the world are full of doubting, and how can doubting ſtand with the certaintie of ſaluation? *Anſ*. Conſider faith firſt as it is in it ſelfe, ſo it is certaine. Secondly, as it is in vs, and ſo it is mingled with much doubting, which is not of the nature of faith, but contrarie vnto it; and yet theſe may and muſt ſtand together in the beleeuer, for doubtings may diſturbe, but not deſtroy true faith, for the Lord (notwithſtanding them) accepteth our weake faith as perfect, and our will to beleeue for beleefe it ſelfe, where he ſeeth griefe conceiued for doubtings, ſtrife againſt them. and endeauour to haue our faith increaſed. *Ob*. But to beleeue pardon for our ſinnes is to enter into Gods counſell. *Anſ*. That is falſe, becauſe pardon of our ſines is reueiled. *Ob*. But your Church (ſay they) abhorreth reuelation. *Anſ*. Neither the Scripture, nor our Church condemneth Reuelations contained in Scripture, but thoſe that are without, beſide, or againſt Scripture: Epheſ. 1. 7. The ſpirit is called the *ſpirit of Reuelation*: ſee alſo 1. Cor. 2. 12. As for this reuelation of pardon of ſinne to the beleeuer it is contained in the Scripture, and is no more a prying into Gods counſell, then it is for a Traytor to beleeue that he is pardoned when certaine newes of his pardon is brought vnto him from the King, of whom none can ſay he entreth into the Kings counſell. Hence we conclude, that ſeeing the doctrine of the Papiſts ouerthroweth this maine ground, we muſt take heede of ioyning our ſelues vnto thē.

15. Ground.

Rom. 5.18.

The 15. ground is; That a *ſinner is iuſtified by faith, without the works of the Law*, Rom. 3. 28. Wherein conſider firſt the meaning; ſecondly, the weight; thirdly the aduerſaries. For the meaning three things muſt be knowne. Firſt, what it is to be iuſtified. Secondly, what it is to be iuſtified by faith. Thirdly, what workes are to be excluded from iuſtification. Concerning the firſt. In iuſtification there be three diſtinct actions of God; firſt, the freeing of a ſinner from his ſinnes for the merits of Chriſt: Act. 13. 39. *From all things from which they could not be iuſtified by the law of Moſes, by him euery one that beleeueth is iuſtified*: that is, acquited from them. *Paul* oppoſeth it thus to condemnation, Rom. 8. 33. which is nothing elſe, but a binding of a man to iuſt puniſhment. The ſecond action is, the reputing and the accepting of a ſinner as iuſt for the merit of Chriſt. Eſay 5. 22. *Woe vnto him that iuſtifieth a wicked man*: that is, not to make but accept him as iuſt; and in the Goſpell, *Wiſedome is iuſtified of her children*, that is, approoued and acknowledged. The third is, the acceptation of a ſinner to life euerlaſting in Chriſt. For after that God hath abſolued a ſinner, and reputed him as iuſt, there muſt follow this acceptation to life, which is therefore called the *iuſtification of life*, with the reaſon rendred in the ſame place: for that like as *Adams* ſinne is imputed vnto all, by which death entred; ſo Chriſts obedience imputed to beleeuers, bringeth life and iuſtification. Out of which three actions we may gather a true deſcription of iuſtification, to wit, *It is an action of God the Father, abſoluing a ſinner from his ſinnes, for the merit of Chriſt, accounting him as iuſt, and accepting him to life euerlaſting.*

II. Point. What it is to be iuſtified by faith. For the cleere vnderſtanding of this waighty point, we muſt anſwer 2. queſtions. Firſt, what is the very thing for which a ſinner is iuſtified? *Anſ*. It is the obedience of Chriſt the Redeemer and Mediatour, paſſiue and actiue: the former ſtanding in ſuffering the death of his body, and the paines of the ſecond death in his ſoule; the latter, in fulfilling the Lawe. The truth of this anſwer appeareth thus: Since our fall we owe to God a double debt: we breake the law, and thereby are bound to make ſatisfaction. Secondly, being creatures we muſt fulfill the rigour of the lawe, and performe what it requireth: neither parcell of which debt, ſeeing we (beeing bankerupts) are able to pay, we flie to our ſurety who muſt pay both for vs: the former he doth by his death, beeing made *a curſe for vs, and ſo redeemed vs from the curſe*, Galath. 3. 13. the latter by perfect obedience vnto the lawe: that ſo in him we doing theſe things, might *liue in them*, verſ. 12. The ſecond queſtion is: Seeing the obedience of Chriſt is the mat-

A ter of our iuſtification, and is out of our ſelues; how commeth it to be made ours? *An.* To make it ours, firſt God muſt giue it vs: ſecondly, we muſt receiue it. Firſt, God giueth it vnto vs, when he giueth vs Chriſt himſelſe, for it is giuen with him, and it is made ours, when God in mercie eſteemeth, iudgeth, and accounteth it to be ours, for it is ours by imputation: which appeareth by theſe two reaſons: Firſt, as Chriſt is made our ſinne, ſo we are made his righteouſneſſe, 2. Cor. 5. 21. but he is made our ſinne by imptation, and therefore his iuſtice beeing inherent in him, is made ours by imputation. Secondly, as the firſt *Adams* diſobedience is made ours, ſo Chriſts the ſecond *Adams* obedience is ours, Rom. 5. 17. 18. but that is ours by imputation, and therefore Chriſts obedience alſo. Secondly, to make this obedience ours we muſt receiue it, and that can be onely by faith, which is the hād of the ſoule receiuing into it the things that are giuen vs of God: where note by the way, that a ſinner is not iuſtified by the dignitie of his faith, but as it is an inſtrument whereby Chriſts obedience is applyed vnto the ſoule.

Note.

III. Point. What works are excluded from iuſtification. *Anſ.* The works of the Morall and Ceremoniall law, workes of nature and grace. That euen workes of grace are excluded; appeareth by theſe reaſons. Firſt, a ſinner muſt ſo be iuſtified, that all cauſe of *boaſting* may be cut off Rom. 3. 27 But if a man were iuſtified by works of grace he might boaſt ſtill, yea though he acknowledge the workes to be of God: ſee the Phariſies example, Luk. 18. Secondly, if a man were iuſtified by the workes of the lawe, then our iuſtification ſhould ſtand by *the lawe*; but that it doth not, Rom. 4. 14. for then the promiſe were made voide; yea the tenour of that whole Chapter prooueth, that *Abraham* hauing ſtore of good works, was yet iuſtified by faith without the works of the Lawe; the which thing alſo that obiection in chap. 6. 1. witneſſeth: *What then, ſhall we continue in ſinne?* drawne out of the fiue former chapters thus: If a man may be iuſtified by faith without works, we may continue in ſinne; which obiection were no obiection, if that had not beene the intent of the Apoſtle, to prooue iuſtification by faith onely, without the works of the lawe. Thirdly, *Paul* was not iuſtified by any works: 1. Cor. 4. 3. *I knowe nothing by my ſelfe, yet am I not thereby iuſtified:* where he noteth two things of himſelfe; firſt, that he had a good conſcience within him: ſecondly, that he was not thereby iuſtified; where he debarreth all works of grace. Fourthly, we are ſaued by grace without works: theſe workes excluded are workes of grace, for they are all ſuch as God hath prepared to walke in, Epheſ. 2. 8. Fiftly, a man muſt firſt be iuſtified before he can doe a good worke: and therefore works followe iuſtification, and cannot cauſe it. Yea and as all works are excluded, ſo all vertues alſo excepting faith are here reiected. For as in a man that ſtandeth to receiue a gift, no part doth any thing to receiue it but the hand, yet hauing receiued it, all other parts teſtifie thankefulneſſe, the tongue, the feete, and all the bodie: euen ſo we receiue the matter of our iuſtification by faith alone, not by hope, or loue; but after the receiuing of Chriſt, theſe with the other graces worke and ſhewe themſelues.

The ſecond point in this ground is the weight of it, appearing herein, that he that ouerthroweth it, ouerturneth the faith: Rom. 4. 14. *If they of the Lawe be heires of life, faith is made voide, and the promiſe of none effect.* And Gal. 2. 21. *If we be iuſtified by works, Chriſt died in vaine.*

Aduerſaries.

B Aduerſaries hereof. Firſt, the home-aduerſarie is the common ſort of ignorant people and all naturall men, who with the young man ſay, *What ſhall I doe to be ſaued?* They ſay they will be ſaued by faith in Chriſt, but when it commeth to the point, they will be doing ſomewhat, and ſtand much vpon their good meaning and righteous dealing. Secondly, the forreine enemie is the Popiſh doctrine and Romiſh religion, which teacheth that there be two iuſtifications. Firſt, when a man of an euill man is made a good man; this is by grace of the holy Ghoſt put into the heart: the latter is whereby a man is made of good, better, which is by good workes. But what Church ſoeuer holdeth this, is fallen from grace. This is a peremptorie ſentence (will ſome ſay) and no generall Councell C hath ſo determined. *Anſ.* The more is the pitie. But Gods word hath peremptorily determined it: Gal. 5. 4. *They are aboliſhed from Chriſt, and fallen from grace, whoſoeuer will be iuſtified by the lawe,* as the Romaine Church at this day. They ſay our doctrine maintaineth looſeneſſe of life, by excluding all workes from iuſtification. *Anſ.* Though we exclude the beſt works from iuſtification, yet we debarre them not from Chriſtian cōuerſation, but therein require them as fruits of the ſpirit plentifully. *Ob.* But it is abſurd (ſay they) that one man may be iuſtified by the righteouſneſſe of another. *Anſ.* *Adams* ſinne is made ours, and they maruell not at it; what greater abſurditie is it, that the D ſecond *Adams* obedience, anſwering to the firſt *Adams* ſinne, ſhould be ours in like manner.

The Popiſh Church fallen from grace.

Obiect.

Anſwer.

Obiect.

Anſwer.

16. Ground.

The 16. ground is this: *Except a man be borne anewe, of water and of the holy Ghoſt, he cannot enter into the kingdome of God,* Ioh. 3. 5. In which obſerue firſt the meaning, ſecondly, the weight, thirdly, the aduerſaries. In the firſt conſider two points: firſt, what it is to be borne againe: ſecondly, of what neceſſitie it is. For the former, we muſt knowe, that there muſt be in him that is borne againe three things: firſt a reall change from one to another. Secondly, there muſt be a roote from whence this change may ariſe. Thirdly, a newe life. Firſt, the change is, when a man of a meere naturall man is made a

A newe man: not in regard of his bodie or ſoule, or powers of them, all which a man retaineth the ſame after regeneration, but in regard of Gods image reſtored and renewed by Chriſt, Epheſ. 4. 24. This is the reſtoring of that newe qualitie of righteouſneſſe and holineſſe loſt in *Adam*, for ſo the Apoſtle deſcribeth this newe birth in the place alleadged. This change is attributed to *water* and the *holy Ghoſt*, wherein [*by water*] our Sauiour alludeth to ſome ſpeeches of the olde Teſtament; as Ezech. 36. 25. where the Prophet ſpeaketh of the clenſing of the church, by *powring cleane water vpon it*: that is, infuſing newe graces into the heart, which take place of the olde corruption. And by the *holy Ghoſt*, he ſheweth that this clenſing of vs is by the inward working of the holy Ghoſt.

B Obiect. *Obiect.* But it will be ſaide, if a man be a newe man, he muſt haue a newe ſoule. Anſwer. *Anſ.* This new qualitie of righteouſneſſe is as it were a newe ſoule, for in a regenerate man, there is a bodie ſoule, and beſides the ſpirit, which is the grace of ſanctification oppoſed to fleſh, and corruption of nature, Rom. 8. 10. This is as it were the ſoule of a ſoule renewed.

Secondly, that a man may come to this eſtate, there muſt be ſome root and beginning whence this change may ariſe, and that is no other then Chriſt crucified, the Redeemer and Mediatour, of whoſe bodie beleeuers are members, of his fleſh and of his bones, Epheſ. 5. 30. for looke C as *Eue* was made of the ſide of *Adam*, ſo is euerie beleeuer of the blood of Chriſt; and as euery man, ſo farre as he is a ſinnefull man, ſpringeth from the firſt *Adam*, ſo doth euery man ſo farre as he is renewed, ſpring from the ſecond *Adam* Chriſt Ieſus. Now that a man may ſpring out of Chriſt, he muſt firſt (beeing taken out of the wilde Oliue the olde *Adam*, Rom. 6. 5.) be ſet and ingrafted into the ſecond *Adam* as a newe ſtocke, and that by faith wrought in the heart by the ſpirit of God: by which inciſion he receiueth from Chriſt two things; firſt, in regard of his ſoule, holineſſe: ſecondly, in regard of bodie, incorruption, ſeeing that the whole man is vnited vnto Chriſt, and ſo both ſoule and bodie receiue immortalitie and glorie.

D Thirdly, in this newe birth there muſt be a newe life, by which if any liue not, he is not borne againe: for the diſtinct knowledge of which life, we muſt diſtinguiſh of life: life is vncreated, and created: vncreated life is the life of God, yea God himſelfe, of which kind this is not. Created life, is either naturall or ſpirituall: Naturall, is that which we liue by naturall means, as meate, drinke, ſleepe, phyſicke, &c. of which kind this newe life is not: but this is that ſpirituall life, whereby a man in this life is ruled by the ſpirit of God according to the word; and it ſtandeth in two things: Firſt, when the ſpirit dwelleth in the heart; Secondly, when the ſpirit ruleth the heart: or more plainely, this life hath two degrees: Firſt, when a man beginneth to ſauour, affect, and will ſpirituall things, loueth them, and chiefly affecteth them, Rom. 8. 5. when they haue ſome ſauour and reliſh vnto him. Secondly, when a man in all eſtates liueth by a iuſtifying faith, and ordereth his life thereby. The iuſt man (ſaith *Abacuke*) *liueth by faith*, and this is, as it is truely called, *life eternall*; the beginning and firſt degree of which euery beleeuer hath poſſeſſion of, euen in this life.

The ſecond point in this ground is the *weight* of it; for which obſerue the neceſſitie of the newe birth, in the former words where it is ſaid, that without it a man *ſhall neuer ſee the kingdome of God*, much leſſe enter into it. No man is in Chriſt (& ſo conſequently out of the ſtate of ſaluation) who is not a *newe creature*, 2. Cor. 5. 17. No outward prerogatiue can bring a man in requeſt with God, vnleſſe he be a newe creature, Gal. 6. 15. It is a conſtant truth of Chriſt, Ioh. 13. 8. *If I waſh thee not, thou haſt no part in me.*

Aduerſaries.

The third point is: The Aduerſaries: who are firſt, euery man by nature, the wiſedome of whom herein is enmitie with God. For euery one naturally is willing to yeeld vnto God ſome externall ſeruice, and ceremoniall worſhip; as in the Church to drawe neere to God with their lipps: but when they ſhould come to their renuing, and the mortifying of their luſts, O then they ſtorme and ſwell, and caſt off this yoke, becauſe they ſay it abridgeth them of their eaſe, libertie, and pleaſure, and they cannot be their owne men for it. Secondly, the Romane religion which for many hundred yeares hath ſtood in ceremonial and bodily actions, rites, geſtures, apparrell, and moſt of all in outwarde penance, borrowed partly of the Iewes, and partly of the Heathens: but all this doctrine of the newe birth, of mortifying hidden luſts and deniall of a mans ſelfe, is dead and buried among them: little hereof is ſpoken or written in the great volumes of their greateſt Clerks. But the doctrine which is from God is ſpirituall, as God himſelfe is and moſt concerneth the inner man. Secondly, they are great aduerſaries hereof in teaching that man (though captiue to ſinne) hath a power in his nature, whereby, if the holy Ghoſt free him, he can of himſelfe will and doe that which is good; which if it were ſo, then he is but in part newe, and ſo is no newe man. Secondly, a regenerate man muſt be a new creature: now creation is a framing of ſomething out of nothing, not of ſomthing into ſomthing. Thirdly, thus a man ſhould be but halfe dead, & ſo could not be borne againe, but onely ſtrengthened, euen as a man in a ſwoune, of whom we cannot ſay properly he is reuiued, becauſe he was not dead, but recouered.

Romane religion leadeth not to the newe birth, and therefore goe not to heauen.

17. Ground.

The 17. ground is out of Gal. 5. 1. *Stand faſt in the libertie wherewith Chriſt hath made you free.* For the meaning of which we muſt knowe, that Chriſtian libertie which we are exhorted to maintaine, ſtandeth in a double free-

dome:

A dome: Firſt, from the Morall lawe: ſecondly, from the Ceremoniall. From the Morall lawe two waies: firſt from the *curſe* of the lawe, Rom. 8. 1. *There is no condemnation to them that are in Chriſt:* Secondly, from the rigour of it, which requireth perſonall and perfect obedience: this rigour is moderated by Chriſt; whence followeth a freedom from iuſtification by works, Rom.5. 1. Gal. 5. 4. The ſecond freedome is, from the Ceremoniall law, which hauing an ende put to it by Chriſt, bindeth no man: but our libertie is procured to vs in meats, drinkes, and all things indifferent with good conſcience, ſeeing *to the pure all things are pure*, Tit. 1. 25. Where we are commanded to *ſtand* B *faſt*, we ſee the weight of it to be ſuch as may not be departed from, nor forſaken, for then we become debters againe to the whole lawe, and ſo are fallen from Chriſt.

Aduerſaries.

Aduerſaries hereof, are firſt the *Libertines*; as the *Family of loue*, who beeing (as they ſay) deified, are ſo carried by the holy Ghoſt that they cannot ſinne, no though they ſhould commit fornication: but no man is freed from obedience to the Law by Chriſt, although he be from the curſe and rigour of it. Secondly, all that take liberty to ſinne, becauſe they ſay, *God in Chriſt is mercifull:* but Chriſt freed from ſinne, not vnto it. Poperie maketh moe ſinnes then euer God made. Thirdly, the *Romane Church*, holding that the Pope hath power to make lawes binding conſcience properly, preſcribing ſuch C things to be done the oſeruing of which is the worſhip of God, and meritorious; as on the Popiſh faſting dayes, yea and Wedneſdayes and Frydayes, not to eate fleſh, euen this law bindeth the conſcience of a Papiſt, and ſuch abſtinence (they ſay) is a worke of merit, and a worſhip of God. But it will be ſaid, that Princes and Magiſtrates make ſuch Lawes of meats, drinkes, apparell, and muſt be obeyed. Anſwer. *Anſ.* Theſe lawes bind not conſcience, but the outward man. Secondly, they doe not abrogate our libertie, but moderateth the ouer common vſe for the common good: but Popiſh doctrine accounteth the breach of any of theſe mortall ſinne. Obiect. *Ob.* Yea but they forbid fleſh for temperance ſake, becauſe it ſtirreth vp luſt. Anſwer. *Anſ.* But D they forbid not the hoteſt wines, ſpices, Conſerues, and ſuch meats and drinks, which more ſtirre vp luſt then fleſh; and therefore this is but a ſhift.

18. Ground.

The 18. ground is in Matth. 18. 18. *Whatſoeuer the Church bindeth in earth, is bound in heauen; and whatſoeuer it looſeth in earth, is loſed in heauen.* In which ground obſerue firſt the meaning, ſecondly the moment, thirdly, the aduerſaries. Firſt, to knowe the meaning, two things are to be handled: firſt, what is this power of binding & looſing, which the Church hath. Secondly, what is the ratification and efficacie of this power out of theſe words, *is bound and looſed in heauen*. Concerning the former: This power of *binding and looſing* is that authoritie giuen by God to his church on earth, whereby it pardoneth or retaineth vnpardoned the ſinnes of men; for mens ſinnes are *cords and bands* which bind them, Prou.5.22. and *chaines of blacke darkeneſſe*, wherein men are reſerued vnto damnation, 2 Pet. 2. 4. and hence fitly when mens ſinnes are pardoned, are they ſaide to be looſed, and bound if they be not. This power is called Matth. 16. the power *of the keyes of the kingdome of heauen*, for mens ſinnes are as lockes, yea bars and bolts, ſhutting vpon them the doores of Heauen: and hence alſo when the Church pardoneth ſinnes, the doores of heauen are ſaid to be opened, and when it retaineth them, heauen is ſhut againſt the ſinner. Indeed pardon of ſinne is properly granted and giuen by God; but yet men are truely ſaid to pardon and retaine ſinne, when miniſterially they pronounce that God pardoneth or doth not pardon. Obiect. *Ob.* It will be ſaid, that men vpon earth know not whoſe ſinnes God will pardon, and whoſe he will not. Anſwer. *Anſw.* It is poſſible for man to know whoſe ſinnes God will pardon, and whoſe he will not: for God hath generally, made known that he will remit the ſinnes of all beleeuers and repentant ſinners, but will retaine their ſinnes, who goe on in the ſame. Now we may knowe particularly who theſe be that doe repent and beleeue; for the tree is knowne by the fruite, according vnto which the Church may pronounce a true ſentēce. Further, to know more diſtinctly what this power is, the parts of it are to be conſidered, and they be two; for it ſtandeth partly in the miniſterie of the word, and partly in the iuriſdiction of the Church vpon earth. The miniſterie of the word is either publike or priuate. Firſt, the publike miniſterie of the word is called the preaching of it; in which is this binding and looſing, opening and ſhutting, it being an ordinance of God, in which miniſters are called of God to pronounce in the name of God pardon of ſinne to the penitent, and condemnation to the obſtinate: and here muſt be noted, that this binding and looſing, in the publike Miniſterie is generall vnto all, but with exception of faith and repentance. Obiect. *Ob.* But ſeeing it is generall it is of no great force. Anſwer. *Anſ.* It is: for euery hearer muſt apply this generall doctrine to his owne perſon, and ſay with the Virgin *Mary*, applying to her ſelfe the Angells ſpeech: *Be it vnto me according to thy word*; this maketh it forcible in the conſcience. The priuate Miniſterie ſtandeth in two things: firſt, priuate admonition: ſecondly, priuate comfort. Priuate admonition is Gods ordinance whereby the Miniſter in Gods name bindeth a man to iudgement for his ſinne, except he repent: thus *Peter* dealt with *Simon Magus*, Act.8.21,22. Priuate comfort is when vpon true repentance the Miniſter pronounceth vpon the beleeuer pardon of ſinne without condition. Thus dealt *Nathan* with *Dauid*, 2.Sam. 12.22. *Dauid* ſaid, *I haue ſinned*, *Nathan* hereupon telleth him *his ſinnes are forgiuen*. Secondly, concerning the *Iuriſdiction of the church*; It is a power giuen of God to the Church, whereby it vſeth correction vpon open ſinners for their ſaluation, and it ſtandeth in excommunication and abſolution. Excommunication is a ſentence excluding open and obſtinate ſinners out of the kingdome of God, and conſequently from the ſocietie of the Church; for this followes the former, *If he wil not heare the church, let him be a heathen.* Paul calleth this ſentence a giuing vp of a man vnto *Sathan*. *Ob.* But no man can exclude another from the kingdome of God. *Anſ.* The Church excludeth not properly, but by declaring that God hath excluded ſuch. Obiect. *Ob.* But the true childe of God may be excommunicated, and yet is not ſhut out of heauen. Anſwer. *Anſ.* In ſome ſort and for a time he may be ſaid to be ſhut out of heauen, but conditionally and vntil repentance. The contrarie hereof is *publike abſolution*, when open ſinners repenting, are by the Church openly declared to be members of the kingdome of heauen, and ſo addmitted and receiued againe into the Church. This power of the Church differeth from the power of the Ciuill Magiſtrate in foure things: Firſt, the power of the Church is ordered onely by the word, but Ciuill power by other Ciuill lawes alſo. Secondly, the former correcteth onely by voice, in admonition, ſuſpenſion, and excommunication; the latter by reall and bodily puniſhments. Thirdly, all ſpirituall correction, as excommunication it ſelfe, ſtandeth at the repentance of a ſinner, and proceedeth no further: but the puniſhments of Ciuil power ſtay not at repentance, but proceede on euen to the death of the malefactor (notwithſtãding his repentance) if he be a man of death. Fourthly, in the Ciuill power be three degrees of proceeding: firſt, the knowledge of the cauſe. Secondly, the giuing of the ſentence. Thirdly, the execution of the puniſhment. In Eccleſiaſticall are the two former, but the laſt belongeth to God alone.

The ſecond thing in the meaning is, to know what the ratification of this power is: namely, to be *bound and looſed in heauen*; that is, when the Churches iudgement following the iudgement of God, doth acquite, or condemne a ſinner, God in heauen hath done it alreadie and ratifieth it. For in abſolutiõ (as alſo in the other) pardon of ſinne is firſt giuen in heauen: ſecondly, the Church pronounceth this according to Gods will: and thirdly, God ratifieth it thereupon in heauen, & confirmeth it as ſure as if on earth he had pronounced the pardon.

The ſecond point. The weight of this ground may appeare, Matth. 16. 18. where the maine promiſe of the Goſpell for the ſtabliſhment of the Church is contained: *Vpon this rocke I will build my Church, and the gates of hell ſhall not preuaile againſt it:* and the ground of our aſſurance thereof, is added verſ. 19. *I will giue thee the keies of the kingdome.* This maketh the church preuaile againſt the gates of hel, becauſe it openeth and ſhutteth heauen. Secondly, hereby the word and Sacraments are preſerued from A pollution and prophanation, the ſoules of men pulled out of the ſnares of the Deuill, and Gods kingdome ſet open vnto them: which beeing taken away there will be no difference left betweene the kingdome of God and the kingdom of the Deuill. Which power of the keies in opening and ſhutting heauen by the miniſterie of the word, ſeeing we haue eſtabliſhed by the lawes of the Land, we haue the ſtate of a true Church, and therefore no man can in good conſcience ſeparate from vs as no Church and people of God: indeede if it had not the power to open heauen vnto men, it were time to ſeparate from it.

3. The Aduerſaries of this ground, are firſt B the ignorant people, who Popiſhly thinke that this power is onely giuen to *Peter*, whoſe office is to open and ſhut heauen. But this power was giuen to all the Apoſtles as well as *Peter*, and in them to all Miniſters, Churches, and Congregations: yea, and it is not exerciſed in heauen but in earth. Secondly, all Atheiſts and Epicures that contemne and ſkorne the Word, Sacraments, and all holy things, yea euen the power of the Church it ſelfe. Thirdly, all Papiſts and the Romiſh religion, who aboliſh all binding and looſing in the publike Miniſterie, and haue brought all to a priuate ſhrift, and abſolution, which in truth is nothing elſe but a racke and a gibbet to the conſcince: for firſt, men muſt ſeeke for it at the hands of the Prieſt: ſecondly, C they muſt confeſſe all their ſinnes to the Prieſt: thirdly, they muſt make ſatisfaction to the iuſtice of God, euen ſuch as the Prieſt ſhall enioyne them. But all this is directly contrarie to the word: for firſt, Miniſters muſt offer pardon of ſinne before it be ſought for. Secondly, in Chriſt pardon is offered freely, we neede no ſatisfaction of our owne. Thirdly, they impoſe a heauier yoke, than euer Chriſt or his Apoſtles did vpon men, when they enioyne them to an enumeration of all their ſinnes, before they can be pardoned: the depth of which policie hath beene ſounded. Secondly, that Religion hath turned this power Eccleſiaſticall to a ciuill power, whereby they take vpon them to excommunicate Kings and Emperours, not onely out of the Church, but alſo out of their D kingdomes and Empires, whome (they ſay) they may ſet vp and depoſe at their pleaſure, as hauing power to wreſt the Scepter out of the hands of whatſoeuer Monarch ſhall not ſtoope vnder their Popes authority. Theſe be the maine enemies of this ground, againſt whom we muſt for euer contend.

In ſtead of the 2. keies, Poperie hath deuiſed the picklock of ſhrift.

That in nothing the Pope ſhould be vnlike the deuill, he ſaith with him, Al theſe are mine, & I giue them to whome I will.

19. Ground.

The 19. ground of faith is, *There is, hath beene, and euer ſhall be a Church out of which is no ſaluation.* This is an Article of our faith, and a maine ground of religion: for if there be not euer a Church of God, Chriſt is ſometime no Redeemer, no King, becauſe there ſhould be no people redeemed, nor ſubiects to the rule of his word and ſpirit. Of which conſider two things: firſt, what this Church is: ſecondly,

who

Sixe properties of the Church.

who be the aduerſaries of this ground. For the firſt: *The Church is a company of men, choſen to ſaluation, called, vnited to Chriſt, and admitted into euerlaſting fellowſhip with him.* See Heb. 12. 23. and 1. Pet. 2. 9. Compare theſe two places, and this deſcription will eaſily be gathered. The properties of this Church are theſe ſixe which follow. Firſt, being the Spouſe of Chriſt, ſhe is one onely indeede, although diſtinguiſhed in regard of time, as the Church of the olde Teſtament and of the newe. Secondly, of place as of *England*, *Scotland*, *&c.* Thirdly, of condition, as the Militant and Tryumphant: all theſe make but one bodie of Chriſt. Secondly, it is inuiſible, not to be ſeene but beleeued: for election, vocation, redemption, can onely be beleeued; yet ſome parts of it are viſible, as in the right vſe of the Word and Sacraments appeareth. Thirdly, to this aſſemblie and no other belong all the promiſes of this life; and the life come, eſpecially forgiueneſſe of ſinnes, and life euerlaſting. Fourthly, it conſiſteth onely of liuing members, quickened by the ſpirit of Chriſt, not of any hypocrites or wicked perſons. Fiftly, no member of it can be ſeuered or cut off from Chriſt, but abide in him and with him for euer. Sixrly, it is the ground and pillar of truth; that is, the doctrine of true religion is alwaies ſafely kept and maintained in it. *Ob.* The Churches in earth are true Churches, and yet in theſe are many hypocrites & Apoſtataes, who fall from their profeſſion. And therefore all are not liuing members. *Anſ.* In viſible Churches are two ſorts of men: Iuſt men and hypocrites; who although they be within the church, yet the Church is not ſo called of them, but in regard of them onely who are truely ioyned vnto Chriſt, who are the better part, although not the greater: Euen as a heape of wheate and chaffe together is called an heape of wheate, or a Corne heape, of the better part.

**Aduerſaries.**

Papiſts here take their markes amiſſe.

Aduerſaries herof are Papiſts, who frame not the Church by theſe true properties, but by other deceitfull markes, as ſucceſſion, multitude, antiquitie, and conſent; for when the Church firſt began there could be none of thoſe, at leaſt not the three former, and yet was there a true Church. Secondly, all theſe agree to Heretikes, as among the Iewes what was more challenged then theſe? and yet Chriſt ſaith, they were blind leaders of the blind. But the true marke is the doctrine of the Prophets and Apoſtles truely taught and beleeued. A note of Chriſts ſheepe is the hearing of his voyce, Ioh. 10. 27. And, *Ye are in the Father and the Sonne, if ye abide in the word which ye haue heard from the beginning*, 1 Ioh. 2. 24. See Epheſ. 2. 20.

**20. Ground.**

The 20. ground is: That *there ſhall be a reſurrection of the dead in the end of the world.* This was one of the ſixe grounds of Catechiſme in the dayes of the Apoſtles; Heb. 6. 2. *Hymeneus and Philetus* deſtroyed the faith of certain, in teaching that the *Reſurrection was alreadie paſt.*

**Aduerſaries.**

Aduerſaries hereof, are the *Family of loue*, who hold that there is no Reſurrection but onely in this life.

**21. Ground.**

The laſt ground of doctrine is: *There ſhall be a generall iudgement of all fleſh.* It is one of the grounds. Heb. 6. 2. In which iudgement euerie mans works ſhall be tried, and euery man accordingly ſhall receiue ſentence of life or death eternall.

**Aduerſaries.**

The aduerſaries hereof, are firſt the Athieſt, who denieth God himſelfe, and conſequently his iudgement: Secondly, the drowſie Proteſtants, who in iudgement denie not the laſt iudgement, but yet plainely ſhewe in their liues that they are not perſwaded of it, for thē would they make more conſcience of ſin, and pleaſing God in all things. Theſe are the maine grounds of beleefe, vnto which al other may be reduced: Now followe the grounds of obedience and practiſe.

**1. Ground.**

The firſt ground of practiſe is, *Luke* 13. 3. *Except ye repent ye ſhall periſh.* In which two things are to be obſerued. Firſt, the duty required, that is, *Repentance*, the neceſſitie of which appeareth, in that *without it men periſh.* Secondly, the aduerſaries. Concerning repentance two things muſt be taught: firſt, what it is: ſecondly, what is the vſe of it. For the firſt; *Repentance* (as *Paul* deſcribeth it) *is a conuerſion whereby a ſinner turneth himſelfe vnto God, and bringeth forth fruites worthie amendement of life.* There be two kindes of conuerſion of a ſinner: Firſt, that whereby God turneth man. Secondly that whereby a man beeing turned by God, turneth himſelfe by grace: the former is no repentance properly, but the latter. Iere. 31. 18. *Conuert thou me, and I ſhall be conuerted. Surely after that I conuerted I repented. Queſt.* In what part is this conuerſion made? *Anſ.* It beginneth in the minde, but it is of the whole man, the mind laying off all purpoſe of ſinning, the conſcience calling backe from ſinne, the will not ſeeking to fulfill the luſts of it; but the whole man endeauouring to pleaſe God through his whole conuerſation: further repentance is attended with diuers fruites, worthie neweneſſe of life. Theſe are the duties of the Morall law, performed in faith and truth without hypocriſie, which becauſe they proceede from the ſame beginning, are approoued of God as repentance is; The ſecond point in this duty is, the vſe of repentance, & that is not to be *a cauſe* of ſaluation, but onely *a way*, wherein men muſt walk to life euerlaſting. We are ſlandered by the Popiſh Church, while they exclaime that our doctrine requireth nothing but faith to be ſaued by, and ſo we become enemies to all good workes. But this is not our doctrine, for we hold the workes of repentance to be the way of ſaluation. Indeede when we ſpeake of the inſtrument whereby we lay hold vpon Chriſt, that we ſay is faith onely, not hope, loue, or any workes; but when we ſpeake of a way to life, then faith is not alone, but repentance is required, hope, the feare of

Act. 26. 20.

God, and euery good worke. So women are ſaid to be *ſaued thorough bearing of children*, 1. Tim. 2. 15. namely, as a way wherein they practiſe their faith and obedience. Thus *Abrahams* faith and works went together, Iam. 2. 22.

Secondly: The Aduerſaries of this ground, are profeſſors of Religion, who content themſelues with a fained repentance; for moſt men beeing pricked and ſtung with the ſenſe of their ſinnes, for a while will hold downe their heads like a bulruſh, breake off their companie, come to Church, pray, heare the word, and performe other duties: but when the remorſe is once paſt, they returne to their former courſe of licentiouſneſſe, and this is thought a ſufficient repentance: whereas it is but ceremoniall, and a figge leafe whereby men ſeeke to couer themſelues: for true repentance changeth the minde, will, affections, conſcience, yea all the actions of life.

A patterne of Popiſh penitence.

Secondly, the *Romiſh Church*, which for many hundred yeares hath ouerturned this doctrine: as firſt in general aboue theſe 500. years, penance and publike confeſſion of perſons excommunicated, hath bin by them taken & deemed to be repentance it ſelfe; any other hath beene ſcarſe taught or knowne in theſe parts of the world. Secondly, repentance is by them turned into a iudiciall proceeding and ſentence of the court, wherein the Miniſter muſt be iudge, the ſinner muſt come vnder confeſſion: the Miniſter muſt paſſe ſentence, and the other muſt make ſatisfaction accordingly; which is an high abuſe of this doctrine. Thirdly, they hold the works of Contrition, Confeſſion, and Satisfaction, to merit, yea and to conferre pardon of ſinne, and ſo aboliſh the merit and ſatisfaction Chriſt. Secondly, the world hath beene by that Church deceiued in diuers particulars concerning this doctrine; as namely, firſt it hath beene taught that repentance, for the originall of it, is partly from nature, partly from grace; partly from God, partly from our ſelues: which is a falſe foundation, ioyning light with darkeneſſe, it beeing wholly from grace. Secondly, remorſe of conſcience (which the very deuills may haue) is made a part of repentance; *Saul* himſelfe, nay *Iudas* wanted not this contrition, which is no grace, but a preparation vnto it. Thirdly, they make *Auricular Confeſſion*, whereby euery man is bound to confeſſe all and euery one of his ſinnes, with their circumſtances in the Prieſts eare, ſo neceſſarie vnto repentance, as without which he cannot haue pardon; which is a very gibbet to the cõſcience. Fourthly, they turne their Canonicall ſatisfaction into ſatisfaction of Gods iuſtice for ſinne, wherein blaſphemouſly they ouerthrow the moſt perfect ſatisfaction of the Sonne of God. We are therefore to praiſe God who hath taken from our neckes this yoke of the Romane Church, which neither we nor our fathers were able to beare.

2. Ground.

The ſecond ground of practiſe is concerning the exerciſe of repentance, Luk. 9. 23. A *If any man wil come after me let him deny himſelfe, and take vp his croſſe, and followe me*. In which ground we will conſider three things: firſt the meaning, ſecondly the moment, thirdly the aduerſaries againſt whom we muſt contend. For the meaning; *If any man will followe me*] that is will be my Diſciple, (for Diſciples vſed to followe their Maſters and teachers) he muſt learne three duties: firſt, *Let him deny himſelfe:* ſecondly, *take vp his croſſe:* Thirdly, *followe me:* To the deniall of our ſelues three things are required: Firſt, we muſt for the magnifying of the grace God, abaſe our ſelues euen to nothing. An example whereof we haue in *Paul*, 1. Cor. 3. 7. *I haue planted, Apollo hath watred: but neither* B *is he that planteth any thing, neither he that watereth, but God that giueth increaſe:* If the planter be nothing, much leſſe the planted. We are not able as of our ſelues to think a good thought. And againe, *All our ſufficiencie is of God.* Secondly, we muſt renounce our owne reaſon aud will, and bring them vnder ſubiection to the wil of God, we muſt not ſtriue to haue wills of our owne, but let Chriſts will be ſufficient for vs, his wiſedome muſt be our reaſon. Thirdly, we muſt eſteeme all things as dung for Chriſt, and preſerue within vs a readineſſe to leaue and forſake friends, riches, honours, yea, our libertie, and life it ſelfe (if neede be) for his ſake and a good conſcience.

The ſecond duty is, *To take vp our croſſe daily:* C vnto which two things are required: firſt, euery member of the Church muſt make reckoning of, and looke for daily croſſes, priuate and particular in his calling and in his profeſſion. Secondly, when the Croſſe commeth it muſt be taken vp cheerefully, and borne with reioycing, Matth. 5. 12. *Reioyce and be glad, namely, euen when men reuile and perſecute you.* Rom. 5. 3. Iuſtified perſons are able to *reioyce in tribulations*; according to the exhortation, Iam. 1. 2. *Count it an exceeding ioy*. An example of the Saints, Heb. 10. 34. who *ſuffered with ioy the ſpoyling of their goods.*

The third duty of a Diſciple is: after the two former to *followe Chriſt*. For when Chriſt ſaith, D *And followe me*, it is as though he had ſaid: I goe before bearing my croſſe, let my diſciples follow me ſtep by ſtep in bearing of this croſſe. This containeth in it the maine duties of Chriſtian religion; to the performing of which two things are to be done: firſt, we muſt beare the croſſe in obedience as Chriſt did, who moſt willingly abaſed himſelfe to the death, euen the death of the croſſe, in obedience to his Fathers will. *Queſt.* But wherein ſtood this obedience of Chriſt? *Anſ.* In the practiſe of three ſpeciall vertues: firſt, *Meekeneſſe*, he opened not his mouth, he reuiled not beeing reuiled, reuenged not when he might. Secondly, *Patience*, he grudged not to ſuffer thoſe bittter torments for his very enemies. Thirdly, *Loue*, he prayed for thoſe that pierced him, and ſhed his heart blood: in all which it is our part to imitate him.

Secondly, we muſt be conformable vnto Chriſt A beeing our head; which conformitie conſiſteth in crucifying our body of corruption, euen as he was crucified vpon his croſſe. We muſt arme our ſelues with *Peters* exhortation, 1. Pet. 4.1. *to ſuffer in the fleſh as Chriſt ſuffered in the fleſh.* Which whoſoeuer doth, he *ceaſeth from ſinne:* he liueth not henceforth *after the luſts of men*, but after *the will of God*, verſ. 2. The learning of this duty helpeth forward our obedience vnder the croſſe, which many cannot attaine vnto (who in time of their peace are in ſome ſort obedient) becauſe they beare not about in their bodies the *dyings of Chriſt daily*. 2. Cor. 4.

The ſecond point. The moment and weight of this ground, appeareth Luke 9. 24. *He that will ſaue his life, ſhall looſe it*, B that is, that will not take vp his croſſe to followe Chriſt, ſhall neuer be ſaued. Againe, Baptiſme is a maine ground, Heb. 6.1. namely, as it is ioined with inward baptiſme, for elſe outward baptiſme may be wanting, ſo it be without contempt; but both together are a maine ground, eſpecially in regard of that ſtipulation we make, and that profeſſion which we receiue vpon vs thereby, of forſaking euen our ſelues, and following of Chriſt, without which can be no ſaluation: which beeing the matter and ſubſtance of this ground, ſheweth euidently the importãce of it.

The third point. Aduerſaries of this ground are, firſt among our ſelues, ſuch as are content to make Chriſt a Sauiour and Redeemer, but not a patterne and example of imitation in his vertues: C but Chriſt will not be made a packe-horſe onely to beare ſinnes, ſeeing he hath propounded himſelfe a preſident to be followed of thoſe who looke for ſaluation by his ſufferings: they muſt firſt be his Diſciples before he be their Redeemer. Secondly, a more wicked enemie withſtanding this doctrine is the Church of Rome, in exalting nature, and extenuating the grace of God; as firſt, holding that all ſinnes deſerue not death, but may be done away by a little knocking on the breaſt, or ſuch light ſorrowe. Secondly, that by nature man hath free will in his conuerſion, and beeing helped by the holy Ghoſt, can mooue himſelfe vnto ſaluation. Thirdly, that after iuſtification there is nothing in a man that God can hate. D Fourthly, that a man may merit life, and performe works of ſatisfaction to God; which deuilliſh doctrines what elſe doe they but make the heart ſwell with pride, ſo as it can neuer be brought to the deniall of it ſelfe.

Popiſh doctrine ſuffereth not a man to ſet one foote forward toward Chriſt, becauſe it reſiſteth deniall of a mans ſelfe.

3. Ground.

The third ground is taken from the Morall law: *thou ſhalt haue no other God before my face.* The ſcope and meaning of which lawe is, to direct vs in chuſing the true God onely to be our God; which is done, firſt, when we knowe and acknowledge him as he hath reuealed himſelfe in his word: ſecondly, when we giue our hearts vnto him, according to that precept; *My ſonne giue me thy heart.* Now the heart is giuen to God when he is loued and feared aboue all, when he is alone truſted in, relied on in danger, when we aſcribe all power vnto him, beleeue in him, ſubiect our ſelues vnto him in our very conſcience; for whatſoeuer hath theſe is become our God. Secondly, that this is a ground cannot be doubted: for whoſoeuer taketh not the true God for his God, is out of all way to ſaluation, ſeeing there is no couenant between God and him, and beeing out of the couenant, can haue no part nor inheritance in Gods kingdome.

Thirdly, Aduerſaries of this ground are, firſt the *Romiſh doctrine*, which committeth high treaſon againſt God, in giuing his honour to other things; as to Saints and dead men, whom they make Gods, by teaching inuocation to be due vnto them, and ſo attributing an infinite power, wiſedome, or preſence vnto them, which are Gods properties. Secondly, in teaching that men can merit, they make them Gods. For if Chriſt himſelfe had beene a meere man, he could not haue merited. Thirdly, in aſcribing to dead creatures the vertue of the holy Ghoſt; as to water, the power of ſanctification, driuing away deuils, and waſhing away ſinnes. Fourthly, in ſetting vp the woodden Croſſe for a God, which muſt be worſhipped with the ſame worſhip and affection as God himſelfe is. The Virgine *Mary* they make a Goddeſſe and Queene of heauen, whom they pray to command her ſonne. And laſtly, the Pope, to whom they giue power to pardon ſinne properly, and to make lawes to binde conſcience, as properly as Gods lawes doe.

No maruell if that religion teach to denie honour and allegeãce due to our earthly Gods.

The ſecond aduerſarie is the common *Proteſtant*, who carrieth an outward profeſſion of Chriſt, but in his heart ſetteth vp many Gods; as the bellie, wealth, pleaſure, yea the Deuill is the god of many men, as Phil. 3. 19. 2. Cor. 4. 4. others ſet all their hearts and ſtudie for the accompliſhment of their ſinnes; nowe ſinne hauing the hold in their hearts, is become their God. Yea and it is a common practiſe of many Proteſtants in their croſſes to put off their confidence in God, and betake themſelues to cunning men and Southſayers; ſo leauing the liuing God, and truſt for their helpe in the deuill himſelfe.

4. Ground.

The fourth ground of practiſe concerneth the worſhip of God: Exod. 20. 5. *Thou ſhalt not make to thy ſelfe any grauen Image, &c.* The firſt point. The meaning: This Commandement hath two parts: the former forbidding the *making of Images:* the latter, the *worſhipping of them.* The former in theſe words: *Thou ſhalt not make vnto thy ſelfe, &c.* In which is not ſimply forbidden the making of Images, as if they be for politicall or hiſtoricall vſe, but the making of them in way of religion or conſcience, to put vs in remembrance of God, or to worſhip God in, by, or at the ſame. The latter in theſe words: *Thou ſhalt not bowe downe, &c.* That is, thou ſhalt not ſo much as bowe downe thy bodie before ſuch an Image made by o-

A thers, neither to worſhip it, nor the true God in it: which expoſition becauſe it is oppugned by a great part of the world, I will prooue by ſome reaſons: Firſt, that which was the ſinne of the Iſraelites in making Images, is here forbidden: but their common ſinne in the vſe of Images was to make them repreſentations of the true God, and to worſhip the true God in them, as appeareth, Exod. 32. 4. 5. The Iſraelites hauing made a golden Calfe ſaid: *Theſe be thy Gods, O Iſrael, which brought thee out of the land of Egypt:* that is, this is a repreſentation of that God who brought thee out of Egypt: for they ſhould haue beene worſe then mad men, if they had called that Calfe which was but one B day old, that God which brought them many daies before out of Egypt: beſides that, Images true or falſe are vſually called by the name of Gods, as being ſo in the reputation of the worſhippers. Further *Aaron* ſaid, *To morrowe ſhall be the holy day of the Lord:* ſignifying that the Calfe was made to repreſent the true God, whom in the Calfe they were to worſhip. Againe, Iud. 17. 3. *Michaes* mother ſheweth that her intent was to worſhip God in the Image, when ſhe ſaith, that ſhe had dedicated eleuen hundred ſhekels of ſiluer to the *Lord*, to make a grauen and a molten Image; and hauing made the Image, ſhe ſaith, *Now will the Lord bleſſe me:* though his fact was groſſe idolatrie, yet he ſheweth that he worſhipped the Lord in the Image, whoſe bleſſing he boaſted of. C Eſay 40. 18. *To whom will ye liken God?* whence it is plaine: they made images of the true God to worſhip him in. Iudg. 2. 21. The Iſraelites were ſore afflicted for ſeruing *Baal and Aſhteroth*, that is, Idols fetched from the Heathen: but herein their intent was to worſhip the true God in them, as appeareth Hoſe. 2. 16. *Thou ſhalt call me no more Baali, but Iſhi.* Yea the very Heathen themſelues worſhipped the true God in their Images, Rom. 1. 23. *They turned the glorie of the true God, into the ſimilitude of a corruptible creature*; much more then the Iſraelites who tooke their Idolatrie from them: and therefore in the ſecond commandement is forbidden the making of Images of the true God, D and not of falſe onely, as the Papiſts would falſely teach vs. The ſecond reaſon is in Deut. 4. 15. 16. where *Moſes* making a Commentarie vpon this commandement, and forbidding to make any repreſentation of any figure, addeth this reaſon: *Ye ſawe no image in the day that the Lord ſpake out of Horeb:* and therefore *Moſes* vnderſtood the Commandement as we doe, namely, not to make any Image of the true God. The third reaſon is in the words, *Thou ſhalt not make the Image of any thing that is in heauen aboue, &c.* Seeing then that God is in heauen aboue, as alſo the Saints and Angels, we muſt make no Image to repreſent them: for euen Images of the true God are Idols, hated of God, and condemned in the Sriptures: ſo the golden Calfe is called *an Idoll*, Act. 7. 41.

verſ.5.

verſ.13.

The ſecond point, is the weight of this ground ſtanding herein, that whoſoeuer ouerthroweth this ground, ouerturneth this religion. For firſt, whoſoeuer reſembleth God in any Image, and worſhippeth him therein, he denieth the true God, Rom. 1. 25. The wiſeſt of the Heathen worſhipping God in their Images, *turned the truth of God into a lie:* ſo whatſoeuer men may beleeue of worſhipping the true God in an Image, the truth is, it will prooue no better then a lie vnto them. The Apoſtle affirmeth, that whatſoeuer the Gentiles ſacrificed to Idols, *they ſacrificed it vnto Deuills, and not vnto God.* Some may aske, how can this be, ſeeing their intent was to ſacrifice vnto God? I anſwer, that by offering to an Image, they denied God, and ſo not ſeruing him, they became ſacrificers to the Deuill: for whoſoeuer conceiueth of God, otherwiſe then he will be conceiued of, conceiue an Idol, and not God; and he that will remember him in things wherein he will not be remembred, forgetteth him, as the Iſraelites, Pſal. 106. 21. Secondly, profeſſed Idolatrie maketh a ſeparation betweene God and his people, as adulterie doth betweene man and wife. For as a wife that ſeeketh to ſtrangers, denieth her proper husband; ſo the Church, which is the ſpouſe of God, going a whoring after Images and ſtrange Gods, denieth God her husband, and procureth the Bill of diuorce: ſee Hoſeah 2. and Ier. 3. 8.

1.Cor.10.20.

Thirdly, the Aduerſaries of this ground are, the profeſſed Papiſts: firſt, in allowing making of Images for Religions ſake; as the Image of Chriſt crucified, which they call the *Crucifix*; and of Chriſt glorified, which they call *Agnus Dei:* alſo Images of the Virgin *Marie*, and other Saints; yea curſing and condemning all thoſe that forbidde the making of them, and ſo curſe euen the Lord himſelfe: yea and moſt blaſphemouſly in former times they were wont to make Images of the Trinitie, picturing the Father like an old man, the Sonne like a child, the holy Ghoſt like a Doue, and yet much more blaſphemouſly then that, otherwiſe: but they are now aſhamed of ſuch wicked pictures. Secondly, they maintaine, yea and command the worſhip of Chriſt in an Image, and condemne them who denie the worſhipping of Images, whether they be Images of God, or of Saints, Angels, or dead men. Thirdly, they teach that a man is to worſhip the Crucifix religiouſly, yea with the ſame worſhip and deuotion with which Chriſt himſelfe is worſhipped, wherewith alſo they worſhippe their breaden-God.

If the Pope had bin with Moſes in the Mount, he would haue demurred vpon the admittance of the ſecond Commandement.

In former times their conſciences ſecretly checking them of their Idolatries, cauſed them to leaue out the whol ſecond Commandement, and diuide the laſt into two, to fill vp the number: but of later daies, ſeeing they are conſtrained to retaine the Commandement, they haue found out ſome ſhift, which we will examine. Firſt, they ſay, there is a difference be-

Obiect.1.

tweene an Idoll and an Image, as the one is a
Greeke word, the other a Latin: the former is a
repreſentation of the true God, the latter of
Anſwer. falſe Gods. *Anſ.* The difference is but in the
word, for indeede they be both one, Acts 7.41.
Obiect. 2. The Calfe was an Image and an Idoll too. *Ob.*
They make difference alſo of worſhip, which
λατρεία. they ſay is of two ſorts: the firſt is *Latreia*, this
is a worſhip and reuerence due to God onely:
δουλία. the ſecond is *Dulia*, and this is a ſeruice due vn-
Anſwer. to Saints, to the Crucifixe, &c. *Anſ.* But be-
ſides that the Scripture make theſe both one,
they herein bewray their follie, in that if either
be greater, it is *Dulia*, which is a kinde of ſer-
uice moſt ſubmiſſe, and that properly which
vaſſals were wont to yeeld their Lords who had
taken them in warre, and yet this muſt be giuen
to Saints, and the wooden Croſſe, beeing the
Obiect. 3. greateſt ſubiection. *Obiect* 3. But they intende
to worſhip not the image of the Croſſe, but
Anſwer. Chriſt in it. *Anſ.* No intention of man can in-
ſtitute a true worſhip of God, without warrant
from God himſelfe, who neuer authorized men
Obiect. 4. to worſhip him in Images. *Obiect.* 4. Engliſh-
men kneele downe to the Chaire of Eſtate, the
King not beeing in preſence, and therefore we
Anſwer. may much more to Saints and Angels. *Anſ.*
Firſt, this is a ciuill and politike worſhip, teſti-
fying the ſubiects alleageance; but kneeling to
Saints is religious. Secondly, the King appoin-
teth his Chaire of Eſtate to be a ſigne of his
preſence, and willeth it; but no Papiſts can
prooue that euer Chriſt appointed a Crucifixe
to be a ſigne of his preſence: or that God wil-
leth their Images to be ſignes of his preſence.
Thirdly, the Chaire of Eſtate is a ſigne only in
the Kings abſence; for himſelfe beeing preſent,
the ciuill worſhip is performed to himſelfe: but
Chriſt is neuer abſent from his Church, & yet in
his preſence they ſet vp an Image to remember
him by. Thus that Church beeing an open Ido-
later muſt not be ioyned with; for ſhe is not ioy-
ned to Chriſt any longer, but is a profeſſed har-
lot; neither is it ſo indifferent (as ſome thinke)
to finde ſaluation there as well as by our Reli-
gion.

5. Ground. The fifth ground is, Matth. 4. 10. *Thou ſhalt
worſhip the Lord thy God, and him only ſhalt thou
ſerue.* That this is a chiefe ground needes no
proofe; and therefore we will conſider firſt
the meaning: ſecondly the aduerſaries againſt
whom we muſt contend. To knowe the mea-
ning, the words going before will affoord vs
ſome direction; wherein Satan hauing moo-
ued Chriſt to fall downe and worſhippe him
with bodily worſhippe onely, and requiring
not the maine worſhip due to God, but a little
bowing of the bodie; betokening that he was
the diſpoſer of the kingdomes of the world:
this Chriſt denieth him with this reaſon rati-
fied by Scripture, that it is a worſhip and ſer-
uice proper to God, and to be tendred to him
onely. Secondly, the words themſelues are to
Προσκυνήσεις. be weighed: By [*worſhip*] is properly ſignified
A bodily worſhippe in a bodily geſture: the
meaning then is, thou ſhalt with thy bodie
adore the Lord, for ſo it is ſutable to Sa-
thans demaund. The word [*ſerue*] ſignifieth
all worſhippe due to God both inward and
outward. [*Onely*] This word appertaineth to
both the members, and ſo to the whole ſen-
tence: for els there ſhould be no direct denial of
Satans temptation, requiring onely the former
and not the latter. But ſome will ſay, we may Obiect.
ſerue men lawfully, how then is ſeruice proper
to God onely? There be two kinds of worſhip; Anſwer.
religious, and Ciuill. Religious, is an action or
actions of reuerence and ſubiection, whereby a
man doth acknowledge the Godhead it ſelfe, or
B the properties thereof, either in God himſelfe
truly, or in the creature falſely. Theſe proper-
ties of God are, firſt, to be an abſolute Lord.
Secondly, to be Almightie. Thirdly to be pre-
ſent in all places at all times. Fourthly, to heare
all men in all places at all times. Fiftly, to know
all things paſt, preſent, and to come, yea, and
the hearts of men. Sixtly, to be a giuer of all
good things, and the preuenter of all euill. Now
any action of reuerence in ſignification of any
of theſe properties, is a religious worſhip; the
very intent of the minde in religious worſhip,
beeing to aſcribe either God-head or diuine
properties to the thing worſhipped. Ciuill or
politike worſhip is, when men performe actions
of reuerence and ſubiection vnto others, as ac-
C knowledging them to be preferred aboue them-
ſelues in gifts or authoritie. Thus bowing of
the bodie is ſometime religious, when it is done
to God, in acknowledging his properties; and
ſometime ciuil, performed to a man in reſpect
of his eminencie in gifts and gouernment. But
theſe words of Chriſt are meant onely of the
former, and not of the latter which belongs vn-
to man. This ground thus truely conceiued, af-
foardeth vs theſe two maine points of religion:
firſt, that *God is to be worſhipped with a religious
worſhip*. Secondly, *that all religious worſhip is
proper to God, and due to him alone*. Now reli-
gious worſhip is two-fold: firſt, *inward* ſtanding
in two things; faith and inward obedience. Se-
condly, *outward*, when this inward worſhip is
outwardly teſtified, conſiſting of three princi-
D pall parts: firſt, in preaching, hearing, and rea-
ding the word: ſecondly, in receiuing the two
Sacraments: thirdly, in prayer and thankſgiuing
publike and priuate.

The Aduerſaries hereof are the Papiſts, who
pretend the Catholike Religion, but indeede o- Aduerſaries. Catholiks, the Catho-like deprauers of Gods worſhip.
uerthrowe it, deprauing the outward worſhip
of God, wherein the inward is teſtified. The
firſt part whereof ſtanding in the *preaching,
hearing, and reading* of the *word*, they depraue:
firſt, by mingling the pure word of God with
mans word and writings: and authoriſing
bookes Apochryphall as Canonicall Scrip-
ture. Secondly, by making vnwritten Traditi-
ons Apoſtolicall and Eccleſiaſticall (as they
ſay) of equall authoritie with the Scripture.

Thirdly, in that they teach in their Catechiſms, that the worſhip of God doth ſtand in obeying the Commandements of the Church, as well as the Commandements of God themſelues, and are neceſſarily to be practiſed vnto ſaluation, and ſo they worſhip God in *vaine*, Mat. 15. 9. Fourthly, in that they allowe no Bible to be authenticall, but onely the Latin tranſlation of *Ierome*, renouncing both the Hebrew and Greek fountaines: and yet learned Papiſts confeſſe that their Latin text is corrupted, and that therefore the true ſenſe is to be fetched frō the Popes determination and from Councels, and no other ſenſe to be admitted. Fiftly, in that they make Images Lay mens bookes & teachers; & debarre the people of the Scriptures publikely and priuately in the vulgar tongue, and ſuffer it onely to be read by them and vnto them in the Latin tongue vnknowne vnto them.

The ſecond part of outward worſhip ſtanding *in adminiſtration of Sacraments*, they likewiſe corrupt and aboliſh: for howſoeuer Baptiſme is preſerued for the ſubſtance of it in the Romiſh Church, which (as a lanterne carrieth the light) it retaineth not for it owne, but for the hidden Churches ſake within it; yet haue they aboliſhed the Lords Supper for the ſubſtance of it: firſt, of a Sacrament they haue made it a reall ſacrifice. Secondly, they haue turned the Communion into a priuate Maſſe, where the Prieſt alone receiueth all, and the people nothing. Thirdly although in a Sacrament there muſt be diſtinction betweene the ſigne and the thing ſignified, yet they make none, but ouerthrow all ſuch ſignification of the ſignes by their tranſubſtantiation. Fourthly, they haue turned the body of Chriſt into a breaden God, which they carrie about in boxes and worſhip; which is as vilde an Idolatrie as euer was among the Heathen, not inferiour to the worſhipping of Cats and Bulls as gods among the Egypians. Fiftly, they haue added to Chriſts inſtitutiō fiue Sacraments, viz. *Penance, Confirmation, Orders, Matrimonie, and annoynting*. But indeede Baptiſme is a Sacrament of Penance: the Lords ſupper of Confirmation: and further they are deceiued in the other.

The third part of outward worſhip concerneth *Prayer and thanksgiuing*, this they ouerthrowe likewiſe: firſt, they mocke God in praying in an vnknowen tongue, not knowing what they aske, much leſſe ſeriouſly addreſſing themſelues vnto the duty which euen earthly Kings would diſdaine. Secondly, in prayer muſt be brought ſenſe of want and contrition of heart, this they cannot bring who are taught that they merit by prayer. Thirdly, prayer muſt be made in particular faith, but this they make preſumption. Fourthly, they allowe praying to creatures, and the mediation of Saints, and ſo denie the very ſubſtance of prayer, which is to make requeſt to God onely in the alone mediation of Chriſt.

The ſecond maine point of Religion out of this ground is this; *That Religious Worſhip is due to God alone*: for we may not giue appearance of religious worſhip to creatures. *Cornelius* is reprooued for giuing to *Peter* exceſſe euen of ciuill worſhip, Acts 10. 25. for he knew *Peter* to be a man of God; and ſo ſeemed to mingle a kind of Religious worſhip with ciuill. This is a maine ground alſo, which whoſoeuer denieth he holdeth not the head Chriſt, Col. 2. 18. 19.

Aduerſaries. Popiſh praiers, fitter to be preferred to dead men then the liuing God.

The Aduerſaries of this ground alſo are the profeſſed Papiſts, who worſhip Saints and Angells, not onely by kneeling before them, but praying alſo vnto them; which cannot be denied to be a religious worſhip, ſeeing it attributeth vnto them to heare the prayers of all men, at all times, in all places, yea and to knowe the hearts of men vpon earth. Secondly, they maintaine religious worſhip of Images, they goe on pilgrimage vnto them, offer incenſe, creepe vnto them, and kneel before them. Yea they worſhip the Crucifixe with the ſame worſhip whereby they would adore Chriſt, if he were liuing vpon earth, as alſo the reliques of Saints. Out of all which we ſee what to thinke of that Church which only hath the name of a Church, ſhe holdeth not the head Chriſt, ſeeing for ſo many hundred yeares ſhe hath diſplaied her fornication in worſhipping Saints, Angels, Images, & the *Virgin Mary*, ſo as her Bill of diuorcement is iuſtly giuen her, 2. Theſſ. 2. 10. Reuel. 13. 8. from whom we muſt ſeparate, if we would not partake with her in her plagues.

6. Ground.

The ſixth ground of practiſe is, Eſai. 8. 13. *Sanctifie the Lord of hoſts*: which words containe the ſubſtance of the third Commandement: in which conſider firſt the meaning, ſecondly the weight, thirdly the Aduerſaries. For the meaning: A thing is ſaid to be ſanctified two waies; either when it is *made holy*; or when it is *acknowledged to be made holy*. Now this latter muſt be here vnderſtood, for Gods name cannot be made holy, which is holineſſe it ſelfe, and the firſt cauſe of all holineſſe; but it is ſanctified of vs, when we acknowledge it holy: and this our ſanctification of God, either reſpecteth God himſelfe, or the gifts of God. Our ſanctification of God himſelfe (the thing intended in this ground) is done two waies: firſt, when in our mind we acknowledge and praiſe him in his attributes, of wiſedome, mercie, louing kindneſſe, power, prouidence, and ſuch like, 1. Pet. 3. 15. *Sanctifie the Lord God in your hearts*; that is, acknowledge him in his wiſedome, power, and other his attributes: Looke as good ſubiects ſpeaking of, and mentioning their Prince, will put off their hats in reuerent opinion of him; ſo we religiouſly ſhould thinke and ſpeak of theſe. *Iob* fearing onely and but ſuſpecting, that his ſonnes in their feaſtings had diſhonoured this name of God, ſanctified them. When *Ezekias* heard the blaſphemies of *Rabſheka* againſt God, he hūbled himſelfe, rent his cloathes and put on ſackecloath, 2.King 19. 1. Yea wicked *Ahab* hauing heard (though falſely) that *Naboth* had blaſphemed God, he rent his cloathes and proclamed a faſt: which ſheweth (whatſoeuer his fact was), the vſe and manner of holy men in his time, when Gods name was diſhonoured and blaſphemed. Secondly we ſanctifie God himſelfe, when we with reuerence acknowledge his titles, as *God*, *Lord*, *Iehouah*, *Father*, *Chriſt*, *Ieſus*, *Holy Ghoſt*; and not without religious and obedient affection ſpeaking or thinking of them. Our ſanctification of Gods gifts, which are many, as the *Word preached*, *Prayer*, *Sacraments*, *Meate*, *Drinke*, and all things ſeruing for the good of bodie or ſoule, is not by giuing or adding any holineſſe vnto them, which in themſelues are all holy; but when we acknowledge them holie by preparing our ſelues to a holy vſe of them, and vſe them accordingly with good conſcience; for euery creature of God hath a double vſe: Firſt, a lawfull vſe when God permits a generall vſe of his creatures, thus all may vſe meate, drinke, apparrell, &c. Secondly, a holy vſe, when a creature in his lawfull vſe is vſed in a holy manner, for this includeth the former, though that may be without this. For example, all the Iewes kept the Paſſeouer *lawfully*, but onely thoſe celebrated it *holily*, who prepared thēſelues according to the cōmandement: which holy vſe is obtained by the word and prayer. 1. Tim. 4. The word directeth vs to vſe theſe gifts of God in obedience; and prayer obtaineth grace to vſe them according to the word: vnto which holy vſe of Gods creatures we are to be moued by theſe reaſons: firſt, we muſt diſtinguiſh our ſelues from the bruite beaſts: the ſwine in the forreſt eateth vp the maſte, but looketh not vp to heauen, no not to the tree whence it falleth. Secondly, becauſe we haue loſt our title to all the creatures in *Adam*, which onely is in this vſe reſtored. Thirdly, becauſe they are the gifts of God, we muſt thus acknowledge them to be his, and in him learne to vſe them. Fourthly, that we may auoide the common abuſe of them, whereby he is prouoked to diſpleaſure.

The ſecond point is the weight of this ground: which may appeare in the contrary: ſeeing the blaſphemer doth what he can to ouerthrowe the Godhead it ſelfe; whence euery ſuch one is called by ſuch a name as ſignifieth *a piercer of God*, or one that thruſteth God thorough: and therefore the ſanctification of God is a ground of moment. Secondly, the firſt petition of the Lords Prayer is, *ſanctified be thy name:* wherein we are taught to preferre and pray for the halowing of Gods name before our owne ſaluation. Thridly, the ſcope of the third Commandement is the ſame, which whoſoeuer obſerueth not, reuerſeth both the former. And laſtly, the Lord is ſo iealous of his glorie, that he will be ſanctified of all them that *come neere him*, elſe he will ſanctifie himſelfe in their confuſion. Leuit. 10. 3.

Leuit. 24. 14. 16.

Aduerſaries.

Thirdly: The Aduerſaries of this ground are firſt, though (by Gods mercie) the religion of the Church of England is no aduerſarie vnto it, yet the liues of the moſt fight againſt it: for although when we mention earthly Princes, we can vſe all reuerence, yet Gods name is moſt fearefully abuſed, and toſſed in wicked mens mouthes by oathes and curſed ſpeakings; beſides that, many abuſe the ſame to Charmes, and Spells in their ſorceries, and men thinke all is well, becauſe herein they vſe good words: but the truth is, the better the words be the greater is the ſinne: yea it is noted to be a ſigne of a low & baſe ſpirit not to ſweare & blaſphem vpon any occaſion: many ſouldiers thinke they cannot be couragious enough vnleſſe they peirce God and rent Chriſt by deteſtable oaths, ſuch as would cauſe wicked *Ahab* himſelfe to rend his cloathes at the hearing.

Secondly, the great aduerſarie is the Papiſt, and that diuers waies: firſt, in that they teach that the very doing of ſome worke is a ſanctification of God; as the outward worke of Baptiſme, yea in it the very action of the Miniſter is a worſhip of God, and doth conferre grace, *ex opere operato*; this was there old doctrine, which nowe they colour with this addition: *If the partie be well and rightly diſpoſed:* but beſides the vſe, yea the lawfull and common vſe, there is by this ground required an holy vſe of any thing to make it acceptable to God, or rightly profitable to the doer himſelfe. Secondly, their hollowing of Water, Bells, Palmes, Aſhes, Spettle, is a mere mockery of God, ſeeing they haue neither word nor promiſe from God, that theſe creatures ſhould be thus hallowed to preſerue from euill, bodie or ſoule. Thirdly, they erre in the foundation of religion diuers waies; euery which ſuch errour is blaſphemie. Fourthly, that Religion oppugneth the ſanctification of Gods name in the vſe of a lawfull oath, teaching firſt that the Pope hath power to diſpenſe with an oath. Secondly, that men may ſweare by the Maſſe, and ſo doing make it a God. Thirdly, euen the learned among them with one conſent hold, that a man may ſweare ambiguouſly, euē whē he knoweth the thing to be otherwiſe.

Popiſh hallowing of the creatures, diſhonoureth the Creator.

7. Ground.

The ſeauenth ground is, Gal. 5. 15 *The whole lawe is fulfilled in this one word, Thou ſhall loue thy neighbour as thy ſelfe.* The meaning is not that we ſhould loue our neighbour equally with our ſelues, and with no leſſe affection, or degree of loue; but that with the ſame chreefullneſſe, and willingneſſe, and truth of heart that we performe duties of loue to our ſelues, ought we alſo to reach them out vnto others. The weight of this ground appeareth, in that not onely Chriſt ſaith, *It is like the great Commandement*, but alſo in that it is the *ſumme of the whole law:* for the firſt Table muſt be practiſed in the ſecond, and the loue of God teſtified in loue to men.

Aduerſaries.

The Aduerſaries of this ground be the Po-

A fit principle for that religion, which wholly ſeeketh it ſelfe.

piſh Church, who thus expound it: Firſt loue thy ſelfe, and then thy neighbour; making the loue of our ſelues the foundation of the loue of others: but ſometime we may loue our neighbour aboue our ſelues; as *Ionathan* loued *Dauid* more then his owne ſoule, and Chriſt loued his enemies more then his owne life. Secondly, it teacheth that a man muſt not loue particularly his particular enemie, nor ſalute him in particular, but generally, as if he ſalute a whole companie together, his enemie beeing there.

8. Ground.

The eight ground: Exod. 20. 12. *Honour thy father and thy mother, &c.* In the words two things are to be conſidered: firſt, an ordinance of God: ſecondly, the meanes to preſerue it. The ordinance is, that all men muſt not be equall in degree, but there muſt be orders of men, of whō ſome are to be in higher degree, as ſuperiours; ſome in lower condition, as inferiours; the former are aboue others in regard of power to commaund and to puniſh: the latter are in ſubiection vnder others, by whoſe diſcretion and will they are to be gouerned. This ordinance is deſcribed, Rom. 13. 1. *Let euery ſoule be ſubiect to the ſuperiour power:* that is, be content to be vnder others which are aboue him in power: ſo here, ſome muſt be as fathers, and mothers, ſome muſt bee ſubiected vnto them. The meanes to preſerue this ordinance, is the yeelding of honour vnto whom it belōgeth, which ſtandeth in three things: firſt, in *reuerence* towards the perſons of ſuperiours. Secondly, in *obedience* to their iuſt commandements. Thirdly in *thankefulneſſe* for their paines in gouerning: thus is that golden ſentence to be expounded, Matth. 22. *Giue vnto Cæſar the things that are Cæſars*; that is, giue him reuerence, obedience, thankefulneſſe; according to that, Rom. 13. 7. *Giue feare vnto whom feare belongeth, honour to whō honour, tribute to whom tribute.*

The weight of this ground is plaine, becauſe without it can be no practiſe of true religion: for firſt, by it ſtand the three things, the *Familie*, the *Church*, and *Common-wealth*; all which are maintained by gouernment, and ſubiection: wherefore the Lord ſet this Cōmandement the firſt of the ſecond Table, as wherupon he would found all humane ſocieties. Secondly, gouernours in any of theſe ſocieties, are the keepers of both Tables, without whoſe helpe and authority Gods kingdom could haue no abiding on the earth.

Aduerſaries. Such is the cariage of the Romane Cleargie, as they had neede keepe the ciuil magiſtrate off them, and be their owne iudges.

Aduerſaries of this Commandement, are the Papiſts, who weaken the authoritie of the Magiſtrate, in exempting their Clergie from all Ciuill power of Magiſtracie in cauſes both iudiciall (that is, matters controuerſall) and criminall, that is, matters of treſpaſſe, although the Apoſtle ſaith, *Let euery ſoule be ſubiect*. Secondly, that Church hath ſet vp a power to bring into order and ſubiection all the Kings vpon earth, namely, the power of the Pope, who challengeth to himſelfe to ouerrule, yea and to depoſe at his pleaſure Kings and Queenes, who in their dominions are aboue all and only vnder God. Thirdly, that religion leſſeneth the power of parents: for in the Councell of Trent they eſtabliſh, firſt, *Mariages, and Contracts* made by children without conſent of parents. Secondly, *Vowes* alſo made by children vnder age, and without conſent of parents, are held lawful, and not to be broken.

9. Ground.

The ninth ground is, Micha. 6. 8. *He hath ſhewed thee O man what is good, and what the Lord requireth of thee, ſurely to doe iuſtly, to loue mercie, to humble thy ſelfe, and to walke with thy God.* The meaning. Three vertues are here required: firſt *Iuſt dealing*: ſecondly, *mercy*: thirdly, *Humilitie*. Touching the firſt, we are commaunded to *doe iuſtly*: and this execution of iuſtice betweene man and man hath fiue ſubſtantiall parts: Firſt to giue honour to whome honour is due. Secondly, by thought word and deed to preſerue the bodie and ſoule of our neighbour, that is, his life ſpirituall and temporall. Thirdly, his chaſtitie, which is the honour of bodie and ſoule in ſingle life and Matrimonie. Fourthly, his worldly eſtate. Fiftly, his good name. This is the ſcope of all the cōmandements of the ſecond Table.

Now becauſe the due execution of iuſtice muſt be tempered with mercie, therefore is mercie required of man in the ſecond place, which is a readineſſe to releeue the miſerie of the diſtreſſed. And thirdly, becauſe iuſtice and mercie without godlineſſe are but ciuil vertues, we are in the laſt place commanded to *walke in humilitie with our God*, which containeth the ſumme of the firſt table, and ſtandeth in three things: firſt, we muſt acknowledge our ſinnes: ſecondly, intreate for pardon: thirdly, purpoſe not to offend God any more, but endeauour to preuent ſinne to come.

Concerning the weight of this ground, it appeareth in Micha. 6. 7. where the Lord teſtifieth himſelfe to be more delighted with the practiſe of loue and mercie, then with oblations of *thouſands of Rammes, and tenne thouſand riuers of oyle:* and elſewere, *I will haue mercie, and not ſacrifice.* Yea Titus 2. 12. this is made the end of the appearing of the grace of God, that we ſhould liue *ſoberly* in regard of our ſelues, *iuſtly* in regard of others, and *godlily* in regard of God. Theſe vertues are ſo reſpected of God, that they are ſaid to go immediatly *before his face*, Pſal. 89. 14. & ſo neceſſarie among men, that without them no ſocietie can be preſerued.

Aduerſaries.

The aduerſaries hereof are, firſt, the liues of moſt men, who ſeeke their owne things, and not to maintaine the liues, goods, name, chaſtitie of others: yea too many preferre their priuate gaine before the common good of men in Church and common-wealth. Secondly, the maine aduerſary is the Romane Religion, which defendeth the greateſt iniuſtice that can be, by eſtabliſhing a Monarchy among themſelues, not onely controlling the ſoueraigne authoritie

Romiſh religion an opē enemie to all iuſtice.

of Princes in their owne kingdomes, but alſo exempting their ſubiects frõ their allegeance at their pleaſure. Of which vſurped power debarre them once, and that counterfeit Religion will fall with it, becauſe it is onely vnderpropped by it. Secondly, that Religion ouerthroweth iuſtice in chaſtitie: for firſt, it giueth power to the Pope to diſpenſe with mariges within degrees of nature; it licenſeth the brother by that diſpenſation to marrie his brothers wife, and ſo is a patrone of horrible inceſt. Secondly, it defendeth the toleration of Stewes. Thirdly, by ſolemne decree it forbiddeth mariages to ſundrie orders of men, which *Paul* calleth a doctrine of deuils, 1. Tim. 4. Yea they binde certaine men and women from mariage, and yet call it a Sacrament. Fourthly, the laſt Councell of Trent affirmeth, that all marriges not ſolemnized by a Maſſe-prieſt, and in the faith of the Romiſh Church, are of none effect. Thirdly, that Religion teacheth, that to ſteale a ſmall thing, is a veniall ſinne; whereas the thought of ſtealing deſerueth the curſe of the law. Secondly, it defendeth begging: yea and placeth holineſſe in it; whereas the word teacheth that *there ſhould bee no begger in Iſrael.* Fourthly, it teacheth that a ſporting lie, or a beneficiall lie are veniall ſinnes, flat againſt the ninth Commandement. Laſtly, againſt the tenth Commandement it teacheth iniuſtice, namely, that hurtfull motions intended againſt our neighbour (if there be no conſent of will) are no ſin. Whence we may ſee what to thinke of that Religion; yea Chriſt himſelfe ſheweth, Matth. 5. 19. *Whoſoeuer breaketh the leaſt of theſe Commandments, and teach men ſo to do, he is the leaſt in the kingdome of heauen,* that is, he hath no part therein. But the Romane Church breaketh them, yea and teacheth men to doe ſo, and therefore it is not of God, and the peremptorie teachers therof haue no part (without repẽtance) in the kingdome of heauen.

c.Ground.

The 10. ground is, 1. Cor. 7. 20. *Let euery man abide in that calling in which he was called.* Firſt the meaning. The ſcope of the words ſheweth, that among the Corinths ſome who were ſlaues & ſeruants, but conuerted to the faith (their maſters ſtill remaining Infidels) thought that now they were free frõ their maiſters, & might relinquiſh their ſeruice, and hence tooke occaſion to liue as they liſt; againſt which conceit of licentiouſneſſe, the Apoſtle *Paul* oppoſeth himſelfe, and wiſheth that this be reformed, and that thoſe who beeing called to the faith vnder vnbeleeuers, abide in that ſame calling wherein they were called. In which verſe two things are contained: Firſt, that euery man that would liue religiouſly, muſt haue a double calling: firſt, the generall calling of a Chriſtian: ſecondly, ſome particular vocation and calling wherein to conuerſe. Secondly, that euery man muſt abide in his particular calling: which that a man may doe, firſt he muſt be contented and well pleaſed with his calling. Secondly, he muſt walke diligently in the duties thereof; for theſe reaſons: firſt, the commandement of God, Gen. 3. 19. *In the ſweate of thy face, ſhalt thou eate thy bread:* which words though they be a threatning, yet they include a commaundement bounded with a promiſe of bleſſing, Pſal. 128. 2. *The man that feareth God, ſhall eate the labour of his owne hands, and bleſſed ſhall he be.* Exod. 20. *Sixe daies* ſhalt thou labour, enforced by Gods owne example, for in *ſixe daies* the Lord made heauen and earth. *Queſt.* May we not vſe recreation in the ſixe daies? *Anſw.* Yea, ſo it be moderate, and helpe to make vs fitter for our callings; for labour it ſelfe beeing commanded, euery thing alſo which vpholdeth it, is commanded. Such commaundements are vſuall in the New Teſtament alſo: Epheſ. 4. 28. *Let him that ſtole ſteale no more, but rather let him labour with his hands the thing that good is.* So, 2. Theſſ. 3. 12. men are commaunded to eate their owne *bread.* Secondly, Examples in the Scripture: God enioyned *Adam* in the ſtate of innocencie this double calling: firſt to ſerue him: ſecondly to dreſſe the garden. The ſecond *Adam* Chriſt himſelfe while he led a priuate life till his baptiſme, which was the ſpace of thirtie yeares, liued in his father *Ioſephs* calling. The Angels themſelues are *miniſtring ſpirits* for the good of the godly, and aſcend and deſcend vpon the ſonne of man, and liue not out of their calling. Thirdly, it is the ordinance of God that men ſhould be his inſtrumẽts for the common good of the ſocieties wherein they liue; euen as euery member in the bodie endeauoureth it ſelfe not onely for it owne good, but for the benefit of the whole. So ſhould euery member of the bodie politique.

This ground is of great weight for the maintaining of three maine ſocieties; for neither familie, Church, or Common-wealth can ſtand without diſtinction of particular callings & labour in the ſame: for which cauſe the Apoſtle *would not haue him to eate, that will not labour,* 2. Theſ. 3. 3.

Aduerſaries.

The aduerſaries hereof are, firſt, manie amongſt vs, as thoſe who ſpend their liues in gaming, and they who ſpend their wealth in bezeling and drinking: and they alſo who beeing ſtrong to labour ſpend their time in begging: all which are vile courſes of life, and enemies to all good ſocieties. Secondly, the Romane religion; firſt in maintaining a Monkiſh life, whereby a man cutteth himſelfe off from all ſocietie, and liues in prayer and faſting: but we are taught not onely to practiſe duties of the firſt table, but of the ſecond alſo, and without the ſpeciall calling the generall is nothing. Secondly, In maintaining looſenes of life and idlenes, for God hauing appointed 52. Sabbaths in the yeare, wherein men are to lay aſide their ordinarie callings, and no moe, they haue added (as may appeare in their callender) fifty two mo, which they cal holy daies, & ſo ſpend more then

a quar-

A a quarter of a yeare in reſt and idlenes, whereby they become aduerſaries of this ground.

11.Ground.

The eleuenth ground is, 1.Tim.1.19. *Keepe faith and good conſcience.* The meaning. By *faith* we muſt vnderſtand the wholeſome doctrine and religion, deliuered in the writings of the Prophets and Apoſtles: further, this faith muſt not goe alone, but muſt haue his companion, which is a good *conſcience*; the propertie of which is to excuſe and iuſtifie a man in all callings before God and man: and it is knowne by a twofold teſtimonie: firſt, of the life paſt: ſecondly, of the life preſent and to come. The teſtimonie of the life paſt is, that a man hath repented him of all his ſinnes paſt, and is turned vnto God. The teſtimonie of the life preſent B and to come is, firſt, that a man hath a purpoſe neuer to offend God, but endeauours to pleaſe him in all things. Secondly, that when he hath ſlipped and ſinned againſt God, it was not wittingly and willingly, but of humane infirmitie. Thirdly, that a man hath his generall teſtimonie which is required to a good conſcience. Pſal. 119.6. *I ſhall not be confounded, when I haue reſpect to all thy Commandements.* Iam. 2. 5. *He that breaketh one Commandement, is guiltie of all*: that is, he that wittingly and willingly againſt the knowledge of his conſcience, breaks one of the Commandements of God, will, if occaſion be offered, willingly and of knowledge breake them all: ſo as a good conſcience muſt teſtifie on a mans ſide concerning all ſinnes and all obedience. Examples whereof we haue in C *Hezekiah*, Eſa. 38.3. *Remember, Lord, how I haue walked before thee with a perfect heart.* And in *Paul*, 1.Cor.4.4. *I know nothing by my ſelfe.* The weight of the ground appeareth in the words following, where the Apoſtle ſaith, that *while ſome put away good conſcience, they haue made ſhipwracke concerning the faith*: where he compareth our conſcience to a ſhip, our religion and faith to our treaſures laid in it. Now as a hole in the ſhippe looſeth the treaſures by ſinking the ſhippe: ſo cracke the conſcience, and the treaſures of religion ſuffer ſhipwracke: whence it is that *Timothie* is willed to *keepe the myſterie of faith in pure conſcience*, 1. Tim.3.9.

Aduerſaries.

The Aduerſarie of this ground is the Romiſh D Religion, who ouerthroweth true teſtimonie of conſcience, which is euer ioyned with true humiliation, and repentance for ſinnes paſt; in teaching, that many ſinnes are in themſelues veniall, or no ſinnes, as thoſe luſts againſt the laſt Commandement, which killed *Paul* himſelfe; and in extenuating mans corruption, and extolling nature, whereby (they ſay) a man may work his ſaluation, beeing holpen by the holy Ghoſt: whereas indeede no true peace of conſcience is to be found till nature be wholly debaſed, and grace take the whole place. Secondly, they teach that a man cannot be certen of his ſaluation in this life, but may coniecture and hope well; which is the very racke and torment of the conſcience. Thirdly, while they teach that a man muſt merit his ſaluation by his workes, they torture the conſcience, and leaue it deſtitute of this teſtimonie: for how can the conſcience quiet it ſelfe, when it knowes not how many workes will ſerue the turne, nor when it hath ſufficiently ſatisfied the iuſtice of God? and this is to be marked, that the chiefeſt of that religion, whatſoeuer they hold in their life time; yet when they lie on their death-bed, they flie from their owne merits to the merit of Chriſt. Notable is that ſpeech of *Stephen Gardiner* at his death to conuince it, who hauing beene a great perſecutor, and beeing much perplexed on his death-bed, by a friend of his viſiting him, was put in minde of that iuſtification which is by the meere mercie of God in Chriſt: to whome he anſwered; You may tell me, and thoſe who are in my caſe of this doctrine, but open not this gappe to the people: So as they are glad to entertaine our doctrine for the true peace of their conſcience, which in their owne doctrine they can neuer finde.

And Sir Chr. Blunt at his execution.

Thus haue we ſhewed in part that faith is a moſt pretious treaſure, beſet with many enemies, againſt whom we muſt alwaies contend, which we ſhall yet more cleerely ſee in beholding the vſe of this treaſure, which is two-fold: firſt, to reueale from God vnto man all things needefull vnto ſaluation concerning doctrine or manners: wherein it excelleth all mans learning: for firſt, all the lawes and learning of men reueale the Morall law only in part, and mingle it with ſuperſtitions, and ceremonies; but they reueale no part of the Goſpel: onely this doctrine of faith reuealeth in the full perfection both the Law and Goſpel. Secondly, the Lawes and learning of men know nothing (much leſſe reueale) of mans miſerie, neither the cauſe nor the remedie thereof; but this doctrine of faith knoweth and reuealeth both; namely, the firſt cauſe to be the ſinne of our firſt parents, and the proper and perfect remedie to be the death of Chriſt. Thirdly, mens lawes and learning ſpeake at large of temporall happineſſe; but know nothing of eternall: but this doctrine not onely knoweth the true happineſſe of men, but teacheth and deſcribeth the readie way thereunto. The ſecond vſe of this doctrine of faith is, that it is a moſt perfect inſtrument of the holy Ghoſt for the working of all graces in the hearts of men; I meane not the letters and ſyllables, but the doctrine of the Prophets and Apoſtles taught, and beleeued. *Paul* calleth it the *power of God to ſaluation*: and Chriſt himſelfe ſaith, that his word *is ſpirit and life*, that is, the inſtrument of the ſpirit, whereby life eternall is procured: for which two notable vſes it is a moſt pretious treaſure. Whence we learne, firſt to be *ſwift to heare* this doctrine, taught in the publike Miniſterie, as *Iames* counſelleth, chap.1.19. becauſe in it God openeth his treaſure to diſpence the ſame vnto vs. Secondly, it beeing a pretious treaſure, we muſt hide the ſame in the coffers of our hearts: Pſal. 110. 11. *I haue hid thy word in my heart.* It muſt be an *ingrafted word* in them, Iam. 1. 21. And this dutie we practiſe firſt, when we haue care to know it: ſecondly, to remember it: thirdly, when we ſet the affections of our hearts vpon it, as men doe vpon their treaſures. Thirdly, if it be the treaſure of the Church, then it bringeth to the poſſeſſors of it, wealth, honour, and pleaſure, as other treaſures doe. For as the houſe of *Obededom* was bleſſed for the Arke; ſo is that heart which holdeth true wiſedome within it: ſee Prou. 3. 13. 14. &c. We in this land haue good experience of this truth, who by Gods bleſſing haue aboue fourtie yeares enioyed wealth, peace, honour, and aboue all, Gods protection: and whence haue theſe flowed, but from the true faith and religion ſet downe in the Prophets and Apoſtles, maintained and defended amongſt vs? which if we would haue continued, we muſt alſo continue to hold and affect this truth as a treaſure vnto the end.

The true treaſure of the Church committed to the Saints is the true doctrine of ſaluation, & not Reliks or merits of dead men.

The ſecond point or head of the Exhortation is; that the *Saints are the keepers of this treaſure of faith,* to whom it *was once giuen.* Whence we may learne, firſt that it is an infallible note of the true Church of God, to keepe, maintaine, and defend the wholeſome doctrine of Religiõ, deliuered by the Prophets and Apoſtles. It was noted to be the cheefe prerogatiue of the Iews, that to them the *Oracles of God were committed,* Rom. 3. Hence 1. Tim. 3. 15. the Church is called the *ground* and *pillar* of truth, becauſe in her publike Miniſtery ſhee maintaineth and preſerueth the ſame, Cant. 3. 7. asketh Chriſt where ſhe ſhall be ſure of him, and not miſſe of finding him in her neceſſitie: he maketh anſwer, ſhe ſhall be ſure of him in the *Tents of ſhepheards.* Whence may be truely concluded, that neither are the aſſemblies of Turkes nor Heretikes the Churches of God, becauſe they fight againſt the truth; neither is the Church of Rome a true Church of God, becauſe the truth of doctrine is for ſubſtance reuerſed amongſt them. As alſo we may be confirmed that our Churches are the true Churches of Chriſt by this infallible note: A Regiſter is knowne by his Records; ſo our Church is knowne to be Gods Regiſter, becauſe it keepeth faithfully the records of the Prophets and Apoſtles. Secondly, that it ſtands vs in hand to whom this treaſure is now committed, ſo faithfully to keepe it, that it be not taken from vs, and giuen to others who wil keepe it better: which we ſhall doe by making this vſe of it, that we bring forth the fruites of it in amendement of life, elſe our vnthankfulnes ſhall iuſtly bereaue vs of it. Concerning that circumſtance in the text [*once giuen*] & not often, it may beare a double ſenſe: firſt, it was giuen (as we ſay) once for al, that is, perfectly, ſufficiently as neuer after needing any alteratiõ or addition. Whence we note firſt, that all reuelations in matter of ſaluation and religion giuen ſince, are friuolous A and ſuperſtitious; for there is but one edition of true faith; and no after edition of Reuelation beſides or without the word; ſuch as the Papiſts haue deuiſed, to confirme their Purgatorie, prayer and almes for the dead, Maſſe, &c. ſeeing all neceſſarie doctrine to ſaluation was once giuen perfectly. Secondly, that all Church traditions in matter of religion and doctrine of ſaluation, are meere prophanations of true doctrine, and argue it to be vnperfect; as thoſe of the Maſſe; of receiuing the Communion in one kind; of the Popes ſupremacie; of workes of ſatisfaction, and many moe. Secondly, it may be thus vnderſtood, *Once giuen to the Saints,* that is, not in writing, but in the hearts of the B Saints, when they are truly enlightned: and therefore if after enlightening it be quite loſt, it is not giuen the ſecond time, and conſequently cannot be recouered. Heb. 6. 4. *If a man who hath bin once enlightened and taſted of the good word of God, fall away, it is impoſſible that he ſhould be renewed* againe by repentance. From which we muſt learne, to beware of Apoſtaſie, and falling from the faith: yea and of all ſteps and degrees leading thereunto, as of declining from our grounds of religion: for better had it been for vs neuer to haue knowne the way of truth, then after the knowledge of it to forſake the holy Commandement. 2. Pet. 2. 22. Which is the more to be remembred, becauſe religion hath beene more cheriſhed then now it is, and C the declining from it a great deale leſſe. If it be asked, how may we preuent Apoſtaſie? I anſwer, neuer cal any ground into queſtion. Here *Cyprians* rule is to be learned, that diuine matters admit no deliberation.

The third point of the Exhortation is, the office of the Church of God and euery member of it: and that is to maintaine, yea to * *fight for the maintenance* of this treaſure; and this is not a bodily fight by ſtrength of arme or bow, but a ſpirituall fight by ſpirituall duties, which euery member of the Church muſt take vp; and namely by foure duties. Firſt, by doctrine; for euery man in his place and calling muſt be a Prophet; as Ioel. 2. 28. and muſt teach all vnder him: the father muſt teach the children, the Maſter D his ſeruants, and thus keepe out Sathan and all Satanicall doctrines. Secondly, by confeſſion; euery man beeing called muſt ſtand againſt the gates of hell, by conſtant witneſſing of the truth. 1. Pet. 3. 15. Sanctifie God in your hearts and be readie *alwaies to giue an account of the hope that is in you.* Thirdly, by example of a good life and vnblameable, ſutable to the doctrine. Philip. 2. 15. This maketh men *ſhine as lights* in the world. Fourthly, by prayer, that the Lord would ſende foorth labourers into his harueſt to withſtand all falſe doctrines and hereſies, that ſo the faith and religion wherewith he hath honoured vs theſe many yeares, may be maintained vnto vs, and continued vnto ours for euer.

* The word is not ἀγωνίζεσθαι, but ἐπαγωνίζεσθαι, ſignifying, an inſtant contention. The weapons of our warfare are not carnall. 2. Cor. 10. 4.

**v. 4.** ***For there are certaine men crept in, which were of olde before ordained to this condemnation; vngodly men they are which turne the grace of our God into wantonneſſe; and denie God the onely Lord and our Lord Ieſus Chriſt.***

Here the Apoſtle proceedeth to confirme his exhortation, by a reaſon drawne frõ the ſtate of the Church in his time, and it is thus briefly framed. There be certaine men which ſecretly ſeek to vndermine & ouerthrow the faith, therfore you ought the more earneſtly to contend for it. And that theſe aduerſaries lurking amongſt them might the better be deſcried, he deſcribeth them by fiue ſeuerall adiuncts: firſt, by their hypocriſie, in *creeping in.* Secondly, by their eſtate before God, *they are of olde ordained to this condemnation.* Thirdly, by their religion; *vngodly men they are.* Fourthly, by their doctrine; *they turne the grace of our God into wantonnes.* Fiftly by their liues; *they denie the onely Lord.* For the firſt, *There are certaine men crept in*] That is, there be men who ſecretly haue inſinuated themſelues into your ſocietie, profeſſing themſelues to be teachers of the true faith, but are indeede the deſtroyers and diſturbers of it. In which words two ſinnes are laide to their charge: firſt, that they cunningly ioined themſelues vnto the Church, pretending themſelues to be the ſeruants of Chriſt, and of the Church, and yet were enemies to both. Here marke the ſubtiltie of Satan, who cauſeth prophane men to ioyne themſelues to the ſocieties of the Saints, that by this meanes mingling his inſtruments with the members of the Church, he may by degrees corrupt the faith and ouerthrowe the Church. The Parable, Matth. 13. ſheweth, that whereſoeuer the good husbandman ſoweth his good ſeede this malicious man ſcattereth his teares. In *Abrahams* houſe ſhall be an *Iſmael*; in *Iſaaks*, an *Eſau*; in the Arke, a curſed *Cham*; in Chriſts familie a *Iudas*. In the Primitiue Church the deuill raiſed vp of al ſorts of Heretikes great numbers. In our owne Church the Deuill ſtirreth vp daily troopes of Atheiſts and Papiſts, to the corrupting and deprauing of true faith and Religion.

1 Vſe. Firſt, we muſt not take offence when we ſee vngodly men in the Church, much leſſe cut our ſelues from it by ſeparation: but rather conceiue of the policie of Satan, who for the hindrance of the faith thruſteth them in. When the Iſraelites entred into the land of Canaan, they muſt not dwell alone, but be mingled with the Cananites the enemies of the Church, leaſt the land beeing too much diſpeopled, wilde beaſts ſhould preuaile & deuoure the people of God: So the Lord (ordering the malice of Satã to the good of the Church) ſuffereth ſeducers in the Church, both to exerciſe the faith and patience of his, as alſo to preuent greater dangers, which they might in their ſecure condition fall into. 2 Secondly, hence we ſee that ſuch hypocrites as theſe be, though they be in the Church, yet are they not of it; they are no members of that body (as the Romiſh church teacheth) for they onely *creepe* into it.

The ſecond fault that is laid to their charge is, that they are intruders, thruſting themſelues into the office of teaching, not beeing called thereto, but * *creepe* into the calling. Whence we note, that it is moſt neceſſarie that thoſe who are to teach publikely in the Church, ſhould be firſt called thereunto. Reaſons. Firſt, beſides the auoiding of this ſinne of creeping into the Church, it is the order that God hath ſet in the ſame; *that he that is to teach ſhould firſt be ſent*, Rom. 10. 14. And, *No man taketh this honour* (that is lawfully) to himſelfe, *except hee be called as Aaron was.* Secondly, the Miniſterie is Gods, and not mans, becauſe the Miniſter ſtandeth in Gods roome, and ſpeaketh in his name; which he can neuer doe truly, vnleſſe God ſend him, and depute him in his ſtead. Thirdly, the Miniſter muſt maintaine that which he teacheth; vnto which he had neede (as in all the parts of his calling) of Gods ſpeciall protection; for the which he muſt bee alwaies inſtant in prayer, which he can neuer be aſſured of, if he be not perſwaded of the truth of his calling. Fourthly, the people cannot heare with comfort and profit, if they be not perſwaded that God hath called the teacher to inſtruct them: Rom. 10. 14. *How can they heare, &c.* This truth extendeth it ſelfe alſo to all other offices as well Ciuill as Eccleſiaſticall; all which are to bee welded and executed by men lawfully called vnto the ſame. All entrance then into any office in Church or Common-wealth by money, fauour of men, or any vnlawfull meanes, is intruſion; and ſuch are not called of God, but are to be ranged among theſe ſeducers, who creep into places, and come not in by Gods call or approbation.

* παρειςέδυσαν, *Quaſi aliud agendo ingreſſi.*

The ſecond adiunct whereby the ſeducers are deſcribed, is there eſtate before God; being *men of olde * ordained to this condemnation*] that is, they were before all times, locked, enrolled, or billed vnto condemnation, euen as though their names had beene ſet downe in a booke. By *condemnation* is meant *iudgement*, as the particle *This* doth plainly ſhew: which maketh this the plaine meaning: They were of old ordained to this iudgement in this life, to trie, to exerciſe, and moleſt the Church of God, and ſo conſequently to procure vnto themſelues at length their own iuſt condemnation.

* προγεγραμμένοι.

In which words wee are taught: firſt, that God keepeth his bookes of Regiſtrie and records, in which all things are ſet downe, the

perſons,

perſons, behauiours, and eternall eſtate of all men; which bookes are of three ſorts: firſt, the bookes of his *Prouidence*, containing all particulars of things paſt, preſent, and to come, in which the Lord ſaw the members of *Dauid* when he was yet vnformed, Pſal. 139. 16. In the ſame booke, *the number of the haires of our heads*, and *the falling of ſparrowes to the ground*, are recorded. The ſecond booke, is of the laſt iudgement; in which the perſons and ſinnes of all men are enrolled. Dan. 7. 9. 10. *The thrones were ſet vp, the ancient of daies did ſit: thouſand thouſands miniſtred vnto him, and tenne thouſand thouſands ſtood before him: the iudgement was ſet, and the bookes opened.* Reu. 20. 12. *I ſaw all great and ſmall ſtand before God; and the bookes were opened, and another booke was opened.* The third is *the booke of life*, in which are written the names of thoſe who are to be ſaued, Phil. 4. 3. *Paul* ſaith of *Clement* and other his fellowe-labourers, that *their names were written in the booke of life.* Now by theſe bookes we may not groſſely conceiue materiall bookes, ſuch as men note what they would remember in: but the counſel, election, prouidence, pleaſure, and knowledge of God, wherein all theſe things are ſo certainly ſet downe, as if any man ſhould write them in a booke.

Out of which we note two things: firſt, that in regard of God there is no chance, neither any euent by it; in regard of men indeed who know not the cauſes of things, many chances may be: but Gods prouidence, and chance are contrary; he hauing all things written before him with their cauſes. Secondly, that nothing comes to paſſe without the decree of God, no not the wicked actions of men. Which God not onely foreſeeth, but decreeth: for this *Iude* inſinuateth, ſaying, *they were ordained to this iudgement*; and euen that which is againſt the will of God, commeth not to paſſe without his will, God willing the beeing of that which he willeth not to effect; and though he eſteeme not euill to be good, yet he accounteth it good that euil ſhould be.

Further, where he ſaith [*ordained of olde to this condemnation*] we learne, that as God hath before all worlds decreed the electing of ſome to ſaluation: ſo he hath decreed the refuſall and reiecting of others to condemnation. 1. Pet. 2. 8. *Many were diſobedient: vnto the which they were euen ordained.* 1 Theſſ. 5. 6. *God hath not ordained you to wrath, but to obtaine ſaluation through Chriſt:* ſhewing that ſome are ordained to wrath, who are not to obtaine ſaluation through Chriſt. Rom. 9. 22. God is compared to a potter, framing veſſels of *honour* and *diſhonour*, veſſels of mercie, & veſſels of wrath. In the ſame place, *I haue loued Iacob, and hated Eſau*; that is, I haue decreed ſo to doe. For the whole Ch. ſpeaketh of Gods counſell & vnchangeable decree. *Obiect.* If this be ſo (will ſome ſay) then God dealeth vniuſtly, that abſolutely ordaineth ſome men to condemnation and perdition.

Prædeſtination then is not onely to be referred to the Elect.

Anſwer.

*Anſ.* We muſt know, that we are creatures, & may not preſume to preſcribe a law of iuſtice to the Creator; whoſe will is iuſtice it ſelfe (whatſoeuer we may conceiue) and maketh the thing willed good, becauſe it is willed, and not willed becauſe it is good. Secondly, though God refuſe & reiect men, yet he doth it in moſt wiſe order and iuſt proceeding, in theſe two degrees: firſt, hee vouchſafeth to ſome men the riches of his grace tending to life euerlaſting; which ſpeciall abundant grace hee denieth to ſome other paſſing by them, who, left of him vnto themſelues, fall into ſinne. Secondly, for ſinne God decreeth iudgement and condemnation, ſo as he doth not ſimply and abſolutely ordaine his creature to hell, but in regard of ſinne: not that ſinne is a cauſe of the decree mooning him vnto it, but that he decreeth not condemnation without reſpect of ſinne and relation vnto it: which ſpeech we neede not feare to ſpeak, becauſe the holy Ghoſt ſo ſpeaketh.

*Homo non damnatur propter decretum, ſed propter peccatum.*

Vſe. Firſt, if ſome men be paſſed by of God, we muſt humble our ſelues vnder his mightie hand, and with feare and trembling worke our ſaluation. Rom. 11. 20. *Some are cut off, thou ſtandeſt by faith, be not high minded, but feare.* Secondly, we may not be offended when we ſee the Goſpel not receiued, yea hated of men, and the profeſſors of it perſecuted: for many are of olde ordained to be vnderminers of the truth, euen to this condemnation, which by diſobedience they haſten vpon themſelues. *If the Goſpel be hid to any, it is to them that periſh.* Thirdly, many Diuines ouerſhoot themſelues, that ſeeke to obſcure or ouerthrow this doctrine of reprobation, teaching that God for his part electeth all, and that man himſelfe is the cauſe of reprobation; ſo as man is either the ſauiour or damner of himſelfe, by receiung or refuſing grace offered; whereas the Scripture ſpeaketh otherwiſe; and heare teacheth vs, that ſome men were enrolled to certen iudgement by God before all worlds. The darkning of this doctrine breedeth ſecuritie of ſpirit, wherein grace is made ſo large, and ſaluation ſo eaſie, that if men will they may be ſaued: whereas our doctrine leadeth to the feare of God, and a care to walke as in his preſence continually.

Laſtly, in that it is added, they were *preordained of olde*, note firſt the time of the reiection of ſome men: namely, before all worlds. Secondly, the proper cauſe of the decree of God, which muſt needes be in himſelfe, becauſe it was before the creature was. Rom. 9. 11. Before *they had done good or euill*: that is, before he conſidered of their good or euill in his decree, he decreed to *loue the one and hate the other*. So Epheſ. 1. 9. whom *he chuſeth, he chuſeth* in himſelfe. Not informing his iudgement, nor framing his counſels as man doth from outward reſpects, he goeth not out of himſelfe for any motiue to chuſe or refuſe, but as Mat. 11. 25 *becauſe his good pleaſure was ſuch.* This confuteth the popiſh error, which affirmeth that God

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did decree according to his foreſight of faith or infidelitie, the ſauing of ſome, and refuſing of other: but this cannot ſtand, ſeeing Gods decree is in order and time before the creature; which beeing the latter, cannot be the cauſe of the former.

The third adiunct or propertie of theſe ſeducers is; their *want of religion.* [*Vngodly men they are*] Vngodlines is a ſinne much ſpoken of, but not ſo well knowne, and therefore it is requiſite to ſhew the nature of it, that we may know who an vngodly man is; the rather becauſe it is a grieuous ſinne, much greater then any of the ſeauen deadly ſinnes of the Papiſts, beeing the ground of them all. Secondly, becauſe it is rooted in the bottome of the heart, and cannot be ſo eaſily diſcerned as others, though as dangerous as any. Thirdly, becauſe it is a ſinne more ſpirituall againſt the firſt Commandement of the firſt table, directed againſt God himſelfe, robbing him of his due honour. For the cleere knowledge of which, conſider three main parts or properties of vngodlines: Firſt, that it denieth God the honour due vnto him, and that 3. waies: firſt, by ignorance it cauſeth the vngodly man to robbe him of his honour, in that he acknowledgeth not the Godhead, but in his heart he inwardly denieth the prouidence, the preſence, the iuſtice, mercie, power, and the other attributes of God. Pſal. 14. 1. *The thought of the heart of the foole,* that is, *of euery vngodly man, is, that there is no God:* not that in conſcience he is not conuinced of the contrarie, but by reaſon of his wicked heart, vpon occaſion offered he is willing to acknowledge none. Secondly, by not ſubiecting the conſcience and life to the written will and word of God, but reiecting and renouncing ſubiection thereunto. Thus *Iob* bringeth in the vngodly man, ſaying to the Almightie, *Depart from vs; we will haue none of thy waies:* which is too outragious to be the ſpeech of the tongue, but of the heart caſting off the Lords yoke. To whom the King ſhall ſay; *Thoſe mine enemies that would not haue me to raigne ouer them, bring* them hither, *and ſlay them before me,* Luk. 19. 27. Thirdly, by not lifting vp the heart by inuocation of God for bleſſings needfull, and in thankſgiuing for benefits receiued; the propertie of the vngodly man is, that *he calleth not vpon God,* Pſalm. 14. 4. This point of Atheiſme maketh a man like a beaſt, which looketh not vp from whence his foode falleth.

The ſecond propertie of vngodlines is, to attribute and giue this honour, which it denieth God, vnto ſome thing elſe then God: as when the vngodly man ſetteth his loue, ioy, feare, or any other affection vpon any thing beſides God. Thus the couetous man becommeth an Idolater. And 2. Tim. 3. in the laſt times men ſhall be louers of pleaſures more then of God.

The third propertie of it is, when it giueth God his due honour, to deny him the true manner; which cauſeth the vngodly man to content himſelfe with a forme and ſhew of godlineſſe, outwardly bearing himſelfe as godly, but inwardly wanteth the power of it; the heart is not ſingle, but full of fraud, of doubling and deceit before God, who looketh into it, and delighteth not with the approaching of the lipps, when the heart is remooued. By which we ſee the practiſe of the vngodly man, ſundry waies robbing God of his due honour, which one ſinne entertained, breedeth and nouriſheth ſinnes of all ſorts: and ſo much we are giuen to vnderſtand in the placing of it here, as the firſt ſinne of the ſeducers producing a great number of ſinnes more, noted in them through the Epiſtle; neither can any other be looked for but that the life ſhould be plentifull in all ſinnes, where the heart is poſſeſſed of this vngodlines. Rom. 1. 26. The Gentiles acknowledged not God, and therefore he gaue them vp to *vile affections,* and this was the ground of all thoſe ſinnes reckoned there, aboue twentie in number. *Abraham* thought not amiſſe that he might eaſily be ſlaine for *Sarah* his wife (whom therefore he durſt not confeſſe) if the *feare of God* were not in *Abimelechs* Court, Gen. 20. giuing vs to know, that where the feare of God is not in the heart, there is no bones made of any ſinne in the life, no not of murther it ſelfe.

2.Tim.3 5.

Vſe. 1. We are hence taught to ſpie out in our ſelues this hidden and ſecret ſinne, and heartily to bewaile it aboue all other ſinnes, as the mother ſinne of the reſt. But ſome may ſay: We are not tainted with this ſinne, we abhorre to be counted vngodly. *Anſ.* It is too common a ſinne among all ſorts: we haue indeede an outward forme of godlineſſe; we come to heare the word, to pray, to receiue the Sacraments, but the moſt want power of it in their hearts: for firſt the lawes binde our outward man to this outward forme: but the hearts of men remaine ſecure, ſeldome thinking of their ſinne and damnable eſtate by it, and ſeldome ſorrowing for the ſame, and ſaying, *What haue we done?* Secondly, many haue the forme of godlineſſe, whoſe harts are filled with the cares of this life, which choke vp the power of godlineſſe, and will not ſuffer it to ſeate it ſelfe there, ſeeing the loue of the world and the loue of God cannot ſtand together. Thirdly, many hauing this forme cannot abide to ſubiect their hearts & liues vnto the lawes of God; yea they would exempt their ſpeeches and affections from ſuch ſtrictnes and count it too much preciſenes: theſe are all fruits of the vngodly heart, of which the fewer we can ſee in our ſelues, the more they be, and the more to be bewailed.

2. Vſe. Further, hence we are to take out that leſſon which the Apoſtle teacheth, 1. Tim. 4. 7. to exerciſe our ſelues vnto godlineſſe: for if vngodlineſſe be ſuch a mother ſinne, we muſt endeauour our ſelues to the contrary. For which purpoſe, we muſt firſt prepare our ſelues thereunto (elſe we ſhall faile in the whole exerciſe)

A by learning to acknowledge Gods prouidence, preſence, mercie, and iuſtice in euery thing. Gal. 4. 8. When the Galathians *knew not* God, they worſhipped them which by nature were no gods: no godlines can ſtand with the ignorance of God, neither can it be exerciſed in particular actions, vnleſſe we behold him thus in the particulars. Secondly, to this exerciſe of godlineſſe we muſt firſt inwardly worſhip God in our ſpirits, ſoules, hearts, and affections, not in lips onely, ſpeeches, and outward actions: *For the* [a] *right worſhippers, worſhip him in ſpirit and truth:* Paul [b] *ſerued God in his ſpirit. Queſt.* How ſhall a man doe this? *Anſ.* True inward worſhip ſtandeth in two things: firſt in faith, ſecondly, in the actions of faith. *Faith* is that whereby B a man generally beleeueth the whole word of God, containing the Lawe and the Goſpell, to be the truth of God it ſelfe; & particularly concerning himſelfe three things: firſt, Gods mercie in the forgiuing of his owne ſinnes. Secondly, his preſence in all his actions. Thirdly, his prouidence ouer all euents good or bad that befall him. The actions of faith are two: firſt, *ſubiection of the heart vnto God,* in three reſpects: firſt, to Gods iudgement, that ſeeing he paſſeth ſentence againſt our ſinnes, we alſo ſhould call our ſelues to account for them, confeſſe them, condemne our ſelues for them, and intreate for mercie. Secondly, to his *word* and lawes of both Tables, by hearty and conſcionable obedience willingly taking vp his yoke, and ſuffering our ſelues to be directed by all his lawes. Thirdly, C to the good pleaſure of God knowne by the euent, whether ſickneſſe or health, want or aboundance, in departing from our owne wills, and patiently yea thankefully ſubmitting them vnto his bleſſed will. The ſecond action of faith is, the eleuation or lifting vp the heart vnto God inceſſantly, both in ſuing for his grace and aide in the ſeaſonable ſupplie of our neceſſities; as alſo in bleſſing him for bleſſings receiued. In theſe ſtand the practiſe of the true worſhip of God in the ſpirit, which is true godlineſſe: vnto which we may be incited by thoſe reaſons: firſt, becauſe this godlineſſe hath the promiſe of this life and the life to come, 1. Tim. 4. that is, the godly man hath title to all bleſſings of all kindes. Secondly, Godlineſſe is D great gaine, 1. Tim. 6. Euery man affecteth gain; but if any man would attaine it, let him be godly. Men are often croſſed in the world, and things ſucceede not with them, they doe not proſper in their callings and duties of it, and ſeeing no reaſon of it, maruell why they ſhould not thriue as well as others: whereas indeede beeing vngodly men they want that which ſhould bring in their gaine. Thirdly, let the conſideration of the laſt iudgement ioyned with the diſſolution of heauen and earth mooue vs hereunto: 1. Pet. 3. 11. *Seeing all theſe things ſhall be diſſolued, what manner of perſons ought we to be in holy conuerſation and godlineſſe?* As though he had ſaide, ſeeing nothing elſe ſhall ſtand vs in ſtead but godlineſſe, how are we to frame our ſelues to the practiſe of it. Fourthly, the appearing of grace teacheth vs to denie all vngodlineſſe, and to liue godlily in this preſent world, Tit. 2. 12. If this be the ende of the Goſpells appearing, and we haue beene they to whom it hath appeared with peace and proſperitie aboue forty yeares, how can we be but vnexcuſable and ſpeecheleſſe before God, if we remaine vntaught in this duty, and continue ſtil in the waies of vngodlineſſe.

[a] Ioh. 4. 23.
[b] Rom. 1. 9.

We muſt cōdemne our owne ſinnes, leaſt God condemne vs for them.

The fourth adiunct whereby the ſeducers are deſcribed, is *their doctrine,* in theſe words; *They turne the grace of God into wantonneſſe.* In which conſider two points: firſt the ſinne or vice here condemned. Secondly, the duty or contrary vertue commanded. Before we can knowe the former, we muſt ſearch out the meaning of the words. And firſt by [*grace*] is meant the doctrine of the Goſpel, called in the former verſe by the name of *faith;* ſo it is called, Tit. 2. 11. *The grace of God hath appeared, teaching vs, &c.* becauſe it teacheth vs that remiſſion of ſinnes, and life euerlaſting are obtained onely by the meere grace of God in Chriſt. By *wantonneſſe* ] is properly vnderſtood that ſinne whereby men addict themſelues wholly to intemperancie, incontinencie, and vnlawfull pleaſures; but here it muſt be taken generally for a licentious prophane kinde of liuing and libertie of ſinning. *Turne*] that is, they diſplace the grace of God, applying it from a right to a wrong ende, and that not onely in practiſe of life, but in propounding of doctrine tending thereunto. As though he had more plainely ſaid that whereas the doctrine of grace in the Goſpell, teacheth men free iuſtification by faith in Chriſt without the workes of the Lawe, theſe men peruert this gracious doctrine, and teach that therefore men may liue as they liſt, and ſo themſelues doe alſo: by which ſame ſinne ſuch ſeducers are elſewhere noted in the Scripture. Rom. 3. 8. Some gathered from *Pauls* doctrine the ſame liberty, ſaying, *Why doe we not then euill that good may come of it?* And 2. Pet. 2. 19. ſome ſuch are mentioned, who beguiled diuers with wantonneſſe through the luſts of the fleſh, *promiſing vnto them libertie.* Eccleſiaſticall hiſtories mention many ſuch who ſprung vp after the Apoſtles daies; as the *Libertines, Simon Magus,* and his diſciples, who taught that men might lawfully commit fornication. So alſo the diſciples of *Baſilides, Eunomius,* and the *Gnoſticks,* Heretiques who taught that men might liue as they liſt, ſeeing now ſuch libertie was procured them, being freed from being vnder the law any longer: which ſinne died not with thoſe curſed heretikes, but the Deuill hath in theſe laſt daies reuiued it, eſpecially in foure ſorts of men: firſt, the Libertines of this age: who holde with the former, that beeing vnder grace we are free from the obedience of the Law. Secondly, the Anabaptiſts, who (vpon the conſideration of abundant grace & peace in the

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newe Teſtament, and of the liberty obtained by Chriſt) teach, that Ciuill iuriſdiction and Magiſtracie is vnlawfull: as alſo to make warre, and to take an oath before a Magiſtrate; which ſort of men are not ſo well knowen here as in other Churches, but are dangerous enemies whereſoeuer both to the grace of God and good of man: for where the Ciuill ſword doth ceaſe, there can no ſocietie ſtand in ſafetie. Thirdly, another kind of Libertines are the Papiſts, and the Popiſh Church, with the whole Romane Religion, themſelues beeing open enemies vnto the grace of God, and their whole religion turning it into wantonnes, and libertie of ſinning, and that diuers waies. Firſt, God hauing of his grace giuen vnto the Church a power of the keyes to open and ſhut heauen, that religion hath turned it into an inſtrument: firſt of *prophaneſſe*, in ſetting vp a newe Prieſthood to abſolue and looſe men ſinnes properly, in offering a ſacrifice for the quick and the dead, ſo aboliſhing the ſacrifice of Chriſt. Secondly, of *iniuſtice* for by it they depoſe Kings and Princes, they free ſubiects from their alleageance, they ſtirre them vp and encourage them to conſpiracies, rebellions; and maintaine in other ſtates, factions, ciuill warres, and ſeditions, and all by vertue of their power. Thirdly, of horrible *couetouſneſſe*; for by it they ſell pardons for thouſands of yeares, the which ſales haue brought to the Church of Rome the third part of the reuenewes of all Europe: which one practiſe, if there were no moe, prooueth plainely, that that Church turneth the grace of God to the libertie of ſinne.

The Romiſh mart makes ſale of all ſorts of ſins for readie money.

Secondly, their whole Religion is a corrupted Religion, and maketh the receiuers of it the children of Sathan more then before: for firſt it maketh men hypocrites, requiring nothing but an externall, bodily, and Ceremoniall worſhippe, without any inward power of it; as in faſting, it requireth onely a ſhewe of it, as to abſtaine from fleſh and white meates, but they may vſe moſt delicate fiſhes, the ſtrongeſt wines, and ſweeteſt ſpices, and in other parts their religion is no leſſe hypocriticall. Secondly, it maketh men proud and arrogant, teaching the freedome of wil vnto good, if the holy Ghoſt doe but a little helpe it; that a man can merit by his works; that he can ſatisfie Gods iuſtice by ſuffering for ſinne: yea that he can performe ſome works of ſupererogation; who can hold theſe points and be humbled? Thirdly, it maketh men ſecure, teaching that they may haue ful pardon of all their ſins by the power of their keies for monie; and that though they haue no merits of their owne, they may buy the merits of other men: yea although in their death they faile of repentãce, yet for ſome mony he may be eaſed in Purgatory. What ſhal any rich man now care how he liue or die, ſeeing all ſhall be well with him for a litle money? Fourthly, it maketh men in their diſtreſſe deſperate, teaching that no man can be aſſured of his ſaluation without ſome reuelation. Fiftly, it reuiueth the old ſin of theſe ſeducers, teaching that diuers men & women may not marry, that were adulterie; and yet openly tolerating ſtues and vncleanneſſe. Which what is it elſe but to maintaine wantonneſſe? whereby the chiefe teachers of that Church witneſſe themſelues the right ſucceſſors; not of the Apoſtles (as they pretend) but of theſe ſeducers and other wicked heretiks old and new.

The fourth ſort of Libertines are carnall and formall Proteſtants; who firſt turne the counſell of Gods election into wantonneſſe by reaſoning thus: If I be elected to ſaluation, I ſhall bee ſaued let me liue as I will; or if not, I cannot be ſaued doe what I will or can; becauſe Gods counſails are vnchangeable; and thus conclude to ſpend their daies in all wantonnes. Secondly, they turne the mercie of God into wantonneſſe, thus reaſoning in their hearts, Becauſe God is mercifull, therefore I will deferre my repentance as yet; for what time ſoeuer a ſinner repenteth, God will put away all his ſinnes out of his remembrance: what? young Saints, olde Deuils. Thus the timely acceptance of Gods mercie offered, is become a reproch: beſides many moe, who, becauſe the Lord deferreth puniſhment, ſet their hearts to doe euill. Thirdly, others vnder pretence of brotherly loue, miſpend all that they haue in wantonnes, riot, exceſſe, company keeping, gaming, to the beggering of themſelues, and vndoing of their owne families, vnto which they ought to ſhew their loue in the firſt place. Fourtly, others vnder pretext that the Iewiſh Sabbath is abrogated, and that Chriſt hath brought ſuch libertie as hath aboliſhed diſtinctions of times, take libertie to keepe no Sabbath at all; whence many tradeſmen will doe what they liſt on this day, and diſpatch thoſe buſineſſes, which they can finde no time for in the weeke daies. Fiftly, ſome becauſe they would humble themſelues, commit diuers ſinnes, and continue in others; theſe ſay in themſelues, Let vs continue in ſinne that grace may abound: all theſe ſorts of men turne the graces of God into wantonnes, and practiſe the vice here condemned.

The 2. thing to be conſidered is, the contrary vertue; and that is to make a godly and holy vſe of the *grace of God*, and to applie it to the right end for which god vouchſafeth it vnto vs, to wit, that we might be thankful vnto him, and teſtifie the ſame in obedience to all his lawes. Which appeareth, firſt, by teſtimonie of Scripture, Luk. 1.74.75. *We are deliuered out of the hands of our ſpirituall enemies, to ſerue him in holineſſe and righteouſneſſe.* Rom. 6.16. *We are vnder grace, therefore let us giue vp the members of our bodies, weapons of righteouſneſſe.* Tit. 2.11. *The grace of God hath appeared, teaching vs to denie vngodlineſſe.* Secondly, the end of all Gods graces is, that we ſhould be furthered in holineſſe of life; we are *elected* that we might be holy: the end of our *calling* is, that we may be

*Saints*; Iuſtification freeth from puniſhment of ſinne; *Sanctification* from corruption and ſinne it ſelfe; *Faith* purifieth the heart ; *Loue* containeth vs in obedience ; he that hath hope purgeth himſelfe; and ſo of all other graces. Thirdly, Chriſt is a Mediatour two waies : Firſt by merit, to procure life and worke our ſaluation: ſecondly, by efficacie, that is, whereby his death is powerfull to cauſe vs to die to ſinne , and his reſurrection to raiſe vs from the graue of ſinne to a new life, and he is no Mediatour by his merit to thoſe who are deſtitute of this efficacie.

Chriſt hath not merited the life of glorie for any who firſt liueth not the life of grace.

Vſe. We haue in this land been many yeares partakers of this grace of God , our dutie then is to make a holy vſe of it, and walke thankfully before God. Rom. 12. 1. *I beſeech you by the mercies of God*( which hee had in the former chapter mentioned) *that ye giue vp your ſelues a holy ſacrifice to God*: no more forcible argument can be vrged to ſtirre vp men to thankefull obedience then this, for if Gods mercie in Chriſt cannot mooue, what will ? Let this then perſwade vs likewiſe; If we beleeue God to be our Father, that is a great grace , let this grace mooue vs to walke as children before him : let the grace of our redemption mooue vs to walke as redeemed ones, reſcued out of ſuch captiuitie wherein we were inthralled to ſinne and Satan, ſeeing it were a madneſſe to returne to ſuch bondage againe. If Chriſt be dead for vs, let that grace mooue vs to die to ſinne; if he beeing riſen againe ſit at Gods right hand , that we might ſit there with him, let that grace mooue vs to walke as thoſe that are riſen with him, and haue our conuerſation in heauen, ſeeking (euen while we are below) the things that are aboue, and ſo of the reſt.

Further, the Apoſtle to make thoſe ſeducers more odious, ſaith not ſimply they turne the grace of God : but [*of our God*] into wantonneſſe, which noteth the indignitie of their fact, in which conſider three things: firſt, by what meanes God becomes *our God*: and that is not by any merit of ours, but by means of the gracious couenant propounded in the Goſpel, promiſing pardon and remiſſion of ſinne in and by Chriſt. Ier. 31. 31. This is called the *new couenant* which the Lord contracteth with his people, where *writing his law in their inward parts, he becommeth their God, and they his people*. Secondly, what muſt we doe to ſay truly and in aſſurance *that God is our God*? *Anſ.* We muſt for our parts make a couenant with him , vnto which is required a conſent on either partie; firſt on Gods part, *that he will be our God*; which we ſhall finde , not in any reuelation beſides the Scriptures; but generally in the word, and more ſpecially in the miniſterie of the Goſpel and adminiſtration of the Sacraments , annexed as ſeales vnto the Couenant: in which God doth as ſurely couenant with vs , as if he ſhould from heauen ſpeake vnto vs. Secondly , on our part is required conſẽt, of which there be two degrees: firſt, whẽ we make an outward profeſſiõ of faith, heare the word , receiue the Sacraments , Baptiſme, and the Lords ſupper, which ſerue to diſtinguiſh vs from Iewes, Turkes, &c. this is ſomewhat, but not ſufficient to make God our God, ſeeing it is common to the very hypocrits themſelues. Secondly , ſeeing he is not a Iewe which is one outwardly , but which is a Iewe within , there is required in our conſent a further degree, which ſtandeth in an outward conſent of the heart , whereby a man taketh God for his God ; which is then begun, when firſt a man acknowledgeth and bewaileth his ſinnes. Secondly, when he endeauoureth to be reconciled to God. Thirdly , when he purpoſeth neuer to ſinne againe : when this couenant is thus concluded by conſent of both parties , a man may ſafely and truly ſay that God is his God.

Now ſeeing we knowe theſe things, our duty is to labour to be ſetled and aſſured in our conſtience that God is our God: for firſt, in this aſſurance is the foundation of all true comfort; all the promiſes of God are hereupon grounded, and herein acompliſhed , that God is our God : ſee Iſay 41. 10. *Be not afraid, I am thy God*: yea Chriſt beeing vpon the Croſſe, hauing the pangs of hell vpon him, herein ſtayed himſelfe, *My God, my God*: ſo *Dauid*, Pſalm. 22. 1. and beeing readie to be ſtoned to death, *comforted himſelfe in the Lord his God*, 1. Sam. 30. 6. And not onely is it the foundation of all our comfort in this life , but of our happineſſe after death it ſelfe, beeing the ground of thoſe two maine Articles of our faith, *the reſurrection of the bodie, and the immortalitie of the ſoule*: for by vertue of this Couenant alone ſhall we riſe againe after death to life, glory, and immortalitie; as Chriſt himſelfe diſputing againſt the Sadduces , from hence prooueth the reſurrection, in that, *God is the God of Abraham, Iſaac, and Iaacob*, Secondly, it is the ground of all obedience; Pſal. 95. 7. the Prophet exhorting men thereunto, vſeth this as a reaſon : *For he is the Lord our God, and we are the people of his hands*: the preface of the Morall law enforcing obedience laieth the ſame ground, *For I am the the Lord thy God which brought the out of the land of Egypt*: ſee alſo Pſal. 50. 71. and whoſoeuer is truely perſwaded that God is his God, cannot but obey him.

The fift propertie of theſe ſeducers is, *That they denie God the onely Lord, and our Lord Ieſus Chriſt.*] Thus are they deſcribed by their manners. The Tranſlators of this Epiſtle were (as it ſeemeth) of opinion, that theſe words are properly ſpoken of God the Father, and of God the Sonne alſo; but by the tenour of the words in the originall, it ſeemeth that they are all to be vnderſtood of Chriſt, and not of the Father; and are thus to be read; *Which denie that onely Ruler who is God and our Lord Ieſus Chriſt*. Again, the tenour of the words beeing borrowed from the Epiſtle of *Peter*, may thence be rightly expounded: now *Peter* ſpeaking of the ſame ſinne of theſe ſeducers, applieth it onely to be a deni-

all

all of Chriſt, 2. Pet. 2. 1. *They denie the Lord that bought them.* In the words then conſider two things: firſt the ſinne here condemned, namely, to *denie Ieſus Chriſt.* Secondly, a deſcription of Chriſt. For the firſt, *To denie Ieſus Chriſt*, is to renounce and forſake Chriſt, and ſo much as in a man lieth to make his death voide and of none effect. Now becauſe this deniall preſuppoſeth a redemption (as *Peter* mentioneth) *they denying the Lord that bought them*; this queſtion is to be cleared, how theſe men beeing reprobats, can be ſaid to be redeemed by Chriſt? *Anſ.* We muſt not thinke that they were in Gods decree euer redeemed, for thē had they beene ſaued: (*he doing whatſoeuer he willeth*, Pſal. 115. 3.) but it is to be meant in regard of themſelues and other men: for both in their owne conceit and iudgement they were redeemed, as alſo in the iudgement of others, who are to be led by the rule of charitie in paſſing their iudgement vpon men, and to account of thē as redeemed, leauing all ſecret iudgements to God. Secondly, *the deſcription of Chriſt*, by three things: firſt, that he is a *Ruler*, yea an onely *ruler*, a *Lord* and *ruler* ouer all things in generall, in heauen, earth, and hell: and more ſpecially a *Lord* ouer his elect onely: and in that he is ſaid to be an *onely ruler*, it muſt not be meant as excluding the Father and holy Ghoſt, but all falſe gods, and falſe Chriſts; as Ioh. 17. 3. the *Father is called the onely God*, for all outward actions of the Trinitie are common to all the perſons. Secondly, that he is *God:* ]which is a notable place againſt al Arrians to prooue the Godhead of Chriſt. Thirdly, he is ſaid to be *our Lord: Ours* in two reſpects eſpecially: firſt, of the free donation of his Father, who gaue to him a people to be Lord and King ouer before all worlds. Secondly, in regard of his worke of redemption which he wrought for them, who were of the Father giuen vnto him.

Out of that which hath beene here ſaid, we may note theſe two points: firſt, how theſe ſeducers denie Chriſt: namely, not openly and plainely, for then the Church ſhould haue eſpied them; neither in word nor ſpeech, for in word they profeſſed him: but in their deedes denied him, liuing after their luſts, and encouraging others in the ſame courſe, Titus 1. 16. And this ſinne is reuiued and renewed in this our age, wherein too many outwardly and in word profeſſe Chriſt, come to the Word and Sacraments; but couertly and in their deedes denie him, whoſe liues are very full of Epicuriſme, and earthlineſſe, and mouthes filled with blaſphemies and reproaches againſt true obedience, which of them is counted *too much niceneſſe, and preciſenes.* Theſe are the diſciples of the olde Heretiques, whom (without repentance) the like fearefull iudgements awaite, which befell them. Secondly, we may obſerue in what regards they denie Chriſt; namely, firſt in regard of his Godhead, by withſtanding the meanes of that power of Chriſt, whereby (hauing redeemed them) he would ſanctifie their hearts to obedience. The merit of his redemption is welcome to them, but they will none of the efficacie of it, which ſanctifieth and reneweth the inner man, ſubdueth ſinne, and quickneth the life of God in them. Secondly, in regard of his Lordſhip, by denying him obedience, which as to a Lord is due vnto him: A *Redeemer they* would haue him, but not a *Lord*; ſo euery man would haue portion in Chriſts redemption, but their luſts muſt be their Lords and they ſeruants to ſinne and Satan: but theſe be *thoſe enemies that wil not that he ſhould raigne ouer them, who ſhall be brought and ſlaine before him.* Our part then is (if euer we would finde comfort in Chriſt) to make him our Lord: his counſell is, that thoſe that are laden ſhould come vnto him for eaſe; but the next words are, *take my yoke vpon thee: and if we would haue him our iuſtification*, let him become alſo our *ſanctification.*

We eaſily acknowledg Chriſt Ieſus, but hardly a Lord.

Luk. 19. 27.

Matth. 11. 29.

## v. 5. *I will therefore put you in remembrance, for as much as ye once knewe this, how that the Lord after hee had deliuered the people out of Egypt, deſtroyed them afterward which beleeued not.*

The Apoſtle hauing propounded his principall exhortation to contend and fight for the faith, v. 3. with the reaſon thereof, v. 4. doth here begin to anſwer a ſecret obiection which might be made againſt that reaſon, thus: Theſe ſeducers profeſſe Chriſt, and looke for ſaluation by him, what danger then can redound if we ſhould ioyne our ſelues vnto them? This obiection is anſwered from this fifth verſe vnto the twentieth; in all which verſes he diſputeth at large that there is great danger herein, ſeeing their ende ſhall be deſtruction, the ſumme of which diſputation is contained in this reaſon: *All ſuch perſons as giue themſelues libertie to ſinne, ſhall be deſtroyed: But theſe ſeducers giue themſelues libertie to ſinne; and therefore ſhall be deſtroyed.* The former part of which reaſon is contained in the 5, 6, 7. verſes; and the latter from the 8. vnto the 20. The former propoſition is not plainely ſet downe in ſo many words, but the proofe of it onely by an induction and enumeration of all examples of ſinners, which haue beene deſtroyed; & they be three in number: firſt, of the *Iſraelites*, in the 5 verſe: ſecondly, of the Angels in the 6. verſe: thirdly, of *Sodome* and *Gomorrah*, in the 7. verſe.

In this 5. ver. are two things to be conſidered: firſt the Preface, in theſe words: *I will therefore put you in remembrance, for as much as* *you once knewe this*. Secondly, the firſt example whereby the point in hand is prooued in the words following. The Preface ſerueth to preuent an obiection which might be made by the Church reading theſe examples; that *Iude* teacheth them nothing but things which they knewe well enough before: to which he anſwereth, that his intent is not to teach them any newe thing, or any vnknowne thing, but to bring knowne things to their remembrance: and in it three things are to be obſerued: Firſt, the Apoſtles practiſe: *I will therefore put you in remembrance.*] Where note the office of all Paſtors and teachers, which is not onely to teach things vnknowne, but to repeate and to bring into remembrance things knowne before. This was *Peters* care, 2. Pet. 1. 12. *though they had knowledge to put them in remembrance*: and cha. 3. 1. *to ſtirre vp and warne their pure mindes*; giuing vs to vnderſtand, that knowledge in the minde lieth as embers vnder aſhes, and needes daily ſtirring vp. Which admoniſheth al hearers not to be offended if they heare the ſame thing often, ſeeing it is the duty of Miniſters to teach the ſame thing often. Yea hearers which haue vnderſtanding in the Scriptures muſt be content if they heare nothing but that which they haue beene out of the Scriptures acquainted with before, ſeeing the Apoſtle thinketh it meet to teach nothing elſe.

Secondly, in this preface obſerue the propertie of the Church, which is to knowe the hiſtories and examples of Scripture. Chriſt commanded his hearers to *ſearch the Scriptures:* the Apoſtle wiſheth that the Sciptures *dwel plentiouſly in men:* which exhortations (no doubt) ſtirred them vp to haue the Scriptures familar vnto them, euen as *Timothie knew the Scriptures of a child*. The ſtate of our times is farre otherwiſe; for Miniſters cannot ſay as *Iude* ſpeaketh, for as much as you know theſe things, I will put you in rememberance: but our people plead and profeſſe ignorance, yea that the knowledge of the Scriptures belongeth not vnto them (they being not book learned) but to ſchollers & Miniſters that liue by it. But we ought to account it a propertie of euery Saint of God, who is iuſtified and ſanctified, to know the Scriptures, which onely are able to make them wiſe vnto ſaluation.

The third point in the Preface is a ſecond propertie of the Saints, namely that they *once knowe*] that is, they knowe certainely, vnchangeably, and once for all, neuer to reuoke or alter this knowledge: which firſt informeth vs what to thinke and iudge of thoſe men, who becauſe of diuerſitie of opinions, will be of no religion, nor beleeue any thing vntil it be determined by ſome generall Councell; theſe want this propertie of the Saints, and are plaine Atheiſts. Secondly, it teacheth vs to hold our religion certainely, receiuing it once for all vnchangeably. In humane things we may often without danger chaunge our mindes and deliberate; but grounds of Religion muſt be out of all queſtion, and admit no deliberation.

Now followeth the firſt example, whereby the firſt part of the former reaſon is prooued, and that is of the Iſraelites, who wittingly and willingly ſinning againſt God were deſtroyed, as appeareth Num. 14. In which example conſider foure things, firſt, who were deſtroyed, [*the people*]. Secondly, the time when [*after that he had deliuered them out of Egypt*]. Thirdly, for what cauſe, [*which beleeued not*]. Fourthly, the manner of the ſpeech. For the firſt, the perſons who were deſtroyed were *the people*; by which word is meant a ſpeciall people, a peculiar and choſen people, the ſeede of *Abraham*, *Iſaac*, and *Iacob*; a people priuiledged aboue all people of the earth; to whom belonged the couenant, ſacrifices, worſhip, of whom Chriſt came according to the fleſh, Rom. 3. 2. and 9. 4. notwithſtanding all which prerogatiues the Lord deſtroyed them. If it had beene a Heathen people againſt whome this deſtruction had preuailed, it had beene worthie obſeruation, but much more when it is againſt Gods owne people.

Here then we learne, that no outward priuiledge can auaile vs; nor any outward meanes of ſaluation be effectuall or fruitfull to our good, out of their right vſe in faith and repentance. Rom. 2. 25. *Circumciſion is nothing vnleſſe thou keepe the law*. Gal. 6. *Neither Circumciſion auaileth, nor vncircumciſion, but a newe creature.* *Iudas* had many great priuiledges, and yet periſhed. This made *Paul*, though he had many priuiledges, to acount them all *as dung*, in regard of the knowledge of Chriſt, Phil. 3. 8. We muſt not then content our ſelues with the meanes of ſaluation in the Word and Scraments, but vſe them aright in faith and repentance; otherwiſe they (beeing out of their holy vſe enioyed) ſhal turne to our deſtruction and greater condemnation, as they did to this people who (notwithſtanding them) were deſtroyed.

He is a Iewe that is one within.

The ſecond thing in this example is, the *time* when the Iſraelites were deſtroyed, that is, *after their deliuerance out of Egypt*. God had diuerſly teſtified his loue to this people, hauing choſen them out of all the people of the earth, he called himſelfe their God, and he gaue them many pledges of his loue, but eſpecially in that their great deliuerance out of the bondage of Egypt by ſuch an outſtretched arme: yet for all this not long after they ſinning againſt him, he deſtroyed them. Whence learne that after many great bleſſings, men not walking worthie of them, but prouoking the Lord by their ſinnes, commeth a great vengeance. The whole booke of the Iudges is a worthie proofe of this truth, where we ſhall ſee the people ſtil forgetting their deliuerance, and are foorthwith left to Tyrants to be afflicted for tenne, twenty, fourty years together. The ſame appeareth in the commonwealth of Iſrael vnder the Kings: In the dayes of *Salomon* the ſtate was

Great vengeance followeth the vnthankfull receit of great bleſſings.

moſt floriſhing and glorious, enioying a moſt happie peace: but *Salomon* once forgetting the Lord and his Commandements, and falling to the Idolatry of his outlandiſh wiues, their followed moſt fearefull accidents; as the diuiſion and rent of the tenne Tribes from Iudah, a long diſſention and hot warre between *Rehoboam* & *Ieroboam*, whoſe Idolatries brought much euill vpon their ſeuerall lands, and at laſt vtter deſolation; the ten Tribes beeing carried into *Syria* captiues, and there ended their daies; the other two Tribes into *Babylon*, and their remained 70. yeares, which iudgements ouertooke them aboue 400. yeares after. *Iacob* when he went ouer Iordan made a vow to the Lord, that if God would bleſſe him, and giue him but food and raiment, he would in way of thankfulneſſe returne to the Lord the tenth part of his goods, Gen. 28. 22. God bleſſeth him ſo farre as he became a mightie man, hauing the ſubſtance of a Prince: in this aboundance he forgat his vow, or neglected it: but what followed of it? was their no horrible confuſion in his family? *Dinah* was deflowred; *Ruben* aſcended to his fathers bed, *Hamor* was ſlaine, and the Lord is glad to call to minde his vow, Gen. 35. 1.

Englands ſtate.

Vſe. This doctrine concerneth vs neerely in this land, who by Gods mercie haue enioyed many of his beſt bleſſings in this our long peace, hauing beene deliuered from the Egypt of Rome, and haue ſat vnder the Lords protection all the day long: but as our bleſſings haue been and are many and great, ſo haue beene & are our rebellions raging amongſt vs, eſpecially that ſinne of falling from our firſt firſt loue, ſo as leſſe loue of God and religion is to be found amongſt vs then heretofore; beſides that our peace cauſeth mē to make their heauen vpon earth, and to embrace and affect things below: theſe ſinnes vnrepented of, will bring vpon vs daies of affliction, we hauing no more priuiledge then this people had, who after their deliuerance were deſtroyed.

The third point in this deſtruction is the cauſe of it: namely, becauſe they beleeued not: here firſt obſerue what kind of vnbeleefe this was. To the anſwer of which, we muſt know, that firſt God had promiſed to *Abraham*, that after 430. yeares he would giue to his poſterity the land of Canaan for their inheritance: this promiſe they all knew well inough. Secondly, it was often repeated, and renued, and namely, to *Moſes*; vnto whom the Lord promiſed that he ſhould be their guide, yea and that himſelfe would protect them in their iournie, and ſafely conduct them thither. Thirdly, God ſealed this promiſe by many and ſundry ſignes and miracles, both in Egypt, at the red ſea; and in the wilderneſſe: yet for all this they beleeued not, that God would accompliſh theſe promiſes vnto them, to bring them to that good Land: and further, ſeeing the Land of Canaan was a type of that heauenly Canaan, they beleeued not that God would bring them to heauen, and giue them inheritance in that eternall reſt by meanes of the *Meſſias*. This vnbeleefe then of the promiſes of God was the cauſe of their deſtruction.

Secondly, why are they deſtroyed for vnbeleefe, rather then for their murmuring, fornication, and diuerſe other ſinnes which we reade of to haue beene riſe among them? *Anſw.* Although they murmured, blaſphemed, tempted God, reuiled their guides, &c. yet this ſinne of vnbeleefe was the foundation and ground of them all; the which doth the more diſpleaſe God, in that it was the firſt ſinne that euer was in the world, and the mother of tranſgreſſion. Secondly, this ſinne in a more ſpeciall manner diſhonoureth God in making him a lyer, and ſo toucheth his honour more neerely.

ἀπιστία cauſa ἀποστασίας.

Thirdly, what was this deſtruction? *Anſ.* It was the deſtruction of their ſoules and bodies, for their carcaſſes were left in the wilderneſſe where they fell; and their ſoules haue their portion in the lake prepared for vnbeleeuers, Reul. 21. For the further hatred of this ſinne, ſee 2. Kings 7. 19. the Prince who would not beleeue the word of the Lord was troden to death: and *Moſes* not waiting, but falling in his faith, was barred the land of Canaan, and onely ſaw it a farre of.

Vſe. Seeing deſtruction followeth vnbeleefe, we muſt labour to ſee our vnbeleefe, and take out that exhortation, Heb. 3. 12. *Take heed leaſt there bee in any of vs an euill heart of vnbeleefe, to depart away from the liuing God:* which place well conſidered ſheweth what are the degrees of falling away which are ſtudiouſly to be declined: as firſt, when a man is *deceiued* by ſinne, and giueth himſelfe liberty thereunto. Secondly, when the heart is hardened and made an *euill* heart. Thirdly, when *infidelitie* taketh poſſeſſion of the heart to rule it, and cauſe it to call in queſtion Gods promiſes, and prouidence. Fourthly, then followeth apoſtaſie & *departure from God:* now we muſt beware of the leaſt and loweſt of theſe degrees of this defection and departure from God. Secondly, if they were deſtroyed for vnbeleef, we muſt on the contrary exerciſe our faith daily, and inure it in the daily apprehenſion of Gods prouidence, power, protection, iuſtice, and mercie: and thus walking vndiſmaid, we which haue thus beleeued ſhall enter into the reſt prepared for the people of God, when as many ſhall not enter for vnbeleefes ſake, Heb. 4. 3. and 6. Euen as *Caleb* and *Ioſua* onely entred into that good Land, becauſe they beleeued that God could and would bring his people thither. Thirdly, this muſt teach vs obedience: for vpon this ground that they were deſtroyed for vnbeleefe, *Dauid* inferreth this conſequent; Pſalm. 95. To daie therefore if ye will heare his voyce, harden not your hearts; which *Moſes* alſo maketh the ground of his exhortation to the people to feare the Lord, becauſe theſe men were deſtroyed for vnbeleefe, Deut. 1. 32. &c. Fourthly, The wretched heart of vnbeleeuers, is the Witch that afflicteth them.

in that deſtruction of bodie and ſoule followes of vnbeleefe, let ſuch perſons as (when iudgements are vpon themſelues, wiues, or children) runne to Witches, and Wizards for eaſe, as though they were bewitched, and make that the ground of their harmes, be enformed that their owne wretched hearts haue bewitched them; which beeing full of vnbeleefe, bring plagues of all kinds, not only vpon their bodies, but their ſoules alſo. Art thou ſtrangely diſeaſed? the witch that hath brought it vpon thee is thy owne wicked heart, which knoweth not to relie it ſelfe on Gods promiſes and protection. Fiftly, were they deſtroyed becauſe of their vnbeleefe? let not vs iudge of our ſinnes by the crooked rule of our owne reaſon, but by the law of God; we can iudge murther, theft, and adulterie, great ſinnes, but we neuer eſpie the mother ſinne of all, which is our infidelitie, the maine ſinne of the firſt Table, and the nurcerie of other ſinnes, we neuer bewaile it, we account lightly of it, and therefore the Lord taketh the reuenge of this ſinne into his owne hands, and puniſheth it with deſtruction both of ſoule and bodie; ſo odious it is in his eyes, and ought therefore to be as hainous in ours alſo.

The fourth thing in the example is the manner of the ſpeech, which at the firſt ſeemeth to be generall, as though all they had bin deſtroyed which beleeued not; whereas indeede it is ſpeciall, for all that beleeued not were not deſtroyed, ſeeing that all vnder twentie yeares were exempted and ſaued, Num.14.19. who were reſerued that God might ſtill haue his Church among them, and that there might be of them a people left to poſſeſſe the good land, according to the promiſe: where note that to be true which *Habacuck* aſcribeth to God, *that in his iuſtice he remembreth mercie*: by which mercie the younger ſort are here ſpared; which warranteth vs to pray in common iudgements, that the Lord powre not out his whole wrath vpon vs; neither in our temptations vtterly forſake vs, and giue vs ouer to Satans malice, ſeeing he hath manifeſted ſuch goodneſſe towards his Church, that in iudgements he hath remembred his mercie. But here it may be asked, how this can ſtand with equitie, that euen theſe men ſhould bee deſtroyed, for it ſeemeth that they repented of this ſinne? Num. 14.40. yea they confeſſed it, and mourned for it, and offered to paſſe into Canaan, yea and were very readie to haſten into the land? *Anſ.* They repented indeede, but fainedly, it was farre from true and ſincere repentance and ſorrow; for euen in the very ſame place it appeareth that they diſobeyed God; for when he had paſſed ſentence againſt their ſinne, commanding that they ſhould returne into the wilderneſſe of Arabia, verſ.25. and there abide fourtie yeares, and die there; they would not ſubmit themſelues to that ſentence, but in al haſt they would goe forward to Canaan, according to the promiſe; although againſt a particular commandement: yea *Moſes* himſelfe could not ſtay them: but that brought on their neckes a more ſpeedy deſtruction, as appeareth in the end of the chapter. Whence note the wicked nature of the deceitfull heart of man, which in diſtreſſe when Gods hand is ſtretched out againſt it, can faine a falſe repentance, and counterfeit humiliation: which cauſeth many a man in ſickneſſe to vow amendement of life, if euer God raiſe him againe; and yet as ſoone as the ſcourge is ouerpaſſed, he forgetteth the hand of God, his own vowes and promiſes, and falleth backe into the ſame bad courſes againe: which conſideration may mooue vs to watch ouer our hearts, and ſuſpect them of this deceit, whereby they can frame and faine a falſe repentance, when indeed there is nothing leſſe then ſoundneſſe in it.

Hab.3.2.

The fifth point in this iudgement is the generall vſe of it; namely, that we ſhould frame our ſelues to repentance for this particular ſinne of vnbeleefe, vpon which we behold ſuch a fearefull deſtruction in Gods owne people. To the practiſe and performance of which we muſt doe foure things: firſt, laying aſide the common perſwaſion of the fulneſſe of perfection of our faith, we muſt come to the diſcerning of this ſinne in our ſelues, which is the firſt ſtep to repent of it, and the rather becauſe it is our mother ſinne. Now becauſe this ſinne is ſo inward and ſecret, and ſo hardly to be diſcerned, for our helpe herein ſome directions may be giuen for the eſpiall of it in ſome ſignes and fruits thereof; which euery man ſhall finde in himſelfe leſſe or more. For firſt, we beleeue not as we ought the particular preſence of God in all places and times towards vs: for we are aſhamed to doe and ſpeake many things in the preſence of men, which in the preſence of God (men not being by) we make no bones of, either to ſpeak or doe; ſo as mans preſence keepeth vs in ſome awe, which Gods preſence cannot doe.

Vnbeleefe vnmasked in many particulars.

Secōdly, we beleeue not the particular prouidence of God, watching ouer vs; but either not regard it at all, or not as we ought; which appeareth by theſe three things: firſt, if we haue health, wealth, friends, fauour and meanes, we are well contented, we can thinke our ſelues very well, and can relie our ſelues on God: but if God take theſe away; oh then we are troubled, much diſquieted and diſcontented: the reaſon whereof is, becauſe the heart is not ſetled in the perſwaſion of Gods ſpeciall prouidence: which if it haue a pledge of God, can truſt him: otherwiſe not at all: but as the Vſurer truſteth not the man, but his pawne: ſo men relying themſelues on the pledges, truſt neither God himſelfe, nor for himſelfe. Secondly, in any diſtreſſe let our friend promiſe vs helpe, we are well cheered: but let God in his word promiſe ſupply of all good, and eaſe in our troubles, we reape little or no comfort from thence: this is a manifeſt fruite of inbred vnbeleefe. Thirdly, in ſickeneſſe or any iudgement, any meanes is vſed

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for eaſe and freedome; yea there is too common A running and riding to Witches, Carmers, Cunning men, and women: for men waite not on God, nor expect the ſame hand in healing them which hath ſmitten them. He that beleeueth maketh not haſt (ſaith the Prophet) which if it be true, then this haſtines to be disburdened of the hand of God, is a token of diſtruſtfulneſſe of God, and want of faith. Nay, this practiſe argueth not onely want of a true faith, but a preſence of a falſe and Satanicall faith: for if there be no faith in the Charme, it will not worke.

Thirdly, we beleeue not the Lord to be the Lord of bodie and ſoule, as one hauing ſoueraigne Lordſhip and power, to ſaue and deſtroy: for let any ciuill man be preſſed by temptation vnto ſinne, he will be eaſily brought to make no bones of very dangerous ſinnes: what other is the reaſon hereof, but that he eſteemeth B not the Lord to be his Lord? and accounteth of his commandements but as dreames, not ſerious or giuen in earneſt? whereas if Gods Lordſhip were rightly acknowledged, ſinne would not be ſo ripe and rife as it is.

Fourthly, we beleeue not the mercie of God in the pardon of our ſinne as we ought: for howſoeuer in our peace we thinke our faith ſtrong enough for any encoūter, yet let a temptation aſſaile vs, then we begin to doubt whether we be the children of God or no, and are full of impatiencie. Example hereof we haue euen in *Iob* himſelfe, who before his triall C thought himſelfe ſafe in his neſt; but when Gods hand was heauie vpon him, then he brake forth in ſpeeches full of impatiencie; as that God was his enemie, & did write bitter things againſt him: wherein he bewraied his want of faith, and his crooked and cankered incredulitie: and the ſame weakneſſe may the deareſt and ſtrongeſt of Gods children one time or other eſpie in themſelues.

Fiftly, we know not as we ſhould the agonie and paſſion of Chriſt; he ſuffered the firſt death, and the paines of the ſecond death for our ſinnes, they were the ſpeares that pierced his heart; but we carrie vp our heads, and can take delight in them, as though there were no daunger in them: whereas the remembrance of them D ſhould make our hearts to bleede, and faith in the heart ſhould cauſe vs die to ſinne, ſeeing *thoſe who are Chriſts are crucified with him*: but becauſe men will not depart from their ſinnes, which are not killed, but liue and are ſtrong in them, and no man ſaith, what haue I done? it is a plaine euidence that the life of faith is not to be found in the liues of moſt men.

Sixthly, we beleeue not that we did riſe with Chriſt, and aſcended with him into heauen: becauſe in this our long peace, our thoughts are ſet vpon the world, and we mind earthly things ſtill; whereas if we were riſen with Chriſt, we would *ſeeke the things that be aboue*, Coloſſ. 3. 1.

Seauenthly, we doe not beleeue as we ought the laſt iudgement: becauſe we are not ſmitten with feare and reuerence in ſpeaking and meditating of it. *Paul* ſpeaking of it, calleth it, *the terrors of the Lord*, 2. Cor. 5. 11. and this made him ſo forward in all good duties; yea this ſame conſideration of the laſt iudgement, made him endeauour to keepe a good conſcience before God and all men: but men make no conſcience of their waies.

Eightly, we beleeue not aright our owne death and reſurrection in the laſt day: for men commonly deferre their repentance & amendement of life, till the laſt day of their daies, and then they crie and call on the bed of their ſorrowes; which argues a counterfeit faith: for if a man did beleeue his death, it would driue him to the daily amendement of his life. By theſe notes we may eaſily diſcerne this ſecret ſinne of vnbeleefe within our ſelues.

Secondly, when we haue thus found out this ſinne, we muſt bewaile it, and mourne for our vnbeleefe, as being the mother of all our ſinnes, confeſſe it before God, and craue *increaſe of faith*, as the man in the Goſpel, *Lord I beleeue, helpe my vnbeleefe*: and with the Diſciples, *Lord increaſe our faith*.

Thirdly, we muſt ſet before our eyes and acquaint our ſelues with the promiſes of the pardon of ſinne and life euerlaſting by Chriſt: alſo all other dependant promiſes, whereof ſome concerne our proſperous ſucceſſe in our waies, and Gods protection in our labours & callings, and others concerne afflictions, promiſing happie iſſue & deliuerance therefrom, with ſtrength in temptation, to the which all promiſes may be referred; which we muſt alwaies haue in our eye, that our faith may ground it ſelf vpō them.

Fourthly, we muſt truly relie and reſt our ſelues in theſe promiſes, ſetle and content our hearts in them: that looke as the earth hangeth without proppe or pillar in the middeſt of the world, onely by the word of God; ſo muſt our harts be ſtaied in the ſame word and promiſe of God: yea if we ſhould ſee nothing but deſtruction before our eies, our faith muſt then be our ſubſiſtence: and when our vnbeleefe would vnlooſen our hold, and make vs giue backe, let our faith in theſe promiſes make reſiſtance: as *Dauid*, Pſal. 42. 5. *My ſoule why art thou ſo diſquieted within me? truſt ſtill in God*: eſpecially ſeeing we haue promiſes which aſſure vs in our troubles, either of their mitigation or remouall: after all theſe followeth the *ſubiection of faith*, when the heart and life are conformed to the obedience of all the Commandements of God. And thus we purging our hearts of vnbeleefe, ſhall eſcape ſuch fearefull iudgements, as this firſt example hath put vs in minde of.

## v. 6. *The Angels alſo which kept not their firſt eſtate, but left their owne habitation, he*

A *hath reſerued in euerlaſting chaines vnder darkenes, vnto the iudgement of the great day.*

Theſe words comprehend the ſecond example, whereby the firſt part of the former reaſon is confirmed: namely, that whoſoeuer giue themſelues libertie to ſinne, ſhall be deſtroyed; here prooued by this example of the Angels themſelues. In which conſider three points: firſt, the perſons that ſinned, *The Angels.*] Secondly, the ſinne or fall of the Angels; *which kept not* B *their firſt eſtate, but left their owne habitation.*] Thirdly, their puniſhment; *he hath reſerued in euerlaſting chaines.*] In the perſons ſinning, we haue ſundrie conſiderations; as firſt, that it pleaſeth the ſpirit of God to chuſe this example of the Angels to prooue his purpoſe, and that moſt fitly: becauſe they are the excellencie of all creatures, for ſo the Scriptures euery where ſpeake of them: as when the higheſt praiſe that belongeth to inferiour creatures is attributed vnto them in Scripture, the ſpeech is drawne from the glorie of Angels. Gen. 33. *Iacob* commending the fauourable countenance of *Eſau*, beeing reconciled vnto him, ſaith he ſaw his face as *the face of an Angel.* So Manna is called *Angels foode:* that is, a moſt excellent food, Pſal. 78. 25. C that if thoſe excellent creatures ſhould neede foode, they could wiſh for no better. 1. Cor. 13. 1. *Though I ſhould ſpeake with the tongue of men and Angels:* ſignifying that if Angels had tongues, they muſt needes be moſt admirable, diuine, and excellent. *Dauid* ſpeaking of the glorie that man once had, and in admiration of it, beeing not able to containe himſelfe, breaketh out into a ſpeech full of paſſion: *O Lord, what is man that thou art ſo mindfull of him! thou haſt made him little inferiour to the Angels:* Pſal. 8. 5. ſhewing that the chiefe glorie of men in their beſt eſtate, is inferiour to the excellent condition of Angels. Yea further, it is a part of the glorie of God to be attended of them, and a part of our glorie after the reſurrection to be D like them. Whence note the ſcope of the Apoſtle; which is hence to teach vs, that no glorie, beautie, or excellencie of the creature, can exempt it from the puniſhment of ſinne, when it falleth thereinto: nay, the more glorious the ſinnefull creature is, the more grieuous puniſhment may it expect, if ſinne be found therein; as the Angels here: which may inſtruct thoſe who are in theſe ſchooles of the Prophets, in which many men excell in rare gifts, of whome in regard of their wiſdome and knowledge may be ſaide, as the woman of Tekoah ſaide of *Dauid*, 2. Sam. 14. 17. *My Lord is as an Angel of God*, to heare good and bad. And they are the *Angels of the Lord of hoſts*, Malac. 2. 7. Yet for all this let them not be puffed vp hereby, but walke in feare and trembling, not emboldening themſelues to ſinne: for be it they were as the Angels in gifts; yet if they ſinne, they ſhall be as Angels in puniſhment alſo.

Secondly, hence note that Angels are ſubſtances though inuiſible, hauing beeing, life, ſenſe, and vnderſtanding, and are not onely qualities; for pure qualities neither can ſinne, nor be capable of puniſhment, as the Angels are here ſaid to be. *Ob.* It will be ſaid, ſeeing they are capable of puniſhment, they muſt be bodily ſubſtances. *Anſw.* No: it is ſufficient they be ſubſtances to be capable of puniſhment, though ſpirituall; for the puniſhment of hell is ſpirituall. Where we ſee the Sadduces and others euen of our daies are deceiued, who thinke Angels to be nothing but Motions and melancholy paſſions; and the Libertines alſo who thinke they are nothing but good and bad ſucceſſe.

Thirdly, the name Angell is not a name of nature, but of office: λειτουργικὰ πνεύματα εἰς διακονίαν &c. Heb. 1. 10. which ſignifieth that their office was to be the meſſengers of God, who were to ſtand round about him as attendants, readie to be ſent forth at his pleaſure, for the execution of his will, in all the parts of the world. In which function of theirs they are propounded as patternes to vs and examples for our imitation; who ought accordingly to ſet our ſelues in the preſence of God, as preſt and readie to performe his will: for ſo we pray daily, *Let thy will be done in earth as it is in heauen*; that is, Giue vs grace with cheerfulnes and readines to performe thy will here on earth, as the Angels in heauen doe: for whoſoeuer would be like the Angels in heauen, muſt be herein like them firſt in earth. Now in that this name is here giuen to the Deuils and wicked ſpirits, it ſheweth two things: firſt, what their office was in the creation, vnto which they were fitted and deputed. Secondly, the iuſtice of their puniſhment for the neglect of the execution of the ſame.

Fourthly, obſerue the diſtinction of Angells; of which ſome kept their firſt eſtate, others (of which he here ſpeaketh) left their firſt cōdition: ſome ſtood, and ſome fell: the ground of which diſtinction *Paul* mentioneth 1. Tim. 5. 21. *I charge thee before God & his elect Angels.* Some therefore are elected, and (becauſe election preſuppoſeth a refuſall), others are reiected; no other cauſe of this diſtinction is known to man, but the will of God, and his good pleaſure. *Ob.* If any man ſay it was becauſe God foreſaw that ſome would fall, and others would ſtand; I anſwer, that is no cauſe: for God did not onely foreſee the fall of ſome, but decreed alſo before all worlds to confirme ſome in their ſtate, and to paſſe by others in his iuſtice; ſo as the cauſe ſhall euer reſt in his good will, which willing the ſame maketh it moſt iuſt, not giuing vs any leaue otherwiſe to diſpute of this doctrine, or curiouſly to ſearch out the ſecrets of it, but rather to ſtand in admiration, & ſay with *Paul*, Rom. 11. 33. *O the depth of the riches both of the wiſedome and knowledge of God! how vnſearchable are his iudgemens, and his waies paſt finding out!*

Now

A Now followeth the ſecond point, namely, ***the fall*** of the Angels: in which obſerue three points: firſt the cauſe, ſecondly, the parts, thirdly, the meaſure of the fall. The cauſe of their fall in theſe words; *which kept not their firſt eſtate, but left their habitation*; themſelues were the cauſe of their owne fall; which is thus prooued: Either God muſt be the cauſe of their ſinne, or man, or themſelues; but neither God, nor man, and therefore themſelues. Firſt, God cannot be the cauſe: for that were iniuſtice to condemne them for that which himſelfe cauſed: how vnrighteous were it, firſt to cauſe them to fall, and then to puniſh them for falling? *Obiect.* But it will be ſaid, that God did foreſee their fall, and might haue preuented it, and ſo not hindring it, he ſeemeth to be a cauſe of it. *Anſ.* Whoſoeuer foreſeeth an euill, and hindreth it not when he may, is acceſſarie vnto it, ſo be B he be bound to hinder it: but God was not bound to hinder it, being a moſt abſolute Lord, not bound to any of his creatures further then he bindeth himſelfe. *Obiect.* But God did not confirme them in that grace which he gaue thē: whereupon they fell: whereas if he had confirmed them they had ſtood; whence carnall reaſon concludeth God to be the cauſe of the fall. *Anſw.* God gaue them grace in creating them righteous, but confirmed them not therein; he gaue them a power to will to perſeuere, but gaue them not the wil nor perſeuerance it ſelfe, & yet he is not to be blamed, becauſe he would C not doe it. *Queſt.* Why would he not? *Anſw.* I anſwer with the Apoſtle, *What art thou O man that diſputeſt with God?* Rom. 9. 20. Let vs without further reaſoning ſtay our ſelues in theſe two conconcluſions: firſt, that God is an abſolute Lord: neither bound to any action, neither to giue reaſon of any: ſecondly, that hee doth all to the glorie of his name, in the manifeſtation of his mercie and iuſtice. Secondly, as God is no cauſe or author of this fall of Angels, no more is man; for the Angels fell firſt, and were the cauſe of mans fall, and therefore themſelues were the proper cauſe of their owne fall. *Queſt.* How can this be? *Anſ.* The Angels had in themſelues the proper cauſe, and beginning of their owne fall; and that was a free and flexible will, wher- D by for the preſent they willed that which was good, and might will to perſeuere in it: but that will beeing mutable, they might alſo will euill, and ſo fall from God, this beeing the ſame will that *Adam* had in the ſtate of innocencie.

*Obiect.* Good trees cannot bring forth euill fruite: therefore the Angels being good, could not ſinne of themſelues. *Anſ.* A good tree remaining good bringeth foorth good fruite; but being changeable may bring forth euil. So much of the cauſe of the fall of Angels.

The ſecond thing in their fall is the parts of it, which here are two: firſt, *They kept not their beginning.* Secondly, *They left their owne habitation.* Firſt they fell from their firſt eſtate: which words are expounded Ioh. 8. 44. *they ſtood not in the truth.* By this *truth* is meant the Image of God in righteouſneſſe and true holines, Eph. 4. 24. and this image is truely called [*truth*] becauſe it neuer deceiued men, as vnrighteouſnes doth; which maketh a glorious ſhew of pleaſure, or profit, but indeede it deceiueth men, who finde nothing leſſe therein. Secondly, becauſe herein is no hypocriſie, it maketh no ſhew or appearance of other, then indeede it is, as the manner of falſehood is. The ſenſe then is, that the Angels voluntarily departed from their originall condition, and ſtood not in that image of God wherein they were created. The ſecond part of this one ſinne is, that *they left their habitation*; which a man might eſteeme but a ſmall matter, but the ſinne is not ſmall; for God in the beginning appointed moſt excellent places for his ſeuerall creatures; wherein they were to performe their ſeruice and homage vnto God; as Heauen was the proper place aſſigned to Angels: to man Paradiſe in his innocencie; as after his fall the families of the Patriarches: before, and in Chriſts time the Temple: ſince that time, the ſocieties and congregations of the faithfull are theſe places appointed for man to ſet out the ſpeciall praiſes of the creator in. Now the Angels leauing their place incurred two grieuous ſinnes: firſt, they left the preſence of God: ſecondly their office and calling, in which they ought for euer to haue beene employed in the glorifying of God. *Obiect.* But doe not the Deuils keepe in the ayre? *Anſ.* Some of them doe by God permiſſion, but not as in their proper place, or firſt habitation, for that was in the comfortable preſence of God in heauen. The third point in this ſinne is the meaſure of it; *They left:* that is, wholly and totally [*their condition,*] they quite forſooke God, his image, heauen it ſelfe, and that office which therein they were aſſigned vnto. *Obiect.* Here it may be obiected: If the angels in their innocencie and excellencie fell wholy and vtterly from God, much more may ſinfull men, although beleeuers, wholy fall from God, and vtterly cut thēſelues by ſinne from Chriſt. *Anſ.* But hereunto I anſwer, that there is not the ſame reaſon of the grace of creation, as is of the grace of regeneration: for that commeth farre ſhort of this, by the former the creature hath a power either to ſtand or fall, to abide with God, or depart from him, and this power is in it ſelfe: but by this latter grace of regeneration, ſuch feare of God is put into the hearts of the regenerate, that they ſhall not depart from God, Iere. 32. 40. and this power of not falling is in them indeede, but not from themſelues: neither is it ſtrange that there ſhould be ſuch difference betweene the ſtate of nature and that which is aboue nature. Againe, as the grace of creation and regeneration is different; ſo there is a difference of the will created, and regenerate. * Created will hath a freedome to will that which is good: ſo hath the will regenerate alſo. Secondly, crea-

* So called, not becauſe the other is not alſo created, but becauſe this is in the ſubiect by creation, as the other is not.

A ted will hath a power to wil to perſeuere in that which is good: ſo alſo hath the will regenerate. The created will hath not the will it ſelfe, neither the act of perſeuerance; wherein it differeth from the wil regenerate, which hath both theſe. Here the Schoolemen deceiued themſelues and others, in that they taught that in the conuerſion of a ſinner the will hath a freedome to receiue grace, or not to receiue it; ſo placing it in the will of man, and putting it in his owne hand and power to beleeue, or not beleeue. But the truth is, that in the firſt conuerſion of a ſinner the will rebelleth and reſiſteth: *For none commeth to the Sonne, vnleſſe the Father draw him:* it is not the will it ſelfe, but the conuerſion of it that frameth it to willingnes, making it of vnwilling, willing to entertaine that which is B truly good. It is vntrue that the will of man is now as the will of Angels was before their fall, hauing a power to fall, or not fall.

Vſe. Firſt, in that the Angels were condemned for forſaking their firſt beginning, we muſt bewaile this ſame ſinne in our ſelues, for we alſo had the ſame firſt beginning with them: the ſame image of God was ingrauen vpon vs, which we haue willingly departed from, & that remaineth for vs to doe, which belongeth not to them; to vſe all meanes to obtaine our firſt beginnings againe, that this image may be reſtored vnto vs, and renued vpon vs; vnto which three things are required: firſt, that our ſpiritu- C all vnderſtanding be cleered, and enlightened: ſecondly, that a good heart and conſcience be gotten & preſerued: thirdly, a ſubiection in our whole conuerſation vnto all the laws and commandements of God.

Secondly, though we haue the ſame beginning by creation, which is loſt by our fall; yet we haue another beginning, by a new birth and regeneration, which they want; we haue beene borne, baptiſed, and brought vp many yeares in the true faith, and profeſſion of Chriſt; now our dutie is to be more wiſe then before, to be warie leſt we fall from this beginning, as we haue done from the former; but cleaue to our faith, & ſtand to our vow made in our baptiſme: for otherwiſe our eſtate becommeth as remedileſſe as the condition of the Angels themſelues, who are ſhut vp in the chaines of condemnation D for euer.

We ought rather to be ſerious in conſideration of our owne fall, then curious in theirs.

Thirdly, we ſee how farre the Scriptures may be ſaid to be ſufficient to cleere all doubts and determine all controuerſies, ſeeing here it onely propoundeth a generall ſinne of Angels, and nameth no particular, as *Peter* alſo ſaith, *they ſinned*; and *Iohn*, that *they ſtood not in the truth.* Thus contenting it ſelfe with generall tearmes, without particularizing the proper ſinne deſeruing this iudgement; and determineth not that great queſtion controuerted among Diuines, of whome ſome ſay it was a ſinne in thought: others, that it was actuall: others, that it was enuie: ſome pride, &c. which maketh the Papiſts ſay, that the Scriptures are not ſufficient to determine all hard queſtions. But we muſt not imagine the Scriptures to be ſuch a iudge as decideth all doubts, which the curioſitie of mans braine may caſt within it ſelfe; whereof there are innumerable among the ancient Schoolemen, ſuch as this is by Scripture indeterminable: nay of purpoſe the holy Ghoſt cutteth off all cauſe of ſuch curioſitie by ſilence in ſuch vnneceſſarie matters, that we might the rather attend to more neceſſarie: yet is the Scripture a iudge ſufficiently able to reſolue any ſpirituall minded man concerning conſcience: or in any matter concerning ſaluation; all which it is the ſole and proper determiner of: now as for the particular ſinne of Angels, it is not neceſſary to ſaluation to knowe it; but ſeeing the Scripture concealeth it, it is a ſafe and learned ignorance to be reſted in, without further deſire to knowe that which the Lord hath hid in ſecret with himſelfe.

Fourthly, we are hence taught to ſeeke to enter into our habitation and true reſting place, which is not the earthly *Paradiſe*, for that was our dwelling place before the fall; but *Heauen* it ſelfe, which ſince the fall is aſſigned and prepared to be a *reſt for the people of God:* this was the citie which *Abraham* looked for, Heb. 11. ſo the Saints departed are ſaid to be *at home* with the Lord beeing in heauen. Chriſt tells his Diſciples he goeth to prepare them theſe *dwellings in heauen*, Ioh. 14. which elſewhere he calleth *euerlaſting habitations. Make you friends of vnrighteous Mammon, &c.* Now for our better practiſe hereof, this muſt be marked, that howſoeuer this our habitation be in heauen, yet the ſuburbs and the gates of it are here in earth; for all the aſſemblies of the people of God are the *doores and gates* of heauen it ſelfe, yea the very entry into it. Iacob when he ſawe the teſtimonies and tokens of Gods preſence and fauour, built an altar in the place for his worſhip, and called it *Bethel*, and ſaid it was the very *gate* of heauen, Gen. 28. 17. and therefore we muſt while we liue here ſeeke to enter, if we would be admitted within that glory hereafter. *Queſt.* But what meanes may we vſe to helpe vs forward herein? *Anſ.* Theſe fiue. Firſt we muſt alwaies endeauour to be found readie to enter into that heauenly habitatiō; for which purpoſe our hearts muſt be at this our home, yea our whole conuerſation muſt be in heauen, whileſt our ſelues are vpon earth, our walking muſt be in the path of life euerlaſting, ſtil cōtaining our ſelues in the waies of repentance, obedience and daily mortification, wherby we deny our ſelues, take vp our croſſe and follow Chriſt. Secondly, we muſt loue the aſſemblies of Gods people, & ioyne our ſelues vnto them in the holy vſe of the Word and Sacraments, whereby we drawe neere vnto heauen it ſelfe: yea and keepe at the gates of this Citie, and with *Dauid* thinke it a ſpecial priuiledge to be a doore-keeper *in the houſe of God*, Pſal. 84. *Moſes chooſe rather to ſuffer with the people of God* great affliction,

2.Cor.5.8

The gate of heauen is ſet open here vpon earth.

fliction, that to enioy the treaſures and honours of *Pharaohs* court: yea euen wicked *Cain* himſelfe thought of this as the greateſt part of his puniſhment, and which he moſt complained of, that he was *caſt out from the face of God*, that is, out of *Adams* familie, where Gods face was to be ſeene in his worſhip. Thirdly, we muſt weane our affections from our earthly inheritances, which are but Tents, that they may be fixed vpon this ſure habitation in heauen; without the aſſurance of which, all earthly reuenewes and treaſures can adde but little comfort to the heart. *Cain* built a Citie, he had beſides great lands and faire poſſeſſions; but yet euen then the holy Ghoſt brands him with the name of a *vagabond*; becauſe he was cut off from Gods people, and cared not to ioyne himſelfe vnto them againe by repentance. Fourthly, we muſt euery day addreſſe and prepare our ſelues to our death, ſeeing our death is a meanes to bring vs home to this habitation: euery new day muſt occaſion vs to renew this our preparation: and this will cauſe vs neither to feare our owne, nor exceſſiuely to ſorrow at the departure of our faithfull friends, ſeeing they haue paſſed theſe firſt things, and are onely gone before to their longed-for habitation. Fiftly, if God call vs hereunto, we muſt be contented to leaue and forſake goods, friends, natiue countrey, and all for the aſſurance of inheritance in this our countrey; and if we cannot finde the doores hereof in our owne countrey, we muſt ſeeke them elſwhere, where we may enioy them, making light reckoning of all things for this one thing of higheſt account.

The laſt vſe of this doctrine is, to teach vs from this ſinne of the Angels our contrarie dutie; they by their office were to doe homage vnto God, and performe all dutie and reuerence as children to their father: for ſo *Iob* calleth them *the ſonnes of God*; but this office they departed from: we now beeing by adoption the ſonnes and daughters of God, beeing called vnto holineſſe, are to take great heede of this ſinne of forſaking our calling; yea on the contrarie to walke worthie thereof, as the ſonnes of God, approouing our faithfulneſſe vnto him. And it ſtandeth vs in hand ſo to doe, ſeeing the contrarie hath ſuch vengeance attending vpon it, as now in this example we are in the next place to behold.

The third point in this example, is the puniſhment of the Angels, which hath two degrees. Firſt, their cuſtodie, in theſe words; *He hath reſerued them,*] namely in durance. Secondly, their full puniſhment: *vnto the iudgement of the great day.*] The former is ſet forth in two things: Firſt, in that they are reſerued in *chaines*. Secondly, *vnder darkeneſſe*. By theſe *chaines* are ſignified, firſt that mightie power of God, which bridleth and reſtraineth the might and malice of the Deuills themſelues; as Reu. 20. the old Dragon *was bound for a thouſand yeares*: the powre of God was the chaine that curbed and ouermaſtred him; and this is one part of his preſent puniſhment. Secondly the chaines ſignifie alſo that guiltines of the angels, which by the tenour of Gods iuſtice bindeth them ouer to deſtruction; theſe bonds be vpon the conſcience of the wicked Angells, they knowe they are adiudged to damnation for their ſinne; ſo as let them be where they will, in the earth or ayre, or whereſoeuer, theſe chaines of guiltie conſciences binde them ouer to iudgement: where we are taught two things, firſt, to beware of guiltie and accuſing conſciences; for theſe are Gods chaines binding bodie and ſoule vnto euerlaſting vengeance: and therefore for time paſt, if thy conſcience accuſe thee, ſeeke in due time to be looſed and freed by Chriſt, that thou maiſt be able to ſay with Saint *Paul*; *I know nothing by my ſelfe*: and for time to come, beware of ſinne, euen ſmall ſinnes as well as great: for ſo many ſinnes as thou committeſt, are ſo many chaines binding thee ouer to iuſt damnation. Secondly, hence we alſo learne, that the ſeruice of God is a moſt happie and ſweete libertie, any libertie elſe is ſtraite bondage: men thinke that to be tied to the daily ſeruice of God is a yoke and bondage intolerable, and they muſt needes haue libertie to ſinne: but they deceiue themſelues, for while they ſeeke for libertie, by this meanes they plunge themſelues into captiuitie, and lay chaines vpon themſelues, yea bolts which hold them in eternall bondage. The libertie which is ſweete vnto thoſe who are freed by Chriſt is, that they can walke before God in the compaſſe of their callings, without thoſe accuſing conſciences, which continually vexe and torment the wicked men and Angels themſelues. Further, theſe chaines are called here *eternall,*] becauſe the wicked Angels ſtand guiltie for euer without hope of recouerie or redemption; ſeeing Chriſt *tooke not vpon him the ſeede and nature of Angels* to redeeme them, but *Abrahams* ſeede: where note Gods infinite mercie to mankinde, who beeing fallen, haue found a meane of redemption publiſhed in the miniſterie of the word: whereby Gods people (beeing bound before) are looſed from their chaines; but the Angels thoſe glorious creatures, beeing fallen, found no Sauiour, nor any meanes giuen by God to looſe them, for their chaines are eternall: which infinite mercie towards vs, ſhould ſtirre vp our dead hearts to thankefulneſſe, and continuall praiſe of Gods free mercie, who hath giuen vs the blood of his Sonne to looſe theſe chaines; when we as little deſerued it, as the Angels vnto whom ſuch fauour was denied.

Chriſts yoke is eaſie, and Gods ſeruice is perfect libertie.

The ſecond part of their cuſtodie is, that they are kept *vnder darknes*: which darkneſſe ſignifieth the wrath and anger of God, and want of the bleſſed fauour which *Dauid* prayed for: and calleth it by the contrarie name; *the light of his countenance,* Pſalm. 4. And as theſe

theſe Angels are ſaid to be in darknes: ſo the Saints are ſaid to be *in light*, Col. 1. 12. that is, in Gods fauour. *Obiect.* But the wicked are not wholy caſt out of Gods fauour, for they haue faith and therefore ſome fauour and grace of God. *Anſ.* The deuils indeed beleeue, but they haue not their faith by the gift of illumination as men haue, but it riſeth of the remnant of naturall light and vnderſtanding left in them ſince their fall: wherby they can perſwade themſelues of the truth of the word of God: ſo as their faith is not from any grace ſince their fall, neither common, nor ſpeciall. Beſides, this reſerued light lighteneth not nor eaſeth, but increaſeth their torment.

Vſe. Seeing the miſerie of the Angels is, to be kept vnder darknes, which is to be caſt out of Gods fauour; we learne to place all our happineſſe in the fruition and enioying of this fauour of God, and inſtantly to pray that the Lord would ſtill lift vp the light of his countenance vpon vs; in that our whole felicitie muſt be placed in the apprehenſion of Gods mercy, in the pardon of ſinne, and life euerlaſting.

The great works which ſhall be performed on the great day.

The ſecond degree of their puniſhment is, that they are reſerued *vnto the iudgement of the great day*, wherein the fulneſſe and extremitie of their torment is expreſſed; for by *iudgement* is meant that fearefull and finall condemnation and torment which they are adiudged vnto, which abideth them, and is reſerued for them. Where we ſee that howſoeuer the deuils are alreadie entred into diuers degrees of their puniſhment; yet their full puniſhment, and the full wrath of God is not powred vpon them till the laſt iudgement; this themſelues know, as Matth. 8. *Art thou come to torment vs before the time.* That time is called here the [*great day*] becauſe the greateſt workes of God ſhall be accompliſhed in that day. For firſt, an aſſemblie of all men and Angels ſhall be made by the ſound of a Trumpet, who ſhall be cited before Gods iudgement ſeate, though they were reſolued into duſt many thouſand yeares before. Secondly, all the workes and intentions of men good or bad, ſhall be in that day reuealed, Eccleſ. 12. 14. Thirdly, another great worke is, the giuing of a moſt vpright ſentence vpon all men: of *abſolution* vnto the godly, and of *condemnation* vpon the wicked Angels and men. Fourthly, the reward ſhall be giuen to euery man according to his worke: to the godly, free reward of life and glorie: to the wicked, deſerued condemnation. Fiftly, then ſhall Chriſt God and man giue vp his kingdome vnto his Father, and ſhall ceaſe to raigne, not as God, for he ſhall be ſtill equall to his Father; but as Mediatour; for an ende ſhall bee put to all families, ſocieties, Ciuill, and Eccleſiaſticall diſtinctions and gouernments, ſo as in regard of outward gouernment and adminiſtration this his kingdome ſhall ceaſe.

2. *Vſe.* Let the remembrance of this great day ſtrike vs with feare and reuerence of it. Shall euery worke be brought vnto iudgement? Then let vs *feare God, and keepe his commandements*; it is the vſe that *Salomon* maketh, Eccleſ. 12. and conſidering thoſe *terrors of the Lord*, what manner of men ought we to be in all holy conuerſation? ſaith the Lord. Yea the Deuils themſelues beleeue and tremble in remembrance of this terrible and great day; but how many Atheiſts be there worſe then the Deuils themſelues that make a mocke of theſe great workes, not fearing nor acknowledging the Scriptures, Heauen, Hell, God, Deuill, nor this great iudgement day, but experience ſhal teach ſuch fooles, who in the meane time might learne ſo much of the Deuill himſelfe (but that God hath giuen them into his hand to be led by his will) to tremble at the remembrance of this dreadfull day; and let all that loue the Lord ſhake off ſecuritie, and ſtand in awe, and feare with another feare: let their hearts be ſmitten with a reuerent feare, that this day ouertake them not vnawares.

Atheiſts ſcof at that which maketh the very Deuils to tremble.

## v. 7. *Euen as Sodome and Gomorrha, and the cities about them, which, in like manner as they did, committed and followed ſtrange fleſh, are ſet forth for an example, and ſuffer the vengeance of eternall fire.*

In this verſe is laid downe the third and laſt example, prouing the firſt part of the former reaſon, and it is the firſt part of a ſimilitude. The words [*Euen as*] ſignifying that the holy Ghoſt here inſtituteth a compariſon, the former part or propoſition whereof is in this verſe, and the reddition or ſecond part in the two next following. In the example conſider three things: firſt, the *people* who were deſtroyed. Secondly, the *ſinne* for which they were deſtroyed. Thirdly, the *deſtruction* or puniſhment it ſelfe. Firſt, the people deſtroyed were *Sodome and Gomorrah*, and the reſt of the cities about them; which cities are named, Deut. 29. 23. *Admah* and *Zeboim:* the reaſon of whoſe deſtruction is noted by the Apoſtle; becauſe they followed the ſinnes of Sodome and Gomorah: *They ſinned in like manner*; ſo as they beeing found in the ſame ſinnes, they were wrapped vp in the ſame iudgements. Here firſt marke that the holy Ghoſt mentioneth not the perſons who were deſtroyed, but their *Cities*, to ſignifie an vniuerſall deſtructions, an vtter ruine, and a totall ouerthrow of them; the which heaping vp of ſo many wordes, expreſſing the ſame thing, giueth vs likewiſe to vnderſtand that place in 2.Pet.2.6.he *turned* their cities into aſhes, *condemned* them, and *ouerthrew* them. Whence we may note, that there is a difference betweene the people of God, and thoſe who will not be obedient to his word, theſe meete with vtter deſtruction. Gods people may be deſtroied indeed, but not vtterly: for we muſt alwaies beleeue the Catholike church vpon earth. *Elias* in his time could not behold it; but yet there were ſeauen thouſand reſerued from that generall Apoſtaſie of thoſe daies. When the Lord viſiteth his owne houſe in iudgement, his manner is to leaue ſome remnants whome he ſaueth, leaſt their deſtruction ſhould be like this of *Sodome* and *Gomorrha*. So *Iſaiah* acknowledgeth: Except the Lord of hoſts had reſerued vnto vs euen a ſmall remnant, we had bin *like to Sodome*, and *the people of Gomorrha*.

Isa.1.9.

*Vſe*. This may teach euery one of vs true humilitie in regard of our owne deſeruings, and true thankfulnes in regard of Gods gratious dealing with vs: both of which muſt be often acknowledged of euery member of the church, and euery man muſt confeſſe and ſay with the Church, Lam.3. *It is the Lords mercies that we are not vtterly conſumed*. Secondly, in theſe people obſerue the iuſtice of God, and his ſeueritie in ſuch an vniuerſall deſtruction, ſparing none, but deſtroying euen the children with the parents, who ſinned not in following ſtrange fleſh as their fathers did, which maketh this a ſtrange and vnſearchable iudgement: whence the Atheiſts condemne theſe bookes of *Moſes* (whence this iudgement is fetched) as attributing to God crueltie, and iuſtifying in him iniuſtice. But herein to cleere the iuſt proceeding of the moſt righteous God, we are to know, firſt, that the child is Gods creature, and the life of it is Gods (he beeing the Lord of life) ſo as he may take it away when he pleaſeth, hauing power to *doe with his owne as he will*. Secondly, children are parts of the parents, and therefore the Lord may iuſtly infold them in the puniſhment of their fathers ſinne, to manifeſt his greater deteſtation of it. Thirdly, children are borne in originall ſinne, and therefore God may iuſtly inroll them with their parents, not onely in temporall puniſhments, but in euerlaſting condemnation alſo.

Thirdly, in this people who are made examples, note that as wicked a people as theſe haue had mercie offered them. Iſa.1.10. The Prophet calls the Iewes Princes, the Princes of Sodome, and their people the people of Gomorrha; that is, ſuch Princes and people as matched Sodome and Gomorrha themſelues in wickedneſſe; and yet he inuiteth them vnto repentance, with proffer of mercie and promiſe of pardon: yea though their ſinnes were as *redde as skarlet*, he would then make them *white as ſnow*, verſ.18. Whence we may learne, that the mercie of God euery way matcheth A his iuſtice; in iuſtice he ouerthroweth Sodome and Gomorrha, and in mercie ſaueth thoſe who were euery whit as wicked as they, his free grace bringeth thoſe to heauen, who by their ſinne equalled themſelues to thoſe whome his iuſtice had detruded into hell. Yea it offereth & giueth repentance to them which are *holden in the ſnare of the deuill, and ruled at his will*, 2.Tim.2.25. *Manaſſeh* himſelfe who broke of his couenant with God, by making league with the deuill, found mercie with God vpon his repentance.

2.Chron.33.

*Vſe*. Let not the greatneſſe of our ſinnes diſmay vs from ſeeking the Lord, thy ſinnes are not aboue the ſinnes of Sodome and Gomorrah, B for which mercie hath beene obtained; vſe thou alſo meanes to turne vnto God, and there is mercie in ſtore: but ſee thou abuſe not this mercie vnto ſinne.

Fourthly, note that in the ſame time this people of Sodome and Gomorrah was deſtroyed, *Lot* eſcaped, though he was in Sodome: for at the time of the execution the Angell led him out from among them, and not before. Which teacheth, that although the Lord ſeeme ſometime to neglect his deare children and ſeruants, and leaue them in tribulation: yet the inſtant time of their neceſſitie ſheweth his gratious and ſeaſonable regard and remembrance of them. The Iſraelites had a promiſe, that after foure hundred and thirtie yeares they ſhould C be deliuered frō bondage in Egypt: which promiſe the Lord was not vnmindfull of, neither for the ſubſtance nor circumſtance of time; for *in the very ſame night* that the time was expired, their deliuerance was wrought according to the promiſe. Our dutie hence is to learne in the middeſt of our afflictions, with quiet hearts to reſt and relie our ſelues vpon God, waiting his time wherein he will come in mercie vnto vs.

Fifthly, note that with this people of Sodom and Gomorrah, the *other Cities* Admah and Zeboim, becauſe they followed their ſinnes were likewiſe deſtroyed. Where we learne to auoide the wicked manners and faſhions of the world, not imitating theſe leſſer Cities, which imi-D tated the greater in their wicked manners; but on the contrary, followe the example of *Dauid* in ſhedding riuers of teares when he beheld men not keeping the lawes of God. We ſhould not with dry eyes behold mens impieties: yea, for this end our hearts ſhould be like vnto *Lots* when we ſee the ſinnes of our people breake out as the ſinnes of Sodome and Gomorrha, our righteous hearts ſhould be vexed within vs in the daily *ſeeing* and *hearing* of ſuch vncleaneneſſe. And thus much of the people puniſhed.

Follow not the multitude to doe euill: neither let the common error preiudice the truth.

Now followeth the ſecond point in the example: namely, the ſinnes for which Sodome and Gomorrah were deſtroyed, in theſe words: *They committed fornication, and followed ſtrange fleſh*. Firſt, they committed fornication. Secondly, they committed ſinnes againſt nature it ſelfe, following *ſtrange fleſh*. To vnderſtand the vileneſſe of theſe ſinnes conſider two things: firſt, the cauſe and occaſion of them: and that was abundance of proſperitie, and plentifullneſſe of Gods bleſſings. For Sodome was as a *Garden of God*, enriched with varietie of profits and pleaſures: this cauſed *Lot* to chuſe Sodome to dwell in. This ground nouriſhed foure bitter roots, from which theſe ſinnes of fornication and following ſtrange fleſh did ſpring, reckoned vp by *Ezechiel*, chap. 16. 49. The ſinnes of thy ſiſter Sodome were firſt *Pride*, by reaſon of proſperitie. Secondly, *fulneſſe of bread*: that is, they gaue themſelues to eating and drinking exceſſiuely: for ſo ſaith Luk. 17. 28. Thirdly, *Idleneſſe*, which was the daughter of their ſecuritie. Fourthly, *Vnmercifulneſſe, and contempt of the poore*, and theſe muſt needs nouriſh all ſinnes of vncleaneneſſe: vnto which adde a fifth ſinne, mentioned Gen. 19. 9. and 14. that is, contempt of heauenly admonition and inſtruction, for they ſcorned *Lot* while he warned them of their danger.

ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας.

The ſecond thing in their ſinne is the meaſure of it. *They ſinned in like manner, &c.* The originall ſignifieth and implieth not only a bare committing of ſinne, but a giuing of themſelues ouer to commit their filthie luſts, and that impudently and ſhameleſly; which the prophet *Eſay* noted alſo chap. 3. 9. *They declare their ſinnes as Sodome, they hide them not*: ſhewing that they were paſt all ſhame in theſe moſt ſhamefull ſinnes. Yea they boaſted and gloried in them: both which may be gathered in Geneſ. 19. 5. and 9.

*Doctr.* 1. By theſe ſinnes we are taught to take a viewe of theſe laſt times, vnto which that of *Ezekiel* vnto Ieruſalem may be properly applyed: *Thou haſt iuſtified thy Siſters* (namely Samaria and Sodome) *in all their abhominations.* So theſe laſt times iuſtifie Sodome in her abhominations which I prooue thus: Firſt, the Church of Rome is that Sodome wherein the two Prophets were ſlaine. Reuel. 11. 8. It is there ſo called, becauſe it matcheth Sodome in her ſinnes, in that it teacheth the ſinnes of Sodome in making lawes to inhibite lawfull mariage in ſundry ſorts of men, to tolerate fornication, and ſuch filthineſſe: yea, not onely by the Scriptures, but in many other ſundrie, auncient, and ſome of their owne records, it is manifeſt, that Rome is a Sodome. Whence we ſee not onely the duty of euery *Lot*, and righteous perſon, namely, to haſten out of her, but alſo the ende and deſtruction that abideth her to be euerlaſting fire. Secondly, againe in theſe times it muſt be verified, and is alſo, which was applyed by Chriſt vnto thē of his age, Luk. 17. 28. It is in theſe latter times as it was in the dayes of *Lot*, men eate and drinke, buy and ſel, marrie, and giue in marriage, and thinke of nothing; & ſuch is the wonderfull ſecuritie of many profeſſors, that many Cities in the midſt of the church herein may match, if not exceede euen Sodome and Gomorrah themſelues. Thirdly, whoſoeuer (ſaith Chriſt) ſhall not beleeue and obey the doctrine of the Goſpel, it ſhall be *eaſier for Sodome and Gomorrah* in the day of iudgement, then for them. Which ſentence might mooue moſt men to tremble, who whileſt they take themſelues freed from Sodomes ſinnes; fornication, and following ſtrange fleſh, they nouriſh a ſinne within them, which maketh them as fare off their ſaluation as Sodome it ſelfe is, and that is the not receiuing of the goſpel as they ought: moſt men content themſelues to liue ciuilly, and out of danger of humane lawes; but as for the doctrine of religion, and yet much more the power and life of it, it lieth horribly neglected. But Sodom it ſelfe ſhall be ſaued before ſuch men.

Matth. 10. 15.

*Doct.* 2. In that fornication and following ſtrange fleſh are the ſinnes of Sodome; we are taught to auoid this ſinne of fornication and all ſinnes of vncleanenes. For firſt, the heauie curſe of God is paſſed not onely againſt Sodome and Gomorrah for theſe ſinnes; but whereſoeuer they be found they be ſinnes that *burne to deſtruction*, Iob 31. 21. they ſet families on fire, & deuoure them vtterly, waſt & conſume them. Againe, no *fornicators, adulterers, wantons, buggerers*, ſhall euer be admitted into the kingdom of heauen: and in verſe 13. the ſame Apoſtle propoundeth ſixe reaſons why wee ſhould flie fornication: firſt, our bodies are the Lords, and muſt be ſeruiceable vnto him. Secondly, we looke they ſhould be raiſed to glorie in the laſt day, and therefore we muſt in the meane time keepe them honourable. Thirdly, they are the members of Chriſt, we may not then make them the members of an harlot. Fourthly, whereas all other ſinnes are without the bodie, this directly is againſt the bodie. Fiftly, the bodie is the temple of the holy Ghoſt, and theſe ſinnes make it the Deuils ſtie and ſtewes. Sixtly, our bodies are bought with a price, and it is ſacriledge not to glorifie God in the bodie as wel as in the ſoule, ſeeing both are alike his. Now if any man be ſolicited by temptation vnto theſe ſinnes, and would know how he might ouermaſter them, he muſt begin with his heart, and obteine and reteine within it the feare of God, which onely is able to ouerrule him. This grace alone preſerued *Ioſeph*, beeing daily inticed by *Potiphars* wife: *How ſhould I doe this wickedneſſe and ſinne againſt God?* Gen. 39. 9.

1. Cor. 6. 9.

The third point in this example is the *puniſhment* it ſelfe; in which three things may be noted: firſt, the matter of it; *they ſuffered the puniſhment of eternall fire*: by *fire*, we muſt not vnderſtand our fire, nor ſuch materiall and bodily fire as ours is, but an *eternall fire*: that is, the endleſſe and comfortleſſe apprehenſion of Gods wrath for ſinne eternally burning, that is, alwayes terribly tormenting the ſinner, called fire, becauſe as burning of fire is the moſt horrible and ſenſible torment vnto nature, ſo much more terrible is this torment: which elſewhere is called by other names, as the worm that neuer dieth, &c. Where in the fearefulneſſe of the puniſhment marke the grieuouſneſſe of this ſinne: it were therefore to be wiſhed that whoredome might be puniſhed with death. The theefe doth not more, if ſo much harme againſt families and Common-wealths, as ſinners of this kinde and qualitie. The ſecond thing is *the time* of their puniſhment, namely, when they gaue themſelues wholly to fornication, and were come to the height in their ſinnes. Where note, that though the Lord be very ſlow to wrath, yet he recompenſeth that ſlowneſſe with the heauineſſe of it when he commeth; ſeeing he commeth not till he muſt needes, and that is not till ſinne be at the height, and muſt of neceſſitie be taken downe: as appeareth in thoſe foure hundred yeares allotted for the filling vp of the Amorites ſinnes. Let vs then beware of abuſing Gods patience, by adding to our ſinnes; for then he is adding vnto, and heaping his iudgements, and we ſhall finde that though he come ſlowly, yet he will ſtrike ſurely, if we giue not ſuch a ſtroke to our ſinnes by repentance, as in due time his iudgements may be preuented. The third thing noted here is the vſe of his puniſhment; namely, herein they were made an example to the whole world. Which teacheth vs that Gods iudgements are ſo many reall ſermons againſt the ſinnes of the ſonnes of men: for God teacheth not onely vocally by his word in the miniſterie of it, but really alſo by his workes in the execution of his iudgements. *Iob* ſaith that God ſpeaketh to men *once or twice*, therein teaching that corrections are the ſpeeches of God in mens eares: ſo as no perſon or people can go cleere away with that plea, that they wanted all meanes of inſtruction, ſeeing the whole earth is filled with the iudgements of God.

The Lord is ſlow to ang.r, but much in wrath.

Gen.15.16.

To auoide Gods ſtroke ſtrike down thine owne ſinnes.

Gods iudgements are his reall ſermons.

## v. 8. *Likewiſe notwithſtanding theſe dreamers alſo defile the fleſh, and deſpiſe gouernement, and ſpeake euill of them that are in authoritie.*

Now the Apoſtle commeth to the proofe of the ſecond part of the former reaſon: namely, *that theſe ſeducers are they which take libertie to ſinne*: and therefore they ſhall be deſtroyed. This is prooued in this, and ſome verſes following, by a particular rehearſall of certaine ſinnes apparant in theſe men.

In this verſe three things are offered to be conſidered of vs: firſt, the ſetting downe of two A vices vnto which theſe men were addicted: firſt, *they defile the fleſh*: ſecondly, *they deſpiſe gouernment*. Seconuly, the fountaine of theſe and other their ſinnes in this word *dreamers*.] Thirdly, the manner of their ſinnes, in theſe two words; *Likewiſe notwithſtanding*; namely in two things: firſt, as Sodome and Gomorrah ſinned, ſo ſinned theſe likewiſe, no otherwiſe then they. Secondly, they did not onely ſinne as they of Sodome did: but notwithſtanding they knew what had befallen Sodome and Gomorrah, they not beeing afraid of thoſe iudgements ruſh into theſe ſinnes: and hereby they are conuinced to be dreamers, ſeeing they ſleepe ſecurely in the midſt of ſuch iudgements. B

In handling the words we will firſt ſpeake of the fountaine, becauſe it is firſt in nature, and then ſecondly, of their ſins flowing from thence. The originall of theſe ſinnes is that they are *dreamers*; which word leadeth vs to a double cauſe of them: firſt, that they are ſleepers made heauie with ſleepe: and ſecondly, in this ſleepe of theirs they are deluded mith dreames. Wee are then to vnderſtand firſt what this ſleepe is: and in the next place what bee the dreames which in their ſleepe delude them. This ſleepe is not that naturall ſleepe which oppreſſeth the bodie; but a ſpirituall ſleepe, like vnto that in diuers things going ouer the ſoule, binding vp the faculties of the ſame, and bringing a heauines C or deadneſſe rather into all the powers of man; ſo farre forth as they ought to be moouing in ſpirituall actions and affaires. It cauſeth the minde neuer to thinke ſeriouſly of God or a mans owne eſtate: the conſcience neuer or ſeldome to accuſe for ſinne committed: the will neuer or ſeldome to will that which is truly good; the affections neuer or ſeldome to be mooued at Gods word or workes. Thus it goeth ouer the whole ſoule, and caſteth it in a dead ſleepe, ſo as it is altogether vnfit to goe about the actions of an heauenly life. Example hereof we haue in the old world, they ate and dranke, &c. and knew nothing till the flood came: they dreamed continually D of many other things, but neuer of their owne deſtruction. *Diues* alſo was caſt on ſuch a ſleepe; he *fared deliciouſly euery day*, he neuer thought of heauen, for he was neuer to come there; nor of hell fire till he felt the flame. This ſpirituall ſleepe is three-fold; firſt, the naturall ſleepe of heart by which euery one is ouertaken; ſo as by nature no man can ſo much as mooue himſelfe to the leaſt good, till God awake him, and ſay to him, *Awake thou that ſleepeſt, and ſtand vp from the dead.* The ſecond ſleepe is a ſlumber, and indeede the *remainders* of this naturall ſleepe in the children of God, beeing awakened out of their dead ſleepe; for euen they are ouertaken often with a ſpirituall ſlumber, by reaſon of remainders of ſinne in them. So the ſpouſe acknowledgeth, Cant. 5. 2. *I ſleepe, but my heart waketh.* The

ἐνυπνιαζό-μενοι.

Eph.5.14.

A third ſleepe is the *increaſe of that naturall ſleepe* and deadneſſe of heart by the cuſtome of ſinne, when as the heart is made paſt feeling, and altogether ſenſeleſſe through continuance in ſinne, Ephe.4.19. This laſt kinde is that which is attributed here to theſe deceiuers, for ſo the word [*notwithſtanding*] importeth: for although they knewe the iudgements of God againſt ſinne, yet they are ſenſeleſſe and careleſſe in the middeſt of them.

Now in the next place let vs ſee what theſe *dreames* are here ſpoken of, and they be nothing elſe, but wicked, carnall, and vaine imaginations ariſing from an impure heart, and conceiued in a corrupted mind, which in the ende deceiue, B and delude men no otherwiſe then a dreame, which while a man ſleepeth ſeemeth to haue ſome truth in it, but as ſoone as one awaketh, it vaniſheth away, and indeede hath in it nothing leſſe. An example whereof we haue in the rich man Luk.12.19. who in his fulneſſe and increaſe of riches dreamed of an happineſſe and continuance in it many yeares, when that night his ſoule was taken away. The Angell of the Church of Laodicea dreamed that he was rich, encreaſed with wealth, and ſtood in neede of nothing; whereas he knewe not that he was blinde, poore, miſerable, and naked, Reuel.3.17. So the Phariſie dreamed that he was another manner of man then the poore ſinnefull Publicane; but it was but a meere dreame, for C the other departed away iuſtified.

Dreames of men waking.

*Doct.* Hence we may note the cauſe why ſo few entertaine the doctrine of the Goſpell, ſo fewe forſake their ſinnes and turne vnto God, and that is becauſe men are dreamers, beeing caſt and lulled a ſleepe in their ſinnes, and therein deluded with many falſe imaginations which drawe them from God. As firſt, ſome pleade that they were neuer book-learned, they could neuer write nor read, therefore they muſt be excuſed in their ignorance, as not beeing bound to knowe the word of God; they neede not frequent ſo many ſermons, or if they doe, they are not greatly to care to carrie them away. Secondly, others dreame that becauſe they haue liued thus long, and yet had neuer any ſuch D croſſe, as they ſee befall others, therefore they are moſt happie men, and God loueth them; they finde the bleſſing of God vpon them in euery thing, and therefore they ſerue God well enough, or ſo much as ſerueth their turne. Thirdly, others haue learning and knowledge, and begin to dreame that therefore they want nothing, they bleſſe themſelues in their naked knowledge, & neuer haue care in their hearts to receiue Chriſt. Fourthly, others are prophane & dream that the Maſter wil not com yet; god wil not yet cal them, they ſhal haue time enough to repent in; for they craue but one houre on their death-beds, and that ſhall they haue; in the meane time they giue themſelues ouer to riot and exceſſe, neuer regarding though all the world cry ſhame vpon them, vntill their Maſter take them vnawares. Laſtly, it is a common dreame amongſt men, that the promiſe of eternall life is but a dreame, and ſo many make but a dreame of the whole word of God, and all religion: that looke as *Sarah* did not ſo much regard the promiſe as ſhe ought to haue done, becauſe ſhe tooke it for a dreame, and made a matter of laughter of it, Gen. 18. 12. and as thoſe who were reduced from the captiuitie of Babylon, entertained the promiſe of their returne but as a dreame, by their owne confeſſion, Pſal. 126. and *Peter* when he was deliuered by the Angell out of priſon, could not be perſwaded that it was ſo, but that he had ſeene a viſion, or dreamed a dreame, Act.12.9. Euen ſo, men hold the doctrine of the Goſpell but as a dreame, ſeeing they can holde it in opinion, but neuer endeauour to reforme their liues by it: but ſuch dreames diſappoint men commonly of ſaluation; which while men bring to the hearing of the word, it is no maruaile if we haue ſuch iuſt cauſe of complaint for want of profiting vnder it, as appeareth euery where at this day. The moſt powerfull Miniſterie ſhall little preuaile, ſo long as men come with their hearts full fraught with their carnall imaginations, and with ſuch heauineſſe of ſpirit. Secondly, in that theſe dreames are made the cauſes of all ſinnes, we are taught to learne the leſſon of the Apoſtle, Epheſ. 5.14. *Awake thou that ſleepeſt, and ſtand vp from the dead.* And 1. Theſſ.5.6. *Let vs not ſleepe as others doe:* which that we may doe, conſider firſt, the reaſons, and meanes which may be effectuall to awaken vs; and ſecondly, the notes to knowe when we are wakened. For the former, conſider firſt the infinite iuſtice and wrath of God againſt the leaſt ſinne, which made the Apoſtle ſay, *It is a fearefull thing to fall into the hands of God.* Secondly, the greatneſſe of our ſinnes, and the nūber which is like the ſand vpon the ſea ſhore. Thirdly, the vncertaintie of the day and houre of our death, which as it leaueth vs ſo ſhall the laſt iudgement finde vs. Fourthly, our vowe in Baptiſme; wherein we promiſe to forſake the Deuill, and all our owne luſts. Fiftly, Chriſts paſſion and his bloody ſweate, not for his owne but our ſinnes, which made him crie: *My God, my God, why haſt thou forſaken me?* Sixtly, that the *night is paſt*, and it is *nowe day*, the ſunne is vp, euen the ſun of Righteouſneſſe is riſen vpon vs; and therefore we are to be raiſed out of our ſleepe, and walke *as children of the light*, Rom. 13.12.13.

Moſt men dreame, that the doctrine of the Goſpel is but a dreame.

Heb.10.31.

Secondly, if a man would know whether he begin to be awakned, let him obſerue whether his heart haue begun to mooue in ſpiritual actions or no. For that bodie is wakened out of bodily ſleepe, which can mooue it ſelfe in bodily actions. *Queſt.* When doth the heart begin thus to mooue it ſelfe, and how ſhall I know it? *Anſw.* When thou beginneſt to turne thy eyes inwardly into thy ſelfe, and canſt finde, and eſpie the priuie corruptions which lurke within thee.

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thee. Secondly, when thou art inwardly and heartily diſpleaſed with thy ſelfe, and grieued for thy ſinnes. Thirdly, when thou canſt humbly and heartily ſue to God for pardon, and canſt hunger and thirſt after Chriſt and his merits aboue all earthly things. Fourthly, when thou beginneſt to endeuour to doe the will of God, and pleaſe him in all things; then aſſure thy ſelfe thou art wakned out of thy ſleepe of ſinne, and not before.

Thirdly, if dreaming be the fountaine of all ſinne, we muſt learne the contrary vertue, namely, that being once awakened, we ſtriue to watch and be ſober, 1. Theſſ. 5. 6. For the practiſe of which dutie theſe rules are to be marked: firſt, we muſt daily and diligently obſerue our ſelues, our hearts, and ſinnes; and ſeeing what ſinnes we are moſt prone vnto, there muſt we double our care and watchfulneſſe: for otherwiſe where we are weakeſt Satan ſooneſt maketh a breach; for there he makes his greateſt aſſaults. Secondly, we muſt daily looke for an euill day, ſo as we forecaſt euery day to endure the worſt that it can bring forth againſt vs and our profeſſion: out of which forecaſt in vain ſhal any man purpoſe to keepe faith and a good conſcience. Wee may not crie peace, peace; for then commonly ſudden deſolation commeth vpon vs. Thirdly, we muſt eſteeme of euery day as our laſt day, that ſo we may be daily prepared to our death: daily liuing as though we were daily dying, carrying our ſeules in the midſt of our affaires, as though we were caſt vpon our death-beds: the good ſeruant expecteth ſtill the comming of his Maſter; whereas the euil ſeruant his propertie is to deferre it.

Die euery day, that thou maiſt die once well on thy dying day.

Laſtly, ſeeing we are all by nature ſuch ſleepers as theſe were, and our hearts as readie to be deluded by ſuch dreames, our care muſt be that the word of god may dwel plentifully in them, which alone can take vp the roome of them, and keepe out theſe dreames and falſe imaginations; without which care our own hearts (being full of guile) can doe nothing but deceiue vs: yea our naturall reaſon is nothing but a dream, vpon which we may not relie our ſelues, for then we deceiue our ſoules; but onely vpon the ſure word of the Prophets and Apoſtles, and the directions thereof.

The ſecond point is, the induction of the two ſinnes, which are laide to the charge of theſe deceiuers: the firſt is, *filthines of the fleſh:* the ſecond *contempt of Magiſtracie.* The former is in theſe words, [*Theſe alſo defile the fleſh:*] that is, they abuſe their bodies by fornication, and ſinnes of that kinde, euen as Sodome did, of which we haue ſpoken in the ſeauenth verſe, and therefore paſſe this ſinne ouer without further handling. Onely, let this one thing be here remembred, that ſeeing it is a ſinne of Sodome to defile the body with the ſinnes of the ſeuenth commandement, our dutie is to reſerue within vs that ſpeciall care whereby our bodies may be preſerued in holineſſe and honour; 1. Theſſ. 43. 4. This is the will of God: The bodie muſt be giuen vp as an *holy ſacrifice* to God, elſe it ſhall not be acceptable, Rom. 12. 1. Wouldeſt thou haue thy bodie riſe vp vnto glorie and fellowſhippe with God and Chriſt at the laſt day? then let thy care be to lay it downe in the graue in honour, by preſeruing it a pure member of Chriſt: for without holineſſe, *no man ſhall euer ſee God,* that is, haue fellowſhip with him being a moſt holy and chaſte ſpirit: yea the contrary things ought not to be *named* in the Church of God, Eph. 5. 3.

The ſecond ſinne followeth, in theſe words; *and deſpiſe gouernment, and ſpeake euill of thoſe that are in authoritie.*] In which words their contempt of authoritie is ſet downe in two branches. Firſt, in their *iudgement* and opinion, [*they deſpiſe*] that is (as the word ſignifieth) they refuſe and put away, yea and ſo farre as they can put downe all Lordſhip, gouernment, ciuill power, and dominion. Secondly, in their *practiſe they ſpeake euill, &c.* Firſt, in their *iudgement* they put downe gouernment, by teaching (for otherwiſe they could not) and maintaining that after men were conuerted to the faith, beeing now become Chriſtians and beleeuers, they were no longer to be vnder Magiſtracie or authoritie; but their neckes were to be eaſed from that yoke: and this errour was dangerouſly ſowne by the malitious man in the Primitiue church, & called ſome trouble and labour vpon the Apoſtles themſelues in their times; as appeareth 1. Cor. 7. 11. where the Apoſtle anſwereth this caſe, which ſeruāts themſelues were bold to call in queſtion beeing conuerted. *Art thou called a ſeruant? care not for it:* So Titus 3. 1. *Put them in remembrance that they bee ſubiect to principalities and powers.* So as it was a leſſon not well learned in thoſe firſt ages of the Goſpel. This was the iudgement and opinion of the falſe Teachers, which euen the word [*deſpiſe*] implieth and preſuppoſeth. Now whereas ſome might ſay, that they muſt needs (will they nill they) be vnder authoritie: for Rulers and Princes would and did keepe them vnder: The Apoſtle addeth, [*and ſpeake euill, &c.*] that is, although they cannot ſhake off gouernment ſo eaſily as they would, yet they can eaſily manifeſt their malice againſt it, in reuiling them that are in authoritie.

κυριότητα δὲ ἀθετοῦσι.

Firſt, then we are to ſpeake of their doctrine, and then of their practiſe. In the former conſider three things: firſt, what is this rule or gouernment which they deſpiſe: ſecondly, vpon what ground refuſe they to be vnder authoritie: thirdly, vpon what ground doth *Iude* condemne them for this refuſall. Firſt, to knowe what this authoritie is, we muſt diſtinguiſh all gouernment into diuine and humane: The Apoſtle *Peter* acknowledgeth this diſtinction, 1. Pet. 2. 13. Submit your ſelues to *euery humane ordinance.* Diuine gouernment is the abſolute power of God, whereby he maketh lawes to binde the conſcience, and that vnder paine of

The authoritie of the Magiſtrate and Miniſter farre different.

A life and death eternall. This is the power of all the Trinitie; but the adminiſtration of it is giuen to the Sonne. This power is not here meant; for had they denied this, they could not haue carried a face or ſhewe of Chriſtians. The other (which here is vnderſtood) is humane or ciuill rule and dominion, whereby man is ſet ouer man; which may be thus deſcribed: Ciuill gouernment is a ſtate of ſuperioritie, conſiſting in the power of commanding, and in the power of the ſword for the common good of mankinde. That it is a ſtate of ſuperioritie appeareth, Rom. 13. 1. *Let euery ſoule be ſubiect to the higher power.* Further, I ſay it conſiſteth in a double power: firſt of commanding, that is, of making edicts and lawes, of calling and conuenting. Secondly, of *the Sword*, and that B in foure things: firſt, in arreſting, ſecondly, impriſoning: thirdly, putting to death; fourthly, making warre in way of protection or otherwiſe. This ſecond power, namely of the Sword, is added: firſt, to put a difference betweene the authoritie of the Magiſtracie and Miniſterie; which difference ſtandeth in three things: firſt, the Magiſtracie hath a power in it ſelfe, whereby the Ciuill Magiſtrate may command in his owne name. The Miniſterie hath power onely to pronounce what God commandeth, and that in his name. Secondly, the authoritie of the Ciuill Magiſtrate is in himſelfe; the authoritie of the Miniſter not in himſelfe but in Chriſt: C ſo as the Ciuill Magiſtrate may command obedience to himſelfe, but the Miniſter commandeth it to God. Thirdly, the Ciuill gouernment hath an abſolute power to compell, and enforce the outward man; but the miniſterie hath power onely to counſell, perſwade, exhort. Secondly, this power of the Sword is added to diſtinguiſh it from all priuate power, as in Schooles, families, which haue a power of commanding, but not of the Sword. Laſtly, I adde for the common good of mankind, Rom. 13. 4. The Magiſtrate is the miniſter of God, *for thy wealth*, that is, procuring the welfare of ſoule and body: which ſtandeth in two things: firſt, true Religion: ſecondly, ciuill iuſtice; both which are by Magiſtracie maintained. It may be here demanded; but how farre doth this Ciuill D gouernment extend it ſelfe? *Anſ.* It extendeth it ſelfe to two things: firſt, ouer *all cauſes*, things & words of men Ciuil & Eccleſiaſtical; for temporall cauſes there is no queſtion: that it extendeth it ſelfe alſo to the cauſes of the Church appeareth, in that the Kings muſt *haue the booke of the Lawe before them*, Deut. 17. 18. he muſt *reade it, and execute it accordingly*: yea he muſt doe all the Lawe, that is, ſee it to be done. *Ioſiah* kept the Paſſeouer himſelfe, *and gaue commandement* concerning the preparation and performance of the ſame, 2. Chron. 35. and ſawe it done. But here two differences in this authoritie muſt be marked: Firſt, that ciuill authoritie doth not after the ſame manner order cauſes eccleſiaſticall as ciuill: for in ciuill cauſes it ordereth all, and executeth all likewiſe; but in Eccleſiaſticall it hath power to order all, but not to execute them. The Magiſtrate indeede ordereth and preſcribeth in all, but the Miniſter is he that executeth in Eccleſiaſticall cauſes. Secondly, that ciuill authoritie hath power ouer all the things of men, but not ouer the things of God; as the Word and Sacraments, faith, conſcience, the graces of God in the heart: Ciuill power hath no rule ouer theſe; concerning which Chriſt commanded to *giue vnto God the things of God, and vnto Cæſar Cæſars.* Secondly, the authoritie extendeth it ſelfe *to all perſons*, as well Eccleſiaſticall as Ciuill, but ſo, as it ſtretcheth onely vnto the outward man, to the body, life, conuerſation, and outward things, but not to the ſoule and conſcience, of which God is the onely Lord and gouernour. If it be asked what are the kinds of this power? I anſwer, it is of three ſorts: firſt, in one perſon man or woman, which is a Monarchie; ſecondly, in moe, when the gouernment is in a few ſtates and Peeres: thirdly, in the body of the people, which is a popular gouernment: by one of theſe three is euery Common-wealth gouerned. Theſe are the Gouernments deſpiſed by theſe ſeducers.

The ſecond point followeth, namely, vpon what grounds they deſpiſed gouernment? *Anſ.* Their grounds may be knowne by the Heretickes of this time the Anabaptiſts, who are giuen vp to the ſame errour: and they may be reduced to theſe foure heads: Firſt, ſubiection (ſay they) came in with ſinne; and therefore Chriſt hauing taken away ſinne, hath taken away ſubiection alſo. The former part they prooue out of Gen. 1. 26. Man in innocencie was to rule ouer the *fiſh* of the ſea, the *fowles* of heauen, ouer the *beaſts*, the earth, and all *creeping* things, but not ouer man: but after the fall *Eue* is put vnder ſubiection to *Adam*, Gene. 3. *Anſw.* There be two kinds of ſubiection: the firſt *Seruile*: the ſecond *Ciuill*. The former is the ſubiection of a ſlaue or vaſſall, who is onely to ſeeke the proper good of his Lord and Maſter. The latter whereby one man is ſubiect to another for the common good. The former came in by ſinne: the latter was before ſinne, in innocencie. *Eue* was ſubiect to *Adam* in innocencie: thus the Apoſtle reaſoneth 1. Tim. 2. 12. *Let the woman be ſubiect to the man:* for ſhe was taken out of the man. Againe, in innocencie it was ſaid, *Increaſe and multiply*; and therefore in the light of nature it is a plaine diſtinction betweene the father and ſonne, and an inequalitie.

The firſt place is miſalleadged Gen. 1. 26. becauſe it was ſpoken not of man alone, but of all mankind, euen women as well as men; who haue alſo dominion giuen ouer the vnreaſonable creatures. As for the ſecond place, Gen. 3. 15. *He ſhall rule, and thou ſhalt be ſubiect:* It is not ſpoken becauſe the ordinance of

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A God ſimply conſidered in it ſelfe was not before the fall: but becauſe now the ſubiection was ioyned with feare, griefe, and ſorow, which it wanted in innocencie: for then it was a pleaſure, and this makes ſubiection a curſe in ſome reſpect; but it is not ſo (no not ſince the fall) in it ſelfe conſidered.

Secondly, they reaſon thus: Euery beleeuer is in the kingdome of heauen, euen in this life: Now in heauen there is no King but God; and therefore no beleeuer is to be ſubiect to any but God and Chriſt. *Anſw.* There be two kinds of gouernments vpon earth; one is ſpirituall and inward, this is the kingdome of heauen and of Chriſt within man, ſtanding in peace of conſcience, and ioy in the holy Ghoſt: in regard of which regiment of Chriſt, there is no diſtinction of perſons, no difference of bond B or free, Maſter, ſeruant, father, ſonne; but all are one in Chriſt. The other is a ciuill regiment, wherein orders and diſtinctions of men muſt be maintained; as ſome muſt be Princes, ſome ſubiects, ſome fathers, ſome children, ſome maſters, ſome ſeruants. Whence it is that euery man ſuſtaines vpon him two perſons: and is to be conſidered firſt as a beleeuer, and as a member of the kingdome of Chriſt: thus is he equall to any beleeuer, and any beleeuer equall to him. Secondly, as a member of the Common-wealth wherein he liueth; thus he is either a ſuperiour or inferiour. Their reaſon were ſomewhat, if C euery beleeuer were onely in the kingdome of heauen: but euery of them liuing here in earth is alſo a member of ſome Commonwealth.

Obiect. Thirdly, Ciuill gouernment is full of crueltie, which hauing the power of the ſword deſtroyeth the bodies and ſoules of offenders, in not giuing them time of repentance: and therefore is intolerable among Chriſtians. Answer. Exod. 32. 28. *Anſw.* *Moſes* and the Leuites by Gods commandement ſlew 3000. of the Iſraelites for worſhipping their golden calfe, and neuer gaue them ſpace to repent. Secondly, the malefactour that is not mooued to repentance at the ſentence of preſent death, there is little hope euer he would repent after if he had longer time. Thirdly, Gods wiſdome and commandement muſt take D place of mans reaſon; he commanded that the malefactour ſhould die, and thereby that the euill be taken away; *Pereat vnus potius quam vnitas.* better it is that one ſhould be deſtroyed then an vnitie; better that one be remooued, then a multitude by the contagion of his example infected.

Obiect. Fourthly, they plead libertie by ſome places and teſtimonies of Scripture: Gal. 5. 1. *Stand faſt in the libertie wherein Chriſt hath ſet you free.* Answer. *Anſ.* The libertie which Chriſt hath procured vs is libertie of conſcience, freedome from the power of ſinne, Satan, death, hell, and condemnation; and therefore ſpirituall: but not from temporall and ciuill ſubiection.

Obiect. Answer. *Obiect.* Rom. 13. 8. *Owe nothing to any man but loue:* therefore not obedience. *Anſ.* There be two kinds of debt: firſt, a ciuill debt, occaſioned by contract and bargaining betweene man and man: the ſecond is a debt to which we are bound by Gods law and couenant; the place is meant of the former, ſo farre as it lies in our power: but we are bound ſtill to obedience and ſubiection by the latter.

*Obiect.* Matth. 17. 16. *The Kings ſonnes are free from tribute;* and therefore from ſubiection. Obiect. Answer. *Anſ.* Chriſt ſpeaketh that of himſelfe, who by his birth was heire to the Crowne and kingdom of the Iewes: and therefore by right was to pay none; neither did but for auoiding of offence: what is this to free other men from obedience to the Magiſtrate?

Obiect. Answer. *Obiect.* 1. Cor. 7. *Ye are bought with a price, be ye not the ſeruants of men.* *Anſ.* The meaning is, that ſeruants ſhould not ſubiect themſelues to men as to abſolute Lords; for we muſt doe ſeruice one to another for Gods ſake; and not onely for God but in God.

Obiect. *Obiect.* Beleeuers are able to gouerne themſelues euery way, and need not any gouernment of man. Answer. *Anſ.* One thing it is what we doe, another that we ought to doe, we ought indeede ſo to liue, as not to neede gouernours, but we doe not; yea and if beleeuers could, yet were the reaſon naught, for the Church containes as well bad as good; hypocrites as well as ſincere Chriſtians; and therefore the beſt Churches neede Magiſtracie for the puniſhment of the euill doers, and the praiſe of them that doe well. Yea the Church lying open to the malice of Satan and the wicked, ſtandeth euer in neede of Magiſtracie to protect it by force and warre, or otherwiſe.

The third generall point is; vpon what ground doth the Apoſtle here blame and condemne theſe ſeducers for deſpiſing ciuill gouernment? *Anſ.* The ground is, becauſe it is a ſolemne ordinance of God; called therefore by *Peter* a *creation* or *creature*, which bindeth euery ſoule vnto ſubiection to the higher power, Rom. 13. 1. and that for conſcience ſake, which reſpecteth not ſo much the rule it ſelfe, as Gods commandement, ſubiecting not onely ciuill but all Eccleſiaſticall perſons thereunto. Chriſt himſelfe taking vpon him mans nature, was ſubiect vnto authoritie, ſubmitting himſelfe vnto *Caiphas* and *Pilate*, yea to apprehenſion, arraigement, condemnation, and execution, Matth. 26. *Paul* himſelfe whoſe Apoſtolicall authoritie and ſpirituall weapons, were able to bring downe euery oppoſition; yet acknowledged that he muſt be iudged by Cæſar, Act. 25. 11.

Obiect. *Ob.* Ierem. 1. 10. I ſet thee ouer Nations and kingdoms to plant and plucke vp: the Prophets therefore and their ſucceſſors are not to be ſubiect vnto ciuill Magiſtracie. Answer. *Anſ.* The Prophet is ſet ouer nations and kingdomes not to gouerne by the ciuill ſword, but the ſword of the Spirit in his mouth; and he is to plant and plucke vp kingdomes no otherwiſe, then by declaring that god would plant or pluck them vp.

*Ob.*

Obiect.

*Obiect.* Eſay 60. 10. Kings ſhall come and ſerue the Church in the new Teſtament; and therefore the church is not to be ſubiect vnto Princes, but they vnto it. *Anſ.* In the Church are two things: firſt the perſons of men: ſecondly, the things of God. Now Kings are ſubiect to the Church; but how? not to the perſons of beleeuers, but to the things of God, namely the Word, Sacraments, faith, &c.

Anſwer.

*Regni mundi & regni Chriſti eſt mutua ſubiectio.* Bucer.

Obiect.

*Obiect.* Kings and Magiſtrates are as ſheepe; Miniſters are Paſtors and ſhepheards; therefore they are vnder the Miniſters, as the flocks vnder the ſhepheards. *Anſ.* In the Prophets, Paſtors, and Miniſters conſider two things: firſt their perſons; ſecondly, their miniſterie. In regard of their perſons all of them are ſubiect to their owne Princes, & that for conſcience ſake: but in regard of their Miniſterie, Princes, and Magiſtrats are to be ſubiect thereunto, as wherein the Word is taught and Sacraments adminiſtred: euen as a meane man beeing a Sergeant, may arreſt a Baron, Earle, or Duke, who may not reſiſt him, becauſe hee commeth with the Princes authoritie, vnto which he muſt yeeld himſelfe, though not vnto the perſon of the ſergeant: ſo muſt Magiſtrates to the Miniſters comming not in their owne, but in the name of God. For this alſo muſt be marked, that Magiſtrates are not ſimply ſubiects to the Miniſterie, but ſo farre as the word is rightly taught, and Sacraments dulie adminiſtred; for elſe they haue power either to reforme, or depoſe ſuch Miniſters as ſhall faile in their adminiſtration: for euen in this regard thẽſelues are ſhepheards. As Iſay. 44. 1. *Cyrus* is called a *ſhepheard*, though otherwiſe he be a ſheepe, ſo farre as he is truly taught and directed by the Miniſter. So much of the ground.

Anſwer.

The Pope the arch-rebell of the world.

*Vſe.* By this doctrine we may diſcouer the wickedneſſe and horrible rebellion of ſundry perſons in this age. Firſt, of the Biſhop of Rome that moſt ancient Rebell, who hath for many hundred yeares taken vpon him an vſurped ſupremacie ouer all ciuil gouernment in the earth; which is the higheſt rebellion which euer the world hath heard of, ſeeing there is not a ſoule which muſt not be ſubiect to the higher power.

Obiect.

Anſwer.

*Obiect.* Ye but that place is meant of thoſe that are to be ſubiect, but the Popes themſelues are exempted. *Anſ.* But beſides that the text commandeth euery ſoule to be ſubiect, it is made a note of Antichriſt, to exalt himſelfe aboue God, and all that is called God; that is, all Magiſtrates.

Obiect.

Anſwer.

*Obiect.* But they alledge the example of *Vzziah* the King, 2. Chron. 26. 20. who taking vpon him preſumptuouſly the office of the Prieſt, *Azariah* the Prieſt reſiſted him, caſt him out of the Temple, and depoſed him from his kingdome. *Anſ. Azariah* reſiſted the King not by force, or violence, but by word onely and admonition, whereby he cauſed him to depart the Temple: neither did he depoſe him from his gouernement; but beeing by God ſtriken with a leproſie, he was by the lawe ſhut out from the companie and ſocietie of men, and ſo diſabled to gouerne; although the right of it ſtill belonged vnto him.

Obiect.

Anſwer.

*Ob.* They alleadge likewiſe the example of *Iehoiadah* the high Prieſt, who depoſed Queen *Athaliah* from her kingdome, and ſet vp yong *Ioaſh* to be King. 2. Chron. 23. therefore the Pope hath authoritie to depoſe Kings and Emperours. *Anſ. Iehoiadah* the high Prieſt was next to the king in blood, 2. Chron. 22. 11. and was one of the ſtates of the Land; who depoſed her not alone, but by common conſent of all the ſtates and Peeres of the Land; as cha. 23. 1, 2. He indeede is chiefely named, becauſe he was the chiefe of them in blood; neither did he ſet vp *Ioas*, but helped to maintaine his right which was vſurped by *Athaliah*: in a word, he protected the right heire, but could not himſelfe, nor did not diſpoſe the kingdome vnto him. And of this kind are all their allegations: which yeild no patronage at all to that vſurped Papall authoritie, but euen the Pope himſelfe ought to be ſubiect to his Emperour, if he would auoide his moſt iuſt title of a moſt vniuſt vſurper.

Obiect.

Anſwer.

*Vſe* 2. Hence alſo may be obſerued that the exemption or immunitie of the Clergie from the authoritie of the Ciuill Magiſtrate, is wicked, and a kinde of rebellion: and this is the condition of the whole Romane Clergie. *Ob.* They pleade that Kings and Princes of their bountie haue graunted theſe priuiledges vnto them. *Anſw.* The lawe of nature acknowledgeth a ciuill ſubiection; the Law of God ſtraitly enioyneth it, and no lawe of any man may offer voilence, or derogate from either of theſe.

Thirdly, the Pope vſurping a power to free ſubiects from their alleageance and their oath of obedience, hath beene for many hundred yeares a moſt wicked inſtrument of rebellion, as the kingdoms of Europe haue had too woefull experience of. If here they ſay, the Pope may diſpenſe with the lawes of kingdomes, I anſwer, were it ſo that he could diſpenſe with humane lawes of Kings and Princes in their Countries and Prouinces, (which is groſſe vſurpation) yet with what face dare he challenge to diſpenſe with the lawes of God and nature?

Popiſh religion vrgeth men to forſweare the honour of the king.

Fourthly, we ſee hence what we are to eſteeme of the Romane Religion: namely as of a Religion to be abhorred, as are theſe ſeducers themſelues, becauſe it is cleane contrary to Chriſtian Religion: which teacheth to feare God and honour the King; but Romane Religion, pretendeth to teach men to feare God, but putteth downe the honour of the King: nay he that profeſſeth that Religion, muſt ſweare the flat contrary to the Kings honour.

Fifthly, we are hence directed what to think of that oath of the ſupremacie vnto the Biſhop of Rome, namely to be ſuch a one as fighteth directly againſt the law of God and nature; ſeeing it giueth all Eccleſiaſtiall gouernment vnto the Pope, which belongeth properly to Kings and Princes in their ſeuerall dominions.

Sixtly, if euery man muſt be ſubiect to the power of the Magiſtrate for conſcience ſake, then all wandring beggars and roagues, that paſſe from place to place, beeing vnder no certaine Magiſtracie or Miniſterie, nor ioyning themſelues to any ſet ſocietie in Church, or Common-wealth, are plagues and banes of both, and are to bee taken as maine enemies of this ordinance of God; and ſeeing a moſt excellent lawe is prouided to reſtraine them, it is the part of euery good ſubiect or Chriſtian to ſet themſelues for the executing, ſtrengthening and vpholding of the ſame.

*And ſpeake euill of them which are in authoritie.*] In theſe words the Apoſtle ſheweth how theſe falſe teachers pull downe authoritie by their practiſe, as in the former they did by their iudgement: for when they cannot quite put downe all authoritie and Magiſtrates, they ſpeake euill of them, and *blaſpheme* thoſe that exerciſe the ſame: that is (as the word ſignifieth) thoſe that are in dignities and glories: for that is his meaning, when he calleth Princes by the name of *Glories*. Here two things are to be conſidered: firſt, their ſinne, [*ſpeake euill:*] ſecondly, the amplification of their ſinne, partly in this verſe, and partly in the next. The ſinne is mentioned and codemned in Exod. 22. 28. *Thou ſhalt not ſpeake euill of the Ruler of thy people.* Eccl. 10. *Curſe not the king, not in thy heart, for the birds of the ayre ſhall bewray it.* Which ſinne we ſhould be ſo farre from, as that we ſhould not receiue any accuſation agaainſt any *Elder* vnder two or three witneſſes, 1 Timoth. 5. If we may not receiue ſlanders againſt rulers much leſſe may we raiſe them.

τὰς δόξας βλασφημοῦσιν.

Vſe. 1. See here as in a glaſſe the common ſinne of theſe daies, wherein the common practiſe, yea and table talke of men is the cenſure of the doings of the Magiſtrate, and the doctrine of the Miniſter. *Paul* when he called *Ananias* a painted wall; beeing reprooued, anſwered, that he knewe him not to be the high Prieſt, for then he would not haue reproched him: that is, he acknowledged him not, but knewe him rather to be an vſurper, which made him vſe that boldneſſe. Secondly, if a man may not ſpeake euill of a Ruler, then much leſſe may any priuate man take a ſword in hand to take away the life of a Prince or Magiſtrate. *Dauid* knew that he was to ſucceede *Saul* in the kingdome, and that *Saul* ſought his life daily, and yet his heart ſmote him when finding *Saul* at aduantage he cut off but the lap of his garment, whereas he might haue as eaſily taken away his life; the ground of his griefe was, becauſe he was the *Lords annoynted*. Where take notice of the ſpirit that leadeth and ruleth thoſe Romiſh vaſſalls, who are ſent out into Chriſtian lands with Commiſſion to take away the liues of the Lords annointed ones, who will not ſtoope to that Antichriſtian tyranny. Inſtruments of Satan they are, inflamed by Diabolicall fury; fighting for their Babylon with the weapon of moſt monſtrous and vnnaturall crueltie. Thirdly, we are on the contrary taught hence to bleſſe our Magiſtrates, eſpecially the Lords annoynted ouer vs: as alſo other inferiour magiſtrats; who although their perſons may be meane, yet are vnder the ſupream, as he vnder God is a Steward and Deputie for our wealth. The Apoſtle *Paul* willeth that prayers be made for all men, but eſpecially for *Kings and Princes*; and thoſe that are *vnder them in authoritie, that we may lead a quiet and peaceable life in all godlineſſe and honeſtie. Ieremy* wiſheth the people in captiuitie to pray for *Nebuchadnezzar* an Heathen King, *that vnder him they might haue peace.* Hence is that good order commended vnto vs, whereby in our publike prayer we make ſolemne mention of our lawfull Magiſtrates, teſtifying both our deſire of their good, and out thankefulneſſe for their gouerment.

Act. 23. 5.

1. Sam. 24.

Romiſh vaſſals authorized to take away the liues of the Lords anointed ones, the lappes of whoſe garments they ought not to touch.

1. Tim. 2. 1.

Secondly, the amplification of their ſinne ſtandeth partly herein, that they ſpeake euill of *Dignities, Glories, Maieſties*, that is, of thoſe whom God hath adorned with theſe; in detracting and detaining from them their due honour.

It may be here asked, why doth the Holy Ghoſt call Magiſtrates by the names of glorie and dignitie? *Anſ.* For two cauſes: firſt, becauſe the Lord hath ſet them in his owne roome and place, and accordingly honoureth them with titles befitting the ſame. Pſal. 82. 1. God *ſtandeth in the aſſemblie of Gods*, that is, of Magiſtrates; called Gods, not onely becauſe he hath ſet them in his place; but alſo becauſe they haue receiued a particular charge and commandement, and therewith a power of executing his own iudgments amongſt men vpon earth as his deputies. 2. Chron. 19. 6. *They execute not the iudgements of man, but of the Lord.* Secondly, theſe titles are giuen them, becauſe the Lord doth vſually furniſh them with worthy and peculiar gifts (though not alwaies of ſanctificatiõ) yet of regiment and gouernment to be anſwerable to their former deſignement, as of wiſedome, courage, zeale, &c. 1. Sam. 10. 9. when *Saul* was made king, the Lord gaue him ſuch princely gifts, as it is ſaid, *God gaue him another heart*, his heart was changed in regard of other gifts, then formerly he had: ſo when *Dauid* was annoynted King, and when *Samuel* had powred the horne of oyle vpon his head, it is ſaid, 1. Sam. 16. 13. that *the ſpirit of God came vpon him*, which furniſhed him with gifts both of regeneration & regiment alſo. In like manner the Lord tooke off the ſpirit of *Moſes*, and put it on the ſeauentie Elders, Num. 11. 17. whereby they were furniſhed with gifts of gouernement, and enabled to beare rule, and iudge iuſtly as *Moſes* was: ſuch titles therefore as theſe are not aſcribed vnto them without iuſt cauſe.

Yea, how can they be fitlier called then *Glories?* ſeeing there is no greater glorie in earth then to ſupplie Gods roome, and to bee enabled with gifts for the ſufficient diſcharge of it.

Hence learne, that it is lawfull for Princes to beare an outward pompe, in diet, buildings, coſtly apparell, and troopes of men; for they are dignities, and their dignitie beeing outward in regard of men, they may maintaine it by outward pompe, to procure more reuerence and awe of men thereunto. Act. 25. 23. So *Agrippa* & *Bernice* came with *great pompe and entred into the common hall*, which pompe is not there diſcommended, but rather approued, as by the circumſtances of the text appeareth.

B Secondly, Magiſtrates ought eſpecialy to honour God, becauſe he eſpecially honoureth them; this muſt they doe by diſcountenancing and puniſhing vice, and by ſetting vp and maintaining true religion and vertue.

Thirdly, being in Gods place they are to execute iuſtice, without corruption or partialitie in the face and feare of God. 2. Chro. 9. 7. Seeing *the iudgement is the Lords*, let the feare of God be vpon you, take heed and doe it. Deut. 1. 17. *Ye ſhall haue no reſpect of perſons in iudgement, but ſhall heare the ſmal as well as the great: ye ſhall not feare the face of man, for the iudgement is Gods:* and herein ſtands a great part of their glorie.

C Fourthly, we are in all lawful things to yeeld free ſubiection and obedience vnto our Magiſtrates and gouernours, euen as vnto God himſelfe, whoſe roome they are in; which dutie the child oweth alſo to his father, the ſeruant to his Maſter, becauſe they alſo are ſet ouer them in Gods ſtead.

Fiftly, hence alſo is it lawfull for vs to giue to Princes the titles of Maieſtie and Grace, becauſe it hath pleaſed the holy Ghoſt to aſcribe them vnto them, & by their titles to commend their perſons and places vnto vs; yea and to furniſh them with ſuch gifts of Magiſtracie, as that they become not onely naked titles, but iuſt ſignifications of the true honour which God hath graced them withall.

D

## V. 9. *Yet Michael the Archangel, when he ſtroue againſt the Deuill, and diſputed about the bodie of Moſes, durſt not blame him with curſed ſpeaking, but ſaid, The Lord rebuke thee.*

In this verſe is laid downe another reaſon, amplifying the ſinne of theſe ſeducers, by a compariſon from the greater to the leſſe: and thus it ſtandeth: *Michael* the Archangell durſt not ſo much as raile on the Deuill himſelfe, A much leſſe may theſe vpon Magiſtrates who are Gods; and conſequently their ſinne is hanous, who dare open their mouthes to reuile Princes and Magiſtrates. Here one queſtion is mooued, namely: whence the Apoſtle had this hiſtorie of the diſputation betweene *Michael* and the Deuil, concerning the body of *Moſes*, ſeeing it is not to be found in the Scriptures? I anſwer, the ſubſtance of it is in the Scripture, although not the circumſtances. For in Deut. 34. 6. is ſaid, that *the Lord buried Moſes, but no man knoweth of his ſepulchre till this day.* There is the ground of the hiſtorie; the other particular concerning the contention of the Archangell and the Deuill, with this manner of B rebuking, is not found in the olde Teſtament. *Queſt.* Where then had he this? *Anſ.* Either from ſome booke then extant among the Iewes which is not now to be found: or elſe from ſome tradition which paſſed among the Iewes from hand to hand, as many things did; as that 2. Timoth. 3. 8. where the Apoſtle ſaith, that *Iannes and Iambres withſtood Moſes*; the hiſtorie of which is not found in the olde Teſtament.

Hence the Papiſts conclude, that the word written is not ſufficient and perfect in and of it ſelfe, vnleſſe the vnwritten word be added vnto it, that is, that word which is giuen by tradition, both which (ſay they) make a perfect word, but neither is perfect or ſufficient alone; C grounding their opinion hence, that *Iude* alleadgeth, an example out of a tradition which is not found in Scripture. But that is an hereticall doctrine and vntrue, ſeeing the perfection of a thing is not to be meaſured by euery thing that is wanting vnto it, but by the perfect ende of it: for perfection is taken from the end. Whence I reaſon thus; If the written word be perfect and ſufficient to the ende to which it is ordained, it is euery way perfect. But it is perfect and ſufficient to that ende: namely to the glory of God, in working out perfectly the faith and ſauation of man: and is in nothing wanting for the atchieuing of this ende, but ſufficiently teacheth all things to be bleeued and done, and giueth D perfect direction concerning faith and manners. Ioh. 20, 31: *Theſe things are written that ye might beleeue, and beleeuing might haue life through his name.* Rom. 15. 4. *Whatſoeuer things are written, are written for our learning, that we through patience and comfort of the Scriptures might haue hope:* and therefore the word written is euery way moſt ſufficient and abſolutely perfect, and neede no addition or tradition to helpe forward this ende.

*Ob.* This place is a tradition and not written, and many other true traditions were neuer written: beſides that the Church may make traditions. *Anſ.* We grant many true traditions are not in Scripture, but ſuch they are as a man may be ignorant of, and not preiudice his ſaluation. Againe, the Church hath a power, and hath had priuiledge to make conſtitutions and lawes, which were to be knowne and receiued: but theſe are ſuch as onely concerne the orderly gouernment of the Church, and are not neceſſarie to ſaluation.

*Ob.* But ſome traditions are neceſſarie to ſaluation, which are not contained in the written word, and they alleadge two: firſt, in Rom. 12. 6. that Gods word muſt be tried by the *rule of faith*, and ſo alſo by the ſame rule expounded. This rule of faith is nothing elſe (by their expoſition) but a generall conſent in the hearts of all true Catholikes; together with the Pope aſſenting with them, which of neceſſitie we muſt beleeue; and yet (ſay they) it is not in the Scripture: and therefore ſome things muſt of neceſſitie be beleeued which are not in the Scripture. *Anſ.* The rule of faith is not ſuch a crooked rule as they would thruſt vpon the world by their wicked expoſition; but the right rule of faith is the plaine word of God, euery way abſolutely directing in all points of faith and loue. 2. Tim. 1. 5. *Paul* wiſheth *Timothie* to keepe *the true patterne of wholeſome words in faith and loue:* which is nothing elſe but the teſtimonie of Scripture, in points of faith and loue, compriſed in the Decalogue and Apoſtles Creede. The rule of faith therefore in expounding Scripture is Scripture it ſelfe. The ſecond thing neceſſarie by their doctrine to be beleeued, not contained in Scripture, is, that the Canonicall Scripture is Gods word: which truth is abſolutely neceſſarie to ſaluation to be beleeued, but cannot otherwiſe be knowne or beleeued but onely by the tradition of the Church. *Anſ.* As euery other Art and Science hath certaine principles of truth to prooue all other precepts by: but themſelues are to be proued by none; ſo alſo hath Diuinitie the cheiſe of all other Sciences: of which kind this is one principle; that Canonicall Scripture is Gods word, which not granted, inferreth a deſtruction of all other diuine rules: this is a truth therefore confirmed, not a thing teſtified from ſome other, but as a ground of it ſelfe. Secondly, in diuine matters faith goeth before knowledge, which in humane things is cleane contrary: for if a man would knowe whether fire be hot, let him put his hand vnto it, he ſhall haue experience of it, and then he ſhall beleeue it: but in diuine things firſt a man giueth credit, and yeeldeth conſent to the word, & then hath experimentall knowledge: for although faith hath his knowledge, yet experimentall knowledge followeth faith. *Abraham* beleeued aboue hope, here faith went before knowledge. Ioh. 7. 27. If ye doe the will of my Father, yee ſhall know whether the doctrine be of God, or no. Thus then we may conceiue it, the tenour of the word of God is this: *Thus ſaith the Lord.* If the queſtion now be whether the Lord ſaid thus or no: I anſwer, to beleeue the Church herein before God is ſacriledge: but herein we are firſt to yeeld aſſent vnto God, and then after this experimentall knowledge will followe, that Canonicall Scripture is the word of God. Thirdly, we knowe that Scripture is Gods word, by Scripture, and not by the Church: out of which beeing in humilitie taught and acquainted with the excellent matter of it and manner of writing, the ende the glorie of God, and our owne ſaluation; we cannot but haue ſufficient perſwaſion of the author of it, and that it can proceede from no other but God himſelfe. Thus notwithſtanding the allegations of the aduerſaries, the written word retaineth that perfection, which needeth no traditions to ſtrengthen or further it in that ende to which it is appointed. Now to the reaſon it ſelf, amplifying this ſinne in this verſe, which containeth three points to be conſidered. Firſt, the *perſon* that durſt not raile. Secondly, the *goodneſſe of his cauſe*, which was very iuſt, and yet he durſt not raile vpon the Deuill himſelfe. Thirdly, the manner of his ſpeech: *The Lord rebuke thee.*

Rom.4.18.

The perſon that durſt not raile was *Michael* the Archangel, whom ſome affirme to be Chriſt himſelfe: others, that he is ſome chiefe, arch and principall Angel; which opinion is more probable. For firſt, the Apoſtle ſpeaketh of him as in ſubiection, and ſtanding in awe, not daring to breake the lawe of God, for he durſt not reuile the Deuill. Secondly, in 1. Theſſ. 4. 16. The Lord Chriſt ſhall come to iudgement with the ſound of a Trumpet, and the voice of an Archangell; where is a plaine diſtinction betweene Chriſt who ſhould come in the clowdes and the Archangell. Thirdly, *Peter* explaineth it ſpeaking the ſame thing, and ſaith, *The Angels* giue not rayling iudgement againſt them, 2. Pet. 2. 11. It is more probable then that by *Michael* was meant a principall Angell, rather then Chriſt.

*Doctr.* Firſt, from the perſon we learne that there be diſtinctions and degrees of Angels; there be Angels and an Archangell. *Queſt.* Is there but one Archangell? *Anſ.* The Scripture ſpeaking of Archangels vſeth alwaies the ſingular number, neuer mentioning more then one: and where the Scripture reſolueth not, wee are not to determine: yet I condemne not thoſe who haue probably helde that there are more then one. Secondly, we haue here an example of Angelicall meekeneſſe and modeſtie. Tit. 3. 1. Put them in remembrance that they be ſubiect to principalities, and ſpeake euill of no man, but *ſhewe all meekeneſſe vnto all men:* the contrarie practiſe of railing, ſlandering, and obtrecting is a propertie of the Deuill, whence he hath his name, Reuel. 12. 10. the *Accuſer* of the brethren: and the *Aduerſarie*, 2. Pet 5. 8. who is euer readie with one accuſation or other to ſtand vp againſt euery man: the malitious man, whoſe malice cauſed him to ſtand vp againſt *Iob*, and falſely accuſe him of hypocriſie vnto Gods owne face. Let ſlanderers and backebiters of their brethren ſee hence whom they imitate, and moſt liuely reſemble.

Secondly, conſider the goodneſſe of *Michaels* cauſe, which was this: It was the will of God that *Moſes* bodie ſhould be buried in a ſecret place vnknowne to any man, to preuent and auoid all occaſion of ſuperſtition and Idolatrie among the Iewes. The deuill on the contrarie would diſcouer it, that ſo the Iſraelites might fall to Idolatrie before it; herein the Archangell reſiſted him, and ſtroue with him for the performance of the will of God, and the maintenance of his true worſhip; and yet in this good cauſe *Michael* durſt not reuile the Deuill himſelfe. In this cauſe conſider two things. Firſt, the *fight* and contention betweene *Michael* and the Deuill: Secondly, the *cauſe* and occaſion of it about *Moſes* bodie. In the former we may obſerue that there is a ſharp and ſerious contention betweene good and bad Angels; in which the good Angels labour to defend all that are in Chriſt, againſt the rage and furie of the Deuill and his angels. As Pſal. 34. 8. *The Angels of the Lord pitch their tents round about thoſe that feare him.* And on the contrarie, the Deuill and wicked ſpirits caſt about how to deſtroy the bodies and ſoules of men. 1. Pet. 5. *Our aduerſarie the Deuill goeth about continually ſeeking whom he can deuoure.* This combat concerneth and is conuerſant about either firſt the perſons, or ſecondly the ſocieties of men. The fight about the perſons concerneth either infants, or men of yeares. Firſt, for infants the deuill ſeeketh how to ſpoyle and deſtroy them (eſpecially thoſe of elect and faithfull parents) in regard of their weaknes and tendernes both of minde and bodie: but the Angels of the Lord haue charge giuen them to defend them againſt this malice of Satan. As Pſal. 91. 12. *They ſhall beare thee vp in their armes,* that is, they ſhal be as nurces to beare them in their armes, preſeruing them from danger. Matth. 18. 10. Deſpiſe not one of theſe little ones*: for their Angels alwaies behold the face* of my father which is in heauen. Secondly, concerning men of yeares, the Deuill and his Angels ſtriue to driue them out of their waies and callings, and to lead them into crooked paths; as he would haue had Chriſt to *haue leapt from off the top of the pinacle,* although he had an ordinarie way to goe downe: and *haue made ſtones bread:* but the good Angels on the other ſide are giuen *vs to keepe vs in all our waies,* Pſal. 91. and ſo vnder the protection of the Almightie. The ſecond ſtrife, namely, about ſocieties, concerneth either firſt families, ſecondly, Churches, or thirdly Commonwealths: all which the Deuill ſtriueth to ouerturne: as the good Angels to preſerue and maintaine them. Firſt, the Deuils endeauour is vtterly to ouerthrow all families, of Chriſtian men eſpecially; he robbed *Iob* of al his ſubſtāce, ſlew his ſeruants, and children: but the good Angels guard and defend them. *Iacob* had the *Angels of God defending* him and his familie from the furie of *Eſau,* Gen. 31. 1. Pſal. 91. 10. when the plague and peſtilence preuaileth againſt the vngodly, the good Angels keep it off from *comming neere the tabernacles* of the righteous. Secondly, in Churches and congregations, the wicked Angels ſtriue to corrupt the word, Sacraments, and all the Miniſterie; or to make it fruitleſſe, euery way to their power hindring the good ſucceſſe thereof. The Deuill offereth himſelfe to be *a lying ſpirit* in the mouth of all *Ahabs* Prophets. Zach. 3. 1. *He ſtandeth at Iehoſhuah his right hand,* to withſtand him in his office. *He ſoweth teares* in the field where the good ſeed of the word is ſowne, Matth. 13. Hence are thoſe falſe doctrines of *forbidding meats, and mariages, called the doctrin of deuils,* 1. Tim. 4. 1. He hindered *Paul* once or twice frō his iourney to the Theſſalonians to confirme them. 1. Theſſ. 2. 18. Hee raiſeth perſecution againſt the Church: for he is ſaid *to caſt ſome of the Church at Smirna into priſon,* Reuel. 2. 10. The good Angels on the contrarie fight againſt them, for the good of the Church, the furtherance of the Goſpell, and preſeruation of the true worſhip of God. The law was giuen by their miniſterie, Gal. 3. The tidings of ſaluation and the doctrine of the Goſpel was firſt preached by Angels, Luk. 2. 9. The Angell brought Philip to inſtruct the Eunuch, Act. 8. 26. as alſo to baptiſe him, verſ. 38. deliuered *Peter* out of priſon, Act. 12. 11. Thirdly, the wicked Angels ſeeke to ſupplant Common-wealths and kingdomes. Satan mooued *Dauid* to number the people, by which ſinne he waſted 70000. of his people. The good Angels fight in their defence. The Angel told *Daniel* that he fought againſt the Prince of the kingdome of Perſia for the Iewes, Dan. 10. 13. The Angel ſmote of *Zenacheribes* armie in one night, *an hundred fourescore and fiue thouſand,* who were enemies to the Church, 2. King. 19. *Obiect.* How can the Deuil thus furiouſly fight againſt perſons and ſocieties, ſeeing he was neuer ſeene, neither can this fight be perceiued of vs? *Anſ.* As he is a ſpirit, ſo his fight is ſpirituall, not eaſily diſcerned by the eye of the fleſh: for we fight not againſt fleſh and blood, but againſt principalities, and ſpirituall wickedneſſes. Againe, he fighteth not only in his owne perſon, but by his inſtruments and complices, whome he daily raiſeth vp againſt the perſons of men, and all humane ſocieties: and this fight we may in part perceiue.

In theſe conflicting daies of ours not onely but the Angels haue their combats.

1. King. 22.

Eph. 6. 12.

*Vſe.* Firſt, note hence the dignitie of euery beleeuer, who haue the Angels, yea and as here the Archangels, to put themſelues in gariſon for their defence: for from Chriſt it is. Secondly, we are with all thankefulneſſe to acknowledge Gods prouidence and protection eſpecially in this land, whoſe peace & proſperitie hath beene ſo long eſtabliſhed vnto our perſons and ſocieties, our families, Church and Commonwealth: whereas if Sathan had might to his malice, not one of theſe ſhould ſtande a moment. Thirdly, in all daungers our comfort muſt hence bee raiſed, that though Satans crueltie be neuer ſo great, yet we haue the guard and defence of the good Angels to keepe vs in all our wayes; and theſe are too many and too ſtrong for him, and all the power he can raiſe againſt vs. Thus was *Eliſhaes* ſeruant comforted: *There be more with vs then againſt vs*: the good Angels are more powerfull for our good, then the wicked are to harm and hurt vs. Fourthly, hence learne to make conſcience of euery ſinne in thought, word, and deede: for admitting and committing any ſinne, we trecherouſly turne againſt thoſe that fight for our defence, and doe what we can to griue and driue them away from vs, and ſo put our ſelues in the power of Sathan to be led at his pleaſure into ſinne, as alſo into the dangers of it.

The ſecond point in this cauſe of contention is, the occaſion of it, namely, it was about *Moſes* his bodie. *Michael* would not ſuffer the Deuill to reueale where *Moſes* body was laid, ſo to ſowe the ſeedes of Idolatry, whereby Gods true worſhip might be ouertuned: for he cared not for the bodie of *Moſes*, but to bring Idolatry by the meanes of it. Hence note that the wicked Angels fight not ſo much againſt the bodies of men, as againſt their ſoules; nor contend ſo much to ouerthrowe them in their outward eſtate, or to depriue them of their goods, meat, drinke, &c. as in their inward, to wreſt from them their ſpirituall things, namely, Gods true worſhip, and the things and meanes which tend to the maintaining and preſeruing of the ſame. We haue to fight *againſt principalites, and powers, and ſpirituall wickedneſſe* in high places, Eph. 6. 12. But it may as well be read in ſpirituall things: for therein bend they their principall forces. The drift of the Deuill is to blinde the *mindes* of infidels, that the light of the glorious Goſpell of Chriſt ſhould not ſhine vnto them. 2. Cor. 4. 4. This ſame Serpent that beguiled *Eue* through his ſubtiltie, ſeeketh how to corrupt *mens mindes* from that ſimplicitie which is in Chriſt, 2. Cor. 11. 3.

*Vſe*. Firſt, we muſt keepe that which is committed vs. 1. Tim. 6. 20. The treaſure which god hath put into our hands is his true worſhip, ſound doctrine, right vſe of the Sacraments; all which ſeeing Sathan moſt deſireth to breake off or corrupt, we ought accordingly to ſtriue how we may preſerue them to our ſelues, and haue them continued in their purity to our poſteritie. Secondly, in that Sathan ſeeketh to depriue the ſoule of ſpirituall things, we muſt watch our graces, and become more vigilant in maintaining, and adding alſo vnto our knowledge, faith, loue, hope, and other our graces; ſeeing Sathan will *ſift vs* to make vs as chaffe, we muſt watch and pray continually that our *faith faile not*.

Thirdly, marke who is the author of Idolatrie, namely the Deuill himſelfe, and of that eſpeciall part of it, which then he could not effect; but hath now obtained in that Idolatrous Church of Rome, namely, in worſhipping of Images, ſtockes and ſtones, relikes of Saints, and of the woodden Croſſe; yea armes, legges, hands, feete, and fingers of Martyrs; whence is all this but from the deuill himſelfe, who for the ſame purpoſe would haue reuealed where *Moſes* bodie was buried by God? Yea ſo farre haue they gone on in this delution, that they are become ſpectacles of follie to the whole world: for if *Iohn Baptiſt* had had ſo many heads as the Papiſts brag of, he had beene a monſter of men, beſides, though the Croſſe whereon Chriſt was crucified was no greater then an ordinarie man might beare; yet ſo many ſeuerall peeces thereof they pretend themſelues to haue in ſeuerall places, as would load a ſhippe. *Obiect*. They ſay they had all theſe relikes by reuelation from heauen. *Anſ*. Theſe reuelations are but diabolicall illuſions to maintaine Idolatrie: beſides that now (the word beeing a moſt perfect rule in all matters to be beleeued or done) vnwritten reuelations are no proofes of doctrine, but are iuſtly to be ſuſpected.

The deuill hath preuailed with thē Papiſts and drawne thē to that idolatrie which he could not bring among the Iewes.

The third thing in the verſe is the manner of his ſpeech, in which obſerue three things: firſt, what ſpeech the Archangell would not vſe: *He would not ſpeake euill*. Secondly, what ſpeech he vſed; *The Lord rebuke thee*. Thirdly, the reaſon or cauſe of both; becauſe *hee durſt not ſpeake euill*.

Firſt of this cauſe, as beeing firſt in nature, which is ſaid to be *feare*. Now to knowe what kinde of feare it was, conſider that there is a threefold feare: firſt, from entire nature: ſecondly, from the corruption of nature: thirdly, from grace. The firſt is a naturall propertie, whereby the creature ſeekes to preſerue it ſelfe, and to ſhunne danger; which feare is no ſin in it ſelfe; for it was in Chriſt when he ſaid his ſoule *was heauie euen vnto the death*: and *if it be poſſible, let this cup paſſe from me*: but this is not here meant. The ſecond feare proceeding from corruption of nature in men and Angels, is that ſeruile feare whē the creature feareth nothing but due and deſerued puniſhment, the conſcience being guiltie vnto it ſelfe, and accuſing for ſinne, and the heart deſtitute of faith and loue of God which if it were preſent would caſt out this ſlauiſh feare; which is no other then the feare euen of the Deuils themſelues: *who beleeue and tremble*, Iam. 2. 19. but neither was this the feare of the angel. The third feare is from grace, and it is a gift of the ſpirit of God (who therefore is called the ſpirit of feare) working in men and Angells a care to pleaſe, and a feare of diſpleaſing God in all things; this is the feare here meant which was in the Angell. In which conſider three things further, firſt, the beginning of it, which is faith euen in the Angells themſelues; whereby they beleeue the power, iuſtice, ſoueraigntie, and Lordſhippe of God ouer them; and that they muſt bee ſubiect and obedient thereunto: but in man it is a faith, apprehending the mercie and fauour of God recon-

A ciled by Chriſt: this feare in Angels and men therefore is the fruit of their faith. Secondly, the propertie of it; which is to make the ſubiect of it to feare the offence of God as the greateſt euill in the world, to feare ſinne properly, and firſt of all; becauſe by it God is diſpleaſed: and in the next place it breedeth a feare of iudgement conſequently, but not in the firſt place. Pſal. 119. 12. *My fleſh trembleth for feare of thee, and I am afraid of thy iudgements.* This was the religious feare of *Dauid:* firſt, a fearing of Gods offence, and then a ſtanding in awe of his iudgements: thirdly, the vſe of it: which is to make man and Angel make conſcience of ſinne. Exod. 2. it made the Midwiues *ſpare the Hebrew children*; it will not ſuffer the Angel here to reuile the Deuill. The feare of God (ſaith *Salomon)* cauſeth *to ſhunne euery euill way:* Pſal.19.9. yea it frameth to obedience, *and is pure,* becauſe it keepeth the heart from defiling it ſelfe. Our dutie hence is, to pray that the Lord would put into our hearts this religious feare, which may containe vs in awe of his Maieſtie, and ſo keepe vs from offences, wherein we may reſemble this Angel: Prou.14.27. as alſo to be *a welſpring of life vnto vs,* not onely to eſcape the ſnares of death, but to quicken and prouoke vs in the waies of life euerlaſting. Secondly, we muſt auoid the ſinne which the Angel was afraid of, namely, the boldneſſe of ſinning, eſpecially in theſe daies wherein men aduenture and ruſh vpon ſinne without feare or ſhame.

The ſecond point herein is, what ſpeech the Archangel would not vſe, that is, *curſed ſpeaking, or railing iudgement.* Which to know what it is, obſerue the differences of iudgement; which is two-fold, either publike or priuate. Publike iudgement is, when a man is called by God to iudge the creature; and this is two-fold: firſt, of the Magiſtrate; ſecondly, of the Miniſter. The Magiſtrate is called by God to ſeeke out the miſdemeanours of men, and according to the offence is to pronounce a righteous ſentence, euen to the taking away (if the cauſe ſo require) of the temporall life it ſelfe. The Miniſter is alſo in the name of God to pronounce the curſe of the Law vpon vnrepentant ſinners; and the promiſe of the Goſpel vnto the penitent. Secondly, priuate iudgement is, when one creature paſſeth iudgement againſt another, without calling from God, but vpon priuate grudge, anger, ſtomacke, and reuenge; this is here called *rayling iudgement*; and it is practiſed three waies: Firſt, in ſpeaking falſehoods and vntruths againſt others. Secondly, in ſpeaking truth, but with intent of ſlandering and detracting from the good name of others. Thirdly, in miſconſtruing mens ſayings and doings to the worſt part, when they may be taken in the better: this railing ſpeech the Angel durſt not vſe.

Hence we learne to make conſcience of this ſinne of ſlandering, reproching, and reuiling others, from which the Archangel abſtained dealing euen with the Deuill himſelfe: but many of vs who can vtter the prouerb, *That it is a ſhame to belie the Deuill*; are contented, yea and readie to belie, and detract from the children of God our brethren by this rayling iudgement. Some will ſay, what may we neuer vſe this kinde of iudgement? *Anſ.* Neuer, no not againſt the Deuill: but if we would take vp iudgment againſt any creature, let it be againſt our owne ſelues for our ſinnes; here we may paſſe ſentence freely, and ſo eſcape the iudgement of God: as for others we are to iudge by the iudgment of loue, which hopeth, ſpeaketh, thinketh, and ſuſpecteth the beſt, and couereth the worſt euen a multitude of ſinnes.

The third point is the ſpeech which the B Archangell vſed in theſe words; *The Lord rebuke thee.* Which words are a forme of prayer, in which he commendeth and remitteth reuenge vnto God, deſiring the Lord, to whom iudgement belongeth, would reſtraine, correct, and repay the Deuill for his malice. Here it may be asked: what what ſhall we doe when we are wronged. *Anſ.* Learne of the Angell not to requite & repay euill for euill, neither in action, ſpeech, or affection; but leaue all reuenge vnto the Lord. *Zachariah* being ſtoned to death vniuſtly, deſired no reuenge, but ſaid: *The Lord ſee and require it*: Chriſt himſelfe beeing accuſed before *Pilate, anſwered nothing*, and when he died he prayed for thoſe that crucified him, Matth. 17. Againe, when a man will needes reuenge himſelfe of a wrong done againſt him, C he takes vpon him the perſon of the accuſer, witnes, Iudge, and executioner; which is againſt all iuſtice and equitie: beſides that the Lord challengeth this as his owne prerogatiue; *Vengeance is mine, and I will repay.*

*Obiect.* But did not *Elias* pray for fire from heauen in way of reuenge whereby he deſtroyed his enemies? *Anſ.* He did: but by inſtinct from God, which is as much as a commandement.

*Obiect.* But Chriſt when he was ſmitten, ſaid *If I haue well ſaid, why ſmiteſt thou me. Anſ.* We muſt put a difference betweene lawfull defence of our ſelues in our good cauſe, and the offence of our aduerſaries. Farre was Chriſt herein from reuenge, and ſo muſt we.

D *Obiect.* But this is hard and impoſſible vnto fleſh and blood. *Anſ.* Yea but we profeſſe our ſelues to be children of our Father in heauen, and therefore we are to haue more then fleſh and blood in vs; euen that grace of God which carrieth beleeuers further in Chriſts ſchoole, then fleſh & blood can leade them. *Vſe.* Schollers and learned men that are to defend Gods cauſe and the truth of religion, yea euen againſt very heretikes, muſt abſtaine from reuiling ſpeeches; if we be reuiled by the pen of the aduerſarie, we muſt commit the iniurie to God. Secondly, people that goe to law with others, for moſt part herein offend, that they doe it in waie of reuenge, and to wrecke their malice

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lice vpon their aduerſarie : whereas the right vſe of ſuite in law, is only to defend a mans right, all reuenge laid aſide, Thirdly, hence men of valour are taught not to take a challenge into the field, it is an honour not to acept of it, ſeeing reuenge is to be left vnto God, let the wrong be neuer ſo great. Fourthly, when men be at oddes and difference, it is not lawfull to chide, braule, contend, crie, and lift vp the voyce in threatnings, ſeeing all theſe are degrees and kindes of reuenge, which we muſt leaue vnto God. *Queſt.* What muſt a man doe that is to incounter with the Deuill, either by temptation, poſſeſſion, or otherwiſe? *Anſ.* Hee muſt follow the practiſe of the Archangel, euen flie to God by prayer, and intreate him to rebuke him. The like practiſe muſt be taken vp by thoſe who are to deale with heretikes, who ſeeke the ouerthrow of religion: The Lord muſt be intreated to reſtraine the malice of the Deuill, that hee may not in himſelfe or inſtruments preuaile to corrupt or repreſſe, much leſſe ſuppreſſe or ſupplant the truth.

### **v. 10.** *But theſe ſpeake euill of thoſe things which they know not, and whatſoeuer things they know naturally, as beaſts which are without reaſon, in thoſe things they corrupt themſelues.*

In the former part of this verſe is laid downe a third argument, which amplifieth the ſinne of theſe deceiuers; thus framed: For a man to giue ſentence, and condemne that which he knoweth not, is a point of great iniuſtice and raſhnes: But theſe men condemning Magiſtracie, condemne a thing they know not: and therefore are iuſtly accuſed of raſhneſſe and iniuſtice. The like ſinne of theſe ſeducers hath beene too vſual in all ages. In the daies of the Apoſtles themſelues, the Gentiles accounted the doctrine of the Goſpel but fooliſhnes; the Iewes, an offence; and yet neither of them knew what it was. The ſame raſhnes is at this day to be deſcried in the Church of Rome, who haue denounced the ſentence of excommunication againſt our Churches, and condemne the Proteſtants for heretikes, when the moſt of them neuer knew our doctrine, nor euer heard what we could ſay for our ſelues; yea moſt iniuriouſly they miſtake vs in ſundry maine points of doctrine; as when we teach that workes doe not iuſtifie a man before God, they crie out and ſay we condeme all good workes. The ſame fault is exceeding rife amongſt vs in theſe daies: for let a man make conſcience of his waies and endeuour to pleaſe God, he is preſently brãded with names of reproch, by thoſe whoſe tongues are nimble to ſpeake euill of things they neuer knew; who are to know that a man cannot be too preciſe in keeping the commandements of God, and that themſelues haue made a promiſe in Baptiſme to walke in no other waies, and ought to renew the ſame ſo often as they come to the Lords table.

*And whatſoeuer things they know naturally.*] In the reſt of this verſe is ſet downe the third ſinne of theſe deceiuers, which is the ſinne of intemperance, ſtanding in the immoderate vſe of meate and drinke, apparell, &c. Touching this ſinne two things are propounded: firſt, the proper cauſe of it, that is naturall knowledge, in theſe words: *Whatſoeuer they know naturally.*] Secondly, the ſinne it ſelfe, or the propertie of it: *In thoſe things they corrupt themſelues.* The cauſe is, becauſe they are guided with a naturall knowledge, like the bruite beaſts which are without reaſon. There be three kindes of knowledge incident vnto the creature; firſt, *naturall knowledge*, ariſing from the inſtinct of nature common to man and beaſt, and conſiſting in the ſenſes of ſight, taſte, touching, &c. by the benefit whereof the beaſt it ſelfe can diſcerne what is foode fitte for it ſelfe, and what is not: what is profitable, and what is hurtfull and vnprofitable for it: vnto which is ioyned a naturall appetite, by the benefite of which the creature can chuſe or refuſe his foode and meate in ſeaſon. The ſecond is reaſonable *knowledge*, proper to man, and is nothing elſe, but the light of vnderſtanding, whereby he reacheth farre higher, and diſcerneth meate, drinke, apparell, and reſt, to be Gods good gifts, and knoweth the ciuill vſe of them; with the which is ioyned election of will, whereby he can chuſe or refuſe the ciuill or vnciuill, honeſt, or diſhoneſt vſe of them. This knowledge is in all men, for euen the Gentiles themſelues *doe by nature the things contained in the law*, Rom. 2. 14. that is, ciuilly and outwardly: thus many of the Heathen haue excelled in ciuill carriage, and practiſe of iuſtice, temperance, and other ciuill vertues. The third is *ſpirituall knowledge*, not proceeding either from naturall inſtinct, or reaſon it ſelfe; but from the enlightening of the ſpirit of God; and it hath ſundry fruits. Firſt, it enableth men to know theſe things in their *right cauſes*, as that theſe giftes of meates, drinks, and ſuch like proceed from God, not as he is the God of nature onely; but as by grace in Chriſt he is our God, yea our Father, and ſo they become pledges of his ſpeciall mercie; ſeeing they are now reſtored againe to the beleeuer, hauing beene formerly loſt in *Adams* fall. Secondly, this knowledge cauſeth men to know them in the *due meaſure* of their goodneſſe and excellencie, rightly diſcerning them from ſpirituall bleſſings: ſo as the heart ſhall not be ſet vpon them in the firſt place, but vpon the other as of farre higher eſteeme; yea, they ſhall be counted as dung in regard of theſe. Thirdly, it inſtructeth men in *the right vſe* of them, namely, when it worketh this perſwaſion in their hearts, that till their perſons pleaſe God, they can neuer vſe them well; and then onely he is pleaſed in their vſe of theſe, when as their perſons firſt pleaſe him. *Queſt.* What is the thing then condemned in theſe ſeducers? *Anſ.* The very ſinne condemned is, that in the vſe of the creatures of God they are not guided by reaſonable, much leſſe this ſpirituall knowledge; but onely by nature, ſenſe, and appetite, as the beaſt is, and no otherwiſe, which is the cauſe of all intemperance.

Hence note the proper cauſe of the abuſe of all Gods bleſſings vnto couetouſnes, pride, ſurfetting, drunkennes, and other ſinnes of that kinde: namely, becauſe though men haue by nature the vſe of reaſon; yet in the vſe of theſe things they lay it aſide, and follow their owne ſenſe and appetite: ſo farre are they from being guided by that higher knowledge which is wrought by the ſpirit of God.

Secondly, from the reprehenſion we are taught to labour for ſpirituall knowledge, wherby we may be led into the right vſe of theſe temporall things; for then and not before ſhall we vſe them as pledges of Gods mercie in Chriſt vnto vs (as the beaſts cannot) and ſhall hardly be drawne to their abuſe in riot and intemperance, as theſe ſeducers were.

Thirdly, in that they are ſaid to be guided onely, as the beaſt which is without reaſon, that is by nature, ſenſe, and appetite: note the practiſe of the Deuill which is to keep men (if he can) in their naturall knowledge, and will not ſuffer them to attaine to that which is ſpirituall: yea and which is more, he corrupteth alſo that naturall knowledge which men haue. A notable experience hereof we haue in the Church of Rome; which of a famous Church is become hereticall, and ſchiſmaticall; the reaſon of it is, becauſe the Deuill hath turned all their religion and doctrine into a naturall doctrine and religion: the maine points whereof are grounded vpon naturall reaſon, and the learning and Philoſophie of the Heathen and Gentiles. As iuſtification by workes, merits, Purgatorie, with the reſt. Others, not a few amongſt our ſelues alſo are deluded by this ſubtilty of Satan; who ſuffereth many men to liue ciuilly and honeſtly among their neighbours, but will not brooke that they riſe higher; they muſt content themſelues to liue by naturall knowledge: Hence many men plead they know enough, namely, to loue God aboue all, and their neighbour as thēſelues: and that God is mercifull, &c. which is nothing but a ſlight of the Deuill ſtill to hold them in their naturall knowledge, and ſo within his owne power.

The ſecond point is the ſinne it ſelfe, and propertie of it, *In thoſe things they corrupt themſelues.*] This ſinne of intemperance cauſeth men in the abuſe of meate, drinke, and apparell, to corrupt themſelues: here then are two things to be ſpoken of, wherein the whole nature of intemperancie is ſufficiently compriſed. Firſt, of the abuſe of the creatures: ſecondly, of his corruption that thus abuſeth them. Concerning the former; the abuſe of the creatures is foure waies: firſt in *exceſſe*, when men vſe them beyond their calling, hablitie, or that which nature requireth; *this maketh the heart heauie:* forbidden by Chriſt Luk. 21. 34. Secondly, in *curioſitie*, when men are not content with ordinarie meate, drinke, apparell, but deuiſe new faſhions of apparell, and new kinds of waies of ſtirring vp and whetting of appetite. Thirdly, in *affection*, when men ſo addict themſelues to meates and drinkes, as they cannot be without them. The Miniſter muſt not be one that loueth to ſit at the wine, nor *giuen to wine*. The affection is here condemned, when he cannot ſit without the pot at his elbow; for elſe it is indifferent, and for his health ſake he may drinke a little wine. *Paul* willeth that the ioy in the creature be as no ioy. Thoſe alſo are reprooued that drinke not for ſtrength, but *for drink ſake:* for although they neither are drunke nor ſurfet, yet this very affection is a ſinne. Fourthly, *in time*, when theſe good creatures are vſed vnſeaſonably. Eccleſ. 10. 16. *Woe be to the land whoſe Princes riſe early to eate.* A woe is alſo denounced againſt thoſe, *that riſe early to drink wine.* Iſai. 5. 11. that is, out of ſeaſon. The rich man for that he was clad in purple, and fared deliciouſly euery day, is branded with a note of intemperance, in not obſeruing this diſtinction of times. Theſe bee the wayes whereby the creatures are abuſed.

1.Tim 3.3.
1.Cor.7.30.

Eccleſ.10.17.

The ſecond point is, how intemperate perſons in theſe things *corrupt themſelues*: namely, foure waies: firſt in regard of their *bodies*, vpon which by their ſinne of intemperance they call ſundrie ſickneſſes, diſeaſes, yea and haſten their death. Secondly, they deface Gods *image*, making themſelues worſe then the beaſts themſelues. Thirdly, they deſtroy their *ſoules*; for no drunkard, or riotous perſon ſhall inherit heauen, 1. Cor. 3. Fourthly, they ouerthrow their families in waſting their *ſubſtance* to the maintaining of their intemperance, & ſo bring ruine to the places where they liue.

Vſe. In theſe ſeduceers we haue a glaſſe, wherinto behold the ſtate of our daies and times; in which intemperance hath taken place not onely in prophane houſes, but euē in religious places, and where reformation is profeſſed. A common practiſe it is to drink with glaſſes, without feete, which muſt neuer reſt; alſo by the bell, the die, the douzen, the yard, & other meaſures, and then vſe Tabacco or other means to ſharpen appetite ſtill: an horrible ſin exceeding this ſinne of theſe ſeducers themſelues. Secondly, ſeeing intemperance bringeth iuſt corruption, and in the ende deſtruction vpon the offenders, we muſt make conſcience of ſobrietie and temperance; this is the end of Gods grace which hath appeared, to teach vs to liue *ſoberly*, Tit. 2.12. And whoſoeuer cannot obtaine thus much of himſelfe to deny the abuſe of creatures, wil neuer attaine to to the deniall of himſelfe for Chriſt his ſake, and is as yet a man of no religion.

But for the defending of this murthering ſinne, ſome things are alleadged.

o face is
o ſoule but
all finde
ome pain-
t.

1. *Ob.* Gen: 43. vlt. *Ioſeph* and his brethren did eate and drinke, *and were drunke together.* Hagge 1.6. The people are threatned to drinke *but not to drunkenneſſe*: wherefore drunkennes is not vnlawfull; yea it is a curſe to drinke and not to be drunke. *Anſ.* Theſe places may indeede be thus tranſlated; but then drunkennes is taken two waies: firſt, for exceſſe in drinking: of which the places alleadged ſpeake not. Secondly, for liberall or plentifull drinking, and this may be done in a holie manner. So *Ioſeph* with his brethren ate and dranke liberally and plentifully: but not exceſſiuely: ſo the people were threatened in Hagge to drinke, but not to ſatietie and plentifullneſſe.

im 2.3.
or.7.30.

2. *Ob.* Ioh. 2. It is ſaid the gueſts had well drunke; yet Chriſt turned water into wine ſtill, and commanded the Miniſters to drawe forth. *Anſ.* This onely ſheweth what we may doe, namely, vſe the creatures of God in plentifull and liberall manner, vpon ſuch occaſions as this; but iuſtifieth not intemperance, or exceſſe in the vſe of them.

Eccl.10.17.

3. *Ob.* It is an auncient rule, that in ſome old & lingering diſeaſes it is good to be drunk; therefore it is lawfull vpon ſome occaſion to be drunke. *Anſ.* This cannot be done in good conſcience beeing an vnlawfull meanes to cure any diſeaſe, though old and vſed.

Iſa.5.22.

4. *Ob.* But ſome ſay they can drinke and neuer be drunke, they can beare more away then two or three. *Anſ. Woe vnto them that are ſtrong to drinke wine and ſtrong drinke*; there is a curſe of God againſt them who vſe needeleſſe drinking, though they neuer ſurfet nor be drunke. *Queſt.* For what ends may we vſe the creatures, and in what manner? *Anſ.* The lawfull ende of their vſe is twofold; firſt, for neceſſitie to preſerue life and health: ſecondly, for our lawfull and honeſt delight. Pſal. 104. 14. God giueth *bread to ſtrengthen the heart, and oyle alſo to make his countenance glad.* Chriſt ſuffered a woman to powre a boxe of precious oyntment vpon his head: himſelfe was at a feaſt in Galely and forbad not the vſe of wine. Secondly, for the manner and meaſure we muſt knowe that one man cannot herein be a rule to another, one mans ſtomack and health craueth more, another mans leſſe. But euery man muſt obſerue this rule of ſobrietie: that he haue alwaies an eye to ſpirituall exerciſes; as prayer, hearing of the word, meditation, as alſo to the workes and duties of his ſpeciall calling; and ſo much as fitteth a man vnto theſe is his meaſure: and when a man by the creatures maketh himſelfe heauie and vnfit for theſe, he hath exceeded his meaſure.

V. 11. *Woe vnto them, for they haue followed the waie of Caine, and are caſt away by the deceit of Balaams wages, and periſh in the gaineſaying of Core.*

In the former words of the verſe, [*Woe vnto them*] is laid downe the concluſion of the principall argument of the Epiſtle, namely, that theſe ſeducers ſhall be deſtroyed: hauing taken vnto themſelues libertie of ſinning; which he hath alreadie prooued by a particular enumeration of the ſinnes, vnto which they were addicted: and further amplifieth that ſecond part of the reaſon, by the reckoning vp of diuers other ſinnes, both in this verſe, and in the reſt vnto the twentith. Firſt of the concluſion; *Woe vnto them.*] Here firſt it may be demanded, why or how the Apoſtle dare pronounce ſuch a peremptorie ſentence againſt them, and that of euerlaſting condemnation, ſeeing the Archangell durſt not paſſe iudgement againſt the Deuil himſelfe? *Anſw.* There be two grounds of this practiſe: firſt, God giueth to all Prophets, Apoſtles, and Miniſters, the power of the keies; whereby they retaine and bind vp ſome mens ſinnes to deſtruction, as alſo to remit and looſe the ſinnes of ſome others: in both which they pronounce iudgement generally. Secondly God gaue yet a further power vnto Prophets and Apoſtles (which is denied now to ordinarie Miniſters) whereby reuealing vnto them his ſpeciall iudgements againſt particular perſons, he made them his inſtruments to pronounce theſe his iudgements againſt men, euen in particular. Thus *Dauid* Pſal. 109. curſed particular perſons. *Paul* curſeth *Alexander* the Copperſmith, 2. Tim. 4. and Gal. 5. 12. *Would to God they were euen cut off that trouble you:* and by the ſame ſpirit of reuelation the Apoſtle diſcerned this woe moſt certainly to befall theſe ſeducers. *Vſe.* Hence the Papiſts conclude, that Prophets, and Apoſtles, and conſequently the Popes, may make lawes to binde the conſcience, becauſe they haue power ouer it; it being lawfull for them to curſe bodie and ſoule. *Anſw.* A creature may be curſed two waies: firſt, by impoſing a curſe and inflicting it vpon the body, ſoule, or conſcience: this is the peculiar curſe of God, reſting in his power alone, and is not committed to Prophets, Apoſtles, or Miniſters; for it argueth ſuch a power ouer the ſoule as may ſaue or deſtroy it. Secondly, by foreteling and pronouncing a curſe to come, which God will inflict; and this is that which belongeth to Prophets, Apoſtles, and Miniſters: but this argueth no power at all ouer the conſcience. Secondly ſome hence conceiue that they haue warrant hence to curſe other creatures, man or beaſt, ſeeing the

Apoſtle vſeth it. *Anſw.* This practiſe of the Apoſtle (hauing an extraordinarie ſpirit of reuelation) is no rule for any man, no not for the Miniſter ordinarily called. Our rule left vs by Chriſt is to *bleſſe and not curſe*, Matth. 5. 44. Rom. 12.14. which muſt be vnderſtood of particular perſons, for otherwiſe the Miniſter hath authoritie to accurſe impenitent ſinners in generall; but not this or that particular perſon; no not in Gods cauſe: for he knowes not what ſhall be the future eſtate of this or that man in particular: much leſſe may priuate men in priuate cauſes vſe curſings or imprecations againſt others: which condemneth their wicked practiſe, who in their anger and impatience breake out into curſing of their children, ſeruants, friends, yea or enemies; our contrary duty muſt be to *bleſſe*, as we are called vnto *bleſſing*. Thirdly, marke the Apoſtles diſpoſitions; they were thẽſelues moſt meeke in dealing with men, who called others vnto meekeneſſe; their owne patient mindes were knowne vnto all men in all the matters of men: but when Gods glory was called into queſtion, and the ſaluation of men likely to be hindred, they lay aſide their meekeneſſe, and put on ſeueritie and roughneſſe, their zeale in Gods matters would not admit ſuch lenitie and patience, as towards men in mens matters they were willing to exerciſe. They had an *Apoſtolicall rod*, which in ſuch caſes they vſed againſt offenders. *Moſes* the meekeſt man vpon the earth, when he ſawe the Iſraelites worſhip the golden Calfe, was ſo incenſed with wrath, that he brake the Tables which were in his hands, and tooke his ſword, and together with the Leuites ſlewe three thouſand of them the ſame day, Exod. 32. 27. Chriſt himſelfe though he would not breake a bruſed reede; yet dealing with the Scribes and Phariſies who had corrupted the whole lawe, laded them with woes and curſes, Matth. 23. *Paul*, who otherwiſe was all things to all men; yet when Gods glory was impared by *Elymas* his withſtanding of him, he ſtrooke him blind: and curſed *Alexander* out of a rightly ordered and holy zeale: all which examples teach vs the like religious affection, that when Gods honour is in hazard, our zeale ſhould be inflamed; when mans ſaluation is likely to be hindred, our meekeneſſe muſt be for the time ſet aſide, that the zeale of Gods houſe may euen conſume vs, Pſal. 69. 9. as it did Chriſt himſelfe when he ſawe his Fathers houſe diſhonoured, and of a houſe of prayer made a denne of theeues, vnto whom we are daily to be conformed.

Chriſtian meeknes muſt be tẽpered with Chriſtian zeale.

*They haue followed the way of Caine.*] In theſe words the Apoſtle returneth to the former part of the reaſon, whereby he hath alreadie by three forenamed ſinnes prooued that theſe ſeducers are they which take libertie to ſinne; and vnto them addeth this fourth: That *they haue followed the way of Caine*. In which, firſt we will ſhewe the meaning of the words; and then obſerue the doctrines. In the former A conſider 2. things: firſt, what is the way of *Cain*: ſecondly, why they are ſaid to walke in this way of *Caine*. *The way of Caine* is that courſe of life which *Caine* tooke vp to himſelfe, in following the luſts of his owne heart againſt the will of God. It is deſcribed in Gen. 4. of which way there be ſeauen ſteps or degrees, but euery one out of the right way. The firſt ſtep was his *hypocriſie*: he worſhipped God by offering ſacrifice as *Abel* did, but his heart was not a beleeuing heart as *Abels* was; his worſhip was outward and ceremonious, but not in ſpirit and truth, for his heart was *an euill heart of vnbeleefe*. The ſecond his *hatred* of his owne, onely, and naturall brother, proſecuting him with wrath and indignation, teſtified by the caſting downe of his countenance vpon him; the reaſon B of all which was *becauſe his owne works were euill, and his brothers good*, 1. Ioh. 3. 12. ſo as (his brothers offering beeing accepted and his reiected) he feared that *Abel* might get the birthright, and become the Prieſt, Prophet, and King in the family, and euery way (as he deſerued) be preferred before him: for thus much is ſignified in theſe words, Gen. 4.7. that if he did well, *Abels affection ſhould be ſubiect* vnto him, and he ſhould hold his rule ouer him. The third, his *murther* whereby he ſlewe his righteous brother. The fourth, his *lying* vnto god, ſaying, *he knew not* where his brother was, hauing ſlaine him; and extenuating his ſinne C denied himſelf to be his *brothers keeper*. The fifth, his *deſperation*, after that God had conuicted him and pronounced ſentence againſt him: for beeing curſed for his ſinne he cutteth himſelfe off from the mercie of God, in ſaying, *My puniſhment is greater then I am able to beare*. The ſixth, his *ſecuritie*, and careleſneſſe; he regardeth not his ſinne, nor the conſcience of it, but buſieth himſelfe in building a Citie, and calleth it after the name of his childe: that ſeeing his name was not written in heauen, he might yet preſerue his name and memorie in the earth. The ſeauenth and laſt, which was the higheſt ſtep of his way, was his *profaneneſſe*: for from thenceforth he caſt off and contemned all the care and practiſe of Gods worſhip: which appeareth, Gen. 4.26. *Then men began to call* D *vpon the name of the Lord*. Which words haue relation to the whole Chapter concerning *Caine* and his poſteritie, who had vtterly reiected the ſeruice of God, and betaken themſelues to other affaires: *Caine* himſelfe to his building; *Lamech* to his luſt, beeing the firſt founder of Polygamie; for he tooke vnto him two wiues: *Iabal* to the framing and pitching of Tents: *Iubal to* Muſicke: *Tubal-Cain* to other curious workes. But when *Enoch* was borne, then men began to affect better things, to call vpon the name of the Lord; then the true worſhip of God (formerly neglected) began to be reſtored. This is the path wherein *Caine walked*.

The ſecond point is in what regard theſe

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ſeducers are ſaid to follow *Cains* way, and that is in regard of all theſe ſeuen ſinnes: but eſpecially in the hatred and cruelty which he practiſed againſt his brother; for as he was bloodily, and malitiouſly minded towards his brother, though he gaue him good words, till he ſaw his time conuenient to execute his conceiued malice; ſo is it with theſe ſeducers, they may ſeeme for the ſeaſon otherwiſe affected, yet indeed, they carrie a hatefull affection to the Church of God, & againſt thoſe alſo that endeuour in the building vp of the ſame.

*Doct.* Hence firſt note that the way of *Caine* is the high and broad way of the world. The Turkes and Iewes follow *Cains* footeſteps in the profeſſion and practiſe of all prophanenes, in that they denie and deſpiſe the Meſſias the Sonne of God, yea and perſecute with a deadly hatred all Chriſtians, and are neuer ſatisfied with the ſpilling of their blood. The way of the Papiſts alſo is the way of *Caine*, carrying within them the ſame heart towards Proteſtants, which *Caine* did towards *Abel*; without any conuiction of them either of hereſie, or of wickedneſſe; and (no otherwiſe then *Caine*) they now carie themſelues quietly and ſilently till opportunitie may ſerue them: which if it were offered, we ſhould feele and haue fearefull experience of the fruits of a Cainiſh heart in them, as *Abel* did. Beſides, the doctrine of the Romiſh Church teacheth the way of *Caine*, for it ſtandeth wholy in outward Ceremonies, borrowed partly from the Iewes, partly frow the Heathen; yea it traineth vp men to be hypocrites, becauſe it is onely a dumbe and dead ſhew, without any power or life of godlineſſe. Againe, it teacheth deſperation, in that by it no man ought to be aſſured of his ſaluation, (for that were preſumption) as alſo that a man muſt ſatisfie the iuſtice of God for his ſinnes, and can neuer obtaine pardon without confeſſion of all his ſinnes in the eare of the Prieſt. And to come nearer home euen among our ſelues, this way of *Caine* is not vnbeaten; our hypocriſie, lying, malice, but aboue all, our prophanenes will conuince vs hereof. Do not men goe backward in religion, as thoſe that ſhake off the waies of God? Is not the Goſpel of farre leſſe reckoning among vs, then it hath beene heretofore? Is that wholſome doctrine not leſſe reſpected now, then it was twentie yeares agoe? and much leſſe therefore obeyed? which is a maniſeſt argument that *Caines* way is generally the beaten way of this age.

The way of Cain beaten in Poperie, as is ſeene in infinit cauſeleſſe maſſacres & cruel murthers of Proteſtants.

2. *Doct.* Secondly, wee muſt be warned to turne out of the way of Caine, into the wayes of God. *Queſt.* Which is the way of God that we may walke in it? *Anſ.* It is altogether contrarie to the way of *Caine*: for firſt in Gods way is *ſinceritie*. God is worſhipped in the ſpirit, & not in hypocriſie. Secondly, loue of God and men, teſtified in word, & deed, oppoſed to *Cains* hatred. Thirdly, in Gods way is *faith*, which reſteth vpon Gods mercie and prouidence, euen againſt feeling, both in life and death; oppoſed to *Caines* deſperation. Fourthly, *wiſedome*, whereby the heart is ſtirred vp to ſeeke Gods kingdome, peace of conſcience, inward ioy, and in the ſecond place for the things of this life. Fifthly, in Gods way is *faithfulneſſe* and conſtancie; men that begin in the ſpirit ende not in the fleſh, but are faithful to the death: whereas the way of *Caine* is to begin with ſacrifice, but ende in profanenes. This is the way of God in which we muſt walke: vſing all good means whereby we may be both ſet and contained therein; eſpecially the word preached and the Sacraments; which meanes the very Phariſee himſelfe could acknowledge when he ſaid to Chriſt, *Maſter, thou teacheſt the way of God truely.* So the Prophet *Eſay* ſaith: Ye ſhall heare a voyce behind you, ſaying, *This is the way, walk in it:* this voice is nothing but the voyce of the ſpirit in the miniſterie of the word.

3. *Doct.* Thirdly, note what theſe ſeducers are blamed for, namely, for two things: firſt, for making choiſe of *Caines* way: for walking and going on forward in it; which is a propertie of the wicked. It is true that the child of God by the frailty of the fleſh may ſlip into *Caines* way, as *Dauid* did in ſlaying *Vriah*; but he doth not ſtand, goe on, and keepe a courſe in that way, as the wicked doe, beeing branded to be ſuch, as *ſtand in the way of ſinners*, Pſal. 1. We on the contrary muſt preſerue a care to recouer our ſelues out of the way of *Caine*, if at any time we ſhall be miſled into it; that if we cannot keepe from all ſinne, yet we may be kept from a courſe and trade in ſinning. Let this Chriſtian care preſerue our paths in the wayes of God, and returne vs vnto the obedience of his will, when through many weakeneſſes and ſlips we are often turned aſide: and the rather becauſe *Caines* ende attendeth *Caines* whole courſe; who was haunted with an euill and accuſing conſcience, whoſe ſinne lay at the dore as a wilde beaſt readie to teare him, and pull out the throat of his ſoule: beſides that he was accurſedly caſt out from the preſence and face of God; that howſoeuer he was a Prince, and mightie amongſt men, yet he was a vagabond and runnagate on the face of the earth: which curſes let them not looke to auoide whoſoeuer will follow his way, no more then *Caine* himſelfe could.

*And are caſt away by the deceit of Balaams wages.*] In theſe words is ſet downe the fifth ſinne of theſe ſeducers: the meaning of which is firſt to be knowne. *Caſt away.* The word ſignifieth they are powred out, or powred away, which forme of ſpeech is taken from water, the which diſtilleth not out of a veſſell drop by drop; but is powred out in abundance, till ſo all is quickely ſpent. Whereby the Apoſtle would giue vs to vnderſtand, that in the affection of their hearts they were violent, and euen carried headlong to commit their wickedneſſe. *By the deceit of Balaams wages:* that is, they

ἐξεχύθησαν.

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are thus forcibly carried to doe euill vpon hope of wages; of which hope notwithſtanding they are diſappointed and defeated, as *Balaam* was. So as this fifth ſinne is *couetouſnes*, propounded in a ſimilitude or compariſon, of which there are two branches: firſt, as *Balaam* was carried headlong to curſe the people of God in hope of wages; ſo theſe wicked men vpon hope of reward are ſet to falſifie and corrupt the doctrine of the Prophets and Apoſtles. Secondly, as *Balaam* was deceiued and fruſtrated of the reward hoped for, as Numb. 31. 8. he loſt his reward, yea and after his life (for returning home he was ſlain with the Midianits) ſo ſhall theſe loſe their reward which they expect, for falſifying that doctrine which they teach: And ſo much for the meaning.

2.Pet.2.3.

That which was the ſinne of theſe ſeducers, is the ſinne of theſe times of ours, wherein that propheſie of *Peter* is accompliſhed; where is foretold that falſe teachers ſhould come in the latter times, *who through couetouſnes*, with fained words ſhould make merchandiſe of mens ſoules. *Queſt.* But where ſhall we finde theſe couetous teachers? *Anſ.* They are too eaſily found euery where, but eſpecially within the precincts of the Church of Rome. The Biſhop of Rome and the guides of that Church are the Arch-ſeducers, who through couetouſnes make merchandiſe of mens ſoules, teaching firſt that a man muſt confeſſe all his ſinnes, or elſe he cannot be forgiuen; and when he hath reckoned vp all, he muſt ſatisfie for them in that manner as they will preſcribe: who commonly enioyne men to beſtow ſo much land, or ſuch a ſumme or penſion of money vpon this or that Church, or Abbey, that ſo they may buie out a pardon. By which wicked doctrine through couetouſneſſe they haue (by encroching vpon Countries and kingdomes) enriched themſelues, or rather craftily conueyed to themſelues the greateſt part of the reuenewes of all Europe. Secondly, they through couetouſneſſe maintaine the diſtinction betweene mortall and veniall ſinnes; betweene the fact and the puniſhment, and hold that the ſinne may be remitted, but not the puniſhment: for which purpoſe the fire of hell is changed by them into a milder fire of Purgatorie, to be ſuffered after this life; of which the Pope is Lord and King, indulgent to whome he pleaſe: eſpecially to thoſe that can pay well for the merits of others, or maſſes of their owne. This painted fire hath a long time kept the fire of the Popes kitchin ſo bright burning, which if it ſhould goe out, his ſtate were ſhaken. Thirdly, through couetouſneſſe they forbid many degrees of men from mariage, which God forbiddeth not, that ſo they may the oftner diſpenſe with thoſe degrees which themſelues haue forbiddẽ: for the more diſpenſations, the more wealth haue they comming in. And thus is their whole religion contriued and plotted for gaine, compacted of falſhood and couetouſnes. So as *Peters* prediction is moſt fully A accõpliſhed in theſe Balaamites of Rome: but eſpecially herein the Pope is become a ſecond *Balaam*, in that as *Balaam* curſed Gods people for gaine; ſo to maintaine his owne pompe and ſtate, by his Buls and thunderbolts hath he aſſaied to curſe euen Kings and Princes, and ſome whole kingdomes, yea all ſuch as haue ſhaken off his intollerable Antichriſtian yoke. The ſame accuſation may be iuſtly intended againſt very many that profeſſe godlineſſe and true Religion; for theſe be the laſt daies and perilous times, wherein men ſhall be louers of themſelues, couetous, &c. 2. Tim. 3. 2. Such as *Ieremie* complained of, Iere. 6. 13. *From the leaſt to the greateſt euery one is giuen to couetouſneſſe;* B *from the Prophet vnto the Prieſt they deale all falſely.* The vſuries, oppreſſions, iniuſtice, the common and cuſtomable deceit in all trades, crie out of this ſinne of couetouſneſſe in all eſtates. But ſome will perhaps here ſay; Yea but you wrong Chriſtians to charge them thus deepely with *Balaams* ſinne, for they haue better things in them. *Anſ.* But it is no iniuſtice, for *Balaam* had ſome as good things in him as many Chriſtians: for when he was firſt ſolicited of *Balaak* to curſe the people of God, he would not till he asked leaue of God; and when God had denied him leaue, he anſwered him that he would not goe with him, if he would giue him his houſe full of gold and ſiluer. Further he deſired earneſtly to die the death of the righteous, C and that his ende might be like his. *Iudas* alſo had many good things in him, he left all to followe Chriſt; he became a preacher of the truth, none of the Diſciples could accuſe him, or could eſpie any thing in him, and yet was caried away with couetouſneſſe: ſo let no man obiect the good things in many Chriſtians, which I graunt they may haue, and yet too eagerly hunt after the world, yea and be powred out alſo after filthy lucre no otherwiſe then *Balaam was*.

The craftie conueiance of Poperie detected.

The Pope a ſecond Balaam.

Now for the auoiding of this ſinne, let vs obſerue three things, which the Apoſtle admoniſheth in the words. Firſt, in that he ſaith they *are powred out*, we are giuen to vnderſtand that the affection of couetouſneſſe is a moſt violent headſtrong affection, carrying a man headlong D to ſinne euen againſt conſcience, as it did *Balaam*: and cauſing him to powre out his heart vnto wickedneſſe. *Achans* couetouſneſſe could not be curbed, no not by Gods ſpeciall commandement, the wedge of gold and the Babyloniſh garment did ſo ſway with him. *Ahab* was ſicke of couetouſneſſe, no phyſicke could recouer him, but *Naboths* vineyard and life. *Iudas* for thirtie peeces of ſiluer was carried againſt all ſenſe to the betraying of his Maſter, & that after diuers admonitions. *Ananias* and *Saphira* to ſaue but a little money, make no bones of lying vnto the holy Ghoſt. What is the cauſe of all treacheries, and thoſe moſt cruell murthers, of fathers, of mothers, of ſeruants, & ſtrangers, but the couetous heart ſet vpon the

Couetouſnes a violent and headie ſin.

Ioſh.7.

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bootie, ſaying to it ſelfe; by this fact, this houſe, that land, ſuch a ſumme of money ſhall be mine? which obiect in the eye putteth out all the light of religion, reaſon, and ſometime of nature it ſelfe. Thus the heart is eaſily powred out vnto euill, when as firſt it is poſſeſſed with couetouſneſſe, which *Paul* calleth the *roote of all euill.*

Secondly, the Apoſtle would haue vs conſider how hard a thing it is to be recouered from this ſinne, ſeeing ſuch a ſinner is *powred out and caſt away* by the deceit of it: and indeede little hope is there of the repentance of a couetous man, of whom Chriſt was bold to ſay, *that as eaſie it is for a Camell to goe through the eie of a needle, as a rich man to enter into heauen:* the reaſon is becauſe his couetous cares choke and hinder the word from taking place in his heart, and ſo he fruſtrateth all meanes of his ſaluation. Againe, he hath renounced the true God, and ſet vp another God in his heart. The Idols in our Church are defaced and deſtroyed by the Magiſtrate; but the Deuill ſetteth vp Idols ſtill in the hearts of men, which ought to be Gods temples, euen Riches the god of greedie men.

Gods iuſtice againſt mans iniuſtice.

Thirdly, obſerue that in Gods iuſt iudgement the couetous man is diſappointed of his hope, his wages are *the wages of deceitfulneſſe:* for either he atchieueth not, or retaineth not the things expected, as in the former examples: of *Achan*, who for the wedge loſt his life with it: ſo neither *Ahab* himſelfe, nor his poſteritie euer enioyed *Naboths* vineyard. *Iudas* brought backe the thirtie peeces of ſiluer, and hanged himſelfe. *Ananias* and *Saphira* deſirous to keepe a part of their poſſeſſion, loſt with the poſſeſſion both their liues; or els if he retaine the bootie, and get and keepe alſo wealth fraudulenrly gotten and heaped vp by oppreſſion; yet hauing the thing, he hath not the vſe of it; his couetous heart keepeth the key of it, and locketh it from his comfortable vſe: yea, and be it that he haue ſome vſe of it, yet his gaine is ſmall for which he looſeth his ſoule: *Thou foole this night ſhall they fetch away thy ſoule.*

We are all hence admoniſhed, eſpecially aged and rich perſons, to beware of this dangerous ſinne. It becommeth Saints not to haue couetouſneſſe once named among them, Ephe. 6. Our practiſe is to varniſh it with tearmes of thriftineſſe and good husbandrie, and the worſt it heareth of vs is ſcarſe a ſmall diſlike: ſo as when we ſpeake of a wretched worldling, we ſay he is an honeſt man, but ſomewhat hard or worldly: ſo as this ſinne is in no diſgrace amongſt the moſt, as it deſerueth beeing both ſo odious vnto God, and hurtfull vnto the ſinner himſelfe. But let vs conſider firſt that it eaſily draweth a man vnto perdition, and enwrappeth him in the Deuills ſnare. 1. Tim. 6. 9. *Thoſe that will be rich fall into many temptations and ſnares.* Whereſoeuer it ruleth, that man reſpecteth not commandement, reaſon, conſcience, no nor common honeſtie it ſelfe. Secondly, we profeſſe our ſelues to be members of Chriſt, the ſonnes and daughters of God; now ſuch a baſe ſinne beſeemeth not ſuch an high profeſſion: for a Noble man or a Prince apparent to ſpend and trifle away his time in buying & ſelling pins & points were a madneſſe; what a baſe follie were it for vs that hope to be heires of the kingdome of glorie, to be ſtill poring on earth and earthly things? whoſe hearts and affections ſhould be raiſed vp higher, and taken vp with heauenly meditations, vſing weanedly this world as though we vſed it not. Thirdly, Nature is contented with a little, and is ſurfetted with abundance: and yet grace is pleaſed with leſſe: and therefore if we haue foode and raiment for vs and ours, let vs be *therewith contented*, 1. Tim. 6. 8. *Queſt.* But what ſhall we doe then? doe not all men thus, and may not we ſeeke wealth as others doe? *Anſ.* The rule of the word muſt be our direction herein, and not the mannner of the world: and that aduiſeth vs to make God our portion: which leſſon God himſelfe taught *Abraham*, Gen. 15. 1. *I am thy buckler, and thy exceeding great reward.* *Dauid* had learned this leſſon, Pſal. 16. *The Lord is my portion.* This is done by ſetting our loue, our ioy, our principall care, yea our hearts and affections vpon the Lord, as men doe vpon their treaſures. By which meanes if riches increaſe, our hearts muſt not be ſet vpon them, for they are not our portion; & if we be pinched & preſſed with aduerſitie, want, or loſſes, yet ſhall we not be oppreſſed: for we want nothing but that we may well be without, and haue not as yet loſt any part of our portion.

Further, in the phraſe which the Apoſtle vſeth; *They are powred away,*] note a difference betweene the child of God, and a wicked man; when both of them are found in the ſame ſinne; but the one powreth out himſelfe to wickedneſſe, giueth himſelfe leaue to ſinne with full conſent, without reſtraint, yea with greedines; the other ſinneth with conſent, but not full conſent: for beeing regenerate he is not all fleſh as the wicked man, but partly fleſh, and partly ſpirit: and therefore partly willeth and conſenteth to ſinne, partly nilleth and conſenteth not, he is not powred out without reſtraint, as the other is, but at length recouereth himſelfe by repentance, and obtaineth reconciliation with God. Secondly, we muſt beware of powring out our ſelues to wickedneſſe, but rather with *Anna* powre out our ſoules before the Lord in humble confeſſion of ſinne, and petition for pardon; that ſo the Lord may powre forth his mercie vpon vs, and ſhed his loue abroad in our hearts. Thirdly, we may not content our ſelues with a fewe or ſome good things: for the heart may notwithſtanding be powred forth to ſinne, as *Balaam* and *Iudas*: but ſeeke carefully to haue our hearts truely ſeaſoned with grace, with the loue and feare of God, which for the preſent will cauſe vs to decline euery euill way: yea to deteſt and hate euery ſinne, and for time to

come

come with a reſolute and conſtant purpoſe,and endeauour neuer to offend God againe: for otherwiſe a ſhew of ſome good things may often deceiue and delude vs, and we may periſh for all them, as *Balaam* did. Laſtly, we are hence taught neuer to giue reines to our affections, and deſires,but curbe,crucifie and mortifie them carefully: for if once they get head,and be yeelded vnto, they will not eaſily be ſubdued, nor ſuffer a man quiet till hee haue powred foorth himſelfe vnto all wickedneſſe, and ſo brought him into the high way of perdition.

*And are periſhed in the gaineſaying of Core.* In theſe words the Apoſtle laieth downe the ſixth ſinne of theſe ſeducers; to vnderſtand the meaning whereof, conſider two things? firſt,the hiſtorie it ſelfe: ſecondly, the application of it. The hiſtorie is recorded in Numb. 16. wherein *Moſes* mentioneth three things concerning *Corah:* firſt the cauſe of his ſinne; which was ambition and pride; for *Core* (being a Leuite) affected the Prieſthood of *Aaron:* and *Dathan* and *Abiram* (beeing heads of the tribe of *Ruben*) ſtroue to take the gouernment of the people out of *Moſes* his hand, who was appointed by God as King ouer the Iſraelites, Deut. 33. 5. Secondly, the ſinne it ſelfe, namely in this their diſcontentment, they enterpriſed an inſurrection againſt *Moſes and Aaron:* they ſtood vp againſt them, contradicted and gainſaid them in their offices;and charged them firſt that they vſurped authoritie,and tooke too much vpon them, and lifted vp themſelues aboue the congregation without the Lord, verſ. 3. and therefore they would not obey *Moſes* commanudement, verſ. 12. and ſecondly, that *Moſes* had dealt deceitfully with the people;and (onely in policie to make himſelfe a King) had promiſed them a land flowing with milke and honey, whereas they ſaw no ſuch matter; nay rather he had brought them out of Egypt to deſtroy them in the wildernes, verſ. 13. 14. Thirdly,their puniſhment for their ſinne,which was an horrible deſtruction vpon them,& their company,beeing all of them partly ſwallowed vp of the earth; partly deuoured by fire from heauen,ver.32. 35.

Secondly, the hiſtorie of *Corah*, *Dathan*, and *Abiram*, is applied to theſe falſe teachers by way of compariſon, and they are compared in two things. Firſt, as *Core* and his companie moſt ambitiouſly and proudly gaineſaid *Moſes* and *Aaron*; ſo doe theſe falſe teachers the doctrine of the Prophets and Apoſtles. Secondly, as they were deſtroyed for their ſuch reſiſtance; euen ſo ſhal theſe periſh in theirgainſaying of the truth. Thus the meaning of the words is made plaine. This Epiſtle was written for a warning vnto the laſt times, euen vnto vs vpon whom the ends of the world are come:& therfore that which is affirmed of theſe men, is verified in ſundrie in this age. For example; firſt, the Biſhop of Rome is the next follower of *Core:* for looke as *Core* gaineſaid *Moſes* and *Aaron*, in regard of their A lawfull authoritie: ſo doth the Pope gaineſay Chriſtian Kings and Princes, in ſtriuing to take out of their hands all their power and authoritie in cauſes Eccleſiaſticall within their own dominions: nay, herein he goeth beyond *Core*, in that he vſurpeth that power ouer them which the Lord hath put in their owne hands, and ſo (beeing inueſted in their owne perſons) moſt rightfully belongeth vnto themſelues. Secondly his ſhauelings,and Maſſe-prieſts, not only gainſay and contradict Chriſt in his doctrine;but alſo attempt to vſurpe his office, in offring a reall and proper ſacrifice of attonement for the ſinnes of the quicke and dead: yea, and( wherein they ſtrip *Core*)they take vpon them to become B mediatours betweene Chriſt and the Father, in praying the Father that he would accept the ſacrifice of his Sonne, as he did the ſacrifice of *Abel*. Thirdly, of this ſort are all Traytors and Rebels, either Prieſts or Ieſuits, or other traiterouſly minded men at home or abroad, who(no otherwiſe then *Core*) gaineſay the ordinance of God, and ſtand out in deniall or reſiſtance of their lawfull and naturall Prince, whome the ſame puniſhment ſhal aſſuredly find out, which conſumed *Corah* and his companie in the ende of their conſpiracie. Fourthly, many amongſt vs who profeſſe the Goſpel, yet walke in the gaineſaying of *Core*, of whom ſome will openly ſay they care not what the Miniſters ſpeake, whatſoeuer it is they will withſtand it: yea many C wretched creatures who come to the Lords Table, will not ſticke to ſay, that they hope to ſee the day when they ſhall be hanged; which argueth them to be abetters in the wicked conſpiracie of *Core*. Laſtly, it were to be wiſhed that ſome of our ſtudents euen of Diuinity, had not a ſpice of this ſinne of *Core:* for within this ſixe or ſeuen yeares,diuers haue addicted themſelues to ſtudie Popiſh writers, and Monkiſh diſcourſes, deſpiſing in the meane time the writings of thoſe famous inſtruments and cleare lights, whom the Lord raiſed vp for the raiſing and reſtoring of true religion; ſuch as *Luther*, *Caluin*, *Bucer*, *Beza*, *Martyr*, *&c.* which argueth that their mindes are alienated from the ſinceritie of the truth; becauſe the writings of D theſe( the ſoundeſt expoſitors of the Scriptures raiſed ſince the Apoſtles) are not ſauourie vnto them: yea ſome can reuile theſe worthie lights themſelues, which is a ſpice of *Core* his ſinne.

The Pope the foreman of Cores companie.

2. *Doct.* Secondly, hence we are taught to beware of ambition, and ſtudie to bee contented with that condition of life wherein God hath placed vs, not ſeeking things beyond our eſtate. *Dauid* would not meddle with things *beyond his reach*, Pſal. 131. 1. *Paul* had learned in euery eſtate to be content, *to bee abaſed* as well as to be exalted. Our firſt parents in the ambitious conceit of further highnes, fell from a moſt happie condition,and brought ruine vpon themſelues, and vs their poſteritie. The vertue of contentation is indeede neceſſarie

Philip.4.

for all men, but eſpecially let ſtudents ſeeke it at the hands of God; and the rather, becauſe that within theſe few yeares diuers of them (not poſſeſſing the benefit of this vertue) beeing fruſtrated here of their expected preferments, which they thought were due to their gifts, haue departed away diſcontented, and haue growne to reſolution in hereſie, Papiſtrie, treaſons, and moſt deſperate attempts. Now that euery man may learne to be contented with his condition, be it better or worſe, let him thinke well vpon theſe two conſiderations: firſt, that the preſent eſtate and condition of life, wherein euery man is ſet by God, is the beſt eſtate for him: health is beſt in time of health, and ſicknes in time of ſicknes: riches when they are inioyed, pouertie and want when the Lord changeth his hand: life whileſt he liueth, yea and death it ſelfe is the beſt when as that change befalleth: and all this is becauſe the Lord ſo ordereth and diſpoſeth vnto euery man out of his wiſe prouidence, which we for our parts muſt in all our thoughts be ſubmitted vnto. Secondly, that in regard of our ſinnes we are leſſe then the leaſt of Gods mercies; vnworthie to draw breath in the common ayre, or to tread vpon the earth: and therefore (beeing ſo vnworthie) if we haue but ſmall and few bleſſings, we may well content our ſelues: for by our deſerts we cannot chalenge ſo much as we haue. *Iacob* herein ſtaied himſelfe in his want that he was *vnworthie of the leaſt mercie of God:* the baſeſt calling is too good for the beſt man, if he looke at his deſert. *Obiect.* But euery man is preferred before me, and yet I deſerue as well as they, or ſome of them. *Anſ.* Herein content thy ſelfe, God hath called them to ſuch condition; ſtay till he call thee: diſtract not thy thoughts herewith, but reſt in his reuealed will.

3. *Doct.* Thirdly, it may ſeeme ſtrange that *Core* and his companie ſhould gaineſay *Moſes* and *Aaron*, and their authoritie, eſpecially beholding all the miracles whereby their calling was confirmed, the one to be Prince, the other the high Prieſt; and yet we ſee it to be ſo: for his affection had blinded his conſcience: he knew very well that they were called by God: he ſaw their whole religious courſe, the great miracles in their hands: but yet the diſordered affections of his heart were they which blinded the vnderſtanding of his minde. In like manner, men may meruaile that ſo many learned Papiſts, otherwiſe ſo wiſe & prudent, ſhould maintaine ſo many groſſe errors, and hereſies, and thoſe againſt the foundation of religion: but the caſe is with them as it was with *Core*; for let them be neuer ſo learned, graue, and wiſe, yet their wicked hearts and ambitious affections ouercaſt their iudgement and knowledge, and ouercarie them againſt conſcience: yea and often reaſon it ſelfe: they read the Bible the word of truth, but ſee not the truth therin contained, becauſe the clowd of corrupt affections hath ouerſpread and darkned their vnderſtandings.

Vnrectified affections ouercaſt rectified iudgement and vnderſtanding.

Whence we may learne, that if at any time we would with fruit heare, read, ſtudie, or learne the word of God, we muſt bring with vs not onely quicke vnderſtandings, ſharpe conceits, and firme memories, but honeſt hearts, calme and tempered affections: without which it ſhall be with vs as with the Iewes, who ſaw indeede, and yet perceiued not.

Fourthly, here Magiſtrates and Miniſters muſt learne, not to be diſcouraged if they be gainſaid and contradicted by ſuch as *Core*, *Dathan*, and *Abiram*, who were great men in their Tribes; it was *Moſes and Aarons* lot. Chriſt himſelfe was a rocke of offence, and many ſtumbled at him; he was made a wonder of men, and few of the great beleeued his doctrine: yea few there were that did not gainſay it: it is not well with men, when all men ſpeake well of them; meeke *Moſes* ſhall haue his patience tried by very many ſuch in the world.

Fiftly, Students eſpecially of Diuinitie, muſt take heede of this ſpirit of contradiction and gainſaying, whereby no wholſome doctrine can eaſily pleaſe them: which was *Cores* ſinne: and content themſelues with that truth of doctrine, and thoſe ſound grounds of Diuinitie, which are propounded in the writings of thoſe famous and excellent inſtrumenrs aforenamed, who were the reſtorers of pure religion? preferring them before all Popiſh writers and corrupt poſtillers (in whome a man ſhall meete with nothing ſooner then error and vnſoundneſſe) and reading ſeriouſly their workes and writings, as the ſoundeſt and beſt grounds of Diuinitie, and expoſitions of the Scriptures, which haue beene ſet out ſince the dayes of the Apoſtles.

The worſt kind of diſcontentmēt is in things concerning mans ſaluation.

Sixtly, let inferiours hence learne obedience, and ſilent ſubiection vnto ſuperiours; the ſeruant or ſubiect muſt not be a gainſaier, nay not an *anſwerer againe.* Tit. 3. This cutteth off all diſputation betweene the Maſter and ſeruant, father and childe, prince and ſubiect: for the very appearance of *Cores* ſinne muſt be auoided.

Seuenthly, *Core* gainſaieth both *Moſes* and *Aaron*; the one in regard of his Magiſtracie, the other of his Prieſthood. Theſe two ſinnes goe hand in hand: he that oppoſeth himſelfe to *Moſes*, deſpiſeth *Aaron* alſo; he that honoureth not the King, feareth not God; he that careth not for the word, is not loyall to his Prince: a rebel to God, is a rebell to his Prince. Seeing then loyaltie towards God and the King are ſo linkt together in themſelues, let vs not ſunder them, but rather conioyne them in our practiſe, as the Apoſtle hath coupled them in one precept, commanding vs to *feare God and honour the King.*

Whoſoeuer reſiſteth Moſes deſpiſeth Aaron alſo.

Eightly it may here be demanded, whether haue we done well in gainſaying and contradicting the Church of Rome, ſeeing our Church before the time of King *Henrie* the 8. was a member of that Church? *Anſ.* When two are at

We haue departed frō the Papiſts as the Iſraelites from the tents of Core by God's commandement.

ſtrife, both are not to be blamed, but the party in whom the cauſe is conuinced to be: we haue indeed departed frō them; but the cauſe of our departure was not in vs, but in thēſelues: we haue departed from them, as the Iſraelites by Gods commaundement from the Tents of *Core:* they haue firſt a long time gainſaid Chriſt, and therefore we haue well done to gainſay them: we are not therefore the ſchiſmatikes, neither blame worthie; but they in whom the cauſe of ſchiſme is: no more then *Moſes* was here to be blamed, the cauſe reſting in *Core*.

Numb.16.22.

Laſtly, it will be asked, what did *Moſes* all this while that he was gainſaid? *Anſ. Hee fell on his face, and prayed vnto the Lord.* Wherein he became a fit preſident for vs in this land, who haue beene aboue fourtie yeares aſſaulted by Popiſh *Cores*, enemies and rebels, without and within vs, from whom we haue been defended, not ſo much by the ſword, as by Gods protection, obtained by the prayers of his ſeruants: which teacheth vs for time to come to turne vs to this moſt ready courſe, of ſubduing all gainſaiers & enemies of our peace: for the direct way to diſcouer conſpiracies, to ſubdue treaſons, & rebels, and to purchaſe tranquillitie to a Church and land, is to commend the ſafety thereof vnto the Lords fauourable protection, whoſe eies are euer watchfull ouer his people. And thus much of *Core* his ſinne.

The laſt point is their puniſhment; in which it may be asked how they periſhed? *Anſ.* It is commonly thought that *Core*, *Dathan*, and *Abiram* were ſwallowed vp of the earth: but I take it, that all the men of *Core*, all his ſubſtance and his Tents; *Dathan* alſo and *Abiram* were ſwallowed vp of the earth: but that *Core* himſelfe was burned with fire from heauen, with the 250. men that offered incenſe, verſ. 35. for in the hiſtorie, Numb. 16. 27. 32. it is ſaid that *Dathan*, and *Abiram*, & the men of *Core* were ſwallowed vp; but *Core* himſelfe is not mentioned: ſo Deut. 11. 6. and Pſal. 106. 17. In both which places *Dathan* and *Abiram* are ſaid to be ſwallowed vp with their houſeholds; but in neither place is *Core* mentioned. Secondly, *Dathan* and *Abiram* were in their Tents, and ſo were the men of *Core* alſo, when the earth opened and ſwallowed them, verſe. 17. But *Corah* and the two hundred and fiftie men were at the doore of the Tabernacle with their Cenſors, fire and incenſe, and were deuoured with fire from heauen, v. 19. *Ob.* Num. 26. 10. The earth opened her *mouth and ſwallowed them* (that is, *Dathan* and *Abiram*) *with Core. Anſ.* The learned expound that place not of *Cores* perſon, but his ſubſtance and retinue.

Note.

Marke here the iuſt iudgement of God: *Corah* had abuſed himſelfe (beeing a Leuite) his office, and thoſe ſacrifices which he offered by fire; and the Lord deſtroyed him by fire. The ſame was the dealing of God with *Nadab* and *Abihu*, Leuit. 10. 2. Looke in what things men ſin & diſhonour god, by thoſe for the moſt part the Lord reuengeth himſelfe vpon them: ſo men glorie in abuſing the creatures of God, as meates, wine, and ſtrong drinke, the Lord in the meane time ſecretly turneth the ſame to their owne deſtruction; that thoſe which are his good gifts, and ordained for the preſeruation of nature, beeing by men abuſed, through Gods iuſt iudgement are turned to the choking and ouerturning of nature.

Priuate men may not attempt to controll publike conſtitutions.

Secondly, hence learne the wiſe counſell of *Salomon*, Prou. 24. 22. *Feare God, honour the King, and meddle not with the ſeditious*; or with them that make alterations. For although it be lawfull for a ſubiect (beeing called) to ſhew his minde, what he thinketh meete for the Church or Common-wealth; yet for a priuate man to attempt vpon his owne head to alter any thing, ſtanding by Gods & the Princes law, is no better then ſedition, and is a branch of *Corah* his ſinne.

Thirdly although *Corah*, *Dathan*, and *Abiram* are deſtroyed for this ſinne, yet *Cores* children are not deſtroyed, but ſpared, Numb. 26. 11. God in iuſtice remembring his mercie, his care for the Miniſterie was ſuch as could not ſuffer the Leuites race to be rooted out, but preſerued for the vſe of the Tabernacle. Let Gods care teach vs our dutie in this behalfe, namely to applie our beſt endeuours for the maintaining and preſeruing the Schooles of learning, for the vſe and ſeruice of the Church. Commendable hath beene the care of many Kings and Princes in this behalfe, whom we ſhould imitate in preſeruing theſe ſeed-plots of the Miniſterie: for herein they imitate the great King euen God himſelfe.

### V. 12. *Theſe are ſpots in your feaſts of loue, when they feaſt with you, without all feare feeding themſelues.*

In theſe words the Apoſtle ſetteth downe the ſeuenth ſinne of theſe ſeducers: to know the meaning whereof the better, conſider foure things; firſt, what is meant by *feaſts of loue* and charitie. *Anſ.* In the Primitiue Church it was a cuſtome and manner to haue a feaſt before the Lords Supper, made by the Communicants; vnto which ſome brought hony, ſome bread, ſome wine, ſome milke, and euery one according to their abilitie contributing ſomething thereunto. Theſe were here meant and called *Loue-feaſts*, becauſe they were herein to teſtifie their mutuall loue among themſelues; as alſo to the poore, who hereby were releeued; and to the Miniſterie it ſelfe, which was by theſe feaſts partly ſuſtained. Secondly, what is meant where theſe ſeducers are called *ſpots in theſe feaſts*, or rocks; for the word ſignifieth either, and more properly the latter; they are rockes, becauſe as rocks are perceiued a farre off by the ſeafaring men; euen ſo the infection of theſe wicked

men

A men ſpreads it ſelfe verie farre: and againe, as rockes are dangerous and troubleſome to them; ſo are theſe as rockes and ſtumbling blockes to the weake, hindring them from the profitable progreſſe in godlines: they are alſo rightly called *ſpots*, becauſe as a ſpot defaceth the coũtenance; ſo their preſence is an eye ſore and a diſgrace vnto theſe Loue-feaſts. The third thing is the cauſe why they are thus called: that is, becauſe in theſe Loue-feaſts they ſeede themſelues: for laying aſide all care of the poore, and of the Miniſterie for whoſe ſake this contribution was made, they pampered and fed themſelues, riotouſly waſting the goods of the Church. The fourth is the cauſe of this their riot [*without* B *feare*] that is, becauſe they haue caſt off the feare of God and man. In theſe words therefore the Apoſtle chargeth theſe falſe teachers not onely with intemperance in generall, but alſo with a ſpeciall kind of riot in miſpending and waſting the contribution pertaining to the pores maintenance, and the ſuſtaining of the Miniſterie.

The Romiſh Cleargie hath better facultie in feeding thẽſelues then others.

*Vſe.* That which is ſpoken of theſe men, may be applied to theſe laſt times, wherein diuers men riotouſly abuſe the goods ſpecially prouided for the maintenance of the miniſterie and poore: as firſt the Romiſh Clergie, thoſe Locuſts that come forth of the mouth of the beaſt; idle bellies, and ſlow backes, the moſt of which want learning, and are vnable to teach people; yet feede themſelues without feare, ſo C as their eyes are *ſwollen with fatnes*: wealth they want not, hauing craftily conueyed vnto themſelues the third part of the reuenues of Europe; but with it do nothing but pamper themſelues. Secondly, ſuch Patrons are here included as feede themſelues with Church-liuings, appointed for the releeuing of the poore, and maintenance of the Miniſterie: in ſuch ſort as Gods people cannot be faithfully and ſufficiently taught: they can be cõtent to depart from ſome ten pounds a yeare to ſome vnable man, ſo as they may of the reſt feede themſelues without feare, or elſe (as ſome doe) ſerue their luſts, in miſpending the Churches reuenewes vpon Hawkes, Hounds, and other improfitable rauenous creatures. Thirdly, ſuch Students whether D Fellowes or Schollers of or in Colledges as miſpend their time in idleneſſe, gaming, or other improfitable exerciſes, come alſo within the compaſſe of the Apoſtles reprehenſion, as feeders of themſelues with that ſalarie or liuing which was giuen for the maintenance of the Miniſterie.

Exod.30.6,7.

Here a queſtion may be demanded; namely, whether thoſe whome we call lay men, hauing Church lands and liuings impropriate vnto them, may be ſaid with theſe ſeducers to feede themſelues without feare; or whether can any man impropriate any Church goods or liuings, without ſacriledge? *Anſ.* The anſwer hereof is two-fold: firſt, though no good member of the Church can in good conſcience ſeeke the harme and preiudice of the ſame; yet the plaine truth is, that the Church goods and lands may be ſometimes vpon ſome occaſions alienated: the ground of which anſwer is this rule; namely, that the gouernours of the Church are to content themſelues with things neceſſarie. For when the people had brought ſufficient for the building of the Tabernacle, *Moſes* biddeth them bring no more, ſeeing (ſaith he) there is enough: ſo as when the Church hath too much and exceſſe (as the Romiſh Church and theſe Churches of Europe gotten by Maſſes, Purgatorie, Dirges, Sacrament of Penance, &c.) there may be admitted alienation and impropriation of Church goods and lands; but ſo as two conditions muſt be neceſſarily obſerued: firſt, there muſt be iuſt cauſe: and that which is ſo alienated muſt be employed to ſome good vſe in the Church or Commonwealth; and this is foure waies: firſt, in caſe of preſent neceſſitie; for tenths haue bin in ſome caſes of neceſſitie lawfully paied in way of tribute, and otherwiſe neither Church nor Commonwealth could haue been preſerued. Secondly, in way of exchange when the alienation of ſome lands ſhall be rather more conuenient both to the Church it ſelfe, and to whome ſuch lands are alienated. Thirdly, when as ſome great profit ſhall enſue vnto the Church and Common-wealth: vpon which ground King *Henrie* the 8. of famous memorie moſt iuſtly alienated moſt of the Church lands called Abbey lands; that Monks, Friers, Abbots, and ſuch like idle Drones ſhould neuer haue more footing in this our land. Fourthly, in way of reward: for Kings and Princes that are the Patrons and protectors of the Church, may alienate Church lands (where there are exceſſe) vnto ſuch as haue bin faithfull in the defence of Church or Commonwealth, and that in way of requitall and reward of their ſeruice. The ſecond condition is, that there muſt be reſerued a ſufficient reliefe for the poore, and maintenance for an able Miniſterie. Some there are which teach otherwiſe, and they reaſon thus: Tenths (ſay they) ſtanding by Gods lawe are not to be alienated: but the goods and lands of the Church ſtand chiefly in tenths, and therefore admit no alienation. *Anſ.* In England tenths ſtand not by God. lawes, but by the poſitiue lawes of the Land; ſo as if it pleaſe the King he may appoint eights, or more or leſſe as well as they: which if it were not ſo, no Miniſter were to meddle with the tenth of his Pariſh: for by Gods lawe tenths were brought to the ſtorehouſe of the ouerſeers, and diſtributed by them to the Leuites, according as euery man had neede; but the Leuites themſelues neuer medled with them. Againe, if tenths ſtood now by the lawe of God, then the poore ſhould earth: euery third yeare all the tenths of the haue for ſo it was among the Iewes while they ſtoode in force by Gods Law. Secondly, they obiect that in the Prouerbs, chap.20.25. *It is a ſnare to deuoure tenths.* *Anſ.* The place is to be vnderſtood of tenths then ſtanding in force by Gods law, not of ours which ſtand by mans. Thirdly, they alledge that ſome decrees were made in the Primitiue Church, that the alienation of Church lands ſhould become ſacriledge. *Anſ.* But thoſe decrees concerned priuate perſons who might not, nor may not on their own heads impropriate the church goods; as alſo they debarred the taking away of neceſſaries from the Church, for then the Church was farre from that ſuperfluitie which ſithence it hath obtained: ſo that for a lay man to holde lands impropriate, the former conditions obſerued, is no ſacriledge. Now if the queſtion be concerning the impropriations of Colledges, whether they lawfully hold them or no: then I anſwer ſecondly, that I take it, they hold them by a more ſpeciall right; for they beeing giuen at the firſt vnto the Church, they are not (being impropriate to Colledges) generally and wholy alienated from the Church; but remaine in this ſpeciall vſe of the Church for the maintaining of the Seminaries of it, without which the Church muſt needs decay: and this ſeemeth a ſufficient cauſe of reſeruing vnto them this maintenance, ſo as care bee had of the people and poore for their releefe and inſtruction. Secondly, whereas the Primitiue Church firſt feaſted, and then receiued the Lords Supper, we note firſt the lawfulneſſe of feaſts, ſo as the poore be regarded, ſuperfluity and riot auoided, and the right end intended, which is the praiſe and glorie of God expreſſed in thankefulnes for the abundance of his good bleſſings. So after the ſacrifices and offerings, *Aaron* and the Elders of Iſrael came to *feaſt with Iethro before God*, Exod. 18. 12. So Ezra, 8. Goe your waies, *eate the fat, and drinke the ſweete, and ſend part to them for whom none is prepared; for this is the day of the Lord.* Secondly, the Papiſts are deceiued, who teach it neceſſarie to come to the Sacrament of the Supper faſting, for theſe feaſted before it. Thirdly, in the Primitie Church, and in the Apoſtles dayes, there was no priuate Maſſe in which one Prieſt ſhould eate vp all alone, but there were feaſtings, which cannot be performed by one man alone, but the whole congregation. Fourthly, hence we may note the ende of the Lords Supper to be the increaſe of our fellowſhip and communion with Chriſtian men, as well as our vnion with God; and that we are to come together in loue and Chriſtian vnitie: for the teſtifying of which charitable affection, the ancient beleeuers in the Apoſtles daies had theſe feaſts of loue before they came to the Lords table.

Further, in that theſe ſeducers are called [*Spots in theſe feaſts*] I note firſt that open offenders ſhould be hindred and repelled from the Sacraments, beeing as ſpots in the face; which becauſe they are are blemiſhes, muſt bee waſhed away: ſo ought theſe by the cenſure of excommunication to be (vntil their repentance) cut off from the face of the congregation. Secondly, that euery one that profeſſeth the faith is not a true member of the Catholike Church, as the Papiſts erroniouſly hold: that let a man bee what he will, if he profeſſe the faith, it is ſufficient to make him a member of the Catholique Church. Whereas open offenders are to bee accounted as *ſpots*, which no man will ſay are true parts of the bodie, but blemiſhes to be pared away, that their body may bee the more perfect and entire.

Doctr. *Feeding themſelues without feare.*] In feaſting we are to preſerue feare within our hearts, which is two-fold: firſt of God, ſecondly of man. The former is ſeene Exod. 18. 12. The men of Iſrael, feaſted *before the Lord. Iobs* feare was, leſt his ſonnes ſhould caſt this feare of God out of their hearts in their feaſting, and ſo offend God. The latter is preſcribed, Prou. 23. 1. 2. When thou ſitteſt to eate before a Ruler, put the knife to thy throte; that is, bridle thine appetite: haue reſpect not to paſſe the limits of ſobrietie, temperance, and moderation. And as we are to eate and drinke, ſo alſo to ſeaſon all other our actions with the feare of God and men: which one grace would cut off many graceleſſe practiſes euery where raigning amongſt men. But a ſpeciall thing here aimed at is, that we ſhould neuer come to eate the Lords Supper without feare and reuerence: which becauſe the Corinths wanted, *Paul* complaineth that one came hungrie, another drunke, and ſo prophaned that holy inſtitution, 1. Cor. 11. 21. *Obiect.* But in that place it ſeemeth *Paul* condemneth theſe Loue-feaſts, which *Iude* here diſpraiſeth not, where he ſaith, *euery man eateth his ſupper before*, v. 21. 22. *Anſ.* Theſe Loue-feaſts were indifferent, and might bee vſed or not; *Paul* condemneth the great abuſe of them in Corinth, becauſe ſome were made by them drunke, and vnfit for the Lords Supper; and the riche deceiued the poore: but *Iude* commendeth them, becauſe they were in other Churches rightly and religiouſly vſed.

*Clowdes they are without water, carried about of winds.*] Theſe words containe the eight and ninth ſinnes of theſe wicked men: which the better to know what they are, let vs a little conſider the meaning of them. [*Clowdes they are without water.*] It pleaſeth the Spirit of God in many places of the olde Teſtament, to compare Prophets and Teachers vnto clowdes; and their doctrine vnto the dropping and diſtilling of the raine and ſweet ſhowers falling from theſe clowdes. So the Prophet *Ezechiel* is Ezech. 20. 46. commanded to ſet his face towards the way of Teman, and *drop his word toword the South*, and his propheſie towards the forreſt. Deut. 32. 2. My doctrine ſhall *drop as the raine*, and my ſpeech ſhall *diſtill as the dew, as the ſhower vpon the herbs, and as the great raine vpon the graſſe.* Mich. 2. 7. and 11. The word tranſlated *prophecie*, ſignifieth properly to drop or diſtill. The reaſon of which compariſon is rendred, Iſai. 55. 10. 11. Becauſe *as the rain falleth vpō the earth,*

*and*

*and returned not in vaine, but moiſteneth it, and maketh it bring forth and bud, that it may giue ſeede to the ſower, and bread to him that eateth:* ſo the word in the mouth of the Miniſters returneth not voide, but accompliſheth the Lords will, and proſpereth in the thing whereto it is ſent; in becomming the ſauour of life to the ſaluation of ſome, and of death vnto the death of them that periſh. The words then ſtanding vpō this ſimilitude beare this ſenſe; Though the propertie and vſe of clowdes is to carrie water and raine for the vſe of the earth, yet ſome clowdes are without water: euen ſo, though all Teachers ought to be filled and fitted with ſtore of wholſome doctrine, to powre it out for the vſe of the Church; yet theſe ſeducers are vtterly deſtitute thereof. And againe, as thoſe clowdes without water are light, and fitter for nothing then to be carried about with winde: ſo theſe are altogether variable, & vnconſtant, carried about with euery blaſt of ſtrange doctrine. The former of theſe ſimilitudes condemneth their ſinne of barrenneſſe and vnfruitfulneſſe: the latter their ninth ſinne of inconſtancie and variableneſſe.

Concerning the former, ſeeing that the Apoſtle taketh it for granted that the clowdes are naturally ordained to containe water; it may be demanded how it can bee conceiued that the clowdes aboue beeing heauy with water ſhould not fall to the earth; ſeeing euery heauie thing naturally deſcendeth and tendeth downeward? *Anſ.* The clowdes are heauie indeed; for euen winds themſelues (being by many degrees lighter then they) haue their waight, Iob. 28.25. No man therefore by wit or reaſon can reſolue this doubt, but onely from the word of God; which teacheth that it is by vertue of Gods commandement giuen in the creation, that the clowdes fall not, Gen. 1.6. *Let the firmament ſeparate the waters from the waters:* by force of which commanding word, the water hangeth in the clowdes, and the clowdes in the ayre, and need no other ſupporters. *Iob* ſetting out the Maieſtie and greatneſſe of God in his workes, here beginneth; That he hangeth the earth vpon nothing, he bindeth the waters in the clowdes, and the clowde is not broken vnder them. Phyloſophie is too defectiue to yeeld the true reaſon of this great work of God, which commonly attributeth too much to nature, and too little to the God of nature; whoſe prouidence and power is herein to be acknowledged, in that by his word he ordereth all his creatures, vnto which he ſpeaketh the word and they obey.

Secondly, hence we learne to conceiue the right meaning of that place. Gen. 1.7. *Let the firmament ſeparate the waters that be beneath, from the waters that be aboue.* By the *firmament* is meant the ayre, or the diſtance betweene the earth and the ſtarrie skie: by the *waters vnder this firmament* are meant the ſeas and floods; and the *waters aboue*, are the watrie clowdes, which are diuided by the firmament or ayre in which we breath, called the firmament of heauen: for it is the loweſt of the three heauens, which the Scripture maketh mention of, reaching to the ſtarres; the ſecond beeing the ſtarrie heauen, the third beeing the heauen of heauens, the ſeate of God, where he reuealeth his glorie to his Saints and Angels. Thoſe then are deceiued who out of this place dreame of a waterie heauen aboue the ſtarres.

Now further in that theſe ſeducers are called *Clowds without water*, becauſe they are deſtitute of wholeſome doctrine; we learne firſt that Miniſters ought to be ſuch as are able to teach wholeſome and ſound doctrine, 1. Tim. 3. Mal. 2.7. *The Prieſts lips ſhould preſerue knowledge:* otherwiſe they are as clowdes without water, keeping the field of God barren and fruitleſſe; which abilitie ſuppoſeth, yea and impoſeth the performance of diligence herein; or elſe whether they haue knowledge or not, they come vnder the ranke of them whom Eſay 56.10. calleth *dumb dogs*; which cānot, or do not bark. In former ages I grant indeede there were readers appointed in the Church, who could not otherwiſe teach: but yet none were called for Teachers into the Church, but ſuch as had this abilitie of watring Gods Church by doctrine more or leſſe, vntill hereſie and ſchiſme came in. Secondly, Miniſters ought ſo to teach as they drop and inſtill the graces of faith, repentance, and obedience into the hearts of the hearers: euen as the clowdes drop water vpon the drie earth, which ſinketh into the ſame. This was *Pauls* deſire to ſee the Romanes that he might beſtowe ſome ſpirituall grace vpon them, Rom. 1.11. This is the right handling and deuiding of the word, when men ſhewe not words but power, 1. Cor. 4.14. That Teacher ſheweth learning that ſheweth men Chriſt, and can be a meanes to diſtill Gods graces into their ſoules: let this be the ſcope of thoſe who are ſet apart vnto this holy Miniſterie; elſe they ſhall be as vnprofitable as clowdes which containe no water in them at all. Thirdly, if the Miniſters muſt be as clowds hauing water in them; then muſt the people be as drie ground, not in regard of barrenneſſe, but of thirſt and deſire after theſe drops and dewes of grace diſtilling from the Miniſterie. Pſal. 143.6. *My ſoule deſireth after thee, euen as a thirſtie land:* vnto which diſpoſition we are to preſerue two things within vs: firſt, looke as in drie land parcht with the heate of the Sunne, there is a great want of moyſture; ſo in our ſoules muſt be retained a ſenſe of the want of the graces of God, with an heartie ſorrowe of our want. Our hearts muſt bee perſwaded that in vs, and of our ſelues there is no good thing that God can take delight in: yea and the griefe conceiued muſt not bee ſmall, but we muſt feele our ſelues euen dried and parched with the heate of his wrath due vnto our ſinnes, vntill theſe ſweete waters flowing from vnder the threſhold of the Sanctuarie haue graciouſly refreſhed

Ioh.4.

Clowdes without water keepe Gods field fruitleſſe & barren.

Men muſt be as drie ground, not in barrennes, but in regard of their thirſt after the drops of grace.

Luk.1.13.

ed vs. *Mary* ſaith, that God *filleth the hungrie with good things:* by the *hungrie* are meant thoſe who feele themſelues voide of grace, yea as it were pined & ſtarued for want of it. Chriſt telleth the woman of Canaan that he came to the *loſt ſheep of the houſe of Iſrael:* that is, he that knoweth himſelfe not a wandring ſheepe, but quite loſt, euen in the lyons paw ready to be deuoured: ſuch doth Chriſt take vpon his necke, and like a good ſhepheard bring backe to his fold. For he was ſent to preach the acceptable yeare; not to the mightie & ſtates of the world, but to *priſoners and captiues*, that is, ſuch as could grieue and mourn for their captiuitie. Secondly, as drie land parched with drought gapeth and openeth it ſelfe wide, as if it would ſwallow vp the clowdes for raine: ſo muſt our hearts preſerue within them an earneſt appetite, and inſatiable deſire after Chriſt and his merits, aboue all the things in the world: more hũgring after him, then after wealth, gold, ſiluer, honours, health, or whatſoeuer is delightfull and higheſt prized among the ſonnes of men. And this will follow of the former: for if we be once at the point, that we are out of all conceit of our owne goodnes, we will ſeeke earneſtly for it at the hands of him who is the fountaine of all goodnes: if we feele our ſpiritual pouertie once, we cannot but couetouſly hunt after thoſe true treaſures which onely inrich our ſoules to all eternitie. The woman of Samaria did but prattle with Chriſt till he had told her of her ſinne, and of her husbands: and that he which was now her husband was none of hers: then could ſhee humble her ſelfe, and confeſſe him to be a Prophet, and quickly after came to acknowledge him the Meſſiah, and all her cauelling was laid aſide: ſo till we be humbled we doe but cauell at the word, and receiue it not as drie land doth the ſhowers which fall; but let the heart once be touched, it is turned preſently vpſide downe, and we are become other manner of men then before.

Matth.15.24.

The ninth ſinne blamed in theſe ſeducers is, that they are inconſtant & vnſtable, carried like light clowds with the windes of ſtrange doctrine; whence Teachers muſt learne to hold conſtantly the doctrine of ſaluation, Titus 1. 9. *holding faſt the faithfull word:* people alſo muſt not reuolt or depart from it, nay not be vnſtable, or ſoone *remooued to another Goſpel.* Eph. 4. 14. Be no more children *wauering and carried about* with euery wind of doctrine: but both Teachers and hearers muſt beware leaſt we (being by Gods bleſſing freed from the ſpirituall Egypt, where we were many hundred yeres detained) now after fourtie yeres and moe, looke backe againe, and fal from that faith into which we haue beene baptiſed.

Gal.1.6.

Beware of looking behinde thee toward Sodom, out of which thou art eſcaped.

*Corrupt trees and without fruit, twice dead, & plucked vp by the roots.* ] In theſe words is the tenth ſinne of theſe ſeducers ſet down, and that is their *incurable hypocriſie;* illuſtrated and amplified by a compariſon or ſimilitude, from bad and barren trees: containing foure ſteps or degrees of naughtineſſe, euery one worſe then other. The firſt ſtep, they are *corrupt trees;* which muſt be vnderſtood not in regard of their ſubſtance, but in regard of their corrupt fruites: for the word tranſlated * *corrupt*, properly is applyed to trees that beare no fruit, but in the fall of the leafe, which with the leaues fall off, beeing neglected and wither away, neuer comming to any good or gathering. The ſecond degree, they are *without fruit:* which words are a correction of the former; for they are not onely without good fruite, but vtterly deſtitute of any fruite at all. Thirdly, *they are twice dead:* that is, certainly dead, hopeleſſe of any fruite. Fourthly, *they are plucked vp by the rootes*, that is, vtterly without hope, not of fruite, but of life it ſelfe; they are paſt liuing, and much more paſt fruite. This ſimilitude then chargeth theſe ſeducers (to whom it is fitly applyed) firſt that all their workes are but hypocriticall. Secondly, that they are vtterly deſtitute of all good works which truely are good. Thirdly, that they haue no heauenly and ſpirituall life or ſappe in them. And fourthly, that they are out of Chriſt, not rooted in him, but plucked vp: and therefore they are moſt hopeleſſe of euer bearing fruite vnto life, beeing proceeded ſo farre in the high way vnto perdition. So much of the meaning.

*δένδρα φθινοπωρινά.

*Doct.* In that theſe falſe teachers are iuſtly condemned for this ſinne of beeing *corrupt trees without fruite:* we on the contrary muſt ſtriue to become good trees of Gods delight; Iſai. 5. 7. Iudah is the *plant of my delight;* trees of righteouſneſſe; Iſai. 60. 21. *The planting of the Lord*, laden with the fruites of righteouſneſſe: which that we may be, foure things are required of vs: firſt, that we may be well rooted: ſecondly, that we liue in the roote: thirdly, that we beare fruite; fourthly, that we beare good fruite.

Firſt, we muſt be rooted. In this rooting two things are required: firſt, there muſt be a roote: this roote is Chriſt. Ioh. 15. 1. He is the vine, wee the branches. Rom. 5. 6. If we be *planted* into him. Col. 2. 7. rooted in him. Heere we muſt conſider Chriſt not as God alone, or man alone, or the Sonne of God alone, but as God-man; as God made man; as an Immanuel, God with vs, euen our Mediatour and redeemer. Thus he is our roote, in whom are *hid the treaſures of graces*, Col. 2. 3. and of whoſe *fulneſſe we all receiue grace for grace*, Ioh. 1.16. The ſecond thing in this rooting is ingrafting: for trees of righteouſneſſe grow not by nature. Pſalm. 1. A good man is as a *tree planted:* for by nature the beſt men are but wilde oliues, and muſt be tranſplanted from the firſt *Adam* into the ſecond. The author of this ingrafting is God himſelfe, who doth it by two actions: firſt he giueth Chriſt truly and really in the word and Sacraments, not out of the word, but in and by it. So 1. Cor. 3. *Paul planteth, Apollo watereth;*

that

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A that is, God by their miniſtrie ingrafted the Corinthians into Chriſt. Secondly, when on his part he giueth Chriſt, he giueth alſo a power to the beleeuer to apprehend him, and receiue him with his merits vnto ſaluation, and that by the onely hand of faith. *Ob.* But this can be no ingrafting, ſeeing Chriſt is in heauen, we are on earth. *Anſ.* It is not indeede a naturall ingrafting, which cannot be but by the fit applying of two bodies one to the other, but ſpirituall, yet as ſure and as ſtraight as that is. We ſee in nature, the minde is preſent and ioyned with the thing it thinketh of, although it be diſtant many thouſand miles: if this can be true in nature, then much more in faith, which is a worke ſupernaturall, and farre aboue the reach of nature. Againe, a man hath land giuen him in Spaine, B Turkie, or America, many thouſand miles off him, he was neuer at it, he neuer ſaw it, and yet is truly the Lord of it, and may ſay of it, it is his owne, by vertue of the donation. Euen ſo God in his word giueth Chriſt and his merits to the beleeuer, who as he hath receiued him by faith, ſo he retaineth him by grace: by vertue of which donation, and acceptation, a man may as truly ſay, Chriſt is his, as though he were now in heauen alreadie with him; yea ſo firme and certen is this ingrafting, that it once beeing made, can neuer be diſſolued, but is euerlaſting: for the roote liuing and abiding for euer, ſo alſo doe the branches, beeing ſet into the ſame, and that by the hand of the *good husbandman* C God himſelfe.

Ioh.15.1.

The ſecond thing required in a tree of righteouſneſſe is *life*, which is not the naturall life of other plants, but ſpirituall and eternall; for eternall life beginneth in this life. Gal. 2. 20. Now *I liue, yet not I now, but Chriſt liueth in me*, and this life is by the *faith* in the Sonne of God, and then wrought in vs, when the *ſame minde* which was in Chriſt whileſt he was vpon earth is alſo in vs, Phil. 2. 5. for he conueyeth his owne diſpoſition into his members in part, who are daily made conformable vnto him: of which conformitie the Apoſtle maketh two parts, Rom. 5. 6. Firſt, a conformitie vnto him in *his death*; that looke as he *died for ſinne*, ſo ought his members *vnto ſinne:* and as he by his death D ſubdued ſinne, and obtained victorie ouer it; ſo ought they daily to be nibling in the aboliſhing, and mortifying of that ſinne which *preſſeth them downe*, and hangeth ſo faſt vpon them, vntill the day of their full conqueſt and finall deliuerance. Secondly, a conformitie vnto him in his *Reſurrection*; that as he roſe againe from the graue, ſo ſhould they from the graue of their ſinnes; and as he roſe to liue for euer, ſo ought they by vertue of his reſurrection to liue to God in newnes of life, as thoſe that looke to liue for euer with him. Thirdly, the tree of righteouſneſſe muſt bring forth fruits, to teſtifie the life of it, called Gal. 5. 22. *fruits of the ſpirit*, and there reckoned vp; *Loue, peace, ioy, long ſuffering, gentleneſſe, goodneſſe, faith, meekeneſſe, temperance.* Phil. 1. 11. *Paul* prayeth that the Philippians might be filled with the *fruits of righteouſneſſe*, that is, the duties of the Moral law cōtained in the firſt & ſecond Table. Fourthly, a tree of righteouſnes muſt bring forth good fruits, ſuch as are pleaſing vnto God. *Queſt.* How ſhall a Chriſtian bring forth good fruits? *Anſ.* Firſt, good fruit muſt come from a good heart, an heart penitent, and truly turned to God. Matth. 3. *Bring forth fruits worthy amendment of life.* 1. Tim. 1. 5. Loue out of *a pure heart.* Secondly, it muſt be brought forth with intention, will, purpoſe, and endeauour to obey God in his commandements, which the heart muſt reſpect. Thirdly, the ende of this fruit muſt be the glorie of God, not ſeeking our ſelues but Gods honour. In Leuit. 19. 23. God requireth that the trees ſhould be circumciſed, which was thus performed: The three firſt yeares the fruit was to be caſt, or fall away; the fourth it was to be dedicated to the Lord, and the fifth yeare the Iſraelites might eate of the fruit: euen ſo we muſt firſt caſt away in reſpect of our ſelues our fruits, and dedicate them vnto the Lord, ſo he ſhall taſte of them with delight, and not before. Fourthly, it muſt be brought forth to the good of others; as trees beare fruits not for themſelues, but for men: ſo our fruits muſt be intended not ſo much for our priuate good, as the common good of the Church and Commonwealth.

Trees of righteouſnes muſt circumciſe their hearts, ſeeing trees were to be circumciſed by the law.

*Doct.* 2. Seeing the faithfull are not ſuch corrupt trees, but of Gods owne planting, they haue here firſt a ground of comfort in the middeſt of ſorrow, ſicknes, yea and death it ſelfe; for beeing ingrafted into Chriſt, the whole man is preſerued ſafe and ſound in him: yea the dying bodie, nay the dead bodie, and that which is rotting in the graue is plāted into him, and is to liue againe in him, who alwaies liueth, and will raiſe it to life eternall at the laſt day. Trees in winter are dead to mans ſenſe; yet becauſe the rootes of them liue, and haue in them ſappe and moiſture, in the ſpring they ſhal bud, bloſſome, and beare fruite againe: euen ſo the rotten bodie at the time of refreſhing ſhall reuiue againe and become a glorious plant, putting off mortalitie and corruption, no more to be ſubiected thereunto againe, then the roote into which they are ſet; who hath for his members chaſed them away. Secondly, ſeeing we muſt be planted, and cannot attaine this growth by nature: we muſt deteſt, and abhorre our ſelues in duſt and aſhes; renounce, and bewaile our naturall condition, and be at no reſt till we feele our ſelues ſet into Chriſt, by liuing the life of the ſonne of God: *For knowe we not that Chriſt liueth in vs, except we be reprobats?* Thirdly, our Church hath herein reſembled *Iudah*; hauing beene for many yeares a plant of Gods delight, who hath hedged and fenced it by his fauourable protection: but many, yea the moſt branches are barren, bearing no fruit; others beare leſſe fruit then they haue done, beeing whithered and fallen backe: what will be (thinke we) the end hereof? Surely the axe being alreadie laid to the roote of the tree, ſhall cut downe whatſoeuer branches beare not foorth good fruit, and they ſhall be caſt into the fire. It ſtandeth vs then in hand to become more fruitfull before we be cut downe. Fourthly, hence let euery man learne ſubiection vnto God in all his croſſes and afflictions; we are trees or branches at leaſt, of the Vine, the Father is the husbandman, and looke as the husbandman loppeth, cutteth and pruneth, yea and almoſt cutteth downe his trees to make them more fruitfull: ſo dealeth the Lord with his children, who therein are to reſt well contented; for he chaſteneth them for their good; and although no chaſtiſement ſeemeth *ioyous for the preſent*, yet it bringeth afterward the *pleaſant frute of righteouſnes* to thoſe that are exerciſed thereby.

*Twice dead and plucked vp.*] Some hence gather this, that we are once dead in *Adam* by originall ſinne; and ſecondly after regeneration or ingrafting into Chriſt by ſome grieuous ſinne wounding the conſcience to death: and hence conclude that a man regenerate may die againe, and fall from grace: vrging for their purpoſe that in Rom. 11. 20. *Through vnbeleefe they were broken off, and thou ſtandeſt by faith; be not high minded, but feare.* But this cannot be ſo vnderſtood: for by *twice dead*, is meant dead certenly; or *dead twice*, once in *Adam* by originall ſinne, and the ſecond time dead by their owne actuall ſinne. As for that place in Rom. 11. I anſwer, there are two kinds of planting: firſt, outward: ſecondly, inward. The outward is, when God giueth the word vnto a people without other his ordinances, and they publikely profeſſe it. The inward is, when God giueth true faith, whereby men are ſet into Chriſt. Now the Iewes whome the Apoſtle ſpeaketh of, were implanted by the former onely, and therefore might be broken off: the other is euerlaſting. 1. Ioh. 2. 19. *They went out from vs, but were not of vs: for if they had beene of vs, they ſhould haue continued with vs.* Further, where it is ſaid, *Plucked vp:*] hence is gathered by ſome that they were once in the roote, and therefore a man rooted and ſet in Chriſt may periſh finally. *Anſ.* But we muſt know that this phraſe in the Scripture ſignifieth a manifeſtation of the things to be done, rather then the doing of them: they are therefore ſaid to be plucked vp, whome God manifeſteth neuer to haue beene rooted: as alſo men are ſaide to be blotted out of the booke of life; not that they were euer written therein, but in that God manifeſteth and maketh knowne to men that they were neuer written in it.

### v. 13. *They are raging waues of the ſea, foaming out their owne ſhame: they are wandring ſtarres, for whome is reſerued the blacke darknes for euer.*

The Apoſtle in this verſe proceedeth on in the further diſcouerie of theſe wicked men by ſundrie other ſinnes; ſet downe after the ſame manner as the former by way of ſimilitude and compariſon. And firſt he compareth them to the *raging waues of the ſea*; and ſecondly to *wandring ſtarres*. And in the end of the verſe: *For whome &c.* the concluſion is againe repeated, of which we haue ſpoken in the 11. verſe. The former compariſon hath three expoſitions; for ſome will haue their groſſe hypocriſie hereby ſignified; and then the compariſon ſtandeth thus: Looke as the waues of the ſea rage and ſwell, riſing vp towards the heauens, as though they would ſwallow and ouerthrow the earth, which they ſeeme to threaten; but drawing to the ſhore, they are broken to a little foame: ſo theſe ſeducers make a great ſhew of godlineſſe, and pietie, as though they onely would goe to heauen; yet is the matter nothing ſo, all is but froth, ſeeing they want the power and practiſe of religion, and godlines in the middeſt of ſuch pretenſes. Secondly, others hereby expreſſe their vnprofitableneſſe and deceitfulneſſe in their doctrine, thus: As the waues of the ſea riſe very huge and high, eſpecially beeing ſtirred by the windes, and yet their effect is nothing but a little foame and mire, which they caſt vp: ſo theſe lewd men beeing puffed vp in themſelues, promiſe great matters to their followers: as much libertie, many bleſſings and great good things; and yet the effect of all their ſhowes is but to make men much more the ſeruants of ſinne then before. And thus *Peter* ſpeaketh of them: *In ſpeaking ſwelling words of vanitie they beguile with wantonneſſe, through the luſts of the fleſh, them which were cleane eſcaped from them.* This was truely ſpoken of them, and may as truely be applied vnto diuers of our times, as firſt the Libertines and Familiſts, fondly aſſuring their diſciples that they ſhall be illuminate and deified, ſuch great matters they promiſe; whereas they make them the children of the deuill ſeuen fold more then they were before. Secondly, the Romiſh Clergie haue beene as large in their promiſes vnto their hearers: teaching them that they ſhal be able to ſatisfie the iuſtice of God for their ſinnes, yea and merit life euerlaſting, and that many of them can performe works of ſupererrogation, which the Lawe of God bindeth them not vnto: but what is this but to foame out dirt and mire, and to teach men that for a little money they may breake all Gods commandements? The third expoſition is this; As the Sea ſtirred by the windes and weather rageth, & from the foundation caſteth vp nothing but froth: ſo theſe men ſtirred and mooued by the hand of God correcting them, amend not, nor profit thereby: but rather vnder the ſame,

2.Pet.2.18.

Romiſh ſea caſteth out nothing but foame and mire.

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diſcouer the wickedneſſe and vnbeleefe of their hearts; which is the moſt agreeable and fitteſt expoſition; explaned in Iſa. 57. 20. *The wicked are like the raging ſea that cannot reſt, whoſe waters caſt vp mire and dirt.* From this ſenſe conſider theſe two things; firſt, a worke of God: ſecondly, a practiſe of man. Firſt the will, work, and appointment of God is, that men ſhall be troubled, ſtirred, mooued, and ſet out of quiet, and haue within them ſuch diſquietneſſe, as if the raging waues of the ſea were within their ſouſes. The mindes of men both godly and wicked, their wills and affections are often ſo diſtempered, as is the ſea when it is troubled with boiſterous windes and tempeſts. Iere. 46. 23. *The Lord ſhall trouble Damaſcus, ſo ſhe ſhall become as a fearefull ſea that cannot reſt.* Ioſ. 7. *Ioſhua* ſaid to *Achan*; *Thou haſt troubled Iſrael, and the Lord ſhall trouble thee. Iob* ſaith, *The Almightie troubled him,* chap. 23. 16. Yea Chriſt himſelf, although he was without ſinne, had his ſoule troubled in his agonie, in which his minde, will, and affections were diſturbed; and this trouble God bringeth on men diuers waies; ſometimes by thoſe of a mans owne houſe, as *Iacobs* ſonnes troubled him, Geneſ. 34. Sometimes they of his company, as *Achan,* Ioſh. 7. Sometimes by the Lords withdrawing of himſelfe, Pſal. 30. 7. *Thou diddeſt hide thy face, and I was troubled.* Sometimes a mans owne heart and conſcience will rage againſt him, as *Baltazer* ſeeing the hand writing vpon the wall, was troubled and there was no life in him, Dan. 5. What then will ſome ſay, is there no difference betweene the godly and the wicked herein? *Anſ.* Yes: for euery little croſſe vnto the wicked is a tempeſt breaking the rocks which maketh them to ſtorme and rage, and ſend forth foame and mire: but the croſſes of the godly are as calme winds, a little ſhaking them indeede, and for a little time: but are blowne ouer when they haue a little exerciſed their faith and graces, ſo as they are bettered, yea and furthered by them. 1. King. 19. *Elias* ſtanding on Mount Horeb, there paſſed by him a mightie tempeſt which rent the rocks; and then an earthquake, then fire, but God was not in any of theſe: afterward there came a ſtill and ſoft voyce, and God was in the voyce. Afflictions are like that tempeſt, earthquake, and fire, namely, to the wicked, againſt whom the Lord commeth to ſhake and conſume them; but to the godly are as a ſtil voice to teach and inſtruct them: vnder which they quietly content themſelues, becauſe God is in that ſtill voyce, namely by his grace and preſence ſupporting and ſuſtaining them euen in the middeſt of their troubles.

Secondly, the practiſe of a wicked man is, when he is troubled and ſtirred by God to foame our his owne ſhame; euen as the ſea his froth. Experience teacheth, that if a wicked man haue any wrong or diſgrace offered him, preſently he diſcouereth the corruption of his heart, and breaketh out into rayling, curſing, reuiling, and all manner of reuenge: ſo if Gods hand be vpon him by ſickeneſſe, or vpon his family, he cannot couer his want of loue of God, he cannot hide the infidelitie of his heart: for he betakes himſelfe the next way to the Sorcerer, Figure-caſter, or the next Wizzard, ſo flieth from God as faſt as his feete will carrie him: and euery way the ſame violent affections bewray themſelues, which theſe ſeducers are charged withall.

As Adam fled from God vpon his ſinne: ſo many a one flieth to the deuill vpon the puniſhment of it.

*Vſe.* Seeing this is the propertie of a wicked man beeing troubled, to *foame out his own ſhame,* let the childe of God in his trouble quiet himſelfe, reſtraine and bridle his corruptions; yea let him ſhewe forth his faith, obedience, meekeneſſe, and ſubiection vnto God by prayer: as *Iehoſaphat* beeing in a great ſtreight on euery ſide turned his eyes vnto the Lord, ſaying, *I know not what to doe, but our eyes are towards thee.* And *Dauid* flying from *Abſalom* his ſonne, reuiled him not, nor ſtormed againſt him, but turned to the Lord, ſaying: *If I pleaſe thee not, Lord here am I, doe with me euen as thou pleaſeſt.*

2. Chr. 20. 12.

The ſecond compariſon followeth in theſe words: *They are wandring ſtarres.* By which words we may not vnderſtand, the planets in the heauens: neither the fixed ſtarres; which keepe a direct and conſtant courſe: but ſuch as we call ſhooting, falling, or gliding ſtarres; which haue ſome light, but it is ſoone obſcured. The ſinne then is, that which was before mentioned, namely, their falſe and inſtable doctrine, which can neuer direct men to heauen, no more then thoſe ſhooting ſtarres can direct either ſailers by ſea, or trauellers by land. Hence learne two things: firſt, that all true teachers muſt be *ſtarres.* Secondly, they muſt be *fixed,* and not wandring ſtarres: firſt, they muſt be ſtarres. *Ob.* This cannot be, ſeeing they haue no light of their owne. *Anſw.* Chriſt is the light which enlighteneth euery man that commeth into the world; called therefore the Sun of righteouſnes, & the day ſtarre, frō whom all Miniſters receiue their light. Againe, they may be fit inſtruments to carrie light vnto others (which is their office) although they haue none of their owne, ſaue that onely which is conueied from Chriſt vnto them: as a Lanthrone hath no light in it ſelfe but what men put into it.

*Doct.* Firſt, all true Teachers muſt firſt haue the Sunne of righteouſneſſe to ſhine in their owne hearts, before they can enlighten others with his light: for as *Paul* was himſelfe cōforted that he might be able to comfort others, 2. Cor. 1. ſo no man can teach others, till himſeſe firſt be taught. Secondly, if they be ſtarres, they muſt ſhine to ſomewhat, and that is to the hearts of men: ſo as the principall care of Miniſters ought to be herein placed, that they may inlighten the minds, conſciences, wills, & affections of men, ſo becomming the meanes of the riſing of the Sunne of righteouſneſſe in mens hearts,

Miniſters as ſtarres muſt ſhine to mẽs hearts, and not onely ſound to the eare.

not that they may fill the eare with words, but the heart with light, comfort, and refreſhing. This was the ſcope of *Pauls* preaching, 2. Cor. 4. 2. in the declaration of the truth to approoue himſelfe to euery mans conſcience in the ſight of God: ſo as if his Goſpell were yet hid, it was not his fault; but of thoſe men whoſe eyes the God of the world had blinded, that the light of the glorious Goſpell of Chriſt ſhould not ſhine vnto their hearts.

*Vſe.* This teacheth that all men by nature are the children of darkeneſſe, without the knowledge of God; as vnto whom God hath appointed Teachers to be as ſhining ſtarres to enlighten them. We need not goe farre to prooue this truth, for euen our own country witneſſeth that in the dayes of former Princes, our forefathers wanting this light and theſe ſtars, ſowed and reaped their fields, brought home their corne, baked their bread: which ſerued them partly for foode, and partly to make a breaden god of; a more palpable darkeneſſe then that of Egypt which might haue beene felt. Secondly, ſeeing that darkeneſſe is chaſed away, and we haue the light and many bright ſtarres to direct vs, take the exhortation, Epheſ. 5. 8. *Ye are nowe light, walke as children of the light*, namely, by accepting, entertaining, and embracing of the light. That we may doe this, firſt we muſt knowe the light and behold it with the loue and affection of our hearts vnto it; that as when the ſunne ſhineth, euery man openeth his doores and windowes to receiue the comfort of it: ſo we ſhould open the doores of our hearts to entertaine, and retaine the light of Chriſt, to haue them filled therewith: for then Gods fauourable countenance is ſhining vpon vs. Secondly, hauing the light, *we muſt doe the works* of the light, that is, of obedience: when the Sunne is vp and ſhineth, euery man walketh in his calling, and whileſt our Sunne of grace is ouer our heads, we are to walke as becommeth the calling of Chriſtianitie, to make conſcience of all ſinne; a ſhame is it at noone day to ſtumble and fall, and ruſh into a pit: ſo nowe is it for Chriſtian men in ſuch a ſunne-ſhine of the Goſpell, to betake them to euery worke of darkeneſſe, and be betaken with euery ſnare of ſinne, as though they had no light to dierct them, but were left in darkeneſſe.

Open the doore of thy heart, that the Sun of righteouſnes may ſhine into the houſe of thy ſoule.

Secondly, true Teachers muſt not onely be ſtarres, but *fixed ſtarres*, that is, conſtant and ſtable in the doctrine which they teach, and deliuer out of the Prophets and Apoſtles: for if the ſtarres and Sea markes ſhould change their places, and remooue to and fro, the poore paſſengers that looke for conſtant direction by them, are likely to be carried and caſt vpon the quicke ſands and rockes, and ſo to be ouerthrowne and drowned: in like manner if Teachers be variable, and changelings in their doctrines, the ſoules of all their hearers (not knowing where to haue ſure direction) are as likely to ſuffer ſhipwracke and ſinke into the pit of hell.

*Vſe.* People ought to haue their hearts ſtabliſhed, and ſetled vpon the doctrine of religion taught, and prooued vnto them out of the word: by the direction whereof they are to be paſſed vnto the hauen of happines. If this be learned of the bodie of this land, our peace and proſperitie ſhall be ſtable within our walles and palaces; yea Gods protection ſhall bee a walle of fire round about vs. So much of that verſe.

### V. 14. *And Enoch alſo the ſeauenth from Adam prophecied of ſuch, ſaying: Behold the Lord commeth with thouſands of his Saints.*

The Apoſtle hauing in the latter part of the former verſe repeated the concluſion of the reaſon, which is, that theſe ſeducers ſhall be deſtroyed, (*the blacknes of darknes beeing reſerued for them*) he confirmeth that concluſion by a worthie teſtimonie of *Enoch*; who prophecied that the Lord would giue iudgement againſt all vngodly men: and therefore theſe vngodly men verſ. 4. muſt needes be deſtroyed. In this teſtimonie conſider two things: firſt, the preface before it: ſecondly, the teſtimonie it ſelfe. In the preface he nameth the author; who was *Enoch*: and commendeth him in that he was the ſeuenth from *Adam*. Here two queſtions are to be anſwered: firſt, whence had *Iude* this hiſtorie, ſeeing it is no where recorded in the Scriptures? and how knew he it to be *Enochs*? I anſwer two wayes: firſt, he either had it and learned it to be his by ſome tradition which went from hand to hand: (or elſe written by ſome Iew) or ſecondly, he learned it out of ſome booke which went vnder *Enochs* name: then extant in the dayes of the Apoſtles, though now loſt: it is certaine that one of theſe wayes hee had it.

Hence the Papiſts gather, that the Iewes had vnwritten traditions, and conſequently all their traditions are to be obſerued. *Anſ.* We denie not all vnwritten traditions, of which ſome are true and profitable: but we renounce and denie all thoſe traditions which are made articles of faith, and rules of Gods worſhip, neceſſarie to ſaluation, (for all ſuch doctrines are written in the bookes of the Prophets and Apoſtles, which conteine perfect direction and rules concerning faith and manners) of which kind the Romane Church holdeth their traditions to be: this is of another kinde, it beeing no article of faith, nor neceſſarie to ſaluation to know, whether *Enoch* writ this prophecie or no. Againe, from the ſecond anſwer, others who are no Papiſts, conclude, that ſome bookes of Canonicall Scripture are periſhed and loſt. But this is vntrue; for then firſt the fidelitie of the Church, which is the keeper of theſe Oracles, ſhould be called

A in queſtion: and ſecondly, in the bookes Canonicall extant, not one ſentence, or title, no not the ſenſe of any ſentence is loſt: how then ſhould whole bookes come to be loſt?

It is alleadged that the bookes of *Salomon* are moſt of them loſt. *Anſ.* The bookes of *Salomon* which were loſt, were bookes of humanitie and Philoſophie: for he writ of all beaſts, birds, trees, euen from the Cedar in Libanus to the hyſſop vpon the wall: the bookes of humane truth might faile, but no part of Canonical Scripture.

*Ob.* Mention is made in the Scripture of the bookes of the Chronicles of the Iewes or Kings of Iudah; but theſe are periſhed. *Anſ.* They were politique hiſtories, as are the Chronicles of England, or other Countries.

B *Ob.* The bookes of *Nathan, Gad, Iddo, Shemaiah*, and other Prophets are periſhed. *Anſ.* All theſe (as is thought by the learned) are contained in the books of the Kings, Chronicles, and Samuel.

*Ob.* This booke of *Enoch* is loſt. *Anſ.* Firſt, it is doubted whether it was a booke or no, or went by tradition. Secondly, if it was a booke, it was no part of Scripture: for *Moſes* was the firſt penman of Scripture, who liued long after *Enoch*.

C The ſecond queſtion: why doth the Apoſtle make choiſe of this teſtimonie of *Enoch*, rather then ſome other Prophet? *Anſw.* Himſelfe giueth two reaſons. Firſt, he was *the ſeauenth from Adam:* it is therefore an auncient teſtimonie, to be receiued and reuerenced for the antiquitie; but withall it ſheweth what is true antiquitie; namely, when a doctrine of religion can be prooued from ſome Prophet or Apoſtle: (for this teſtimonie was a propheſie) and therefore that antiquitie which the Church of Rome challengeth to her religion and doctrine is but counterfeit; becauſe they are not able to iuſtifie the maine points thereof from any Prophet or Apoſtle: yea in theſe wherein they diſſent from vs, they cannot bring their proofe and deſcent from within the firſt hundred yeares after Chriſt. It is then a vaine plea and falſe pretence of them to boaſt of the antiquitie of their religion. D The ſecond reaſon is in the word *prophecied:* for Enoch ſpoke not this of his owne head or motion, but from God; for no creature, Angell, or man, can foretell things to come; beeing a prerogatiue properly belonging vnto God. *Ob.* Yes, but the learned Phiſition can truely foretell the death of the patient to come. *Anſ.* He doth not properly herein foretell a thing to come: for the death of the partie is preſent in the ſignes and cauſes of it. *Ob.* But the Deuill could foretell *Sauls* death, 1. Sam. 28. 19. *To morrowe ſhalt thou be with me and thy ſonnes. Anſ.* The Deuill could not properly foretell it, but might ſee it in the cauſes and ſignes. Againe, he might ſpeake ſo to *Saul*, becauſe God had made him an inſtrument for the execution of that iudgement and deſtruction: ſo as God onely properly foretelleth that which is ſimply to come, and no man or Angell.

He was not the fourth from Adam Cains ſon, Gen.4.17. but the ſeuenth of the poſteritie of Seth, Gen.7.18.

The ſecond point is the teſtimony it ſelfe. *Behold the Lord commeth, &c*] In which obſerue three points: firſt, the *comming* of the Lord: ſecondly, the *iudgement* of the Lord: thirdly, the cauſe of it in the 15. verſe: To giue *iudgement againſt all men*, &c. Firſt of the partie comming: *Behold the Lord commeth.*] Where the Apoſtle ſpeaketh in the time preſent, which is put for the time to come: which forme of ſpeech ſheweth the certaintie of Chriſts comming to iudgement; who ſhall as certainly come, as if he were nowe alreadie comming. Concerning which certaintie, it may be demaunded firſt, whence commeth this comming of Chriſt to be certaine? *Anſ.* From the vnchangeable will of God, which hath certainely decreed the ſame. For he hath *appointed a day in the which he will iudge the world in righteouſneſſe.* And thus are all other the articles of our faith moſt certaine, in that they are grounded on the vnchangeable will and word of God.

Act.17.31.

Secondly, how or from whence may we knowe this will of God to be ſo certaine? *Anſ.* From the manner of propounding the doctrine of it; wherein the euidence of the ſpirit plainly appeareth, ſaying peremptorily; *the Lord commeth:* euidently expreſſing the certainetie as if it were nowe preſent. And the ſame may be ſpoken of the whole ſcripture, which in it ſelfe is moſt ſure and certaine, becauſe it is the moſt vnchangeable will of God: But how doe we knowe it ſo to be will ſome ſay? I anſwer, by the euidence of the ſpirit, the authoritie, puritie, maieſtie, effect, and ends of the doctrine: it need not ſeeke euidence elſewhere then from it ſelfe, not from man or the Church it ſelfe. The Romiſh Church confeſſeth it is of it ſelfe, and in it ſelfe ſufficiently certaine, but not to me or thee, except the Church ſay ſo: but this is a falſe poſition. The Scripture is certaine both in it ſelfe and vnto vs, and we knowe it ſo to be, though neuer a man would acknowledge it; the heart ſeaſoned with grace will make the mouth confeſſe it.

Secondly, the Apoſtle ſpeaking in this forme, he *commeth*, for *he will come*: we learne to ſet before our eyes the comming of our Lord Ieſus to iudgement, and to make account of euerie preſent day as the day of his comming: the Scriptures euery where commend watchfulnes vnto vs, which is to doe nothing elſe but to make reckoning continually of this day. But ſome will ſay we cannot make account daily of it for we ſee it commeth not: neither may we enquire into the time of it. *Anſw.* Although we cannot exactly make account of that day of generall iudgement, yet we may reckon vpon the day of our particular iudgement, and the day of our owne death, that ſo we may be fitted thereto: For as this ſhall leaue vs, ſo that ſhall find vs. A neceſſary doctrine and duty to be enforced in theſe drowſie daies, wherin euery man almoſt putteth off the euill day, and maketh league and couenants with death and hell: the young man preſumeth of length of dayes: the old man dreameth he may liue one yere longer: both of them defer hereupon their repentance, in that they both are of one minde, namely, that their maſter will yet *defer* his comming. Thirdly, we muſt not onely carrie within vs a conceit and opinion of this day; but alſo muſt be inwardly affected with it, that we may walke in awe and reuerence before God in regard of it. 2.Cor.5. 11. *Knowing therefore the terrours of the Lord, we perſwade men,&c.*

Now in the latter part of this verſe, the attendants of the Lord in his comming are mentioned in theſe word; *With thouſands of his Saints:* which muſt be vnderſtood not onely of Angels, but men alſo, 1. Theſſ. 3. 13. at the comming of the Lord Ieſus Chriſt with *all his Saints. Queſt.* How can this be, and how ſhall the Saints come with him? *Anſ.* All men ſhall riſe with their owne bodies, good and bad, at the ſound of the Trumpet: then ſhall the Saints be taken vp into the clowdes to meete Chriſt, and ſhall be made a part of his attendance: but the wicked ſhall ſtand vpon the earth, wiſhing the mountaines and hils to fall vpon them, and hide them from the preſence of the Iudge. Which affordeth a moſt ſpeciall comfort vnto all them who know themſelues to be the members of Chriſt, they ſhall not neede to be diſmaied at that day, nor feare the face of the wicked, ſeeing they ſhal be receiued in the clowdes, into fellowſhip with Chriſt before the iudgement begin; which manner of proceeding the Apoſtle hauing deſcribed, concludeth with the ſame: *Wherefore comfort your ſelues one another with theſe wordes*, verſ. 18. Here alſo may be noted the power, maieſtie, and omnipotencie of Chriſt in his ſecond comming, although his firſt comming was baſe and in the forme of a ſeruant; now he ſhall come with many millions of Angels and Saints; whom all creatures cannot reſiſt: let no wicked man thinke then either to abſent himſelfe, or eſcape his fearefull wrath: the only way to auoide it is in thy life time to meete him by repentance.

1.Theſſ.4. 16,17.

## V. 15. *To giue iudgement againſt all men, and to rebuke all the vngodly among them, of all their wicked deeds, which they haue vngodlily committed: and of all their cruell ſpeakings, which wicked ſinners haue ſpoken againſt him.*

The ſecond point in the teſtimonie, is the iudgement of the Lord, which together with the cauſe is in this verſe deſcribed. Concerning the iudgement we muſt knowe, that it is either generall or ſpeciall: both of them here mentioned: the former in theſe words: *To giue iudgement againſt all men*; the latter in theſe words following: *And to rebuke all the vngodly among them.*] In the generall iudgement it may be asked, how Chriſt can bee ſaide to giue iudgement againſt all men; ſeeing the Saints ſhall come with him, and he will paſſe no ſentence againſt them. *Anſ.* The meaning is, he will giue iudgement vpon all men: for the godly ſhal receiue and heare a ſentence, but of abſolution: and amongſt all men he will rebuke the vngodly: all perſons ſhall come vnto iudgement without exception, of what age, ſexe, or ſtate ſoeuer they be. This vniuerſall iudgement teacheth vs, firſt; to redreſſe before this day come whatſoeuer within vs would when it commeth confound vs, for euery man muſt appeare in his owne perſon: no Proctor ſhall be allowed to ſpeake or ſolicite for any man; the ſecrets of all hearts muſt be diſcloſed, and euery man ſhall receiue accordingly to that he hath done. It ſtandeth men therefore in hand to reforme things amiſſe before hand, for they ſhall appeare nakedly euen as they are. *Queſt.* How ſhall this be done? *Anſ.* 1. Cor. 11. 21. *Iudge thy ſelfe* before hand, and thou ſhalt not be iudged of the Lord; arraigne, examine, caſt and condemne thy ſelfe, ſue for pardon as for life and death, and thou ſhalt eſcape that fearefull iudgment: For he that confeſſeth his ſinnes, and forſaketh them, ſhall finde mercie, Prou. 28. 13. Thus doe and mercie belongeth vnto thee. Vpon the ſame ground *Paul* raiſeth the ſame duty, admoniſhing all men euery where to repent, becauſe he hath appointed a day in which he *will iudge the world in righteouſneſſe*, Act. 17. 30. 31. Secondly, ſeeing there is a day of vniuerſall iudgement, ſeeke in the meane time to ſtop the mouth of thy conſcience, that it may then ſtand with thee to excuſe and acquit thee, and neuer dare to offend againe and wound it, for it is a deputy Iudge vnder God: which if it condemne thee, much more ſhall God the great Iudge, beeing greater then thy conſcience. Thirdly, hence in all actions our care ſhould be to approoue our hearts vnto God, eſpecially in hearing and ſpeaking the word, prayer, vſe of the Sacraments, yea and all other endeauours ſhould be to pleaſe and obey him; who one day will giue an vpright ſentence vpon them all. Thus the conſideration of the iudgement to come, made the Apoſtle *Paul* endeauour to approoue all the actions of his life vnto God, 2. Cor. 5. 11. So *Peter* 2. Epiſt. 3. 11. ſeeing all theſe things ſhall be diſſolued, *what manner of men ought we to be* in holy conuerſation and godlineſſe, looking for the haſting vnto the comming of the day of the Lord?

We muſt be condemned by ourſelues or by the Lord.

The ſpeciall iudgement is laid downe in the next words, and they containe two things: firſt, A the perſons who ſhall be iudged; *All the vngodly among them.* Secondly, the manner of their iudgement in the world, *rebuke or conuince.* The perſons are ſet out by their propertie of *vngodlineſſe*, which is a ſinne directly againſt God; and the vngodly man is he who denieth God the honour due vnto him: of whome (that we might the better know him) the Scripture hath giuen fiue notes or properties: as firſt, that he knoweth not, or acknowledgeth not the true God aright according to his word. Pſal. 10. 4. All *their thoughts be that, there is no God*; that is, they acknowledge him not, in his preſence, prouidence, iuſtice, or mercie. Secondly, he ſubiecteth not his bodie, ſoule, and conſcience to the laws of God in all things: but taketh libertie B to liue as he liſt. Iob 21. 14. *They ſay to the Almightie, Depart from us, we will none of thy waies.* Pſal. 50. 16. *They hate to be reformed.* Thirdly, in heart and life he dependeth not himſelfe vpon the wil, power, prouidence, and good pleaſure of God; but on ſomething out of God in himſelfe, or ſome other creature: Abac. 2. 4. whereas the iuſt man liueth by faith, the wicked *man exalteth himſelfe*, and is puffed vp as bearing himſelfe vpon ſomething beſides the Creator. Fourthly, he worſhippeth not from his heart the true God, he lifteth not vp his ſoule in prayer, or thankſgiuing: but as a beaſt receiueth bleſſings contenting himſelfe within himſelfe, neuer looking higher to the hand reaching C them out vnto him. Iob 21. 15. *Who is the Almightie that we ſhould ſerue him, and what profit is it to call vpon him?* Pſal. 14. *He neuer calleth vpon God.* Fifthly, he hateth the Church and people of God, and when occaſion ſhall ſerue, he will teſtifie it by perſecuting the ſame. For he that loueth not God, loueth not his adherents. Pſal. 44. 5. Thy ſmite downe thy people, O Lord, *and trouble thine heritage.* Theſe be the notes of them againſt whome ſentence ſhall paſſe when they ſhall be iudged: from whence two duties are to be learned. Firſt, to denie all vngodlines, and to put farre from vs all the properties thereof. Secondly, to exerciſe our ſelues vnto godlines and all the duties thereof: as firſt to learne to know God aright, both in his owne attributes, and alſo in his affection to vs ward, neuer quieting our ſelues till we know him to D be our Father, our Redeemer, our Sanctifier: and this knowledge of him is life eternall. Secondly, to ſubiect our ſelues, our liues, wills, affections, ſpeeches, and actions, to all his lawes: for to ſhake off the yoke of obedience to any part of his word is rebellion. Thirdly, to goe out of our ſelues, as beeing nothing in our ſelues; and in our hearts depend vpon the will & good pleaſure of God, liuing by faith, making him our rocke, our tower, our fortreſſe, and ſtrong defence in all eſtates, yea in life and in death our aduantage. Fourthly, to worſhip him not onely outwardly (as hypocrites may doe) but to ſerue him in our ſpirits, giuing him our whole hearts. Fifthly, to loue all men, but eſpecially Gods Saints, and the houſhold of faith; affecting the particular congregations; & chiefly delighting in the Saints vpon earth that excell in vertue. Thus walking with God, as *Enoch* did, we ſhall eſcape this moſt wofull ſentence which ſhal be pronounced againſt the vngodly ones of the earth.

The ſecond thing in this ſpeciall iudgement is the manner of it, in the word *rebuke.*] God rebuketh two waies: firſt in mercie, when as in iuſtice he remembreth mercie, Hab. 3. Secondly in iuſtice, yea in anger and wrath: Pſal. 6. 1. *O Lord rebuke me not in thy wrath*: and this latter is here meant. So as thus much is here ſignified, that the Lord will powre out his fury, and his wrathfull indignation vpon all the vngodly of the earth. This wrathfull rebuke hath two parts: firſt, the conuicting of the vngodly in their own conſciences, of all their wicked thoughts, words and workes, and this the word alſo ſignifieth, Reu. 20. The bookes ſhall be opened, *and all mens ſinnes ſhall be laid open*: that is, they ſhall be ſo diſcouered, as they (beeing conuinced) ſhall not be able to denie them. Secondly, the puniſhment that ſhal follow that conuiction. So *Dauid* prayeth, Pſal. 6. *Neither chaſtice me in thy heauie diſpleaſure.*

*Doct.* Hence we learne that all things are fully and perfectly knowne vnto God; and all things are open before him: Heb. 4. 13. yea they are *naked*, and as it were vnquartered before his eyes: for the Apoſtle alludeth to the cutting vp of a beaſt, or the anatomizing of the creature, wherein men are curious to finde out euery little veine or muskle, though they lie neuer ſo cloſe: euen ſo the Lord ſhall finde out euery tranſgreſſion, although neuer ſo ſecretly conceiued and concealed, and that in ſuch ſort as he ſhall conuince the vngodly man, whoſe mouth ſhall be ſhut ſo ſoone as euer his booke is open: which ſhould teach vs, firſt, in matter of religion to auoide all diſſembling and hypocriſie. Be that in deede what thou ſeemeſt to be: for though thou mayeſt delude men, thou canſt not deceiue the Almightie, but he ſhall conuince thee. Secondly, let thy dealing before men be plaine, ſimple, without fraud, couin or deceit; for though thou maiſt gloſe with men, who cannot conuince thee, yet the righteous Lord ſhall rebuke thee for want of righteouſneſſe in thy dealings. Thirdly, humble thy ſelfe before God alwaies for all thy knowne ſinnes; yea and for vnknowne ſinnes alſo: for though they be vnknowne to thy ſelfe, yet they are knowne vnto him, who will one day conuince thee of them all, except thou preuent him by thy repentance.

Be as thou ſeemeſt, or ſeeme as thou art.

The third thing propounded in the teſtimony, is the cauſe of the iudgement in theſe words: *Of all their wicked deeds which they haue vngodlily committed, and of all their cruell ſpeakings, which wicked ſinners haue ſpoken againſt him.*] The cauſe is two-fold, the deedes and wordes of men: the deedes are diſtributed, firſt, by the propertie of them, beeing *works of vngodlineſſe*. Secondly, by the manner of performing them, they are *vngodlily committed*. By vngodly workes are meant all ſinnes againſt any part of the law of god, whether in the firſt, or ſecond Table: for euery ſinne (though it be directly againſt man) hath in it a defect, and a withdrawing of ſome duty due to God. Secondly, for the manner, theſe works beeing vngodly and failing againſt the law are done after an vngodly manner: and that worke is done vngodlily which proceedeth from an vnrepentant heart, and a minde addicted and deuoted to vngodlineſſe, which is knowne and diſcerned to be ſuch a one by three notes: firſt, becauſe it purpoſeth to commit ſinne before hand. Secondly, in the committing of ſinne it is delighted and taketh pleaſure in it. Thirdly, after ſinne it walketh in the ſame courſe, yea runneth on in the ſame waies without remorſe or repentance: and this clauſe ſeemeth to be added to put a difference betweene the godly and wicked, who both of them may commit vngodlineſſe, and be found in vngodly actions; but not both committing them in an vngodly manner: for the childe of God before he ſinne he purpoſeth it not, yea he hath a purpoſe not to ſinne; ſo as he may ſay it is not onely beſides but againſt his purpoſe. Secondly, in his ſinne he hath a reſiſting, and ſtrife againſt it, and is not wholly ſwallowed vp in the pleaſure of it. Thirdly, he lieth not in it, but reneweth and recouereth himſelfe againe by faith and repentance: ſo as though he doe wickedneſſe, yet he doth it not wickedly, but weakly, beeing ouercome and foyled by corruption. And hence is it that this wicked worke beeing found in the hands of Gods children, though it deſerue death: yet through grace it ſhall be no cauſe of his condemnation.

Notes of an vngodly & vnrepentant heart.

*Doct.* The principall cauſe of condemnation is not this or that ſinne, but the lying and trading therein, which argueth an vngodly heart: to commit vngodlineſſe indeede, maketh men ſubiect to condemnation; but to commit it vngodlily this bringeth ſwift iudgement. Secondly, a wicked man ſinneth not of infirmitie, for he committeth vngodlines in an vngodly manner, and tradeth in wickedneſſe, wickedly: the ſinnes of infirmitie befall not the graceleſſe ſinner, but the regenerate onely, in whom frailtie faileth grace for a time: the drunkard may excuſe himſelfe and ſay his ſinne is his infirmitie; yet is it not, but a wickedneſſe, wickedly committed: ſo of the couetous perſon and other ſinners. Thirdly, marke Gods great mercie with much thankfulnes: in that the regenerate doing wicked actions aſwell as the wicked, are not condemned for them as the wicked are: *For there is no condemnation to them that are in Chriſt Ieſus*, Rom. 8. 1.

The godly commit vngodlines, but not vngodlily as the wicked.

. The ſecond cauſe of the iudgement is the ſpeeches of the wicked, ſet out by two properties: firſt, *they are cruell:* ſecondly, *they are vttered againſt God*. An example of ſuch ſpeech we haue in *Lamech*, Gen. 4. *Whoſoeuer killeth Caine ſhall be reuenged ſeuen fold: but whoſoeuer offendeth me, I will reuenge my ſelfe ſeuentie times ſeauen fold*; a cruell and bloodie ſpeech vanting it ſelfe euen againſt God himſelfe.

*Vſe.* Firſt, hence it followeth that wicked words and works are cauſes of iuſt condemnation. *Ob.* Then good words and works are cauſes of ſaluation. *Anſ.* The reaſon is not good: for wicked mens ſinnes be perfectly wicked, but the actions of the regenerate are not perfectly good. Secondly, we are hence to bewaile the vngodly words and workes that haue paſſed vs, which binde vs ouer to condemnation, and aboue all things in the world to ſue to God by prayer for pardon: yea to giue our ſelues no reſt till we haue within vs the witneſſe of Gods ſpirit, witneſſing to our ſpirits that we are graciouſly accepted, and that our vngodly workes are remooued out of his ſight. Thirdly, we are to marke thoſe perſons whoſe liues and mouths abound with vngodlineſſe, and communicate not with ſuch; but mourne for them as *Lot* did, whoſe righteous ſoule was vexed, not onely in ſeeing the wicked works, but alſo in hearing the filthy ſpeeches of the vncleane Sodomites. My teares (ſaith *Dauid*) haue beene my meate day and night, *while they daily ſay vnto me, where is thy God?* Fourthly, our duty is to auoid euery wicked way and word, and endeauour to haue our ſpeech ſeaſoned with ſalt, and miniſtring grace to the hearers. Fifthly, conſider hence what we in this land may iuſtly be afraid of, ſeeing vngodlineſſe ſo exceedingly aboundeth, godlineſſe decreaſeth: the godly are taken away, the wicked reproach thoſe that are left euen for religions ſake, & for ſuch religious practiſes as ſtand both by Gods law & the laws of the land, by ſuch ſpeeches as theſe: Thou art one that runnes to ſermons; doeſt thou learne this or that there? thou art ful of the holy Ghoſt, the Deuill is within thee: and ſuch like moſt wretched and vngodly ſpeeches, iuſtly deſeruing fearefull iudgements: The wickedneſſe of inhabitants ouerturne whole kingdomes, Prou. 28. 2. It behooues vs then to betake our ſelues to ſpeedie repentance; leaſt ſpeedie vengeance ouertake vs vnawares.

Pſal. 42. 3.

## V. 16. *Theſe are murmurers, complainers, walking after their owne luſtes, whoſe mouthes ſpeake proud things: hauing mens perſons in admiration becauſe of aduantage.*

In this verſe the Apoſtle returneth againe to his former purpoſe, and ſtill continueth the rehearſal of the ſinnes and vices of theſe falſe teachers, againſt whom he writeth; and againſt

whome

whom he hath alreadie alledged twelue ſeuerall ſinnes; and in this verſe addeth ſixe more, of which ſome notwithſtanding haue beene touched in the ſinnes formerly condemned.Herein we firſt ſhew the nature of the vices themſelues, and ſecondly lay down the contrary duties ſo far as they ſhall concerne vs.

*Theſe are murmurers*] By *murmuring* we are to vnderſtand a certaine fruite of impatience, whereby men ſhew themſelues diſpleaſed with the worke of Gods prouidence,eſpecially when his hand is vpon them, and they are vnder the croſſe. Example whereof we haue in the Iſraelites, who when *Moſes* had brought them out of Egypt,they murmured and repined that they where fed with Manna only, and wanted their fleſh-pots which they had in Egypt: ſee Deut. 1. 26,27. where this ſinne is called *rebellion againſt God*; and therefore is no ſmall ſinne. For auoyding and preuenting of which ſinne, wee muſt learne two duties: firſt in ſilence and ſubiection to calme and quiet our hearts in the reuelled will of God vpon vs, though therein our owne wills be croſſed. Pſal. 4.4. Examine your ſelues, *and be ſtill*. Pſal. 37.7. *Be ſilent vnto God*, and waite on the Lord. Which is all one as if he had plainly ſaid: Let Gods will be your will alſo. Iſa.30.15. *In quietneſſe and confidence ſhall be your ſtrength.* Herein our ſtrength muſt be exerciſed, not in reſiſting, but enduring the hand of God. Secondly, we muſt ſhew our ſelues truly thankfull to God in all things befalling vs: yea euen in euill things, which otherwiſe may be occaſionings of murmuring. Iob 1. *The Lord hath giuen, and the Lord hath taken, bleſſed be his name. Obiect.* But this may ſeeme harſh and contrarie to reaſon, to bleſſe God for croſſes. *Anſ.* Not a whit, if we conceiue that according to our deſerts, he might plunge vs into the pit of hell: and therefore if he mitigate of that iuſtice, and remember his mercie more eaſily correcting vs, herein all the praiſe of mercie is due vnto him.

*Complainers*] So called for two cauſes: firſt, becauſe they are diſcontented with their preſent outward eſtate wherein God hath placed them; the portion that God hath allotted them liketh them not; they are diſpleaſed that they are not as others be, and that they haue not as others haue. Secondly, becauſe vpon the frowardnes of their diſpoſition they are eaſily diſpleaſed,and hard to pleaſe againe, ſoone incenſed, and not ſo ſoone ſatisfied; and thereupon are commonly cõplaining of the hard meaſure they ſeeme to receiue at mens hands. But eſpecially they are ſo called in reſpect of the former reaſon. This is not the ſinne of that age onely, neither onely of thoſe perſons, but is euen a cõmon ſinne of our times, and that of the richer ſort: for theſe are the pooreſt amongſt men, euer whining, and complaining that their ſtate is not ſo good as others, nor as they would haue it: and although they know (as we ſay) no ende of their wealth, yet know they no ende of their wiſhings and deſires. We on the contrary are hence to learne, firſt, to thinke well and ſpeake well of that eſtate in which God in his prouidence hath ſetled vs,be it better or worſe. Phil.4.11. *In what eſtate ſoeuer, I haue learned therewith to be contented.* Heb. 13. 5. *Be content with that you haue.* Firſt, carrie not couetous, aſpiring,and malicious mindes and affections: but if thou muſt needs be deſiring,ſatisfie thy ſelfe with *Iacobs* deſire: *Onely the Lord be with me, and if he giue me foode and raiment in this my iourney, it is ſufficient.* Secondly, our hearts muſt be ſet to obey God euen in pouertie and affliction, and beare aduerſitie with an equall and moderate mind,our obedience muſt not onely be actiue in doing; but paſſiue alſo in ſuffering his will. Phil. 4. 12. *I can want and abound; I can doe all things through Chriſt that ſtrengtheneth me.* Heb. 10. 34. *The faithfull could with ioy ſuffer the ſpoyling of their goods.* Thirdly, we muſt endeauour to ſhewe all meeknes to all men vpon all occaſions,putting off all moroſitie,waiwardneſſe,and difficultie to be ſatisfied and appeaſed. *Chriſts voice was not lift vp in the ſtreets*, he indured all wrongs, forgaue all iniuries; and all the members of his bodie put off likewiſe their woluiſh diſpoſitiõs: they ceaſe to be Tigers, Lions, Cockatriſes, and become Kids, Lambes, little children, eaſie to be handled, hardly offended, and quickly pleaſed: which diſpoſition we muſt put vpon vs.

Gods will muſt be obeyed, in beeing both done and ſuffered of vs.

Iſa.11.16.

The third ſinne; [*walking after their owne luſts*] is fitly expounded in Eccleſ. 11. 9. where the young man is ironically willed to walke in the waies of his owne heart, and in the ſight of his owne eyes, &c. euen ſo theſe men liue in their ſinnes, according to the leading and luſting of their owne corrupted hearts: which ſinne is before in the fourth verſe touched; and ſomewhat alſo is futher to be ſpoken of it in the reſt of the Epiſtle. Our contrary dutie is twofolde: firſt, if at any time by frailtie we fall into any ſinne, neuer to goe on in the ſame, but breake it off, and returne vnto God: for to walke after his owne hearts luſts, is a note of a wicked perſon and an enemie of God. Pſal.68. 21. Surely, God will wound the head of his enemies, and the *hairie pate of him that walketh on in ſinne.* Secondly, we are to frame our liues cleane againſt the luſts and inclinations of our own hearts; waging battell continually againſt them,euer croſſing and thawrting them: Ro. 13. 14. *Take no thought to fulfil the luſts of the fleſh.* Gal. 3. They that are Chriſts *haue crucified the fleſh, with the luſts threreof:* for whoſoeuer beleeueth truly the pardon of his ſinnes by Chriſts death, cãnot but mortifie the luſts of his wicked heart; beſides that the whole courſe of Chriſtianitie is nothing elſe but a continual conuerſien and turning vnto God.

The fourth ſinne. *Whoſe mouthes ſpeake proud or ſwelling things,*] that is, they boaſt themſelues of knowledge, holines, and things not to be found in them. The ſame with the deuils ſinne, Luk. 4. *All this will I giue thee, for they are mine, and I giue them to whom I will:* wherein he ſheweth himſelfe the father of lying and boaſting. It is noted alſo to be the propertie of Antichriſt, as to whome was giuen a mouth which ſpake *great things* and blaſphemies, Reuel. 13. 5. which was ment of the Emperour indeede, but ſo as the ſecond beaſt, which is that Antichriſt, ſhould doe all things which the firſt beaſt could doe before him, ver. 12. It is alſo the noted vice of all heretikes and ſeducers, 2. Cor. 10. 12. to exalt and praiſe *themſelues.* The contrary duties are firſt, In common ſpeech neither to praiſe, nor diſpraiſe our ſelues, for vanitie lurketh in both: beſides that modeſtie will not ſuffer the former; and the latter is to occaſion others to praiſe vs, which is but vanitie. Secondly when in ſpeech we compare our ſelues with others our equalls, we muſt euer thinke and ſpeake better of them then our ſelues. Phil. 2. 3. *Let euery man eſteeme other better then himſelfe. Paul* comparing himſelfe with the Apoſtles, ſaid *he was the leaſt of them all*; becauſe he had beene a perſecutor, 1. Cor. 15. 9. Thirdly, if any ſpeake of his owne want, when iuſt occaſion is offered, he muſt ſpeake euen the moſt againſt himſelfe. As *Paul* that he was the *head and chiefe of all ſinners.* Fourthly, if a man vpon iuſt occaſion be mooued to commend himſelfe, firſt he muſt doe it in all humilitie and modeſtie: ſo *Paul* ſpeaketh of himſelfe in another perſon: 1. Cor. 12. 1. *I knewe a man in Chriſt which was taken vp into Paradiſe, &c. And in nothing was I inferiour vnto the very chiefe Apoſtles, though I be nothing,* verſ. 11.

The fifth ſinne. *Hauing mens perſons in admiration.*] The word *perſon* in Scripture ſignifieth the face and outward appearance of a man, and conſequently the things belonging vnto the perſon, as riches, honours, dignities, for the which theſe falſe teachers haue men in admiration. *Queſt.* Is it not lawfull to admire a Prince, or other Potentates at all? *Anſw.* Yes: but when men admire them onely for their perſon, riches, honours, nobilitie, without reſpect of the feare of God, or true vertue, this is vnlawfull, and the ſinne of theſe men: wherein is alſo included the contempt of the religious poore, yea and alſo of the rich themſelues, if they truely feare God. Iam. 2. 1. *My brethren, haue not the faith of our Lord Ieſus Chriſt in reſpect of perſons:* teaching vs that it will not ſtand with true Religion, nor with the faith of Chriſt to honour men onely becauſe they are rich or noble.

A great miſerie of great men to be moſt amired, but leaſt admoniſhed.

Firſt, note here that no man carrieth ſo baſe a minde, and ſuch ſlauiſh affections, as the proud ambitious perſon; he magnifieth the great man, and is ſeruilly addicted vnto him euen for outward reſpects, not eſteeming him for that which is indeede worthie to be reſpected. Secondly, the condition of great men (for the moſt part) is miſerable, who haue many to admire them, but fewe to admoniſh them: rich men are admired for wiſedome, whereas the ſame men, if they were poore, would carrie away no praiſe thereof. *Ahab* had foure hundred falſe prophets who thus admired his perſon, but onely one *Micha* who faithfully admoniſhed him. Thirdly, our dutie is to honour them that feare God, rich or poore, high or low: it beeing a note of a child of God *to contemne a vile perſon,* that is a wretched ſinner, but to honour them *that feare the Lord,* bee they neuer ſo baſe: and yet the honourable much more, if they be found in the waies of religion.

Pſal. 15. 4.

The ſixth ſinne. *Becauſe of aduantage.*] That is, for profits ſake: where their couetouſneſſe, which before was touched, is here againe taxed: the effect of which affection is to blind the minde that it cannot iudge aright of perſons or things: it maketh a man account an enemie of God rightly honourable, and to deeme the things below of higheſt regard. Let vs weede out of our hearts this bitter roote of couetouſneſſe, which otherwiſe will ſo blind vs, as wee cannot truly diſcerne the people and things of God, but take Egyptians for Iſraelites, and accept of the red pottage in ſtead of the bleſſing.

## V. 27. But, ye beloued, remember the words which were ſpoken before of the Apoſtles of our Lord Ieſus Chriſt.

+17 v. 17

In theſe words the Apoſtle goeth about to anſwer an obiection that might be made by the Church after this manner: We cannot bee reſolued that theſe men againſt whom ye write, are ſo vngodly as you would make them: The anſwer whereto is framed in the 17. 18. and 19. verſes. The effect of which is, that in the laſt times there ſhall be mockers, and theſe be no other then the men of whom he writeth: & leaſt they ſhould yet doubt of the truth of that hee ſpake, hee bringeth in the teſtimonie of the Apoſtles in the confirmation of the ſame: ſo as his doctrine was no other then that which was before by them deliuered. Where three things are to be conſidered; firſt, a preface to the teſtimonie, verſ. 17. Secondly, the teſtimonie it ſelfe, v. 18. Thirdly, the amplifying of it, v. 19.

For the Preface. *But, yee beloued, remember &c.*] Firſt, the Apoſtle *Iude* ſetteth out his own dutie and practiſe, in that whatſoeuer he ſpeaketh it proceedeth of loue: & he is not caried away in ſpeaking or writing with ſiniſter affections; and therefore hee calleth them *Beloued.* This ought to be the practiſe of all Teachers, who out of their inward loue to Gods people committed vnto them, are to vtter whatſoeuer they teach: yea and no man in any other calling may lay aſide this affection in the diſcharge of the duties thereof, ſeeing it is the ende of all the Commandements.

In the ſecond word *remember*] is laid downe the dutie of the Church and faithfull people

of God, which is to remember the words ſpoken by the Apoſtles of the Lord Ieſus Chriſt. A
Which we alſo in this age are to be exhorted vnto for very weighty reaſons: firſt, it is a notable remedie againſt all ſinne, and eſpecially the forenamed ſinnes: Pſal. 116. 11. *In my haſte I ſaid all men are liars*; that is, when I rememberd not the word of God: but forgat my own duty, and was caried away with the ſtreame of my owne affections againſt faith, then I failed and was foiled. Pſal. 119. *I haue hid thy teſtimonies in my heart, that I ſhould not offend againſt thee.* Secondly, this remembrance is a notable remedie againſt hereſies, and ſchiſmes, and all falſe doctrines, and is of much vſe in theſe our daies, wherein we are in danger to be ſeduced, partly B
by Athieſts, partly by Papiſts, and partly by carnall Goſpellers; againſt all whom we had need to be well fenced, and armed by the reading, knowing, beleeuing, and remembring the words of the Prophets and Apoſtles, which only are as *Dauids* ſling to ouerthrow the great Goliahs. Thirdly, it is an excellent meanes to ſettle the conſcience in the truth by perſwading the ſame: and the rather to be enforced, becauſe many alleadge that there are ſo many Religions and opinions, that they will be of none, for they know not which to betake themſelues vnto. But if theſe were diligent in the words of the Prophets and Apoſtles, in reading, ſearching and ſifting out the truth in humilitie, they ſhould find wherein to ſettle themſelues. C

Secondly, by his ſecond word all teachers are to take notice of their dutie, which is to whet the word of the Apoſtles vpon the harts, minds, and memories of their hearers, ſo as they may learne and remember them: and the rather becauſe in former ages religion was deſtroyed, and ſuperſtition preuailed, becauſe that men laid away the Scriptures out of their hands, and betooke themſelues to the expoſition of other mens writings; and to gloſſe vpon the ſayings of their anceſtors: whereby they brought a black darknes ouer theſe parts of the world. The Prophets and Apoſtles giue another direction. *Malachy* the laſt of the Prophets referreth vs vnto *Moſes* and the former Prophets; and *Iude* the laſt of the Apoſtles vnto former Apoſtles, D
ſhewing what ought to be the ſcope of all teachers that would follow their ſteps.

Thirdly, hence all Students of Diuinitie are taught what they muſt moſt remember, namely the words and writings of the Apoſtles: for theſe are the key of the olde Teſtament and of the whole Scripture; which dutie if it were well obſerued, Poperie, ſuperſtition, and Atheiſme could not ſo farre preuaile, but fall downe to the ground, as Dagon before the Arke.

Thirdly, he nameth the authors of the teſtimonie, who were the *Apoſtles of our Lord Ieſus Chriſt*, implying their authoritie; and taking it for granted, that whatſoeuer they ſpake or writ muſt be receiued as an infallible truth, and may not be contradicted. Now the better to know both what the Apoſtles were, and what this Authoritie is, conſider three points; firſt, their *caling*, and the greatnes thereof; They were called by Chriſts owne mouth, Ioh. 20. 21. *As the father ſent me, ſo I ſend you:* by which compariſon he deſigneth them to a particular and weighty calling, ſtanding in theſe points: firſt, as Chriſt was immediately called by the Father, ſo were the Apoſtles immediately called by himſelfe. Secondly, as Chriſt was ſent from the Father to preach to the whole world, beeing the great Prophet and Doctor of his Church; ſo Chriſt ſendeth them into the whole world, for the whole world was their charge. Thirdly, as Chriſt was ſent to reueile his Fathers will, which before was hid to the greateſt part of the world; ſo they were ſent by Chriſt to reueile the Fathers will, partly in making things more fully knowne, which were before but darly ſhadowed: and partly in foretelling things to come, they all being Euangelicall Prophets. In theſe three ſtandeth that compariſon: in regard of which manner of their ſending they are aboue euen the Angels themſelues, nay the Angels were as it were but their ſchollers. Eph. 3. 10. *Now vnto principalities and powers in heauenly places is made knowne by the Church the manifold wiſdome of God*, that is, by the miniſtrie of the Apoſtles, the myſteries of God, concerning mans redemption, haue bin reuiciled to the Angels themſelues.

Secondly, conſider their *Authoritie*; which was moſt authenticall, ſeeing that neither in teaching or writing they could erre, beeing ſpecially priuiledged therefrom: Matth. 10. 19. *It ſhall be giuen you in that howre what ye ſhall ſay.* The peculiar promiſe of direction belonging to the Apoſtles is recorded in Ioh. 16. 13. *The ſpirit of truth ſhall leade you into all truth*; in which regard they were bold to ioyne themſelues with the holy Ghoſt. Act.15.28. *It ſeemeth good to the holy Ghoſt and vs*, namely, in ordering the Church affaires: yet here that diſtinction which is falſely applied to the Pope, is true in the Apoſtles, by reaſon of this aſſiſtance; that as they were priuate men, and in other cauſes they might, and did erre, but not as Apoſtles in performing their office Apoſtolicall.

Thirdly, their *worke* or office, they were Maſter builders of the Church of the new Teſtament: yea founders thereof, both by teaching doctrines, and informing the manners of men: farre paſſing all Euangeliſts, Paſtors, Teachers, or ordinarie Miniſters ſince their daies. 1. Cor. 3. 10. *As a skilfull Maſter builder, I haue laid the foundation, and another buildeth thereon.* For the furthering of which great work in their hands, they had giuen them firſt a power to worke miracles for the confirming of their doctrine. Secondly, of giuing the holy Ghoſt by impoſition of hands. Thirdly, an Apoſtolicall rod to ſtrike, and correct obſtinate offenders; by the which *Peter* ſmote *Ananias* and *Saphira* with preſent death: and *Paul Elymas* with blindnes.

Vſe. Marke that now the Pope claiming authoritie Apoſtolicall from *Peter*; it is but a falſe challenge: for that authoritie ceaſed with that office, and ſerued onely to lay the foundations of the Church withall, beeing both extraordinarie as the calling was: and perſonall, ceaſing with the perſons of the Apoſtles. So as if the Pope ſucceeded *Peter* in any thing, it is in the denying of Chriſt: it cannot be in founding the Church, which was done to his hand ſo many hundred yeares before him.

The Pope ſucceedeth Peter onely in deniall of Chriſt.

## v. 18. *How that they tolde you that there ſhould bee mockers in the laſt time, which ſhould walke after their owne vngodly luſts.*

This verſe containeth the teſtimonie it ſelfe, the preface of which was laid downe in the former: wherein two things are to be noted: firſt, the time when wicked men ſhall abound in the Church: *in the laſt time.*] Secondly, what manner of perſons they are; namly, deſcribed by two properties: firſt, they are *mockers*: ſecondly, *fleſhly*.

For the time: It is called *the laſt time*: which is the time from the Aſcenſion of Chriſt vnto the ende of the world. It may be asked, how could this be called the laſt time, ſeeing it is ſixteene hundred yeares ago? *Anſ.* It is ſo called for two cauſes: firſt, becauſe it goeth next before the end of the world, and ſhall be cloſed vp of the laſt day; 1. Cor. 10. 11. To admoniſh vs vpon whome *the ends of the world are come.* Secondly, in regard of former times, according to the ſeuerall ages of it, in which God altered the condition of his Church, and renewed his couenant from time to time vnto the ſame: as firſt plighting it with *Adam*, and afterward renewing it to *Noah*: thirdly to *Abraham* often repeating it: fourthly, to *Dauid*: fifthly, at the returne out of the Babyloniſh captiuitie: ſixthly, at the comming of Chriſt. But now Chriſt beeing come, and that fulneſſe of time wherein the former prophecies are fulfilled and accompliſhed, the ſhadowes and ceremonies are aboliſhed, and the new couenant of grace eſtabliſhed; there remaines no renuing thereof, neither any other alteration of it, but as Chriſt hath already appeared in his humilitie by his firſt comming; ſo nothing is to bee expected now but his ſecond comming in glorie: and this is the proper and principall cauſe why this is called *the laſt time*.

Secondly, concerning the perſons of the vngodly men they are deſcribed, firſt to be *mockers*. Theſe are deſcribed by *Peter*, 2. Epiſtle. 3. 3. In the laſt times ſhall *come mockers, which* A *will walke after their luſts*, and ſay, Where is the promiſe of his comming: that is, thoſe that ſhall ſcorne all religion, and make a mocke of God, godlines, and godly men: then which there is not a greater height of wickedneſſe: of whom *Salomon* ſpeaketh as beeing ſo farre gone, that they are paſt all admonition, and therefore would not haue them admoniſhed; and *Dauid* maketh this the higheſt degree of a wicked mans proceeding in his ſinne, to ſit him downe in the *chaire of ſcorners*. Pſal. 1. 1.

Prov. 9. 8.

*Vſe.* This part of the teſtimonie is moſt truly verified in our age. Firſt, in the Romiſh Church, whoſe religion ſetteth vp a plaine mockerie of God, and of Chriſt, of Scripture and B of true religion. Firſt, for Chriſt they make but a mocke of him; the true Chriſt is a King, and ſo they ſay, but the Pope muſt controule him both in making lawes of his owne to binde the conſcience, as alſo in adding and detracting from Chriſts laws what he will: the true Chriſt is a Sauiour; but they make euery man a ſauiour of himſelfe, by meriting ſaluation: for they teach that Chriſt merited, that we might merit our owne ſaluation: yea the true Chriſt is a mediatour, but yet Saints muſt be interceſſors: and his Mother, whome they intitle the Queene of Heauen, muſt command her ſonne by the right of a Mother, to heare their prayers, and forgiue their ſinnes; what is this but to make his Mother Mediatour in his ſtead? Secondly, as C for the Scriptures, they renounce the originall Bible, and the Greeke and Hebrew text as corrupt, and will admit of none as authenticall, but the Latin tranſlation; yea and of that allow no ſenſe, but that which the Pope authoriſeth, and ſetteth downe: what is this elſe but to make a mockerie of the Scriptures? no Bible, no ſenſe will ſerue, nor muſt ſtand, but the Popiſh ſenſe, which is indeede to reduce all ſcripture to the Popes will and determination.

Popiſh doctrine a mockerie of Chriſtian religion.

Secondly, if we come home to our ſelues, we ſhall finde this Scripture verified among the ſwarmes of Atheiſts, which make but a ſcorne of the word and Religion: tell any man almoſt of his dutie, he will be readie to ſay; How know you theſe to be *Moſes* writings? and D theſe to be the Apoſtles writings which goe vnder their names, and may not falſehood bee written as well as truth? Theſe are moſt prophane and blaſphemous ſcorners: but ſuch as were prophecied of before by the Apoſtles themſelues.

Againe, among thoſe that profeſſe religion are many ſcorners; that let a man make but a ſhew of goodneſſe, and begin to make conſcience of his way, if he will not blaſpheme and ſweare as he was wont: if he will not drinke with the drunkards: if he refuſe ſuch companie as he conuerſed with before, or will not doe as others doe, he is preſently condemned for a preciſe foole, or with ſuch reprochfull tearmes; how then is not this prediction of the Apoſtle accompliſhed, when euen the performing of

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morall duties, yea and ſuch as ſtand by the laws of God and the land is ſcoffed at, as a blemiſh? When ſcorners are ſo rife and bolde euen in the face of the Church? when where God hath his little flocke, the Deuill hath a large kingdome? let vs not be offended too much, when we heare and ſee theſe ſcorners: but then acknowledge the accompliſhment of this prophecie, and contrarily loue and reuerence the word of God as a moſt pretious treaſure.

The ſecond ſinne whereby theſe vngodly men are deſcribed, is, that they *walke after the luſts of their own hearts*, wherein two things are included: firſt, that theſe vngodly men ſhall haue their harts filled with *vngodly luſts*. Secōdly, that they ſhall walk after theſe luſts. Concerning the former ſundry things are to be known. Firſt, what this luſt or concupiſcence is. *Anſ.* In the Scripture it is of two ſorts, either originall, or actuall: or it may be conſidered two wayes: firſt, as it is the fountaine or oſpring of all other ſinnes; or ſecondly, as it is a fruite of the corruption of our hearts. The former is an impotencie of the heart, whereby it is inordinatelie diſpoſed to the deſire of this or that euill: of which *Iames* ſpeaketh, Chap. 2. 14. *Euery man when he is tempted, is drawne away by his owne concupiſcence:* hence is the whole corruption of the heart, or originall ſinne called *luſt*, becauſe it principally ſheweth it ſelfe in theſe luſts. The latter is actuall luſt, that is, euery inordinate and euill motion of the inner man againſt the lawe of God, which proceedeth as a branch or fruit from the former roote. Rom.6.12. *Let not ſinne raigne in your mortall bodies, that ye ſhould obey it in the luſts of it:* where, by *luſts*, are meant the flames and motions of luſts ſpringing from the former fountaine. This luſt I call firſt an inordinate *motion*, to diſtinguiſh it firſt from a holy luſting in the regenerate. *Dauid* luſted after and deſired the commandements of God, yea aboue gold and ſiluer; and there is a luſt of the ſpirit againſt the fleſh, as well as of the fleſh againſt the ſpirit. Secondly, from a naturall luſting, which is an appetite after meate, drinke, &c. which in it ſelfe is no ſinne. *Lazarus* deſired without ſinne the crummes vnder *Diues* his table. Theſe luſts then are not to be condemned, but onely luſts inordinate. Secondly, I ſay *euery euill motion*; becauſe luſt in the Scripture comprehendeth all thoughts and motions againſt Gods law, ſo is the cōmandement to be vnderſtood: *Thou ſhalt not luſt*. Eph.2.3. Among whom alſo we had our conuerſation in times paſt *in the luſts of the fleſh, in fulfilling the will of the fleſh, and of the minde*. Where the Apoſtle inlargeth it vnto al motions, inclinations, paſſions, and perturbations of the heart, minde, will, or affections: ſo farre as they are not directed by the lawe of God. This text muſt be vnderſtood of actuall luſt: of which there be two degrees: for ſometime it is ſudden, and ſometimes voluntary; the former is the firſt motion of the minde conceiued, but without conſent. The latter is the motion conceiued, but with conſent, purpoſe, and deliberation; which may be made plaine in this ſimilitude. The eye is ſometimes caſt vpon an obiect on a ſudden, without any purpoſe or intention of the mind: but ſometimes purpoſely and ſteadily vpon the ſame: and as in the twinkling of the eye it is often ſhut without thought or purpoſe; but ſometimes againe of purpoſe and deliberation to preuent ſome hurt: ſo is it in the minde; the heart is a furnace of luſt, the flames whereof ariſe ſometimes vpon the ſudden, and ſometimes vpon leiſure and deliberation; both theſe degrees muſt here be vnderſtood. Concerning which luſts there be three things further here to be conſidered: Firſt, the qualitie and nature of theſe luſts; in that they are ſaid to be *vngodly luſts:* ſuch as their roote is, ſuch are the branches; and therefore are in their nature properly ſinnes, yea principall and maſter ſinnes, yea and ſinning ſinnes, cauſing men to goe on in ſinne. *Queſt.* If they be ſinnes, what Commandement of the tenne condemneth them? *Anſ.* Sudden luſt before conſent of will is condemned in the tenth: but voluntarie with conſent is condemned in all the nine former. If this diſtinction be not held, we cannot make tenne Commandements. For in all the Commandements luſt is forbidden; neceſſarie then it is that luſt ſhould be thus diſtinguiſhed, and alſo referred, as we haue ſaide. *Queſt.* Some may aske: In what Commandement is originall ſinne condemned? *Anſ.* Some ſay it is forbidden in the whole law which is not vntrue; but yet it ſeemeth to be directly condemned in the firſt and laſt Commandements: for theſe two concerne properly, the heart of man: the firſt reſpecting the heart directly ſo farre as it concerneth God: the laſt ſo farre as it concerneth man, whether himſelfe, or others.

Pſal.119.127.

Gal.5.17.

*Vſe.* This teacheth vs to deteſt the Popiſh error, which teacheth vs that inordinat luſts be no ſinnes, if conſent of will be not added; but that is falſe; for if they be cōceiued in the mind, they are the ſinnes of the minde, condemned in the tenth Commandement. *Ob.* But they ſay, there can be no ſinne properly produced without conſent of will. *Anſ.* In ciuill matters the reaſon is good, that none can be acceſſarie vnto ſinne, vnleſſe conſent of will be added: but in diuine matters, and in the Court of Conſcience it is farre otherwiſe.

Secondly, in the luſts note the propertie of them, in theſe words; *Which walk after*; their propertie is to raigne in men, and to cauſe men to giue attendance vpon them; yea and to walk after them. Where they are not reſiſted and repreſſed, they make that man a vaſſall and ſlaue vnto them. Rom. 6. *Let not ſinne raigne in your mortall bodie, to obey the luſts of it.* Where the Apoſtle inſinuateth ſo much that they force and compell men to the obedience of them, the whole order and courſe of which regiment is liuely deſcribed, Iam.1.14.15. by fiue degrees:

A firſt, *luſt tempteth*, and that two wayes: firſt, by withdrawing the heart from God: ſecondly, by inticing and intangling the mind with ſome delight of ſinne. Secondly, *luſt conceiueth*, when it cauſeth the will to conſent, and reſolue vpon the wickedneſſe thought vpon. Thirdly, it *bringeth forth*, when it forceth a man to put in execution the things conſented vnto and reſolued vpon. Fourthly, it perfecteth the birth of ſinne, vrging a man to adde ſinne vnto ſinne, vntill he come to a cuſtome, which is a ripeneſſe and perfection in ſinning. Fiftly, *it bringeth forth death*, that is, euerlaſting vengeance and deſtruction: in all which he alludeth vnto the beginnings, proceedings, and ende of a man; who after he is paſt his ful ſtrength, decaieth againe, and dieth: by theſe degrees the luſts B of the heart riſe vnto this raigne and regiment in the heart of euery wicked and naturall man, where grace ouercommeth not nature.

Thirdly, obſerue the number of theſe luſts. *After vngodly luſts.*] Where he ſpeaketh in the plurall number as of many: for originall concupiſcence is the ſeede of all ſinne in euery man: & look how many ſinnes there be in the world, ſo many luſts there are in the harts of men: ſo as ſeeing there is no number of the euills in the world, euen ſo are the luſts of the heart innumerable. Therefore truely may we conclude, that vngodly men haue their hearts filled with vngodly luſts.

The ſecond point in the words is, that theſe C vngodly men *ſhall walke* after their luſts; which is then done, when men firſt ſuffer thir hearts to be withdrawne from God by euill luſts and motions: ſecondly, giue aſſent thereunto: thirdly, practiſe them: fourthly, keepe a courſe and trade in ſinning, which is the perfection of it. Thus a man denieth the true God, and excludeth him out of his heart, and ſetteth vp the deuill, yea his owne luſts for his God, vnto which he becommeth a ſlaue; ſo as this is no ſmall ſinne.

*Doct.* Hence note a difference betweene the regenerate and the reprobate: for if the childe of God be enticed and drawne away from God he grieueth for it, and giueth not readie conſent vnto the temptation. Secondly, if through frailD tie he be ouercarried to giue conſent, yet it is not full conſent; but he doth it againſt his will and purpoſe, for his purpoſe is not to ſinne, Thirdly, if he put luſts in execution, he lieth not in them, he will not walke after them; but recouereth himſelfe, becauſe he is incorporated into Chriſt: he hath the roote of grace, which ſhall not vtterly die in him, the ſeede abideth in him which at laſt ſhall ſproute vp to repentance and amendement of life: and hereby may a man knowe whether he be the childe of God or no.

*Vſe.* Firſt, whereas all men good and bad haue innumerable luſts in them, we are to take notice of the vileneſſe and vncleaneſſe of our nature, which is common to the good and bad, betweene whom there is no difference but by grace: our endeauour muſt be to ſee more and more theſe luſts ſtirring and mooning thẽſelues againſt God and man. Secondly, to mourne and bewaile them. Thirdly, to pray that God would burie them all in the death and graue of his Sonne, that they ſtand not vp in iudgement againſt vs; beeing euery of them ſufficient to procure our eternall deſtruction.

Sinne will dwell in vs while we dwel in the fleſh, but it may not raigne as a commander in vs.

Secondly, we muſt not ſuffer ſinne to raigne in vs, for this is the part of an vngodly perſon: true it is that luſts will be in the heart whilſt a man is in the fleſh: but they muſt be reſiſted, that they may not raigne & rule in the heart. *Queſt.* How ſhall we keepe vnder the luſts of the heart from raigning ouer vs. *Anſw.* Seeing ſinne raigneth in the minde by euill thoughts, our thoughts on the contrary muſt be framed according to the word, and ordered by the counſell thereof: according to the Apoſtles aduice, Phil. 4. 8. *If any thing be honeſt, vertuous, of good report, we muſt thinke of theſe things.* Coloſſ. 3. 16. *Let the word of God dwell plentiouſly in you.* Againe, luſt raigneth in the memorie, by remembring vanities, wrongs, and wicked ſpeeches and actions: we muſt therefore remember our ſinnes, the number and greatneſſe of them, the curſe of the lawe againſt them, the day of our owne death, and the generall iudgement; the remembrance of which ſhall be able to keep out, or at leaſt to keepe vnder theſe vngodly luſts. Further, ſeeing it raigneth in the affections of pride, reuenge, hatred, &c. we muſt learne the exhortation, Phil. 2. 5. *Let the ſame minde be in you that was in Ieſus Chriſt:* that looke as Chriſt was moſt milde, meeke, humble, patient, full of loue towards God and man, ſo ought our vnruly affections to be conformed vnto his. And laſtly, ſeeing it raigneth in the bodie by idleneſſe, eaſe, ſleepe in exceſſe, which make the bodie an inſtrument of ſinne, we muſt alwaies diligently inure our ſelues to the duties of our callings; vſing faſting, watching, and prayer: by which meanes well obſerued, the luſts in the heart may ſtill trouble and moleſt vs; but they ſhall not rule and raigne ouer vs.

*Vſe.* If it be the propertie of a wicked man to followe after vngodly luſts, we ought to purge our ſelues from all the luſts *of the fleſh and ſpirit*, 2. Cor. 7. 1. leaſt theſe defile the bodies and ſoules in the powers and parts of them: to doe which the better, remember that *bleſſed are the pure in heart*: ſecondly, to inure our ſelues vnto the feare of God, ſeeing the feare of God *is cleane*, Pſal. 19. that is, it clenſeth the heart, and breaketh the necke of all noyſome luſts.

Matth. 5. 8.

## v. 19. *Theſe are makers of ſects, fleſhly, not hauing the ſpirit.*

This verſe containeth the application of the former teſtimonie vnto the particular perſons whome it concerneth: ſetting downe who they be that are ſcorners and followers of their luſts: namely, ſcorners are they that *make ſects*, ſeparating themſelues from the people of God: and followers of their luſts be thoſe who are *fleſhly, and without the ſpirit*: which words beeing applied to theſe ſeducers, faſten two ſinnes more vpon them. The firſt whereof is, that they are *makers of ſects*. The ſecond, that they *haue not the ſpirit*. For the former, the word ſignifieth a ſingling and ſeparating of thēſelues from the church and people of God, and conſequently the making of ſects to themſelues: neither may this ſeeme ſtraunge that there ſhould be ſuch perſons that make ſuch ſeparation; ſeeing it is the nature of euery ſinner to flie from the preſence of God, as *Adam* did: and *Peter* when he had ſeene a part of the glorie of Chriſt, bad him *depart from him* for he was a ſinner. The prodigall ſonne muſt haue his *portion* apart, and will not be perſwaded to liue with his father; and euery vngodly man *withdraweth* himſelfe vnto perdition, Heb.10.38.

*Doct.* Firſt, it is a great ſinne for a man to ſeparate himſelfe from the aſſemblies of Gods people: becauſe firſt it is a flying from God and his preſence, whoſe face euery one is commanded to ſeeke; ſeeing he preſenteth himſelf in the Word and Sacraments, and whereſoeuer two or three are aſſembled in his name, &c. Secondly, it is a contempt of Gods ordinance, which whoſoeuer deſpiſeth, deſpiſeth God himſelfe. Thirdly, out of the Catholike Church is no ſaluation: the ſaying is true, Whoſoeuer will not haue the Church for his Mother, ſhall not haue God for his Father. Fourthly, the congregations of Gods people on earth are the ſuburbes and gates of the kingdome of heauen; whoſoeuer therefore ſhutteth the gates of this kingdome of grace againſt himſelfe here, ſhall neuer enter into the gates of the kingdome of glorie hereafter.

*Vſe.* Our dutie hence is, to ioyne our ſelues to the aſſemblies of the faithfull, not *forſaking the fellowſhip* that we haue among our ſelues, Heb. 10. 25. but *keeping the vnitie* of the ſpirit in the bond of peace, Eph.4.3. beeing like minded one towards another, Rom.15.5. ſpeaking one thing as thoſe that are knit together in one minde and one iudgement, 1. Cor.1.10. And if we would ſeparate our ſelues, then let vs depart from the Atheiſts and Papiſts in their corrupt doctrines and wicked conuerſation. Secondly, ſuch are iuſtly reprehended who ſeldome come to heare the word, receiue the Sacraments, and to call vpon God in the congregation: for ſo much as they can, they cut themſelues from the kingdome of God, in reiecting the meanes of their ſaluation. *Obiect.* They alleadge for themſelues, that if they ſhould come, they ſhould heare but a weake man like themſelues ſpeake vnto them; and if Chriſt himſelfe or ſome Angel ſhould preach vnto them, they would heare willingly. *Anſw.* Lay aſide all diſputing, and yeeld vnto the wiſdome of God, whoſe ordinance it is that men ſhould be taught by men, and not otherwiſe. *Obiect.* They ſay further, that they haue the Bible, and the Sermons of the Prophets and Apoſtles at home, and none can make better Sermons then they: and againe, that they can get knowledge enough to ſaluation by themſelues: and ſome ſay they haue knowledge ſufficient and neede no more. *Anſ.* Firſt, Gods ordinance muſt be acknowledged, and reuerenced in the publike Miniſterie, and in the midſt of the aſſemblies: and priuate duties muſt giue place to publike. Secondly, the word is not onely to be known, but affected: nowe although knowledge may be gained priuately, yet the affections muſt be wrought and mooued in the publike Miniſterie. Thirdly, thoſe that knowe the moſt, knowe but in part; and the Miniſtery is inſtituted not onely to initiate and begin men, but to confirme them in grace, and leade them to perfection: for which ende the Lord hath giuen Paſtors and Doctors of the Church to teach men, vntill they come vnto *a ripe age in Chriſt*, which is not till death.

Now for the further clearing of this point, two queſtions are to be reſolued. 1. *Queſt.* Seeing it is a ſinne for a man to ſeuer himſelfe from the Church of God; where and what Church is that to which a man may for euer ioyne himſelfe with a good conſcience? *Anſ.* That people which heare, beleeue, and obey the doctrine of the Prophets and Apoſtles, are the true people and Church of God, vnto which a man may ſafely ioyne himſelf. Diuers notes there be, but the infallible notes of the true Church are, knowledge, faith, and obedience vnto that doctrine; theſe were the notes of the primitiue Church next after Chriſt: Act. 2. 42. Firſt, they continued in the Apoſtles *doctrine*. Secondly in *fellowſhip*, wherein the duties of loue are comprehended. Thirdly, *in breaking of bread*, that is, the adminiſtration of Sacraments; for the celebration of the Supper is put for both. Fourthly, *in prayer*, that is, inuocation of God, with thankeſgiuing. In that Commiſſion of the Apoſtles giuen for the gathering together of the Church of God, they are enioyned firſt to *teach all Nations*: that is, to make them Diſciples, namely, by the doctrine Propheticall and Apoſtolicall. Secondly, to *baptiſe them*, that is to bring & admit them into the houſe of God. Thirdly, to teach them to *performe all things* which they were commanded. In which Commiſſion two of theſe notes are expreſſed. Epheſ. 2. 19. The Church is *founded vpon the doctrine of the prophets and Apoſtles*. Ioh. 8. 31. *If yee abide in my word, ye are truly my diſciples.* Ioh. 10. 27. *My ſheepe heare my voyce and followe mee.* Pſal. 147. 19. *He ſheweth his lawes to Iaacob, and his ſtatutes to Iſrael, he dealeth not ſo with euery nation.* Hence we note, that we may not ioyne our ſelues with the Iewes or Turkes, who renounce the words of the Prophets and Apoſtles: neither yet with the Papiſts; for

Matth.28.19.

though

though in word and ſpeech they holde this word, yet indeed and in the ſenſe they corrupt it, euen in the foundation.

Whome we may not ſeparate from in publike aſſemblies, we need not priuately conuerſe with.

The ſecond queſtion. But what if there be errors in the church, or things amiſſe; may we not then ſeparate our ſelues? *Anſ.* Things that may be amiſſe in the Church muſt be diſtinguiſhed: for ſome faults concerne the matter of religion: ſome the manner: the former reſpecteth doctrine principally: the latter the maners of men. Firſt, for things amiſſe in the manners of men, we may not ſeparate; but with *Lot* haue our righteous hearts vexed, and grieued with the wicked conuerſation of thoſe among whom we liue. The Scribes and Phariſes ſitting *in Moſes chaire*, teaching *Moſes* doctrine, muſt be heard, howſoeuer the corruptions of their manners be ſuch as they may not be imitated, Matth. 23. 1. Yet here obſerue further, that although we may not ſeperate our ſelues from ſuch corrupt perſons in the publike aſſemblies, yet in priuate conuerſation wee may abſtaine from them. 1. Cor. 5. 11. If any that is called a brother be a *fornicator*, or *couetous*, or an *idolater*, or a *railer*, or *a drunkard*, or *an extortioner, with ſuch a one eate not*: that is, eate not priuately. Secondly, if the Church erre in matter of religon, then muſt we conſider whether the error be in a more weightie and ſubſtantiall point, or in matter of leſſe importance. If it be in ſmaller points (the foundation beeing kept) we may not ſeparate our ſelues. 1. Cor. 3. 15. *If any mans worke burne, he ſhall loſe, but himſelfe ſhall be ſafe, yet as if it were by fire.* Now if the error of the Church be in ſubſtance of doctrine, or in the foundation, then we muſt conſider whether it erre of human frailtie, or of obſtinacie: if of frailtie, we may not ſeparate. The Church of Galatia was through frailtie quickly turned to another Goſpel, and erred in the foundation, holding iuſtification by workes: yet *Paul* writeth vnto it as vnto a Church of God. So likewiſe the church of Corinth erred grieuouſly, and ouerthrew the Article of the Reſurrection: and yet *Paul* behaued himſelfe accordingly vnto it. But if the Church erre in the ſubſtance of religion obſtinately, then with good conſcience ſeparation may be made. 1. Tim. 4. 5. *If any man teach otherwiſe, & conſent not to the wholſome doctrine, from ſuch ſeparate thy ſelfe.* An example hereof we haue in Act. 19. 9. when *Paul* had preached in the Synagogue of the Iewes, and could not preuaile with them, but they began *to blaſpheme and ſpeake euill of the waies of God, then he withdrew himſelfe* and ſeparated from them. 1. Chron. 11. 14. 16. when *Ieroboam* had ſet vp the two Calues to be worſhipped, many of the beſt diſpoſed Iewes *departed from him and came to Rehoboam, and ioyned themſelues with Iudah and Ieruſalem* in the true worſhip of the God of their Fathers. Whence we ſee, that no man may with good conſcience ſeparate himſelfe from the Church of England; ſeeing it teacheth, beleeueth, and obeyeth the doctrine of the Prophets and Apoſtles.

Further, conſider the manner of the ſeparation of theſe wicked men; there be three ſorts of ſeparation: Firſt, by *apoſtaſie*, when a man falleth wholly from his religion, from the Church, and from common grace. Heb. 6. 4. It is impoſſible that they which were once enlightened, *if they fall away, &c.* Secondly, by hereſie, when men erre in the ſubſtance of doctrine and religion, and that of obſtinacie. Thirdly, by *Schiſme*; and that is when men hold the ſame faith and foundation, and yet diſagree and ſeparate in regard of order and ceremonie. Theſe seducers ſeparated themſelues by *hereſies*: their hereſies were theſe: firſt, that men beeing in Chriſt might liue as they liſt, and ſo they were Libertines. Secondly, that among the people of God there ought to be no ciuill Magiſtracie, and ſo they became alſo Anabaptiſts. Here obſerue that euē in the Apoſtles time and daies were many Heretikes; among whom was *Hymeneus* and *Philetus*: 2. Tim. 2. 17. and many woulues *entred euen in their dayes* who ſpared not the flocke. Which may ſerue to ſtabliſh our minds againſt the Papiſts, who obiect that our religion is the foundation of all hereſies: as at the riſing of which many hereſies were reuiued: in ſo much as they call all our religion hereſie; and the profeſſors of it heretikes: by which reaſon they might as ſtrongly prooue, that the doctrine of the Apoſtles themſelues was hereſie, and that the Primitiue Church in the Apoſtles time was hereticall and no Church: for in the firſt hundred yeares after Chriſt, the Church ſwarmed with hereſies, ſowen by Sathans inſtruments, to the choaking of that holy doctrine which was ſowen by the Apoſtles and their ſucceſſours in the field of the Church: may rather we conclude our religion to be Apoſtolicall, becauſe the ſame hereſies which aroſe vp in the Apoſtles times againſt their doctrine, now reuiued againe vpon the reuiuing of our religion.

The ſecond ſinne of theſe ſeducers in this verſe is, that they are *fleſhly*, or naturall men. For ſo it is explaned in the laſt words [*not hauing the ſpirit*] wherein conſider two things: firſt, who is a naturall man: ſecondly, that it is a ſinne to be a naturall man, for it is noted as a maine ſinne in theſe ſeducers. Touching the former, a *naturall man* is he, who liuing a naturall life is, endued with a reaſonable ſoule, and is gouerned by nature, reaſon, and ſenſe onely; without grace or the ſpirit of God: which may appeare firſt by the word naturall; which ſignifieth ſuch a man, as in whom the beſt thing is nature, and in whom there is nothing more excellent then his reaſonable ſoule, though corrupted. Secondly, by the expoſition, or rather oppoſition in the words, wherein it is oppoſed *vnto the ſpirit*, who is wanting vnto ſuch a one to leade him in the way of a heauenly life. Further, that yet we may know this matter the better, there be three things to be found in a naturall man: 1. He hath a bodie and ſoule vnited together in one perſon. 2. In his ſoule he hath excellent powers and faculties, as will, vnderſtanding, affections. 3. He hath all the ornaments of man, yet ſo as without grace: ſuch as are, ſtrength of bodie and minde, memorie, knowledge of Arts and Sciences, ciuill policie and vertues, as Iuſtice, Prudence, Temperance, diſcretion to diſcerne what is meete to be done, what not: theſe are ornaments incident to corrupt nature, ſeruing not to aboliſh, but to reſtraine and bridle corruption, and containe men in order, for the preſeruation of humane ſocietie. Now he that hath theſe three and nothing elſe, is but a meere naturall man.

The ſecond point is: Here it may be asked, how it commeth to paſſe that a naturall man offendeth God? *Anſ.* There be two things in euery naturall man to be diſtinguiſhed: firſt, there is nature: ſecondly, the corruption of nature: the former is from God: the latter from mans fall: which two may be indeede diſtinguiſhed, but cannot now be ſeparated: the one is not the other; but the one is not without the other; this corruption is that ſin which preſſeth vs downe, and hangeth ſo faſt on, Heb. 12. 1. which corrupted the whole man; ſo as the whole *frame of man*, that is, his whole diſpoſition and inclination is corrupted and euill from his youth, Gen. 8. 21. his *wiſedome* is enmitie to God, that is, euen the beſt thing that is, or can be in the fleſh, is hatefull to God, Rom. 8. 5. *himſelfe is dead* in ſinnes and treſpaſſes, Epheſ. 2. 1. hauing no more abilitie to mooue to any thing truly good, then hath a dead man to beſtirre himſelfe in and about the actions of life.

For the cleerer beholding of this corruption of mans nature, marke that there be two degrees of it: the former whereof is a want of that goodnes and righteouſneſſe which at the firſt was, and now ought to be found in our nature. The latter is a proneneſſe and diſpoſition vnto all euill, which carrieth the heart on euery occaſion thereunto: this corruption muſt be conceiued as an ocean ſea, ſending out into euery chãnell and veine of the ſoule, and whole man, ſtreames and floods of wickedneſſe: for looke into the principall powers of the ſoule, ye ſhall neede to goe no further for the finding of this truth. For firſt, in the *minde* is ſuch an impotencie, as whereby it is vnable to thinke or approoue of any thing that is truly good. 2. Cor. 3.5. *We are not ſufficient of our ſelues to thinke of any good, but all our ſufficiencie is of God.* 1. Cor. 2. 15. The naturall man *perceiueth not* the things of God; which is moſt manifeſt thus: firſt, he knoweth not God himſelfe aright; for although hee may know God as an infinite and eternall beeing, or in ſome other attribute, yet he cannot knowe him as a father to himſelfe. Secondly, he knoweth not, neither conceiueth the corruption of his owne nature, nor his ſins originall and actuall in the ſtaine and danger of them. Thirdly, he conceiueth not of the remedie of ſinne, the death of Chriſt: but accounteth it fooliſhnes that life ſhould be brought out of death. Secondly, as his *minde* is blind, ſo a naturall mans will is rebellious, and is not ſubiect vnto the will of God, neither indeed can be. Ioh. 6. 44. *No man can come to Chriſt, vnleſſe the Father draw him:* inſinuating our withdrawing of our ſelues, and reſiſtance of his call, vntil he turne vs, and make our wills of vnwilling, willing wils, to will that which is truly good: whence the Apoſtle ſaith, that *to will*, namely, that which is truly good, is not of our ſelues, it is the gift of God. Now hence we may reſolue that queſtion: why it is a ſinne to be a naturall man? not becauſe a man hath nature in him: but becauſe his whole nature is tainted with originall ſinne.

*Ob.* The naturall man may pleade that he cannot helpe it: he was borne ſinfull: why then ſhould he be blamed? *Anſ.* Rom. 5. 12. *In Adam we all ſinned*; for when he eate the forbidden fruit, we euen eat it in him, and are no leſſe blameworthie then he was. *Obiect.* But it will be ſaid; it is no reaſon that we ſhould be ſaid to ſinne in him, ſeeing then we were not? *Anſ. Adam* was a publike perſon repreſenting all mankind, and euery particular perſon deſcending from him; and therefore what he did, all and euery man did in him: Euen as a Burgeſſe in the Parliament giuing his voyce and aſſent, all the countrie or ſhire is ſaid to giue their voices, though they be abſent, and not preſent otherwiſe then in his perſon. God then giuing a prohibition vnto *Adam*, he gaue it vnto all vs in him; and threatning him hee threatned vs and all mankind; this onely is the difference, that he being the roote or ſtocke, and wee the branches ariſing from him, he ſinned actually, and we by relation and imputation. If then the naturall man ſtill plead he was no cauſe, but was borne ſo, the anſwer is cleere, that himſelfe is a cauſe, although not in himſelfe, yet in *Adam* before he was borne he procured that he ſhould bee borne a naturall man.

The naturall man procured that ſo he ſhould be borne in Adam, and is therfore excuſeleſſe.

Secondly, it may be pleaded againe: If I bee a naturall man, I am Gods creature as I am; why then ſhould I be blamed? *Anſw.* The former diſtinction betweene nature and corruption of nature muſt be here retained: for by the former the naturall man is Gods creature, and not in reſpect of the corruption of nature: for this he created not, as the other: but ſuffred it to paſſe by generation from man to man, for the execution of the puniſhment of the firſt ſinne.

*Queſt.* Why did not God ſtay this corruption in *Adams* perſon? *Anſw.* God could haue done it; why he did it not, the reaſon is neither knowne, nor to be enquired; a ſecret it is, but yet a iuſt iudgement of God ſilently to be with reuerence reſted in, and not with curioſitie to be ſearched out.

*Vſe.* Firſt, ſome may hence gather, if a man be iuſtly blamed for being onely a naturall man, and not hauing the ſpirit of God; then euery one hath power to receiue the ſpirit of God.

*Anſ.* This is no good reaſon, but is all one, as if becauſe a bankerout is blamed for not diſcharging his debts to his creditors; another man ſhould conclude, that ſurely he is therefore able to pay them. But theſe wicked men were blamed here, firſt, becauſe they profeſſed Chriſt; but yet had not his ſpirit: ſecondly, becauſe that in *Adam* they were the cauſes that they were borne without the ſpirit of God, and ſo made themſelues vnfit to receiue him.

Secondly, if naturall men be iuſtly condemned, much more thoſe that are worſe then they, as Atheiſts, prophane perſons, thoſe which contemne the aſſemblies, and neglect the meanes of their ſaluation, and yet looke for ſaluation as well as others. The Gentiles who were without the lawe, *doe the things of the lawe by nature*, Rom. 2. 24. and yet many that profeſſe the name of Chriſt, and liue vnder the Goſpel, goe not ſo farre as thoſe naturall men in doing the things of the lawe: ſo as euen thoſe Heathens and naturall men ſhall riſe vp in iudgement, and condemne many a profeſſor of Chriſt; of whom euen many come ſhort of the Deuill himſelfe, who beleeueth and trembleth; and yet not a fewe profeſſors neither knowe what the Deuill beleeues; neither through hardneſſe of heart can tremble at the iudgements of God as he can doe.

Thirdly, thoſe come farre ſhort that thinke themſelues in ſtate good enough, becauſe they liue ciuilly and deale iuſtly and neighbourly, as they ſay: for the naturall man can doe this, and yet ſhall be condemned: no plea ſhall ſtand at the great day of the Lord, but that which aſſureth of the pardon of ſinne, ſealed vp with the blood of Chriſt. Let a mans outward and ciuill righteouſneſſe be neuer ſo great, yea if it could be equall to the righteouſneſſe of the Scribes and Phariſies, which for outward appearance was without all exception; yet if he bring not a righteouſneſſe exceeding that, he can neuer be ſaued.

Fourthly, in that the naturall man is blamed for beeing a naturall man, this ouerthroweth all merits of congruity, which the Papiſts boaſt of; becauſe a mans perſon not beeing accepted before God, all his workes are ſinnes: the worke neuer pleaſeth God till the worker firſt pleaſe him.

Fifthly, euery profeſſor of Chriſt muſt ſtrip the naturall man, and become a ſpirituall perſon, that is, ſuch as the ſpirit of God dwelleth in: for firſt, as the Father worketh our ſaluation, by giuing Chriſt and his merits; ſo muſt the holy Ghoſt by applying the ſame vnto vs, elſe can we looke for no ſaluation. Secondly, as the ſoule giueth life to the bodie, which elſe were dead; ſo the ſpirit of God is the ſoule of our ſoules, and quickeneth them with new life beeing dead in ſinne. Thirdly, we can neuer knowe that we are in Chriſt, or belong vnto him, but by the preſence of the ſpirit in our hearts; 1. Ioh. 3. 24. *Hereby we knowe that he abideth in vs, euen by* A *the ſpirit that he hath giuen vs.*

*Queſt.* But how ſhall a man know whether he hath the ſpirit or no? *Anſ.* Let him examine himſelfe, firſt, whether he inwardly loue and feare God in his word of promiſe & threatning: ſecondly, whether he ſubiect his heart and life vnto him: thirdly, whether his heart be continually lift vp in inuocation and thankſgiuing. All theſe are the workes of the ſpirit of God, and they which bee of the ſpirit *doe ſauour* and affect the things of the ſpirit, Rom. 8. *Queſt.* But I feare I haue not the ſpirit, how ſhall I obtaine it? *Anſw.* By vſing the meanes of reading the Word, meditation, and prayer eſpecially. Luk. 11. 13. *Your heauenly Father giueth the holy* B *Ghoſt to them that deſire him.* Pſal. 143. 5. 6. *I meditate in all thy workes; and ſtretch foorth my hands vnto thee.*

## V. 20. *But ye beloued, edifie your ſelues in your moſt holy faith: praying in the holy Ghoſt.*

In this verſe vnto the end of the 23. are ſet downe ſome meanes whereby all beleeuers may be fitted to the maintenance of the faith and true religion, vnto the which the Apoſtle hath in the former part of the Epiſtle perſwaded. Theſe meanes are contained in fiue rules here C preſcribed: firſt, concerning *Faith*: ſecondly, *Loue*: thirdly, *Hope*: fourthly, *Meekenes*: fifthly, *Chriſtian ſeueritie*: the firſt of which is contained in this twentith verſe, which is, that *they ſhould build themſelues* vpon their faith; which is not barely propounded, but inforced and vrged: firſt, by a motiue in this word, *moſt holy faith*:] ſecondly, by the meanes of it, which is *prayer*; *praying in the holy Ghoſt*.] In the rule note two things: firſt, that faith is a foundation, ſecondly, that the dutie of beleeuers is to build vp themſelues vpon this foundation. Concerning the former: firſt it may be demanded what is here meant by faith? *Anſ.* Here by faith is not ſo much meant the gift of faith, as the matter of it, namely, the doctrine of faith and religion comprifed in the writings of the Prophets and D Apoſtles; in which ſenſe it is ſaid, that the Epheſians were *built vpon the foundation of the Prophets and Apoſtles*, that is, vpon their doctrine, Epheſ. 2. The ſame was the rocke confeſſed by *Peter*, vpon which Chriſt promiſed *to build his Church*; and yet in the ſecond place we muſt not exclude the gift it ſelfe: for although the doctrine be a foundation in it ſelfe, yet it is not ſo to vs, vnleſſe we beleeue it, and applie it to our ſelues by this gift. If any man aske what doctrine is this? I anſwer, the ſumme of it may be reduced to three heads: the firſt whereof concerneth mans *miſerie* by his ſinne, originall and actuall: as alſo the dangerous fruits thereof. The ſecond, the redemption of man from this miſerie, and his freedome by Chriſt. The third *the thankefulnes* which man oweth for this deliuerance, and ought to teſtifie and expreſſe in newenes of life.

Hence learne firſt what is the infallible marke of the true Church, whereby it may be diſcerned from the falſe and Apoſtaticall Church, and that is the doctrine of the Prophets and Apoſtles; for this beeing the very foundation of the Church, where it is, there the Church muſt neeedes be: and this note of it ſelfe is ſufficient to point out the true Church whereſoeuer. Secondly, ſeeing faith is the foundation of the Church, and not the Church the foundation of faith, beware hence of a damnable doctrine of the Popiſh Church, which teacheth that there can be no certaintie of the points of religion, no nor of the Scriptures themſelues, but onely by the iudgement of the preſent Church of Rome, and that Church muſt giue what ſenſe ſoeuer ſhe pleaſeth to the Scriptures, elſe hath it none: wherein they play the part of prepoſterous builders, laying the foundation in the top of the building. Thirdly, it may demaunded, how any doctrine becommeth a foundation vnto the ſaluation of men? *Anſ.* Properly to ſpeak, God and Chriſt is our foundation and rocke, Pſal. 18. 1. but becauſe God reuealeth himſelfe and the meanes of our ſaluation in the word, it becommeth hence a foundation: as alſo ſecondly, becauſe Chriſt, who is the proper foundation, is the ſumme of the doctrine therein contained.

Papiſts fooliſh builders, laying the foundation on the top of the houſe.

*Vſe.* Firſt, let no creature drawe vs from Chriſt, for then we are drawne from our foundation. Secondly, the affections of our heart towards Chriſt muſt exceede all affections of any thing beſides: our loue, feare, hope, confidence and truſt, muſt ſettle themſelues vpon him as vpon a foundation.

The ſecond thing in this firſt rule is the dutie of euery beleeuer, which is to *build himſelfe vpon his faith*; which that a man may doe ſixe things are required: firſt, he muſt haue in his heart a deepe ſenſe and feeling of his miſerie in ſuch ſort, as not finding in himſelfe whereon to be founded, he may feele himſelf to be founded vpon God and Chriſt: euen as in laying ſtrong and ſure foundations, men digge deepe; and if they find ſure ground proceede on in their purpoſe. So this wiſe builder laieth his foundation *on a rocke*, Luk. 6. 48. Secondly, he muſt haue *knowledge* of this doctrine of the Prophets and Apoſtles; for vnleſſe it be knowne it can be no foundation. Thirdly, a holy *memorie* to lay vp the word of God in their heart as in a ſtore-houſe: for he that remembreth not the doctrine of ſaluation, can neuer build vpon it. Fourthly, *faith*, whereby not onely we beleeue the truth of it, but apply it vnto our ſelues; this knitteth vs vnto the foundation, without which the word ſhall be no more profitable vnto vs then the Iewes, who mingled it not with faith, Heb. 4. 2. for this onely applyeth it vnto our hearts, Iam 1. 21. Fifthly, the doctrine beleeued and applyed muſt take a *deepe rooting* in the heart, it muſt deſcend into the affections, and there be imbraced vntill it hath wrought out an experience of the ſweete comfort of it. Sixtly, there muſt be *an vnfained obedience* vnto the whole word of God: *Not euery one that ſaith Lord, Lord: but he that doth the will of my Father*, Matth. 7. 21. This man buildeth wiſely vpon the rocke. *Queſt.* But what is that which muſt be done of vs? *Anſ.* Whatſoeuer is to be done of vs may be reduced to three heads: firſt, *faith*, whereby the beleeuer truely reſteth himſelfe vpon God; cleaueth vnto Chriſt for the pardon of ſinne, and renounceth all other meanes in heauen and earth. Secondly, *repentance*, whereby he truely turneth from all ſinne vnto God. Thirdly, *newe obedience*, whereby he endeauoureth to obey God in all his Commandements.

*Vſe.* Firſt, here is reprooued the carnall Proteſtant, who holdeth his religion but for forme and faſhion, or for feare of lawes, he is altogether without foundation, and in a pitifull condition: ſeeing when the great day of the Lord ſhall approach, whoſoeuer ſhall want Chriſt their foundation ſhall fall before him. Secondly, we muſt neuer ſuffer our ſelues to be drawne from our faith and religion; nor looſe our holde of the doctrine of godlineſſe, though we ſhould ſuffer loſſe of lands, liuings, liberties, yea our life it ſelfe: if this be once wreſted from vs, we are fallen from the foundation, and haue loſt our holde of happineſſe and life it ſelfe. Thirdly, we may not take any reſt till we be builded vpon this foundation, it beeing the foundation and ground-worke of all our ſafetie and ſecuritie: for Chriſtian men are as houſes built vpon the ſea ſhore, who muſt looke for the waues and billowes of afflictions one in the necke of another: euen as one ſurge in the Sea ouertaketh another; how ſhould they holde out when this raine falleth, theſe floods come, theſe windes blowe and beate vpon their houſe, vnleſſe they be founded vpon this rocke? how elſe ſhould not their fall be great? but this ſure foundation eſtabliſheth the heart againſt all calamities of this preſent life, yea in the houre of death alſo, which otherwiſe is the downefall to hell, yea and in the day of iudgement the ſentence ſhall paſſe on their ſides, who are laid on this foundation: they ſhall be found worthy to ſtand before the Lambe, when the deuill and his angels, with all ſinners and ſinne it ſelfe ſhall be caſt into the bottomleſſe lake. Now as euery particular Chriſtian man is to be a practiſer of this duty in his owne perſon, ſo alſo may it be fitly applied to the ſtate of the whole land, which by Gods bleſſing hath had for many yeares this foundation laid within it, through the which it hath beene able to withſtand, yea and ſubdue many rebellions, treaſons, forces, and powers, intended againſt it; and beſides hath had ſecuritie and ſafetie vnder Gods protection, with much peace and proſperitie. Would we now know the way how this peace and ſecuritie continued to vs and ours? the way is to continue and abide vpon this foundation, not looking backe to Poperie or ſuperſtition, but taking out the wholſome counſell of good King *Iehoſhaphat : Put your truſt in the* 2.Chr.20.20. *Lord, and ye ſhall be aſſured: beleeue his Prophets and ye ſhall proſper.*

In this dutie of beleeuers marke further, firſt how the Apoſtle aſcribeth power to the beleeuer to build himſelfe: for although by nature men want this power (for the naturall man cannot of himſelfe ſo much as thinke one good thought) yet the regenerate whom the Lord by his ſpirit hath mooued, haue a power giuen them to mooue themſelues, and build themſelues, that which was before to nature impoſſible, is made poſſible by grace.

Secondly, note further the force of the word, ἐποικοδομοῦντες. *build vp*] which requireth not onely a building, but a going on, and encreaſing in building: as if he had ſaid, *Build vp your ſelues more and more.* A dutie which neerely concernes men in theſe daies, wherein men decline to Atheiſme, and Poperie, (which alſo is but a painted Atheiſme) when men can content themſelues to goe backe, and fall from their former loue, and are afraid to be found either hot or cold. This diſeaſe of our daies hath this Apoſtle forwarned vs of in this Epiſtle, beeing one of the laſt farwels of the Apoſtles to the Church. Let vs then take notice of our declinings, and doe our firſt workes, and goe on forward to perfection, building vp our ſelues daily, leſt it come to paſſe that the Lord come againſt vs, ſpue vs out of his mouth, remoue our Candleſticke with his other bleſſings, and leaue vs vnto our too late and vntimely repentance.

The motiue whereby this rule is inforced vpon the Church, is drawne from a propertie of faith, which is that it is *moſt holy.* Wherein (to vnderſtand it) we will ſhew firſt what holineſſe is properly: ſecondly, that faith is moſt holy. For the former, in this holines there be two things: firſt, a freedome from all fault and blame: ſecondly, an excellencie or perfection conſiſting of many diuine vertues. Holineſſe thus vnderſtood is two-fold: *vncreated*, or *created. Vncreated* is the holines of God, which is nothing elſe but the perfection of his properties and attributes; this holines is incomprehenſible, and infinit, yea the fountain of all other holines. *Created* holineſſe is a certaine gift of God, which by ſome proportion reſembleth this vncreated holineſſe of God; the ſubiect whereof are Angels, man, & Gods ordinances, eſpecially the written word: ſo as this holineſſe of faith is this deriued holines, and not the former.

Secondly, how is the doctrine of religion moſt holy? *Anſ.* Firſt, *in it ſelfe*, being without all fault and errour, and hauing ſundrie excellencies, beeing full of diuine wiſedome and truth, and the onely inſtrument whereby Gods infinite wiſdome and goodnes is made knowne vnto vs. Secondly in regard of the effect and A operation, which is to make the creature, but eſpecially man holy: Ioh. 17. 17. *Sanctiſie them in thy truth, thy word is truth.* It ſanctifieth men inſtrumentally, in that it maketh them reſemble God in many graces: by this *Dauid* became wiſer then his Teachers, Pſal. 129. and ſo reſembled God in wiſdome. Iam. 3.17. This wiſedome which is from aboue (of which the word is the inſtrument) is *pure, peaceable, eaſie to bee intreated, full of mercie and good fruits, without iudging*, and without hypocriſie. Thus we ſee how it maketh men reſemble God in all theſe, yea and in all other vertues. Thirdly, it is *moſt holy*, becauſe it ſanctifieth all inferiour creatures to the vſe of man, ſo as he may vſe them with good conſcience: 1. Tim. 4. 4. Euery creature B of God is *good, ſanctified by the word and praier.* Where (by the way) may be noted the ſuperſtition of the Romiſh Church, which haloweth Bread, Salt, Water, Palmes, &c. for the curing of diſeaſes, caſting out of deuils, and working wonders; which practiſe of theirs is nothing but the defiling and prophaning of the creatures, by ſuperſtitious prayer ſeeming to hallow them, yet without any word or warrant, either of promiſe or commandement: which is the principal inſtrument of ſanctifying the creatures vnto their lawfull ends and vſes.

Papiſts account the word ſuperfluous in ſanctifying the creatures.

Hence learne firſt, that the doctrine of the Prophets and Apoſtles is from God; becauſe it is full of wiſedome, without any follie, full of truth, voide of all falſehood; as alſo moſt holy both in it ſelfe, and in operation and effect, and C in the author, as proceeding from him who is the fountaine of all holineſſe: it is not of men, neither needeth the euidence of men; by this propertie onely (if he had no more) it carrieth with it, and containeth within it ſufficient euidence againſt the gates of hell, that it is from God, and holy as himſelfe is. Secondly, the word beeing moſt holy, it muſt dwell in our hearts plentifully, and our care muſt be that it may be written in the tables thereof, that it may be an ingrafted word, bearing rule ouer our wils and affections, yea ouer our whole liues: for where it ruleth it ſanctifieth the whole man. Thirdly, the doctrine of true faith ſanctifieth vs; but as it is receiued, beleeued, and applied by faith, and no otherwiſe, when it taketh place D in vs then it ſanctifieth vs: it is not the rehearſing of the articles of it, nor the knowledge of it, nor carrying about with vs the wordes of it, that can worke grace, but the hiding of it, and mingling it with faith in the heart: from which we gather that it is a foule errour of the Papiſts, to teach that the Sacraments conferre grace, by the worke wrought, and that as the penne writeth by the hand of the writer, and that of it ſelfe, the hand mooving it; ſo the Sacraments of themſelues ſanctifie, being adminiſtred by the Miniſter: but this is erroneous, for the Word and the Sacraments are both of one nature, the ſacraments being none other but the word made viſible: but the word read or vttered

ſanctifieth

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fieth not by the worke done, but by beeing beleeued and applied by faith: therefore no more doe the Sacraments by beeing adminiſtred, but by apprehending Chriſt in them: grace muſt be conferred by the ſpirit of grace, and not by the vertues of any action in the Sacraments.

The laſt point in this firſt rule, is the meanes whereby beleeuers are to build vp themſelues in their moſt holy faith, and that is prayer [*praying in the holy Ghoſt.*] Wherein euery member of the Church is put in minde of a princiall dutie, namely, that whenſoeuer we feare, or foreſee a falling, and defection from the faith, by reaſon either of weakneſſe within, or perſecution without, then time it is to repaire vnto God by the prayer of faith, crauing at his hands ſtrength, and power not onely to be preſerued from reuolt, but alſo to be confirmed in the faith and doctrine wherein we ſtand. The Apoſtle hauing exhorted the Epheſians to ſtand faſt and be ſtrong in the Lord, and hauing preſcribed ſome meanes tending to that purpoſe; in the 18. verſe he concludeth the principall of the reſt to be prayer: *praying alwaies with all prayer and ſuppplication in the ſpirit:* and that it is ſo, appeareth by two reaſons: firſt, by prayer faith is exerciſed, yea and increaſed, according to the increaſe whereof, the other graces of zeale, hope, patience, and conſtancie are likewiſe confirmed and animated. Secondly, faithfull praier hath a faithfull promiſe made vnto it, *Aske and ye ſhall haue, ſeeke and ye ſhall finde, knocke and it ſhall be opened vnto you:* theſe promiſes we muſt lay hold vpon, and applie vnto our ſelues, for the ſtirring vp of continuall prayer, and ſtrengthening of grace, eſpecially in time of temptation, and in ſenſe of frailtie, and then God will be good in hearing and helping, as his promiſe is.

Eph.6.10.

Now in the meanes obſerue the manner of making prayer in theſe words, *In the holy Ghoſt*, which are added for foure cauſes: firſt, to giue vs to vnderſtand that although a man bee regenerate, yet he cannot pray as he ought, vnleſſe he be ſtill mooued, helped, and ſtirred by the holy Ghoſt. God giueth ſundrie graces in the conuerſion of a ſinner: firſt, a preuenting grace, which yet is not at all effectuall, vnleſſe it be ſeconded and helped with a ſupplie of a ſecond grace: for that is true euen of the regenerate, *without me ye can doe nothing*, Ioh. 15. God giueth *firſt the will, and then the deed*, Phil. 2. 13. yea and the continuance of the doing of that which is truly God: *He that hath begun the good worke, will performe or finiſh it*, chap. 1. 6. Here let grace bee euery way grace, leſt it be no grace at all; let God who is all in all haue the glorie of all; as for the doctrine of mans merit and humane ſatisfaction, which robbeth God, to enrich man, it here falleth to the ground. The ſecond is, becauſe prayer is a ſingular and eſpeciall worke of the holy Ghoſt in vs; who ſtirreth vp in vs theſe grones and ſighes which we cannot expreſſe, Rom. 8. & maketh vs cry Abba Father: Zach. 12. 10. this *ſpirit of grace* and compaſſion is promiſed to be *powred out vpon the houſe of Dauid and inhabitans of Ieruſalem:* and from hence a man may examine and finde whether he be the child of God or no; for if he haue the ſpirit of God he is his, and if he haue theſe holy motions and deſires to pray, and can ſend out theſe cries vnto God vnfainedly, he hath the preſence of the Spirit; and he that hath not this ſpirit in theſe bleſſed fruites of it, is none of his. Thirdly, theſe words are added, to teach vs that when we pray, we muſt do it frō our hearts; for where the ſpirit of God dwelleth, thence muſt prayer proceede, but his abode is in the heart, and therefore prayer (that God may acknowledge it to proceede from the ſpirit) muſt be heartie: and ſo of all other ſpirituall duties: Coloſſ. 3. *ſinging with grace in your hearts:* Rom. 1. *whom I ſerue in my ſpirit:* where the Apoſtle expreſſeth a reaſon why prayer ſhould proceede from the heart, becauſe prayer is of the ſame nature with faith and the ſpirituall worſhip of God, yea indeede is a part of it anſwerable vnto God himſelfe who is a ſpirit; but all theſe are ſeated in the heart, and ſpirit, and conſequently prayer it ſelfe ought ſo to be: neither is it the outward action or words which is ſimply the worſhip of God, but ſo farre as they conſent and proceede from the heart. Which teacheth vs that whatſoeuer religious duty we are to turne our ſelues vnto, we are firſt of all therin to approoue our hearts vnto God. Fourthly, that there may be a diſtinction made between the true beleeuer and the hypocrite and carnall man. The hypocrite he prayeth outwardly for forme and faſhion; the naturall man in affliction prayeth of compulſion, as a man that is racked and tormented, without any loue of God at all; both of them without any inward ſenſe, or rectifyed diſpoſition of the heart: but the beleeuer he prayeth in the heart and in faith, the ſpirit of God diſpoſing his heart aright vnto prayer.

*Queſt.* How doth the holy Ghoſt direct the heart. *Anſ.* By fiue waies or meanes: firſt, by *illumination*, whereby he reueileth God to man, as alſo his owne eſtate; both of them in part. Secondly, by *conuerſion*, whereby he turneth the heart vnto God once made knowne. Thirdly, by direction, whereby he directeth the heart to deale as with God himſelfe, taking it from outward meanes. Fourthly, by feruent and *conſtant deſires* for things ſpirituall or temporall. Fifthly, by *faith*, whereby we can reſt on God for the accompliſhment of the things we haue heartily deſired.

*Queſt.* Whether may we not pray to the holy Ghoſt, ſeeing here it is ſaid, praying in or by the holy Ghoſt? *Anſ.* We may not onely pray in or by him, but vnto him: for although we haue no particular example hereof in the Scripture, yet we haue ſufficient warrant: for the three perſons beeing vndiuided in nature muſt be alſo vndiuided in worſhip, and one beeing worſhipped all muſt be worſhipped. Secondly, we are baptiſed into the name of the holy Ghoſt, as well as of the Father and Sonne, and therefore he is to be prayed vnto, euen as they are. *Obiect.* But we are not commanded to pray any where by the Father or Sonne, as here by the holy Ghoſt, which argueth that the holy Ghoſt is not the author of our prayers, as they are. *Anſ.* The Apoſtle here would haue vs obſerue an order in the working of the Trinitie, for all the three perſons are authors of our prayers; the Father and Sonne make vs to pray, but by the holy Ghoſt; the holy Ghoſt maketh vs pray, but more immediately, for he is the immediate author of our prayers: which teacheth that when we pray, it is not of our ſelues, but from the ſpirit which ſtirreth and ſendeth vp heauenly requeſts for vs: herein then we muſt renounce our ſelues, magnifie the grace of God within vs, and ſhew our ſelues thankfull by entertaining carefully ſuch holy motions of this moſt holy Spirit of God.

## V. 21. *And keepe your ſelues in the loue of God, looking for the mercie of our Lord Ieſus Chriſt vnto eternall life.*

Theſe words containe the ſecond rule of the Apoſtle tending to the preſeruation of faith, and true religion concerning loue, and it is indeede of ſpeciall vſe, and direction for the framing of our liues: Chriſt calleth the loue of god and men the ſumme of the whole law: *Paul* calleth it the end of the Commandements. This cauſed *Paul* to keep faith and good conſcience: 2. Cor. 5. 14. *The loue of Chriſt conſtraineth vs.* Now for the better informing of our vnderſtandings, and our furtherance in obſeruing this rule fiue things are to be conſidered: firſt, what is meant by the loue of God? *Anſ.* We are to vnderſtād by the loue of god a diuine vertue in the hearts of the beleeuers, whereby they loue God and Chriſt, properly and ſimply for himſelfe, reſt in him, and cleaue vnto him as the moſt abſolute good: for by Gods loue in this place is not meant that loue whereby God loueth man, but whereby man loueth God. *Qu.* Why doth the Apoſtle here omit the loue of man? *Anſ.* Becauſe the loue of man to man is included and to be vnderſtood in the other as a fruite neceſſarily flowing from it: for firſt, when a man loueth his neighbour, herein after a ſort he loueth God for then God is loued not onely when our affection of loue is directed vnto himſelfe, but alſo when his ordinances, his creatures, image, and other things pertaining vnto him are loued. Secondly, the Apoſtle *Paul* calleth the loue of the neighbour *the fulſilling of the law*; which cannot be vnleſſe we include alſo therein the loue of God, or rather it within Gods loue, and ioyne them together. Now if the loue of man be the fulfilling of the lawe, how much more is the loue of God, which by the ſame reaſon muſt include the other? Thirdly, it is a true rule in Diuinitie, that the firſt Commandement muſt be included and practiſed in all the nine following, as beeing the foundation of them all. Now the maine dutie of the firſt Commandement is the loue of God, which muſt goe with the practiſe of all the other, ſo as all the duties of the other cōmandements are included in the ſame.

Gal.5.14.

The loue of God groweth not naturally in our owne grounds.

The ſecond point is, whether this loue of God be in man by nature, or giuen by grace? *Anſ.* It is not from nature, but a gift of grace following faith and iuſtification. Ioh. 14. 14. *If ye loue me, yee will keepe my commandements*; both which proceede from one beginning: as no man then can by nature keepe the Commandements, ſo no man can by nature loue God aright. Rom. 8. 5. *The wiſedome of the fleſh* (that is mans beſt things, his beſt thoughts and affections) *is enmitie to God*, therefore can there be no true loue of God in nature. 1. Tim. 1. 5. *The ende of the commandement is loue out of a pure heart, and of a good conſcience and faith vnfained.* Againe, we muſt firſt beleeue that we are loued of God, before we can loue him, 1. Epiſt. Ioh. 4. *We loue him, becauſe he loued vs firſt.* It will be obiected here, Luk. 7. 47. Many ſinnes are forgiuen her, for *ſhe loued much:* where it ſeemeth that loue is the cauſe of forgiueneſſe of ſinnes. *Anſ.* I anſwer, this word (*for*) doth not ſignifie here a *cauſe*, but a *reaſon* drawne from the ſigne, as it is alſo elſewhere vſed; this then is the ſenſe, many ſinnes are forgiuen her, and hereby ye ſhall knowe it, becauſe or in that ſhee loued much.

Note hence firſt that doctrine of the Church of Rome to be falſe, whereby they teach that before iuſtification there muſt be a diſpoſition and aptitude in a man thereunto, ſtanding in a feare of hell, loue of God, &c. for by this doctrine the loue of God in man ſhould goe before iuſtification, which is a fruite and follower thereof. Secondly, that is as falſe, that loue is the ſoule and life of faith, for though in time they be both together, yet in order of nature loue followeth after faith, and therefore cannot be the forme and ſoule thereof. Thirdly, it hath beene the opinion of ſome that faith apprehendeth Chriſt by loue, and not by it ſelfe; but this is alſo erroneous: for loue in order followes apprehenſion of Chriſt, and therefore Chriſt is not apprehended by loue. Firſt, we beleeue, and beeing knit vnto Chriſt by faith, then our hearts are knit vnto God by loue.

The third point is, what is the meaſure of loue whereby we muſt loue God and man. *An.* According to the two diſtinct parts of the word of God, are preſcribed two diſtinct meaſures of loue. The meaſure of the Lawe is to loue God without meaſure, for it requireth that we loue God with all the powers of our bodies and ſoules, and *with all the ſtrength* of all theſe powers, Luk. 10. 27. This meaſure is not now our power to performe, no not although we be borne anew: for beeing ſtill fleſh in part, ſome of the powers of our ſtrength are withdrawne from the loue of God. The Goſpel is a qualification of the lawe, and moderateth the rigour thereof; it freeth a man not from louing God, but exacteth not this loue in the higheſt meaſure and degree, but accepteth ſuch a meaſure as ſtandeth in 3. things: firſt, in beginning truly to loue God: ſecondly, in the daily increaſe in this loue: thirdly, in being conſtant in the ſame vnto the end: this meaſure the Lord accepteth for perfect loue, in thoſe that be in Chriſt, in whom the imperfection is couered, Deut. 30.6. *The Lord thy God will circumciſe thine heart, that thou maiſt loue the Lord thy God, with all thine heart, and all thy ſoule*, that is, as if the Lord had ſaid, I will ingraft the true loue of my ſelfe in your hearts which you ſhall increaſe in, and conſtantly proceed in the ſame, and then I will account and accept of it, for the full meaſure of loue that my lawe requireth: which diſtinction is the rather to be conſidered, becauſe the Papiſts teach, that the loue which the Lord requireth of Chriſtians, is the ſame for *ſubſtance* and *meaſure* which the law preſcribeth: and for the *perfection* of our loue, they ſay a man may doe more then the lawe bindeth him vnto; as if hee giue all his goods to the poore, it is more then euer God in his law hath commaunded: and if we loue God aboue all creatures (which they ſay a man may do though imperfectly) it is the loue which the law preſcribeth. But all this is moſt falſe, and ſo the Apoſtle Gal. 3. 10. concludeth it, as many *as are vnder the workes of the Law are accurſed*. If all men be condemned by the law, then is no man able to performe the loue and duties which it requireth: but he taketh the former for granted: for elſe his argument could not hold; and therefore that none can performe the loue which the law enioyneth is true. Secondly, the common opinion of men is, that they euer loued God with all their heart, and it is pitie hee ſhould liue that doth not ſo: but it is a meere deluſion, for if it were ſo, what needed any qualification or moderation of the law by the Goſpell.

Papiſts are none of thẽ that can cõfeſſe that they are vnprofitable when they haue done all they can.

The fourth point is, wherein ſtandeth the loue of God? *Anſ.* 1. Epiſt. Ioh. 5.3. *This is the loue of God, that yee keepe his Commandements.* Ioh. 14. 13. He that keepeth my Commandements is he that loueth me: the reaſon whereof is this, he that loueth God, loueth his word, and he that loueth his word will bewray his loue in yeelding anſwerable obedience thereunto; and in one word this keeping of the commandements ſtandeth in theſe three things: firſt, in *faith*, for it muſt be the worke of a true beleeuer: ſecondly, in *conuerſion* vnto God: thirdly, in *new obedience*: which ſheweth many a man how miſerably he hath beene heretofore deluded by Sathan: for euery man profeſſeth and pretendeth the keeping of the Commaundements, and yet the moſt are ſo farre from doing them, that they know them not, neither care to know them.

The fifth point is, how a man ſhould preſerue in him the loue of God and of man? *Anſ.* Firſt the meanes whereby man may preſerue himſelf in the loue of God is two-fold: firſt, euery one muſt labour daily to haue his heart ſetled in the ſenſe of Gods loue towards himſelfe: for the more he ſhall feele Gods loue confirmed vnto him, the more ſhall his loue be inflamed and increaſed towards God againe; euen as the more we feele the heate of the Sunne, the warmer we are. Secondly, we muſt keepe a daily obſeruation of Gods bleſſings ſpirituall and temporall, which is a ſpeciall meanes not onely to confirme and augment our loue, but preſerue it conſtant to the end. Pſal. 18. 1. *I will loue thee dearly, O Lord.* Why, what made *Dauid* thus reſolue himſelfe? the reaſon is rendred in the next words; The Lord is *my rocke, my fortreſſe, my ſtrength*, and he that deliuereth mee. Secondly, men muſt vſe the meanes whereby they may preſerue their loue to man; and theſe are of two ſorts, for ſome ſtãd in meditation, others in practiſe. The meditations are foure. The firſt is the conſideration of the ſpirituall and neere coniunction of all thoſe that are true beleeuers, of which number we profeſſe our ſelues all to bee, who haue all one Father, God: one Mother, the heauenly Ieruſalem the Catholike Church; all begotten of the immortall ſeede, the word of God: all liue by one faith in Chriſt, and all are heires of eternall life and glorie. This was *Pauls* motiue perſwading him herto: Epheſ. 4. 3. 4. *There is one Lord, one faith, one baptiſme, one God and Father of all*: ſee Phil. 2. 1. 2. The ſecond meditation is, that the duties of loue which man ſheweth to man, eſpecially the faithful, God accepteth as done to himſelfe: ſo ſaith the Wiſeman: *Hee that giueth to the poore, lendeth vnto the Lord.* And Matth. 25. *When I was hungrie, ye fed me, &c.* namely in my members vpon earth. The third meditation is the conſideration of that curſe, which is due to them that neglect duties of loue to man when occaſion is offered; Matth. 25. *Depart yee curſed, I was hungrie, ye fed me not*: to auoide this curſe, we muſt embrace the Apoſtles counſell, to *walke in loue*. The fourth is, to conſider that the loue of man to man is a grace of God, which leadeth a man by the hand to the firſt degree of happineſſe: 1. Ioh. 4. 16. *He that dwelleth in loue, dwelleth in God, and God in him*; that is, hee hath entred the firſt degree of happineſſe, for hee hath fellowſhippe with God: and verſe 12. If we loue one another, Gods loue is perfect in vs. Now as nature it ſelfe can tell vs a happines is to be ſought for; ſo let this grace leade vs to the degrees and beginnings of it.

The ſecond ſort of meanes ſtand in practiſe; and the rules of practiſe bee ſixe. The firſt is

A the practiſe of the Law of nature, beeing the ſumme of the Law and the Prophets, by Chriſts owne teſtimonie: *What ſoeuer ye would that men ſhould doe vnto you, doe you the ſame vnto them.* The meaning of which golden rule is this: Looke what we would haue other men to thinke, ſpeake, and doe to vs, that muſt we thinke, ſpeake, and do vnto them, and no worſe: and on the contrarie, conſider what we would not that men ſhould thinke, ſpeake, or doe vnto vs, that we muſt abſtaine to ſpeak, or thinke, or do vnto them. The practiſe whereof would cut off many wrongs, contentions, frauds, & iniuries both in word and deede.

The ſecond, rule of practiſe is in Gal. 5. 13. B *Doe ſeruice one to another by loue:* that is, let euery man in his place and calling become ſeruant to another, and ſo preſerue loue by the duties of loue. The reaſon hereof is, becauſe God (although he might if he had pleaſed preſerued man without man) would haue man preſerued by man, and that euery man ſhould be his inſtrument for euery mans good in regard both of body & ſoule. For which end he hath furniſhed men with ſeuerall artes, ſciences, trades, and callings, that one man might ſtand in neede of the help of another. Secondly, we are placed in the world that here we might ſerue god in deed, not in ſpeculation onely, but alſo in our whole practiſe in our ſtandings and callings, he will be C ſerued of vs in our ſeruing of man, for theſe two muſt goe together, and as it were hand in hand, the ſeruice of God, and the ſeruice of man. Whoſoeuer therefore imploy their callings principally for the purchaſing of their profits, pleaſures, honours, and not for the good of men, they abuſe their callings, prophane their liues, and miſtake the proper ende of them, as though they were borne onely to liue vnto themſelues, and ſerue themſelues, and neither God nor man beſides: from which too common a practiſe hath that diuelliſh ſpeech ſprung, and by Sathan put into the mouthes of many men: *Euery man for himſelfe, and God for vs all.* A ſpeech well beſeeming thoſe who are at open enmitie with the duties of true loue.

God will be ſerued of vs in our ſeruing of man.

The third rule is in Phil. 4.5. *Let your moderate minde be knowne vnto all men.* D Wherein is commended that meeknes of minde, whereby we can with moderation and equitie beare with men for the preſeruation of loue: ſee Phil. 2.5. This moderation ſtandeth in foure actions: firſt, in bearing with defects & infirmities of nature, as haſtines, frowardnes, deſire of praiſe, ſlownes, and ſuch weakneſſes: it is the part and propertie of an equall minde, not to be ſeuere, or haſtie againſt theſe, but rather to paſſe by them, as *Salomon* ſaith: *It is the glorie of a man to paſſe by an infirmitie.* Secondly, in couering many, yea a multitude of ſinnes: yea and if a man be called to reueale and diſcouer them by way of teſtimonie, it cauſeth a man not to aggrauate the crime, but equally to ſpeake euen as the thing is. Thirdly, in conſtruing mens meanings, words, and actions (if it be poſſible) in the better part, euen ſo farre as the word of God giueth vs libertie: for it is a fruite of malice to miſconſtrue men, to make an offence where it is not giuen, or not to be taken, and that is, ſo long as the wickednes is not apparent. Fourthly, in reſtoring him that is fallen into a fault, by the ſpirit of meekeneſſe, courteſie, and humanitie: euen as a Surgeon dealeth with a broken arme or legge, not with roughneſſe, or anger, but with mildnes, yea and pitie towards the offender, ſo ſetting him as it were in ioynt againe.

The fourth rule is in Rom. 12.10. *Be affectioned one towards another with brotherly loue.* How may that bee done? *Anſ.* In the next words, *in giuing honour goe one before another,* not in taking honour as our nature is; but in preferring others before our ſelues: and here we muſt not conceiue of this honour as a meere ceremonie, ſtanding in ſome outward geſture; but it is a reuerent opinion conceiued inwardly in the heart, whereby euery man thinketh better of another then of himſelfe, and accordingly yeelds him more honour. But ſome wil ſay here, this is hard to do, to eſteeme of euery man better then our ſelues, and how may we attaine vnto it? *Anſ.* Whoſoeuer iudgeth this ſo hard a leſſon, let him enter into the ſerious examination of his owne heart, without partialitie, let him looke narrowly into himſelfe, and he ſhall eſpie ſuch a bodie of ſinne for meaſure and manner, as he cannot finde in any man beſides; ſo as in the true ſenſe of his eſtate he can neuer abaſe any man ſo farre as hee can himſelfe, whereby he ſhall come to iudge euery man worthie to be preferred and honoured before himſelfe.

The fifth rlue is in Epheſ. 4. 26. *Let not the ſunne ſet vpon your wrath.* A very neceſſarie rule; for ſeeing we be but men, we cannot be without many ſinnefull motions, and eſpecially of reuenge vpon occaſion; but here we are counſelled forthwith to ſtay and repreſſe them, yea and to breake them vtterly off: that although anger, wrath, and reuengeful thoughts will ariſe vp in our hearts, yet we muſt extinguiſh them, and not ſuffer them to continue with vs, no not for the ſpace of a day. The ſame Chriſt himſelfe hath taught, Mar. 11. 25. *When ye ſtand to pray, forgiue, if ye haue any thing againſt any man.* So often then as we are to praie (which is at the leaſt daily) ſo often are we to forgiue iniuries offered to vs, for we pray to be forgiuen as our ſelues doe forgiue others: men content themſelues to carry their wrath a whole yere together, and if they forgiue once a yere at Eaſter, or at the receiuing of the Sacrament once a quatrer, it is as much (they thinke) as they need to do: but they forget that the Sunne muſt not goe downe vpon their wrath.

The ſixth rule, Rom. 15. 2. *Let euery man pleaſe his neighbour.* Some will ſay, how can this be, for ſome will neuer be pleaſed, if we condiſcend not to their corrupt and wicked deſires? *Anſ.* The next wordes expound the Apoſtles

Pleaſe men in God, and for good.

ſtles meaning; *for good:* What is that? *Anſ.* For his edification: ſo as the generall commandement admitteth this limitation; that men muſt be pleaſed, but onely ſo farre as it tendeth to Gods glorie, their owne good, and edification. So, Rom. 12. 18. *Haue peace with all men*; but yet with a double limitation: firſt, *if it be poſſible:* ſecondly, if it *be in you*; or ſo much as lieth in you we muſt not carrie croſſe and thwarte mindes, as beeing enemies vnto peace, but apply our ſelues to the preſeruation of it in our ſelues and others: thus ſhall we teſtifie our ſelues to be admitted into Gods kingdome, *wherein the Lyon and lambe play together*, and the young childe with the Cockatrice. Iſa. 11. Whereby thus much is ſignified, that men once conuerted ſhall be ſo changed and altred; that if they were neuer ſo fierce and cruell againſt the Church, and one againſt another before, yet now they ſhall be framed to a peaceable and meeke diſpoſition towards all men.

2.Tim.3.

Now to perſwade vs to the practiſe of theſe rules, conſider firſt that theſe are the laſt times, wherein moſt men are *louers of themſelues*, and louers of men for their owne aduantage, euen ſo farre as by them they may attaine and retaine their wealth, pleaſures, and pompe; but few are they that loue men for God, or his graces in them: now ſeeing the times more call for theſe duties, let vs be the more carefull in them. Secondly, loue amongſt men is the bond of ſocieties; for what linketh man to man but loue? which therefore the Apoſtle calleth *the bond of perfection*, and truely, for it maketh men ſpeake and think one thing, and perfecteth their ſocietie. Seeing then Chriſtian ſocieties are Gods ordinances and preſerued by loue, we are to labour the more in the preſeruation of it. Thirdly, the office and action of loue is moſt excellent, for the manifold gifts and graces which God beſtoweth on men for the vſe of the Church and Common-wealth, are all hereby made profitable thereunto, all ordered hereunto aright, and all hereby applyed to their right ends and vſes: the gifts of knowledge, tongues, arts, wiſdome, and ſuch like, without loue they puffe vp, *but it is loue that edifieth*, 1. Cor. 13. and which cauſeth man to applie and vſe theſe gifts to the good of man.

The third rule for the maintenance of faith concerneth *Hope*, in the next words, *looking for the mercie of our Lord Ieſus Chriſt vnto eternall life.*] Wherein is contained a deſcription of hope, which is this: Hope is a gift of God, whereby we wait for the mercie of Ieſus Chriſt, to eternall life. For the better conceiuing of which grace, cōſider in the words three things: firſt, the perſon on whome we are to waite by hope, namely, our Lord Ieſus Chriſt, together with the properties of this waiting, which are foure: firſt, it muſt be certaine without doubting: for the Apoſtle aſcribeth a full perſwaſion and aſſurance vnto our hope, as well as vnto our faith, Heb. 6. 11. neither doth hope make A a man aſhamed by diſappointing him of the thing hoped for, Rom. 5. 5. Secondly, it muſt be againſt hope, that is, againſt all humane hope, reaſon, ſenſe, and whatſoeuer may be grounded vpon theſe. Thus *Abraham* beleeued againſt hope, Rom 4. 18. Thirdly, it muſt be a patient waiting on Chriſt: Rom. 8. 15. *If we hope for that we ſee not, we doe with patience abide for it:* for otherwiſe the thing hoped for deferred, maketh our waiting painfull and tedious. Fourthly, it muſt be grounded vpon the word and promiſes of life, Pſal. 130. 5. My ſoule hath waited, and I haue truſted in his word: Heb. 6. 18. the ground and anchor of our hope is made not onely the promiſe, but the oath of God who B who cannot lie, although he ſhould not ſweare, *that we might holde faſt the hope that is ſet before vs.*

The ſecond point is, the thing for which we muſt waite, which is not for gold, ſiluer, honours, pleaſures, but onely for *the mercie of God* in Chriſt vnto life eternall: by which we muſt not vnderſtand the beginnings of mercie, for theſe we alreadie here enioy, and hauing the preſent hold thereof neede not hope for the ſame, but for the full meaſure and accompliſhment of Gods mercies hereafter to be enioyed. The like manner of ſpeech hath *Paul*, Rom. 8. 22. *We wait for our adoption and redemption*, not that we are alreadie adopted and redeemed; but that it is not as yet fully finiſhed and C accompliſhed in vs, as hereafter it ſhall be.

The third point is, the fruite and profit of this waiting; and that is life eternall, and therefore is added, *vnto life eternall*, giuing vs to vnderſtand, that our waiting ſhall bring vs vnto, and ſet vs in the poſſeſſion of this life. So as the deſcription ſtandeth in ſetting downe two effects of hope, deſcribed firſt, that it cauſeth to waite on Chriſt for mercie: ſecondly, that it doth not faile nor make a man aſhamed, for he waiteth vnto eternall life, and in this expectation is put in poſſeſſion of the ſame. From the former effect, we learne firſt to put a difference betweene hope and confidence: firſt, by hope we waite on Chriſt, but by confidence we reſt vpon him, and quiet our hearts in him. Secondly, hope is of things to come, and confidence of D things preſent, at leaſt made preſent by faith. Matth. 9. 2. *Haue confidence, and thy ſinnes are forgiuen thee.* Whence we may diſcerne an error in Popiſh religion. They teach with vs that a man is to haue confidence in Chriſt, but they include it vnder hope, and will not permit that it ſhould be referred to faith, becauſe then they ſhould be drawne to grant a ſpeciall faith. But that is erroneous, ſeeing confidence is not of things to come as hope is, but of things preſent: and therefore although confidence goeth with hope, yet it is no branch of it, but proceedeth from faith. Secondly, ſeeing this waiting is a certaine expectation of Chriſt, hence I gather that there is a ſpeciall faith; for if there be a ſpeciall hope, there muſt needes be a ſpeciall faith to ground this ſpeciall hope vpon: for we can neuer certainely waite for that, whereof we are vncertaine whether it belong vnto vs or no: he that hath receiued the earneſt, may certainely waite for the whole ſumme; but it is faith which receiueth the earneſt of the ſpirit, from whence our hope is raiſed. Heb. 11. 1. *Now faith is the ground of things hoped for:* for which cauſe it is that hope alſo hath his full aſſurance aſcribed vnto it as well as faith. And hence we may further take knowledge of another of their errors, whereas they teach that hope indeede is ioyned with a certaintie, but they diſtinguiſh of certaintie, which is (they ſay) either of the will or vnderſtanding: hope they grant hath the certaintie of will, but not of iudgement and vnderſtãding: but this is falſe, ſeeing the Apoſtle Heb. 12. *commandeth to reioyce in hope*; which no man can doe, vnleſſe the iudgement be certaine and ſetled; he that is not certaine of mercie, can neuer hope certainely for mercie. Thirdly, we learne hence to waite by our hope in Chriſt for life euerlaſting euen to the death, that muſt be the white which muſt euer be in our eie, at which we muſt continually direct our aime. We haue many examples of holy men who haue gone before vs in this duty; *Iacob* when he was making his will, inſerteth and as it were interlaceth this ſpeech: *O Lord, I haue waited for thy ſaluation*, Gen. 49. 18. *Moſes had his eye euer vpon the recompence of reward.* Heb. 11. 26. *Iob* will truſt in the Lord, *yea although he ſhould kill him*, Iob. 13. 15. *Dauid* was much and often in this expectation of the Lords mercie, Pſal. 40. 1. *In waiting I haue waited on the Lord*, that is, I haue inſtantly waited: *and mine eyes haue failed me whileſt I haue waited for my God.* Pſal. 63. 3. and Pſal. 16. 9. *My fleſh ſhall reſt in hope:* his hope was that his fleſh ſhould riſe againe vnto life euerlaſting. *Obiect.* But how can we nouriſh this hope (will ſome man ſay) ſeeing we are ſo toſſed and perplexed with ſo many miſeries and grieuances in this life? *Anſ. Paul* meeteth with this obiection, Rom. 1. 3. *We reioyce in tribulation. Queſt.* How can we doe ſo? *Anſ.* When we ſubiect our ſelues vnto God in afflictions, *he ſheddeth abroad his loue in our hearts*, and this breedeth *patience*, which bringeth forth experience, and experience *hope*, which maketh not aſhamed; beeing the helmet of ſaluation, and our anchor which ſtaieth our ſhip in the troubleſome ſea of this life. Fourthly, if we muſt by our hope wait on Chriſt; then in all our requeſts and petitions vnto God we muſt abide the Lords leiſure, not limiting him or preſcribing the time vnto him of hearing; for herein our hope muſt exerciſe it ſelfe.

We muſt waite for mercie, and not for iuſtice, as the Papiſts teach by their doctrine of merits.

Further, from the obiect of this waiting, which is the *mercie of God*, we may learne diuers points: firſt that there is no ſuch merit of worke as the Papiſts dreame of, for then might we waite for iuſtice, and of due lay claime to life eternall. But here we haue another leſſon read vs, namely, that the Saints of God iuſtified, ſanctified, and ſo continuing, (for to ſuch *Iude* wrote as verſe 1.) muſt waite for the mercie of God vnto life eternall. Yea let a man keep all Gods Commandements he ſhall merit nothing, he doth but his dutie. In the ſecond Commandement the Lord ſaith he *ſhewes mercie on thouſands:* but who are they? *euen to them that loue me and keepe my Commandements.* If *Adam* had ſtood in innocencie, he could not haue merited any better eſtate then he was in; how much leſſe can we ſince the fall? nay Chriſt as he was man alone, could not merit, nor did not, but in regard of perſonall vnion. But the Papiſt will here ſay, that life etenall is promiſed vpon condition, and if we can keepe the Commandements we may merit. I anſwer, If we keepe the condition of our ſelues we may merit indeede; but this is impoſſible, for euen our keeping of the condition were of mercie; and mercie and merit will neuer meete and ſtand together. Secondly, if we wait for mercie in Chriſt then we muſt altogether deſpaire in regard of our ſelues for euer attaining life euerlaſting, for hope ſendeth a man out of himſelfe, and cauſeth him wholy to relie himſelfe vpon Chriſt. Thirdly, if we muſt wait for the accompliſhment of mercie, which tendeth to life euerlaſting, then much more muſt we in our dangers or troubles waite for Gods mercie in our deliuerance. If we muſt waite for the greater, we may for the leſſe. Hab. 2. 3. *At laſt the viſion ſhall ſpeake, and not lie; though it tarrie, waite.* And Iſa. 28. 16. *He that beleeueth maketh not haſte.* This meeteth with mans corruption, who in preſent trouble will haue preſent helpe, or elſe he will fetch it from hell it ſelfe, from Satan and Sorcerers: but ſuch neuer learned to waite on Gods mercie for ſaluation; for then could they wait his leiſure in leſſer matters for health and eaſe, and with more comfort make farre leſſe haſt.

Wicked men in preſent troubles muſt haue preſent help, though from Satan himſelfe.

Secondly, from the ſecond effect or fruit of hope, namely, that it deceiueth not nor diſappointeth him that hopeth; note firſt a difference betweene humane or carnall, and religious or Chriſtian hope. The former often deceiueth men, at leaſt when death commeth all ſuch hopes periſh: but the ſecond neuer deceiueth a man in time of neede, no not in death it ſelfe. Secondly, hence a man may and muſt beleeue his owne perſeuerance in grace; for where this hope is, ſuch a man cannot fall wholly from Chriſt, for then his hope ſhould diſappoint him: neither from his owne ſaluation, becauſe this hope laies hold on the mercie of God vnto eternall life: and herein can neuer fruſtrate his expectation, or make him aſhamed. Thirdly, if our hope bring vs to the fulneſſe of happineſſe, and to the accompliſhment of mercie hereafter, then it bringeth vs to the beginnings of this happines euen in this life; for the beginning of life eternal is in this life, and ſtandeth in the cõuerſion of ſinners vnto God, and in amendment

A

of life: and whoſoeuer hath true hope, he is thereby ſtirred vp vnto daily repentance and reformation of life: 1.Ioh.3. 3. *He that hath this hope, purgeth himſelfe, euen as he is pure.* Now there is none of vs but we ſay we hope for life eternall, and looke to be ſaued by the mercie of God in Chriſt: it ſtandeth vs then in hand to trie the truth of this hope within our ſelues, and manifeſt the truth of it vnto others, and both theſe by this note, namely, that we finde it to purge our hearts and liues, and that it conforme vs vnto Chriſt: for if we hope to be like him after this life, we muſt labour to reſemble him euen in this life, by beeing in ſome meaſure pure, holy, innocent, meeke, louing, &c. euen as he was: for otherwiſe if our liues be not in ſome reformation of our ſelues, and conformitie to our head ſutable to the profeſſion of our hope, it is but pretence of hope, and will make men in the ende aſhamed.

B

### V.22. *And haue compaſſion of ſome, in putting difference:*

### 23. *And others ſaue with feare, pulling them out of the fire, and hate euen that garment which is ſpotted by the fleſh.*

C

Theſe words containe the two laſt rules tending to the preſeruation of the faith, both of them teaching how we may and are to recouer, and reſtore thoſe who are fallen or declining from faith or good conſcience. For the better vnderſtanding whereof, conſider in the words two things: firſt, the way to beginne this recouerie, which is in the ende of v.22. *By putting difference.* Secondly, the manner how they are to be recouered; expreſſed in both the rules: the former concerneth Chriſtian meekeneſſe, *Haue compaſſion on ſome:*] the latter concerneth Chriſtian ſeueritie; *and other ſaue with feare.*] D Concerning the former: the way of this recouerie is to *put a difference*] that is, by Chriſtian wiſdome to diſtinguiſh betweene offenders. For our direction wherein, we muſt know that men erre and offend two waies: firſt, in opinion and iudgement: ſecondly, in practiſe and life. Againe, thoſe that erre in opinion are alſo diuerſly to be diſtinguiſhed, according to the diuerſitie of their errors: for ſome erre in the foundation of religion, and matters of greateſt importance, as the Papiſts at this day, when they teach inuocation of Saints, iuſtification by workes, a reall ſacrifice for the quicke and dead in the Supper, with other falſe doctrines raſing the foundation: others may hold the foūdation, but erre in ſmaller points of leſſer importance. As for example, the Anabaptiſts holding that warre is not to be made, nor oathes to be taken, erre groſſely: but yet herein (though in other points they doe) they raſe not the foundation. Theſe ought wiſely to bee diſtinguiſhed, for he that erres in the foundation, ouerturneth his faith and religion: but he that holdeth the foundation, and erreth in ſmaller points, doth not. 1. Cor. 3. 12. *If any man build on the foundation hay or ſtubble, his worke ſhall burne, but himſelfe may be ſafe.* One thing it is to beate downe a wall, to pull downe a window, yea ſome one ſide of a houſe; and another to plucke vp the foundation, for this deſtroyeth all. Which difference if it had beene made and minded, many which haue ſeparated themſelues from the Church of England, had ſtil remained members of it. Secondly, of thoſe that erre in opinion, ſome erre of ignorance and blinde zeale, ſeeing no other truth then that they hold; as the Iewes did, Rom. 10. 2. who *had the zeale of God, but not according to knowledge:* others erre of malice, who know they are deceiued, and yet perſiſt obſtinately in their error and falſe opinion, leſt they ſhould loſe their credit, as Heretikes. Now betweene theſe alſo a difference is to be put: Tit.3.10. *An heretike after once or twice admonition reiect; for ſuch a one is condemned of his owne ſelfe.* But if the error be of ignorance, *Paul* ſpeaketh; *If any bee otherwiſe minded, the Lord will reueile it,* Philip. 3. 15. But here wee muſt alwayes remember, that ſeeing we can hardly diſcerne the ground of mens errours whether they proceede of ignorance or malice, we are euer to condemne their error, but haue reſpect to their perſons, and not paſſe ſentence raſhly againſt them. For the error of the vbiquitie of Chriſts bodie hath beene held and maintained by many both godly, and learned Proteſtants; their error we are alwaies able to condemne, but we may not condemne their perſons, no not although they haue defended it of malice, or out of the pride of their hearts, ſeeing the Lord might giue them repentance before or at their death. Thirdly, againe thoſe that doe erre of ignorance muſt be diſtinguiſhed: for ſome of them are miſled of ſimple ignorance, as thoſe who haue no meanes, or very ſmall meanes to come to knowledge: others erre of affected ignorance, which is when men are *willingly ignorant,* hauing meanes of knowledge, but refuſe the ſame. As aboue fortie years agoe the people of this land erred of ſimple ignorance, becauſe they had not the meanes (which yet did not excuſe them) but now their ignorance is wilfull, and affected, neglecting at leaſt, if not fearefully deſpiſing ſo great ſaluation: and therefore as the ſinne of the land is greater, ſo the more fearefull is the iudgement like to be, if it be not ſeaſonably preuented by repentāce. Fourthly, there is alſo wiſe difference to be put betweene the authors of ſects and hereſies, and thoſe who are by them ſeduced. The Sect-maſters and leaders are to be vſed with more ſeue-

All errors are not of the ſame ſize.

Popiſh doctrine departeth frō the foundation.

The ignorance of this land more fearefull then it was fourtie yeares agoe.

A ritie, and ſinne more grieuouſly: Rom. 16. 17. *Obſerue them which cauſe diuiſions among you:* as in a wiſely ordered Common-wealth, the heads of conſpiracies and authors of treaſons are moſt aimed at.

Secondly, errors in practiſe or action, is any actuall ſinne, or offence in word or deede; and men that offend in theſe are not all to be ranged in one ranke, but to be diſtinguiſhed. For of theſe, firſt ſome ſinne of ignorance, not knowing what they doe; as *Paul perſecuted the Church of God ignorantly,* and through a blind zeale. Now ignorance is twofold: firſt, generall ignorance, when the thing is vtterly vnknowne: ſecondly ſpeciall, when the equitie of a particular fact, or ſome ſpeciall action is vnknowne; as B oppreſſion and vſurie in generall are knowne to be euill; but many particular actions vnder this kind are vnknowne to many ſo to be: and ſometime theſe two ignorances are ioyned both together, according vnto which we may put difference betweene the faults and offences of men. Secondly, ſome ſinne of infirmitie, who know what they doe, but yet are ouercarried by ſudden and violent paſſions of anger, feare, ſorrow, or ſuch like vnto euill. Thus *Peter* denied his Maſter vpon ſudden feare of danger. Thirdly, ſome ſinne of malice, beeing carried vnto euill by the malice of their owne will, not of ignorance, or paſſion as the former: of this the Apoſtle ſpeaketh, Heb. 10. 26. *If we ſinne willingly,* C *after we haue receiued the knowledge of the truth, there remaineth no more ſacrifice for ſinnes.* Now of this malice of the will, there be two degrees: firſt particular, when a man wittingly and willingly ſinneth againſt ſome particular Commandement; as Act. 7. 51. the Iewes were ſtiffe-necked, and *alwaies reſiſted the holy Ghoſt:* that is, the miniſterie of the Prophets in ſome things, not in all. Secondly, generall malice, when a man is carried wittingly and willingly to oppugne all the law of God, yea Chriſt himſelfe, true religion, and ſaluation by Chriſt, and ſo reuerſeth all the Commandements. This is the ſinne againſt the holy Ghoſt, and of this degree the Apoſtle ſaith, *there remaineth no more ſacrifice for ſinne:* this beeing an vniuerſall and generall Apoſtaſie. Now of- D fenders according to theſe differences muſt be diſtinguiſhed.

Further, of thoſe that actually offend, ſome ſinne ſecretly, when it is knowne but to ſome one onely; and priuately, when it is knowne but to ſome few, and the ſcandall is the ſmaller. Some ſinne publikely, when the ſinne is notorious and the offence giuen great. If the offence be ſecret, the Apoſtle ruleth the caſe, ſaying; that loue couereth a multitude of ſuch ſinnes. For the ſecond, if the offence be priuate, then muſt thou admoniſh the partie betweene thee and him: if he heare thee, thou haſt ſaued and won him: if not, but he perſiſt in offending, tell the Church. But he that offendeth publikely, muſt be publikely reprooued, that others may feare, 1. Tim. 5. 20. By theſe differences obſerued, a notable way is made for the recouerie of thoſe that are ſliding or fallen from the faith, in matter either of doctrine, or practiſe.

Hence we learne firſt, that it is our duty to obſerue one another in our ſpeeches and actions; or elſe we can neuer put any difference in them; the ende of which obſeruing muſt bee (not as the manner of many is, to imitate others in their euills, or traduce or floute men) but that of the Apoſtle, Heb. 10. 24. *Let vs conſider one another, to prouoke vnto loue and good workes.* Secondly, for the making of this difference betweene offenders, we ought to haue in vs a Chriſtian wiſdome, wherby we may diſcerne aright of perſons and things, and not to iudge of all alike. Our head Chriſt was a notable preſident vnto vs herein: for though many profeſſed him, and beleeued in him, yet would he not commit himſelfe vnto them, *becauſe he knew* what was in man, Ioh. 2. 24. Loue indeede muſt hope all things, beleeue all things, ſuffer all things, 1. Cor. 8. 7. but yet this Chriſtian loue muſt be ordered by Chriſtian wiſdome.

Chriſtian loue muſt goe hand in hand with Chriſtian wiſdome.

The ſecond point concerneth the manner of reſtoring offenders, ſtanding in two rules; firſt of compaſſion; ſecondly of ſeueritie. In the former conſider two things: firſt, on whom compaſſion is to be ſhewed: the Apoſtle ſaith, *on ſome,* that is, on thoſe that erre of ignorance, or infirmitie: on thoſe alſo who are caried away with the violence of ſome ſudden paſſion, if they repent, yea or giue any hope of amendement: all ſuch muſt be reſtored with the ſpirit of meeknes, Galat. 6. 1. Secondly, the manner of ſhewing the compaſſion, which is not by winking at, or ſoothing men in their ſinnes, but by admonitions, and exhortations ſeaſoned with compaſſion: Matth. 18. 15. *If thy brother treſpaſſe againſt thee, goe and tell him his fault betweene thee and him: if he heare thee not, take yet with thee one or two.* This is the meanes firſt to conuince the offenders, and then to bring them to repentance with all mercie and meeknes, and confirme them therein. Thus God himſelfe dealt with *Adam,* firſt conuinced him, and then in much mercie made that gratious promiſe, that *the ſeede of the woman ſhould bruiſe the Serpents head.* Thus *Chriſt looked on Peter,* & mercifully reſtored him. Thus *Paul* reſtored the Galathians, beeing fallen from the faith, by mercifull admonitions.

*Obiect.* But if we admoniſh men before witnes, according to the rule of Chriſt, wee may draw our ſelues into danger, for they may take ſuch admonitions for ſlanders, and vſe them as witneſſes thereof againſt vs.

*Anſ.* If therefore the fault be ſecret, we muſt onely admoniſh our brother alone; and if that will not ſerue to reclaime him, leaue him to God to turne him: and if it be priuate, that is known to ſome few, it is Chriſtian wiſdom to admoniſh him before ſome two of thoſe that can teſtifie of this ſinne, that ſo the partie admoniſhed may be conuinced, and the admoniſher cleered from all ſhewe and apparance of ſlaunder.

*Vſe* 1. By this rule is condemned the rigour and auſteritie of many in too ſeuere cenſuring offenders and offences. This was a fault and blemiſh in the auncient Church; which ſometime for no faults would enioyne penance, as if a man had married the ſecond time: yea for ſmall and light offences were wont to enioyne a penance for two, fiue, yea and ſometime of tenne yeares. This is the ſinne alſo of thoſe that are departed from our Church, condemning vs (for ſome wants) vtterly as no church, nor people of God, refuſing to heare the word of God, to pray, and to ioyne in other religious duties with vs. It is alſo the ſinne of many of the Lutherans, who becauſe we diſſent from them in ſome opinions, condemne vs and our Churches to hell; and ſpeake and write that we are limmes of the Deuill. Which were too great ſeueritie, if we helde not the truth againſt them in the things wherein we differ. *Vſe*. 2. We ought on the contrarie to put on the bowels of compaſſion towards offenders, if there be any hope of amendement; following herein the footeſteps of Chriſt himſelfe, who was very tender ouer Ieruſalem, ſo as he wept ouer it. *Moſes* when the Iſraelites had ſinned in making them their golden Calfe, he mourned for them, faſted fourtie daies and fourty nights for them, and would not depart from God till he was intreated of him in their behalfe. Men cannot but be compaſſionate towards ſicke, and dangerouſly diſeaſed, or wounded bodies; but a rare thing it is to be ſo tender ouer the ſicke ſoules of our brethren. *But bleſſed is he that iudgeth wiſely of the poore*, whether afflicted in bodie or minde.

The ſecond rule of reſtoring offenders, concerneth Chriſtian ſeueritie: and it is the laſt of the fiue, laide downe in the verſe 23. In it the Apoſtle laieth downe three things; firſt, the rule it ſelfe, *to ſaue with feare*. Secondly, the reaſon of the rule, or manner of it; *pulling them out of the fire*. Thirdly, a caueat for the better obſeruing it: *And hate euen the garment ſpotted by the fleſh*. In the rule it ſelfe conſider two things: firſt, who are to be ſaued by feare? namely, thoſe who otherwiſe are incurable, which is manifeſt in the oppoſition of theſe words with the former, ſome are to be cured with mercie and compaſſion, as thoſe which ſinne of ignorance and infirmitie: but thoſe who are hardly curable muſt be terrified, affrighted, and ſo ſaued by terrour and feare. Secondly, what this feare is? namely not a bodily feare, as neither the meanes cauſing it are: but a ſpirituall feare, and that of euerlaſting deſtruction. The meanes of feare are either ciuil or ſpirituall. The former is the power and authoritie of the Magiſtrate, who carrieth not the ſword *in vaine* againſt offenders; but that thoſe that *doe euill might feare*, Rom. 13. 4. but neither is this feare, nor the meanes of it meant. The ſecond means are ſpirituall, directly reſpecting the ſoule, not the bodie, and they are reduced to three kindes or heads: firſt, *admonition*, with denunciation of Gods iudgements againſt the partie not repenting. Secondly, *ſuſpenſion*, whereby offenders are debarred from the Lords Table. Thirdly, *excommunication*, whereby men are deliuered vp to Satan, and caſt out of the ſocietie of Gods people. Of theſe three this laſt is here moſt properly meant. *Ob*. But ſome will ſay, Excommunication is of no force, it is lightly regarded, and therefore can be no great meanes of feare to offenders. *Anſ*. This cenſure vſed according to the word of God, cannot but be full of horror, and terrour, and the moſt forcible (as the laſt) meanes of this feare. Math. 18. 17. *If he heare not the Church, let him be to thee as an Heathen*. What will mooue a man if this will not, that the whole Church ſhould account of him as a Pagan or Heathen? The inceſtuous perſon, 1. Cor. 5. 5. thus cenſured, is giuen vp to Sathan, and deliuered into the deuills power: then which what can be more fearefull? Both theſe places, the enemies of this cenſure, ſeeke to elude, that they might make it leſſe forcible: for that in Matth. 18. they interpret of ſeeking ciuill remedie, againſt ciuill harme or wrong, as though the ſenſe were thus: If thy brother iniurie thee, admoniſh him firſt priuately; and if he refuſe to heare thee, bring him before the Magiſtrate, thou maieſt goe to law with him, and vſe him as a Heathen man, in calling him before the heathen Magiſtrate. But this expoſition cannot ſtand; for to ſhew that it is no direction of the manner to reuenge ciuill wrongs, but appertaineth vnto the conſcience, it is added euen in the very next words, verſe 18. Whatſoeuer they binde on earth, ſhall be bound in heauen: and whatſoeuer they looſe in earth, ſhall be looſed in heauen. For the other place 1. Corin. 5. they expound it of an extraordinarie puniſhment, which might be executed in thoſe daies by Satan vpon the bodies of ſuch offenders; *Deliuer him to Sathan*: that is ſay they, that he may torment his bodie. But this cãnot be a bare bodily puniſhment, but an excluding of the ſinner from the Communion and fellowſhip of the Church, and muſt be done in the face of the Church, by the conſent of the whole Church, which appeare to be ſo verſ. 2. and 4. Againe, if it had beene meant of ſome ſuch extraordinarie puniſhment, *Paul* by his Apoſtolical Rod could haue done that alone, & needed not haue troubled the whole Church with it.

feare muſt force whom loue cannot allure.

The ſecond point is the reaſon of this rule, taken from the danger of the delay of it; *Pulling them out of the fire*. They are in perill of preſent danger, they muſt therefore preſently be ſaued: euen as things that are in the fire muſt be preſently pulled out violently, or elſe they are preſently conſumed: ſo muſt theſe offenders be preſently preſerued and pulled out of the fire of hell. Out of theſe two former points we learne diuers inſtructions.

Firſt, that their cenſure of excommunication is an ordinance of God, and no inuention of man: for euen in this verſe we may obſerue, firſt, that obſtinate offenders are to be ſaued by terrible meanes, ſome muſt be ſaued by feare. Secondly, violent and ſudden meanes muſt be vſed, they muſt be as it were *ſnatched out of the fire*. Thirdly, they muſt be ſeparated from in regard of ſocietie, in the next words; all which three things cannot agree to any thing but only to excommunication.

The cenſure of excommunication not to be inflicted but in moſt deſperate caſes.

Secondly, note the end of excommunication, which is to plucke men out of the fire of hell with violence; and therefore this deſperate remedie is onely to be vſed in deſperate caſes, when there is no other way to ſaue the ſoule, and not for trifles. The Surgeon cutteth not off armes and legges, vntill the life be diſparaged; neither the Phyſition preſcribeth ranke poyſon, but in moſt deſperate diſeaſes. Againe, if this be the end of it, then it reſpecteth the ſpirituall eſtate of men, and not the temporall; the ſoule properly, and not the bodie. Wickedly then doth the Pope (for the vpholding of his eſtate) excommunicate Kings and Princes, to depoſe them from their Crownes, and depriue them of their ſcepters, and by it free their ſubiects from their allegeance: this is no ende of this cenſure warranted in the word. And thirdly, if there be ſuch a neceſſarie end and vſe of it, it were to be wiſhed that in this ende it were more vſed againſt open and notorious ſinners, whome the word cannot preuaile with to their ſaluation; ſeeing many go on euery where obſtinately in their ſinnes without amendment, to the great ſcandall of others.

Thirdly, hence we learne that many be ſo wedded and addicted to their wicked waies, that although they be in the mouth of hell, yet they feare nothing: neither God nor Deuil: nor care neither for heauen nor hell; elſe what need were there of ſuch a cenſure as this is? *Ahab* was ſo addicted to *Naboths* vineyard that he was ſicke for it: beſides, he ſold himſelfe to worke wickedneſſe. *Manaſſes* ſold himſelfe to Satan, nothing could returne him but fetters & captiuitie. Fruitful of ſuch hath beene, and is our barren age.

Fourthly, when gentle meanes will not ſerue to reclaime men, it is the will of God that terrible meanes ſhould be vſed, if by any meanes they may be pulled out of the fire: and thus the Lord vſed to deale with his owne people of the Iewes, proceeding with them according to that order in Rom. 2. 4. firſt by patience, by long ſuffering calling them to repentance: but when they hardened their heart againſt theſe meanes, then he horded and treaſured vp wrath for them againſt the day of wrath. The ſame hath beene his dealing with vs in this land; for theſe fourty yeares and more he hath hedged vs in with peace and proſperitie, together with the liberties of his glorious Goſpel, ſtill expecting our further fruitfulneſſe, anſwerable to ſuch meanes; but we become ſtill more barren, and leſſe fruitfull; he hath often taken in hand his pruning knife, and lopped vs by famine, peſtilence, and other his iudgements, and yet behold we abound with bitter fruites of blaſphemies, iniuſtice, prophaneneſſe, contempt of the Goſpel, which was more embraced and eſteemed of twentie yeares agoe, then now it is in theſe daies, which make no end of declining: that ſurely we cannot now but expect that the Lord ſhould open vpon vs the treaſures of his wrath, and ſtorehouſes of iudgements, vnleſſe we vſe meanes to preuent them, and that in due time. Some will aske, what be they? *Anſ.* Remember 2. rules, firſt the counſell of *Amos*, chap. 5. 12. *Prepare to meete thy God O Iſrael.* Meanes in this land are prepared to meete our Enemies, and it is well don, but we muſt firſt prepare to meete our God by vnfained repentance, and forſaking of ſinne: for that is it which maketh the breaches of our land, and ſtrengtheneth our enemies againſt vs. Secondly, the practiſe of *Iehoſaphat*, 2. Chron. 20. 12. *We know not what to doe, but our eyes are towards thee, O Lord.* Depend vpon him alone, and nothing beſides him; make him thy *hiding place* in life & death, ſhroud thy ſelfe vnder the wings of his protection, and thou ſhalt bee ſafe vnder his feathers.

Againſt the Iriſh Rebels.

Now followeth the third point in this laſt rule, that is, the caueat tending to the obſeruing of it, in theſe words: *And hate euen the garment ſpotted with the fleſh:* that is, keepe no companie, haue no fellowſhip or ſocietie with them: which precept is propounded in a dark compariſon or ſimilitude, taken from the ceremoniall pollutions of the law: that looke as men were then made vncleane, not onely by conuerſing with perſons legally vncleane; but alſo by touching (though it was vnwares) their houſes, veſſels, and garments, as appeareth Leu. 15. 4. and Numb. 9. and therefore did not onely auoide ſuch perſons, but hated euen their garments: ſo muſt we vnder grace deal with obſtinate offenders, auoide their perſons, ſinnes, yea and ſocieties, as occaſions thereof. Firſt; then in the former part of the compariſon two queſtions may be demanded. The former is this:

Why ſhould any mans fleſh be vncleane, or his garments ſpotted, and ſo deteſtable and to be hated, ſeeing they are the good creatures of God? *Anſ.* There be three kinds of vncleanneſſe: 1. Naturall, 2. Morall, 3. Ceremoniall. *Naturall* vncleannes is, wherby the creature becommeth by his corrupted nature vncleane for mans vſe: I ſay *by corrupted nature*, becauſe this vncleannes cannot riſe from created nature, but from mans ſinne and Gods curſe; as the Serpents are now to mans vſe *vncleane*, that is, noiſome, and full of hurt and poiſon. *Morall* is, when any creature is vſed againſt Gods Law and commandement, ſeparating it from the vſe of man: as to marrie within any of the

degrees

degrees prohibited, Leu. 19. commeth within this vncleanenes. Thus a man borne of vncleane ſeed is vncleane, Iob 14. *Ceremoniall* is when the creature beeing cleane it in owne nature, yet in ſome other reſpects by vertue of Gods prohibition, becommeth vncleane. Thus were certaine beaſts, and fowles, & dead bodies vncleane, not in their nature, but in ſome reſpects, which eſpecially were three: firſt, in regard of touching: ſecondly, of taſting: thirdly, of ſacrificing: in which reſpects they might not be vſed. Now the creature might be hated, not in regaad of it ſelfe, or as it is the good creature of God; but as farre as this ceremonial vncleanneſſe was faſtned vnto it, beeing prohibited in this or other reſpects by God.

2. *Queſt.* But why ſhould any man hate the fleſh, or garmēts of another, ſeeing this ceremoniall vncleanenes was no ſinne; yea to burie the dead corpes was a dutie to be performed neceſſarie: & ſo neceſſarie was it to touch them: & for garments they were naturall, and no more ſinne to touch them then to eate or drinke? *Anſ.* Although legall defilement was not alwaies a ſin, yet it was alwaies an euill, and prefigured the defilement of men by originall ſinne: and beſides, vpon Gods prohibition was to be hated. Secondly, although the defilement it ſelfe was no ſinne: yet hee that wittingly without cauſe did touch or meddle with the thing defiled, did ſinne, becauſe God commanded the contrarie.

Secondly out of the ſecond part of the ſimilitude, in that we are to *hate* the company of obſtinate offenders, it may be demanded whether we may keepe any company, or haue any fellowſhip with an obſtinate ſinner? *Anſ.* The familiar companie with ſuch is forbidden, but all companie is not abſolutely forbidden: for in two caſes it is lawfull to accompanie with ſuch a one, firſt, to doe him good with conference, inſtruction, or admonition; an heretike muſt *be once or twice admoniſhed*, and if he be not then reclaimed, he muſt be auoided, Titus 3. 10. Secondly, when a man is bound to ſuch a one by the bond of ciuill ſocietie: as for example, if a man were by the Church excommunicated, yet a wife muſt performe the dutie of a wife; the childe of a childe; the ſeruant of a ſeruant; for theſe diuine ordinances aboliſh not, but eſtabliſh ciuill ſocieties. Then I ſay familiar companie muſt bee denied to ſuch obſtinate ſinners, but not all companie; as when by the ſame wee can either reclaime them, or elſe to performe ſome ciuill dutie towardes them.

Ceremoniall vncleannes figured with ſpirituall filthineſſe.

*Vſe.* Firſt we ſee here what was the ende of ceremonial vncleanneſſe: and that was to repreſent that ſpirituall vncleanneſſe in the whole man, by originall and actuall ſinne in thought, word, & deed. Zach. 13. 1. In that day ſhall there be a fountaine opened to the houſe of *Dauid*, & to the inhabitants of Ieruſalem, *for ſin and for vncleanes:* whereby is ſignified ſuch an vncleanneſſe, whereby not onely our ſelues are defiled wholly, but whatſoeuer we touch and meddle withal, which is infected by reaſon of that dwelling ſin in vs, euē as it was which in the law was touched by a polluted and vncleane perſon. This conſideration ſhould cauſe vs to looke into the filthineſſe of our hearts; which if we could, or did ſee, as it is both in it ſelfe, and in the vile fruites which without intermiſſion it ſendeth out, it would make vs humble our ſelues, and neuer be at reſt vntil this fountaine of the blood of Chriſt were ſet open vnto vs, and we euen plunged into it, & ſo clenſed from this vncleanneſſe; whereof the vncleanneſſe of the fleſh was but a figure and ſhadowe.

2. *Vſe.* We learne how to vnderſtand the Commandements of the Morall lawe, namely, not onely according to the letter, and bare words in which they are propounded, which mention the maine ſinnes onely againſt God and man; but by a *Synecdoche* in the mentioned ſinnes, all of that kind, as all occaſions, alſo motiues, and inducements thereunto, as here the Apoſtle wiſheth the Saints to hate the fleſh, yea the garments ſpotted; ſo we are to hate the ſinne it ſelfe, yea and all the kinds, and all the occaſions of the ſame.

3. *Vſe.* Hence we haue a direct way wherein all beleeuers are to walke: firſt, we muſt hate the company and ſocietie of maniſeſt and obſtinate ſinners, who will not be reclaimed. Secondly, all their ſinnes, not communicating with any man in his ſinne, we muſt haue no fellowſhip (as with the workers, ſo) with the vnfruitefull workes of darkeneſſe. Thirdly, all occaſions and inducements vnto theſe ſinnes. Fourthly, all apparances of wickednes, 1. Theſ. 5. 22. that is, which men in common iudgement account euill; and all this muſt proceede from a good ground, euen from a good heart hating ſinne perfectly, that is all ſinne, as *Dauid* Pſal. 139. *I hate them with a perfect hatred:* and not as ſome who can hate ſome ſin, but cleaue to ſome other; as many can hate pride, but loue couetouſneſſe, or ſome other darling ſinne: but we muſt attaine to the hatred of all, before we can come to the practiſe of this precept; beſides that all ſinnes are hatefull euen in themſelues. A needefull duty to be heedefully regarded in theſe daies, wherein are ſo fewe haters of the fleſh, and ſo many haters of thoſe that hate it: ſo many that are ſo farre from hating the appearances of euill, that many ſinnes themſelues are ſwallowed vp and made no bones of; horrible blaſphemies muſt nowe credit mens ſpeeches: the breach and violating of the Sabbath in iourneying is as good a ſeruice of God on horſebacke as neede be, or as he requireth: raylings, alſo fightings, and ſuch workes of the fleſh, are notes of valour and ſpirit: and ſo in other. Thus men who profeſſe religion in word; denie it in deede; ſeeing true religion ſtandeth not onely in the hatred of the ſinnes themſelues, but euen of all occaſions and appearances of them: becauſe God hath commanded them to be hated.

A 4. *Vſe.* As the Iewes (beeing not to come neere the houſes nor touch the vncleane) if they did touch any ſuch thing, they were vncleane and polluted:and for that cauſe muſt waſh their bodies,and change their garments, yea if they did but ſuſpect that they had defiled themſelues, they were preſently to be purified;ſo we beeing defiled with any knowne ſinnes, or ſuſpecting any vnknowne; our next courſe muſt be to the blood of Chriſt the Lauer of the Church, ſuing vnto God by prayer that our ſinnes may be therewith waſhed away:we muſt put off our garments,that is, the olde man with his luſts, and put on the wedding garment, that is, Chriſt Ieſus with his righteouſneſſe, daily B proceeding in the duties of ſanctification; for he that hath waſhed himſelfe, had neede ſtill *haue his feete waſhed*, that is, daily renewe his repentance, and bring daily fruits worthy amendement of life.

**v.24.** ***Now vnto him that is able to keepe you that you fall not, and to preſent you faulteleſſe before the preſence of his glory with ioy. 25. That is to God onely wiſe, our Sauiour, be glorie, and maieſtie, and dominion, and power, both now and for euer. Amen.***

In theſe words are contained the third part of the Epiſtle, namely,the concluſion of it,and it is nothing elſe but a lawding and prayſing of God: wherein three things are to be noted:firſt the perſon praiſed, which is *Chriſt* the ſecond perſon in the Trinitie;the Sonne of the eternall Father; this appeareth by two reaſons in the words: firſt, becauſe he is here deſcribed to be a Iudge that doth *preſent* all men *before himſelfe*, which is proper to the Sonne of God. Secondly, becauſe he is called *our Sauiour*, which is the title of Chriſt, according to the name Ieſus. And yet here muſt be noted that in this praiſing of the Sonne, the Father and the holy Ghoſt are not excluded: for as the nature of the three perſons is all one, ſo is their worſhip all one alſo. The ſecond point be the reaſons or inducements moouing vs to praiſe Chriſt, which be three. The firſt drawne from his power: *To him which is able,&c.* The ſecond from his wiſdome: *to God onely wiſe.* The third from the worke of our redemption and ſaluation: *Our Sauiour.* The third point is the praiſe it ſelfe, in theſe words: *Be glory, and maieſtie, and dominion, and power, both now and for euer, Amen.* Of theſe points in order. And firſt of the perſon to whom this praiſe is giuen.

Firſt, note how the Apoſtle concludeth his epiſtle with the praiſe of Chriſt as the Iudge,as alſo the Sauiour of mankind; in whoſe example we are taught with willing minds to ſpend our daies in the honour of Chriſt: for that which the Saints doe in heauen, that muſt we doe while we liue vpon earth; for ſo we pray in the Lords Prayer: but they in heauen doe continually caſt downe their Crownes at the feete of the Lambe, Reu. 5. 11. as *worthie to receiue all honour, and glorie, and praiſe, and power*; we muſt therefore be readie vnto this dutie. Again, he hath ſubiected himſelfe to exceeding diſhonour and abaſement, yea to the death, and that of the croſſe: and all that we might firſt honour him, and then be honoured by him:how therefore ought we in way of thankefulneſſe for the great worke of our redemption, glorifie him, and aduance his honour? But inſtead hereof many euen of thoſe that profeſſe Chriſt diſhonour him, vſing him as a packehorſe to lay vpon him all their ſinnes,and ſo lade him with their ſinnes paſt, and crucifie him againe with daily newe ſinnes, & yet they look he ſhould be their Sauiour to bring thē to honour & immortall glorie.

The inducements follow. The firſt of which is taken from the power of Chriſt, *vnto him who is able &c.* That we may knowe the force of this reaſon, we will firſt conſider what this power of Chriſt is. The power of Chriſt is twofold: firſt, abſolute: ſecondly, actuall. By abſolute I vnderſtand that power of his, whereby he is able to C doe euen that which he will neuer doe;of which *Iohn Baptiſt* ſpeaketh: *God is able euen of ſtones to raiſe vp ſeede to Abraham.* By this power God could haue made many thouſand worlds, whereas he made but one;& by the ſame Chriſt could haue commanded *a legion of Angels* to haue deliuered him frō the hands of the Iewes, but would not. This abſolute power goeth beyond his actuall power or wil, yet is not greater then his will: for as what God doth, that he willeth: ſo what he can doe,he can alſo will:but this power is not here meant. The ſecond, namely, the actuall power of Chriſt, is, whereby he doth and affecteth whatſoeuer he willeth, and it is of two ſorts: firſt his generall power which tendeth on his prouidence, whereby he ordereth all things both in heauen and earth: D Pſal. 115. 3. *Our God is in heauen and doth whatſoeuer he will.* Secondly, a more *ſpeciall* power which accompanieth his grace, and alwaies goeth with it: of which *Paul* ſpeaketh, Epheſ. 1. 19. *That we may know what is the exceeding greatneſſe of his power towards vs that beleeue, according to the working of his mightie power.* Of this power working life and grace to them which beleeue, *Iude* here ſpeaketh. Concerning which obſerue three concluſions.

The power of Chriſt is either abſolute or actuall.

Firſt, that this power is giuen to Chriſt in time, *Matth. 28. All power is giuen to me in heauen & in earth.* Act.2.36. *He is of God made Lord and Chriſt*, importing that this power is giuen him to be a Lord. Indeede the Sonne of God as God,is of equal power with the Father,

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and that from all eternitie: in which regard no power can be giuen him: but if we reſpect his office of mediation, to the performance of which he muſt lay aſide his power, and become as a ſeruant ſubiecting himſelfe to the death; thus this power may be ſaid to be giuen him againe, namely, when by his riſing from the dead and aſcending into heauen, he was mightely declared to be the Sonne of God: ſo that in Pſal. 2. *Thou art my Sonne, this day haue I begotten thee*, is in Acts 13. applied to the reſurrection of Chriſt: as if he had ſaid, This day haue I made manifeſt by thy powerful reſurrection that thou art my ſonne, & that I haue begotten thee before all worlds.

The ſecond concluſion is, that this power is manifeſted in Chriſt the head eſpecially: namely, when it cauſed him ſo victoriouſly to ouercome death in ſuffering it; to riſe from the graue, aſcend to heauen, and ſit at the right hand of God his Father. *Paul* prayeth that the Epheſians might know the greatneſſe of this power, *which raiſed Chriſt from the dead, and ſet him at Gods right hand in heauenly places*, Epheſ. 1.20.

The third concluſion: That this power conueyeth it ſelfe from Chriſt the head to all his members, Eph. 3.20. *To him that is able to doe abundantly aboue all that wee aske or thinke, according to the power that worketh in vs.* Col. 1.29. *I alſo labour and ſtriue according to his working, which worketh in me mightely.* Now beeing conueied vnto the members of Chriſt, it is not idle in them, or vnprofitable, but worketh proportionably in them all, as it did in Chriſt himſelfe: for as it cauſed Chriſt to die for our ſinnes, ſo it maketh vs die to our owne ſinnes; as this power made him to liue againe to his father, ſo it maketh vs his members to liue vnto God; that as he by vertue hereof roſe againe, ſo it cauſeth vs to riſe to a new life in this life, and to our eternall life in the life to come.

Further, this power is commended here by foure effects: firſt, it is able *to keepe them that they fall not*, namely, into manifeſt ſinnes ioyned with obſtinacie: for of ſuch ſinnes and ſinners he had ſpoken in the former words; and cannot be meant of euery kind of fall, ſeeing the children of God fall daily, but of ſuch as *Dauid* prayed againſt, Pſal. 19. laſt. *Keepe thy ſeruant from preſumptuous ſinnes, let them not raigne ouer me.* The ſecond effect is, to *preſent you faultleſſe*, that is, firſt to iuſtifie beleeuers: ſecondly, to ſanctifie them here in part while they liue, & in death to finiſh and perfect that inchoate ſanctification. The third effect, in the day of iudgement to *preſent them before the preſence of his glorie.* The fourth effect, *with ioy*, that is, to poſſeſſe them with ioy euerlaſting.

*Vſe.* 1. In that Chriſt is able to keepe them that beleeue, we may note that this his power doth order the wils of beleeuers both in and after their conuerſion. In their conuerſion it frameth and turneth their wils. Ioh. 6. *No man commeth to the Sonne, except the Father drawe him*, that is, except he incline, and turne mans will vnto his owne, and make it of an vnwilling will a willing will. Againe, after conuerſion it is not an idle power in them: 1. Ioh. 3.9. *He that is borne of God ſinneth not*, that is, addicteth not himſelfe nor ſetteth himſelfe to the practiſe of ſinne, and the reaſon is giuen, becauſe *the ſeede of God remaineth in him*, which is all one with this power, which is able, and accordingly keepeth him. Whereby that Popiſh error is detected, namely, that in the conuerſion of a ſinner it is in mans power and will, either to receiue or reſiſt the grace of God: and that mans will can either apply it ſelfe to grace offered of it will; or elſe refuſe it: but if this were true, the power of God ſhould not order mans will, but mans will ſhould order Gods grace, yea and ouercome this omnipotent power of God. Againe, this ouerthroweth the diſtinction of grace into ſufficient and effectuall: for ſufficient grace is effectuall, ſeeing that this power of Chriſt waiteth vpon it to make it effectuall.

Gods power ſhall not order mans will, if the diſordered doctrine of Poperie may obtaine.

Secondly, hence we ſee that this power of Chriſt in his members, is a continued power, neuer wholly interrupted, for it keepeth them in this life *that they fall not* into preſumptuous ſinnes. Secondly, it iuſtifieth them and ſanctifieth them imperfectly in life, and perfectly in death. Thirdly, after death it preſenteth them vnto their glorie. Fourthly, after the laſt iudgement, it poſſeſſeth them *with vnſpeakeable ioy.* Thus the righteous man by vertue of this power, becomes like a *tree whoſe leafe neuer faileth nor faideth*, Pſal. 1.3. And hence is it that hope is ſaid to be a *ſure anchor*, Heb. 6. ver. 19. for this propertie hath it, not from it ſelfe (as alſo loue and faith in themſelues are changeable, and nothing indeede is in it ſelfe vnchangeable but God) but the power of Chriſt is it that maketh it an anchor ſure and ſtedfaſt. By which conſideration, thoſe two vncomfortable errors are confuted: firſt that the childe of God beeing regenerate may fall maliciouſly, and euen wholy away. Secondly, that he may fall finally: ſeeing God putteth his hand vnder, and this power of Chriſt is able to keepe them that they fall not (though fearefully they may) yet neither wholy nor finally.

Thirdly, we muſt labour to haue experience of this power of Chriſt in our ſelues, working in our hearts the death of our ſinnes, and quickning them againe vnto the life of grace and of God: for this power of Chriſt conſiſteth not in any fancie, but in an effectuall feeling, in the heart of euery true beleuer. *Paul* prayed that the Epheſians might feele in themſelues this proportionall power to Chriſt his power in his death & reſurrection, Eph. 1.19. himſelfe counted all things dung in compariſon of the knowledge of this power, Phi. 3.10. and that he might haue experience heereof, he will reioyce in

A his owne weaknes, 2. Cor. 12. 9. And what will this power be profitable vnto vs (be it neuer ſo powerfull in it ſelfe) vnleſſe we finde our ſelues thus ſtrengthened in grace and godlineſſe by it?

Fourthly, we may not content our ſelues with a forme and ſhew of godlineſſe, but ſtriue to attaine the power of it; or elſe let vs neuer profeſſe Chriſt, and pleaſe our ſelues only in ſuch a profeſſion: for whoſoeuer is truly Chriſts, in him this power worketh mightely in ſubduing ſinne, in ſtriuing againſt temptations, in ſtirring vp zeale of Gods glorie, and in a word in making men fruitfull and abundant in all well doing: yea it can no more hide it ſelfe where it is, then can the Sunne at noone day, but it will B cauſe men to ſhine as lights in the middeſt of a froward generation: which fruites and effects, if a man cannot finde in himſelfe, let him ſuſpect himſelfe that he is not as yet knit vnto Chriſt, for then he would be by vertue of this power in ſome proportion conformable vnto him.

Fifthly, this doctrine miniſtreth a ſtay and prop to our faith and hope, ſeeing that Chriſt hath ſuch a working power as this is, whereby he is able to make good, and accompliſh whatſoeuer he hath promiſed cōcerning our ſaluation: thus he ſtrengthened his Diſciples, Ioh. 17. But be of good *comfort, I haue ouercome the world:* and thus *Abraham* beleeued aboue hope C becauſe *he knew that God was able to performe* what he had promiſed, Rom. 4. 21. teaching all the ſonnes of faithfull *Abraham* vpon what prop they are to leane, and ſtay vp themſelues while the promiſes are delaied. Here the Papiſt teacheth that in regard of God indeed and his promiſe, we may beleeue our owne ſaluation; but in reſpect of our ſelues, and in regard of our owne indiſpoſition we muſt ſtill doubt, and it is preſumption (ſaith he) to beleeue it. *Anſ.* But this is falſe, for we muſt not doubt in regard of our owne indiſpoſition, but muſt certainly by faith lay hold on our owne ſaluation, ſeeing that Chriſt by his power correcteth, yea and aboliſheth in his members this indiſpoſition, fitting them (notwithſtanding it) and keeping thē vnto life eternall.

D Sixtly and laſtly, we muſt ſtriue to become like vnto Chriſt, ſeeing the ſame power that was in him is conueied and deriued from him into euery one of his members, that as he liued in obedience vnto his Father, both doing and ſuffering whatſoeuer his Father enioyned and willed; euen ſo ought we: looke what was his diſpoſition and conuerſation whileſt he conuerſed here vpon earth, ſo ought wee to be diſpoſed and conuerſe, reſembling him in meekneſſe, humilitie, patience, loue towards Father, and brethren, yea and towards our enemies: and as he was minded, the ſame minde ought alſo to be in vs, Phil. 2. 6. So much for the firſt reaſon moouing vs to the praiſe of Chriſt, drawne from his power.

The ſecond motiue is in the verſe 25. *To God onely wiſe*, drawne from his wiſedome; wherein three things are to bee obſerued: firſt, that Chriſt is *God:* ſecondly, that he is *wiſe:* thirdly, that he is *only wiſe*. For the firſt, this is a notable teſtimonie, and to be obſerued againſt the Arrians and Atheiſts, to confirme the Diuinitie of Chriſt, who like dogs moſt blaſphemouſly with blacke mouthes barke againſt their Creator, affirming him to be one of the great ſeducers of the world: againſt whom (that we may be the better armed) I will firſt propound one or two euident reaſons, and then anſwer their allegations. The firſt argument: Conſider that whoſoeuer haue taken vpon themſelues to be called Gods; the iuſt iudgement and vengeance of God hath befallen them, and they haue beene deſtroyed by the hand of God. *Adam* and *Eue* becauſe they would haue beene but like God, or *as Gods*, were grieuouſly puniſhed in themſelues and all their poſteritie. *Herod* becauſe hee was contented that the people ſhould call him God, the hand of God was inſtantly vpon him, and the Angell of God ſmot him, and he was eaten vp of lice. But Chriſt profeſſed himſelfe to be God, yea and diſputed Ioh. 7. againſt the Phariſies that he was the Sonne of God, and yet no harme beſel him: nay he prooued manifeſtly by his doctrine, and miracles, by his death & glorious reſurrection, that he ſpoke true when he ſaid he was God and the Sonne of God.

The ſecond reaſon: Chriſt wrought miracles, which could not be done either by naturall or Satanicall power; as to raiſe the dead, to make thē which were borne blind to ſee; and theſe by a diuine & omnipotent power, not as an inſtrument, but as an author of them; and therefore he was true God. Now if they alledge here, that wee haue no proofe hereof, but out of the new Teſtament, which they reiect as they doe the other Scriptures: I anſwer, that many of the ſame things in effect are extant alſo euen in Heathen writers themſelues. *Obiect.* But they alledge againſt the Diuinitie of Chriſt, that Chriſt is inferiour vnto God: Ioh. 14. 18. *The Father is greater then I:* 1. Cor. 11. 3. *God is the head of Chriſt*, as the man is the womans head: and chapter 15. 28. *The Sonne ſhall be ſubiect vnto him that ſubdued all things vnder him*. But as none is aboue God, ſo God is inferiour to none, and therefore Chriſt is not God. *Anſ.* The two former places muſt be vnderſtood of Chriſt as he is man and Mediatour: which hindereth not but that as he is God he is equall to the Father. The third place 1. Cor. 15. 28. muſt be thus vnderſtood: that the Sonne is made eternally ſubiect vnto the Father, not as he is God, but in regard of his humanitie. Secondly, of his myſticall bodie; that is, the Church: ſo as this ſubiection and inferioritie of Chriſt, is nothing elſe but a manifeſtation of the difference of Chriſt as he is Man and as he is God, & of the inferiority of his manhood to the

Godhead : which ſhall be eſpecially reuealed at the day of iudgement. The ſecond obiection: Acts the 20. 53. *It is a more bleſſed thing to giue, then to receiue:* but Chriſt receiueth wiſedome, liſe, yea and his ſubſtance from his father, and ſo the Father is more bleſſed then he? *Anſ.* That place ſpeaketh of ſuch a receiuing, as preſuppoſeth want, which is more miſerable then to be able to giue, which argueth plentie and abundance: but Chriſt receiueth not thus his ſubſtance, wiſedome, and life, for he neuer wanted them: when he receiued them he had them; and hauing them he receiued them, and both had & receiued them before all worlds, and ſo that allegation is to no purpoſe. The third obiection: Chriſt is a Mediatour and prayeth vnto God, and ſo he is not God, for nothing prayeth to it ſelfe. *Anſ.* Chriſt is directly a Mediatour to the Father the firſt perſon in Trinitie: now becauſe the perſons haue all one nature and will, therefore he is alſo Mediatour euen to himſelfe as the ſecond perſon, as alſo to the holy Ghoſt. Let vs be ſtill armed againſt theſe wicked hellhounds, and deteſt their Satanicall deluſions and ſuch damnable doctrines, derogatorie to the honour of the Sonne of God.

The ſecond point in this ſecond reaſon is, that Chriſt is *wiſe.* This wiſdome of Chriſt is a propertie common to him with the Father and holy Ghoſt, whereby he perfectly knoweth all things as they are. Concerning which, remember theſe eight things: firſt, that this wiſedom of Chriſt is of it ſelfe, & hath the beginning from it ſelfe, and not from any other: for though he receiueth it from the Father, yet it is all one with the Fathers, and therefore it is not begotten nor proceedeth from any, but is the fountaine of all wiſdome in the creatures, men or Angels. Secondly, we by our wiſedome conceiue things by formes and apparances preſented to our mindes; but Chriſt he knoweth all things by the things themſelues, and not by any repreſentations thereof; he needeth no helpe from the thing it ſelfe to conceiue of it as we doe. Thirdly we know and conceiue of things by ſenſe and diſcourſe, but Chriſt doth this by one ſimple act of vnderſtanding. Fourthly, this wiſedome of God is all one with God himſelfe, for his wiſedome is his ſubſtance. In men and Angels it is not ſo, but a qualitie diſtinct from their ſubſtances. Fiſthly, this wiſedome is infinite, for hereby God knoweth both himſelfe and all other things paſt, preſent, or to com; things good and bad; things that are, and things which are not; yea the very motions and thoughts of the heart. Sixtly, this is alwaies a certaine and infallible knowledge; neuer coniecturall as ours is. Seuenthly, it is moſt perfect, both becauſe it doth not onely know ſome things, but there is nothing which it knoweth not; as alſo becauſe nothing can bee added vnto it, nor detracted from it, in all which it differeth from ours. Eightly, it is a diſtinct wiſedome, ſeeing God knoweth not in groſſe and confuſedly all things; but diſtinguiſheth euery particular thing and action, euen as they are; he knoweth euery haire of our heads, and the places thereof, euery lighting of a ſparrowe vpon the ground. The conſideration of which pointes ſheweth the admirable greatneſſe of this wiſedome of Chriſt.

The third point is, that he is *onely wiſe.*] Where is not excluded the wiſedome of the Father and holy Ghoſt, but all the wiſedome of all creatures, as Ioh. 17. This is life eternall to knowe thee the *onely God*; where the Sonne and holy Ghoſt may not be excluded. *Ob.* But ſome will ſay, the creatures haue wiſedome, and ſo the Sonne is not onely wiſe. *Anſ.* The wiſedom of the creatures is but a created wiſedome: God is onely wiſe by a wiſedome vncreated, theirs is but an image and ſhadowe of this. Yea compared thereunto it is no wiſedome at all, ſo as ſtill God may be ſaid to be onely wiſe.

*Vſe.* 1. Seeing Chriſt is affirmed to be God, note that his death although it was but momentanie and ſhort in time, yet it was of endeleſſe merit. *Queſt.* But how can this be that a ſhort death of ſo fewe houres ſhould countervaile the eternall torment due to ſinne? *Anſw.* The perſon that died beeing God, the dignitie of the perſon counteruaileth the eternitie of the puniſhment; ſo as the Sonne of God ſuffering, although it was not for halfe a day, it was as much as if all men had died for euer; ſo infinite and endeleſſe it was (though not in time) yet in merit and efficacie.

2. *Vſe.* Seeing Chriſt hath ſuch an abſolute wiſdome diſtinctly knowing all things, we are taught to feare and tremble before him, doing all things as in his preſence; he beholdeth vs with all our actions, there is *not a word in our tongue but he knoweth it wholly*, yea *he vnderſtandeth our thoughts, and that a farre off.* See Pſal. 139. 2, 3.

3. *Vſe.* Such as are in diſtreſſe, reſting themſelues vpon Gods mercie in Chriſt, may herein ſtay and vphold themſelues with this comfort, that Chriſt is God and able to releeue them, yea he is the onely wiſe God, and therfore he knoweth all their miſeries diſtinctly, he knoweth how farre forth it is good for them to ſuffer, how to turne their *ſuffering to the beſt* vnto them, as alſo the beſt and fitteſt time when to deliuer them ſeaſonably out of their trouble: and therefore patiently commit thy ſelfe into his hand, and rely thy ſelfe vpon him as on a mercifull redeemer.

Our wiſdom muſt be fetched from Chriſt who is only wiſe.

4. *Vſe.* If Chriſt be *only wiſe*, then muſt we take counſell of him, and learne wiſedome of him: *Learne of me.* If it be asked, how ſhall we learne of him ſeeing he is in heauen? I anſwer, he hath left his word with vs in the Scriptures, there we may learne his wiſedome, there we may haue his directions. If it be asked what is the ſumme of that counſell there contained? I anſwer, it ſtandeth in the hearing and doing of his Commaundements, to which three things are re-

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quired: firſt, to beleeue on him and depend vpon him alone for ſaluation. Secondly, to turne vnfainedly with all our hearts vnto him. Thirdly, to obey him in our liues and conuerſations. This is the right wiſedome: for the teaching of which, Wiſedome her ſelfe vttereth her voice, and calleth to the children of men, Prou. 8. 4.

The third reaſon is taken from the worke of our redemption, in the words *Our Sauiour.*] The which reaſon that we may rightly vnderſtand, foure points are to be propounded. Firſt, what kind of Sauiour Chriſt is? *Anſw.* He muſt bee conceiued, firſt a perfect Sauiour, ſauing perfectly all that are ſaued. Heb. 7. 25. *He is able to ſaue perfectly all that come vnto him*; yea he perfectly ſaueth by himſelfe (and not by any other creature) whoſoeuer attaine to ſaluation, for this alſo is required vnto his perfection: Rom. 3. 25. *Whom God hath ſet out to bee a reconciliation through faith in his blood.* Hebr. 1. 3. *By himſelfe hee hath purged our ſinnes.* Where note an error in the Church of Rome; which teacheth that Chriſt did by his death merit, that we might by our own workes merit ſaluation: but this is falſe, Chriſt ſaueth not man by man, or by any creature, but by himſelfe; yea he ſhould not ſo be a Sauiour, but an inſtrument, by whom we muſt ſaue our ſelues. Secondly, hence we learne to acknowledge him an alone Sauiour, without any fellow, partner or deputie: Acts 2. *There is no other name vnder heauen giuen to ſaue vs, but the name of Chriſt*; and if he haue any partner, he is but halfe a Sauiour. Hence we ſee that the Romane Religion, although in word it honour Chriſt, yet in deede it denieth him, in ioyning to Chriſts all-ſufficient ſatisfaction, others ſatisfactions: and ſo likewiſe they ioyne to his ſacrifice vpon the Croſſe, their ſacrifices in ther Maſſe; to his meritorious interceſſion, the interceſſion of the Virgin Mary and other Saints, and that not by way of requeſt, but of the merit of their interceſſion. Thus they ſet vp many Sauiours in ſtead of this our perfect and *alone* Sauiour.

Popiſh doctrine admitteth not that Chriſt ſhold be a Sauiour, but an inſtrument whereby we muſt ſaue our ſelues.

The ſecond point is, from what danger doth he ſaue vs? *Anſ.* Saluation euer implieth endleſſe deſtruction, which is the thing from which he doth ſaue vs. In which endleſſe perdition note firſt the *foundation* of it, that is our ſinnes; noted in the expoſition of his name, Matth. 1. *He ſhal ſaue his people from their ſinnes.* Secondly, the *degrees*, which are three: firſt, in this life a ſubiection to all kindes of miſeries inward and outward; in ſoule, bodie, goods, name, in our ſelues and others. Secondly, in the ende of this life, death, beeing in it ſelfe a curſe, and an entrance into hell. Thirdly, after the firſt, the ſecond death, which is euerlaſting deſtruction in hell fire for euer. Now Chriſt is a Sauiour to ſaue and free vs both from this foundation, our ſinnes themſelues; as alſo from the degrees, frō the bondage to Satan by ſinne: ſecondly, from the firſt death ſo farre forth at it is a curſe: thirdly, from the ſecond death and eutrlaſting deſtruction.

The third point is: How doth Chriſt ſaue men? *Anſ.* According to that order which God hath ſet downe in the couenant; not of workes but of grace: wherein God promiſeth to giue Chriſt with all his merits and graces to euery beleeuer. Now according to the tenour of this couenant, firſt Chriſt with his merits is giuen vnto the beleeuer, he againe is giuen vnto Chriſt: by vertue of which donation a man may ſay Chriſt is mine, his benefits are mine alſo, as truely and as ſurely as my land is my owne. Hereupon to make this mutuall donation effectuall, followeth a ſecond thing, which is the vnion of vs with him by the bond of the ſpirit, and this is a myſticall but a true vnion, whereby he that is giuen vnto Chrſt is made one with him. After this commeth a third thing, which is a communication of Chriſt himſelfe and all his benefits vnto beleeuers. This is done two waies: firſt, by way of imputation, which is an accounting and accepting of his obedience and ſufferings as ours, for the diſcharge of our ſinnes and acquiting vs from them. Secondly, by a kinde of propagation, whereby grace is deriued from his grace, and inſuſed into thoſe that are ſet into him: For as many candles receiue light from one great Torch or light, and as many ſtreames flowe from one fountaine or headſpring, and as from one roote proceede many branches; euen ſo all his members drinke of his fountaines, are enriched by his treaſures of wiſedome and knowledge: yea indeede and liue by no other life, then that which by his ſpirit he inſpireth into the faces of their ſoules: and hereby he ſheweth himſelfe to be a roote, euen that *roote of Ieſſe*, and that ſecond *Adam* conueying vnto all his branches righteouſneſſe and life, as the firſt *Adam* (beeing a roote alſo) deriued corruption from himſelfe to all his poſteritie ſpringing and ariſing from him; ſo is that place 1. Cor. 1. 30. to be vnderſtood, *He is made of God to vs wiſedome, righteouſneſſe, ſanctification and redemption*; becauſe he is the roote and fountaine of all theſe graces vnto vs, of whoſe fulneſſe we receiue them.

The fourth point is: Of whom is Chriſt a Sauiour? *Anſ. Our Sauiour,*] that is, a Sauiour of the Catholique Church: Ephe. 5. 23. *The Sauiour of his bodie:* that is, his Church. More plainly the perſons that are to be ſaued by him, are ſuch as truely beleeue in him, and teſtifie their faith by their conuerſion vnto God, and forſaking their ſinnes. For the euidence whereof conſider two things:

Firſt, thas it is moſt neceſſarie, that the perſon that is to be ſaued ſhould be thus qualified, if he be of yeares (for with infants it is otherwiſe) for marke the order preſcribed to be obſerued in the Word and Sacraments, in which God requireth in the firſt place repentance and faith, and then afterwards maketh promiſe of ſaluation by Chriſt, luk. 24. 47. *That repentance*

*and*

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Repentance for ſin muſt goe before remiſſion of ſinne.

*And remiſſion of ſinnes ſhould be preached in his name.* Repentance for ſinne muſt goe before remiſſion of ſinne: Act.2.38. *Repent and be baptized*, there is the firſt: *for remiſſion of ſinnes*, there is the ſecond. This is the rather to be obſerued, becauſe many goe prepoſterouſly to worke, beginning there where God endeth: comforting themſelues in their Sauiour, and in the promiſes of life by his meanes, but let goe faith and repentance, at leaſt deferre them. This is the cauſe of much wickednes, and a falſe comfort, not fetched from that order which is appointed by God.

True grace though neuer ſo weak is accepted.

Secondly, thoſe who bring the beginnings of faith and repentance (if ſo be the beginning be true) conſtant and ſtill increaſing, to theſe Chriſt becommeth a Sauiour: Matth. 9. *Chriſt came not to call the righteous, but ſinners to repentance:* that is, thoſe who acknowledge themſelues to be ſinners, confeſſing and forſaking their ſinnes, and not ſuch as preſume of their owne righteouſnes: Matth. 25. *I am ſent to the loſt ſheepe of the houſe of Iſrael:* euen thoſe who in their owne iudgement are loſt, who are in the mouth of the lyon, and in all mans iudgement loſt. Iſa. 45. 1. The well of water of life is promiſed to *all thoſe that thirſt:* that is, ſuch as want water, and long after the welſprings of it, and wiſh after nothing ſo much: Iſa. 42. 3. *A bruiſed reede he will not breake, the ſmoking flaxe he will not quench*; euen ſmall beginnings of grace, be they neuer ſo weake nor feeble, ſo they be true, he deſpiſeth not. Thus are the perſons to be qualified vnto whome Chriſt will become a Sauiour. Now becauſe all men are not thus diſpoſed, it followeth that redemption, and the worke of ſaluation is not vniuerſall.

*Vſe.* Firſt, the multitude of our people are iuſtly blamed as enemies of Chriſt: for if they be asked how they looke to be ſaued; they anſwer, by their good ſeruing of God, and their iuſt and honeſt dealing among men. Now this their ſeruing of God, is but to repeate ouer the tenne Commandements, the Creede, and the Lords Prayer: and their good dealing is but to deceiue no man, or not to offer them open iniurie, and here they ſtay themſelues; not all this while euer looking after Chriſt, as men not ſtanding in neede of him, or of his righteouſnes, but ſet vp themſelues for their owne Sauiours, and know not any other way to life then their owne, which carieth them from Chriſt. Secondly, we are taught to conceiue of Chriſt as of our Sauiour; which we ſhall doe, if we be touched with the ſenſe of our ſinne, and daunger by it, and with the neede we haue of his moſt pretious blood, which will cauſe vs to prize it aboue the moſt pretious things, which the world can containe. When our hearts are thus affected, then we conceiue of him as we ought. Thirdly, we muſt carrie our ſelues as perſons ſaued alreadie by Chriſt; for he is a Sauiour vnto vs euen in this life, and our ſaluation is begunne and is in part here. This we doe when we ioyne with the profeſſion of faith a true conuerſion vnto God. Reaſons hereof: Firſt, becauſe regeneration although it be no cauſe, yet it is a part of our ſaluation: for by it a man is freed from the corruption of his ſinne in part, which whoſoeuer looketh for remiſſion of ſinnes muſt atteine vnto. Secondly, whomſoeuer Chriſt saueth from hell, he firſt ſaueth them from their ſinnes: he redeemeth men not only from deſerued condemnation, but alſo their vaine conuerſation. If then thou wouldeſt know whether Chriſt hath ſaued thee from hell or no; looke into thy ſelfe, and trie whether his death hath wrought the death of ſinne in thee or no: for if thou art not turned from ſinne, thou art not ſaued from hell. Thirdly, to whomſoeuer Chriſt is a Sauiour by merit, to him he is a Sauiour by efficacie alſo, for he is a Sauiour both theſe wayes: by the former he procureth pardon of ſinne; by the latter he turneth the heart of the ſinner from ſinne vnto God: this if it be wanting, there can be no true aſſurance of the other. Laſtly, the ſaluation of a ſinner ſtandeth not in the fruition of riches, honours, wealth, or deliuerance from the miſeries of this life, but properly in righteouſneſſe, and life eternall, the recompence of the ſame: which fruite whoſoeuer would reape, he muſt ſow the ſeeds thereof in righteouſnes, and ceaſe from hencefoorth to bee the ſeruant of ſinne.

He that is not by Chriſts death turned from ſinne, is not by it ſaued from hell.

The third generall point in this concluſion is, the praiſe of Chriſt it ſelfe in the laſt verſe: *Be glorie and Maieſtie, and dominion, and power, both nowe and for euer, Amen.* Which words containe the forme of the praiſe of God and Chriſt; where foure things are to be conſidered: firſt, what be the things that are here aſcribed to Chriſt? and they be foure; firſt, *Glorie:* by which we are to vnderſtand an infinit and incomprehenſible excellencie, whereby Chriſt excelleth all things that euer were, are, or euer ſhall be. Now as there be in God two things diſtinct: firſt, eſſence, which is the God-head it ſelfe ſimply conſidered. Secondly, perſon, as Father, Sonne, and holy Ghoſt: ſo accordingly the glorie of God is twofold: firſt, the glorie of eſſence: ſecondly, the glorie of perſon. The glorie of eſſence is the Godhead it ſelfe, or God himſelfe, who is glorie it ſelfe, or the excellencie of the diuine attributes is the glorie of God: Rom. 1. 19. That which may *be knowne of God is his wiſedome, glorie, power, iuſtice, and mercie.* And verſ. 23. *They turned the glorie of the incorruptible God, &c.* Whatſoeuer therefore that may be knowne of God is a part of his glorie: Exod. 33. 19. *Moſes* deſireth the Lord that he would let him ſee his glorie; the Lord anſwered him, Thou canſt not ſee *my face and liue.* Where to ſee the face of God and his glorie is all one, and ſo of all diuine attributes.

The glorie of the perſons is diſtinct from the other, as the perſons themſelues are by their perſonall proprieties, as the Fathers glorie is to beget the Sonne, the Sonnes glorie is to be begotten of the Father, the holy Ghoſts is to proceede from them both. Thus Heb. 1. 3. Chriſt is called the *brightneſſe of the glorie*, and the *ingrauen forme of his Fathers perſon*. Ioh. 1. 14. Wee *ſaw the glorie thereof as the glorie of the onely begotten Sonne of the Father*. Both theſe are here to be vnderſtood; both which are incomprehenſible, and therefore our care muſt be to walke by faith, whereby we may attaine vnto it, rather then more curiouſly to ſeeke to comprehend the knowledge of it.

The ſecond thing attributed to Chriſt is *Maieſtie*. Whereby we are to vnderſtand that highnes and greatneſſe of God and Chriſt, whereby he is in himſelfe, in his workes, and euery way wonderfull, Luk. 6. 43. When Chriſt had wrought a famous miracle of caſting out a Deuil, it is ſaid they *were amazed at the mightie power of God*.

The third thing is *dominion*; which word properly ſignifieth power and authoritie, and by conſequent dominion, as the ſecond word tranſlated power ſignifieth properly dominion; but it commeth all to one. By *dominion* is meant an abſolute power and ſoueraigntie in gouerning and commanding all creatures.

The fourth thing is *power*; which ſignifieth that abſolute might of God, whereby he doth whatſoeuer he will. Here by the way wee muſt obſerue that of theſe foure, *Glorie* is the chiefeſt, the other three are but as parts of his glorie, and added to make a deſcription of his glory. For the glorie of God is herein manifeſt, in that he is full of Maieſtie, dominion, and power.

The ſecond thing to be obſerued is, that theſe foure are giuen to Chriſt alone; for the word *onely* muſt be referred to the whole ſentence, the Father and holy Ghoſt not beeing excluded thereby, but all falſe and Idoll Gods.

The third thing is the time of praiſe: *Now and for euer:* for there is no time wherein it is not to be expreſſed.

The fourth thing is the *Affection*, which is euer to be vſed in the praiſing of Chriſt in the word *Amen*, that is, verily, or ſo be it: ſignifying that the affection of the heart muſt euer be ioined with this religious action of the praiſe of God.

*Vſe.* Firſt, we learne hence, that we are bound to giue praiſe and glorie to God and Chriſt: Pſal. 65. 1. *O God praiſe waiteth for thee in Sion*, it is one of his rights, properly due vnto him. 1. Cor. 5. *Whether we eate or drinke, or whatſoeuer we doe, it muſt all be done to his glorie.* Secondly, looke what is Gods principall ende in all his actions, that ought to be ours in our actions. But his principall ende of all his actions is his owne glorie: Prou. 16. 4. The Lord made all things for himſelfe, that is, for his glories ſake; which ende we alſo muſt aime at in all our actions. Thirdly, the ende of all Gods bleſſings is to mooue vs to ſet out the *vertues* of God, 1. Pet. 2. 9. which is then done of vs, when with our mouth we confeſſe, and in our liues we expreſſe his mercie, wiſedome, power, and ſuch other his properties. Fourthly, that we may not thinke that this is an arbitrarie dutie left to our owne libertie, or put in our owne power whether we will performe it or not; we muſt know that it ſitteth neere, or ought to ſit neere vs, and is a caſe of neceſſitie to preferre the glorie of God before our liues, yea before the ſaluation of our ſoules. In the Lords Prayer we are taught firſt to pray for the glorie of God ſimply without any reſpect to our ſelues, and afterwards come to the petitions concerning our ſelues and others. *Ob.* But here it will be ſaid, God is the fulneſſe and perfection of all glorie, how can we then adde any glorie vnto him? *Anſ.* The glorie of God is taken two waies: firſt, for that infinite glorie which is in himſelfe, or rather which is himſelfe, to the perfection of which nothing can be added, neither can any thing be detracted from it to make it leſſe perfect. Secondly, for that glorie of his which is in, and from vs, the which is nothing elſe but the acknowledging, confeſſing, and praiſing of this his glorie, in which ſenſe we may be ſaid to giue him glorie, or not to giue it. *Ob.* But it may be alleadged, that God beeing the perfection of glorie in himſelfe, he needeth not glorie or praiſe from vs; and therefore the dutie is not ſo abſolute neceſſarie. *Anſ.* Our praiſe of God is not needefull in regard of God: Pſal. 16. 2. *O Lord my goodnes extendeth not vnto thee*, but it is needefull in regard of our ſelues beeing creatures, and in this reſpect bound to honour and glorifie our Creator. Secondly, becauſe (although it is not his happines) yet it is our chiefe good and happines to praiſe him. Thus are we to take knowledge of our maine dutie, and on the contrarie of our maine ſinne, who herein haue ſo often failed, diſhonouring the Lord by our wicked thoughts, ſpeeches, and actions, and that continually, and ſo haue robbed him of his glorie, for whoſe glorie alone we were created.

2. *Vſe.* In this forme of praiſe, obſerue the foundation of all diuine and religious worſhip, all which may be referred vnto foure heads: Firſt, *adoration*, the ground whereof is Gods Maieſtie and glorie: for it followeth well if God be full of Maieſtie and glorie, then we muſt adore him, we muſt ſubmit our ſelues before him, we muſt ſubiect our conſciences to his lawes, we muſt beleeue all his promiſes, and tremble at all his threatnings. Secondly, *faith:* the ground of which is Gods *dominion* and *power*; for if he be the ſoueraigne Lord of life and death, if he haue ſuch abſolute power to ſaue and deſtroy, then muſt we place all our faith in him for our ſaluation. Thirdly, *prayer:* and fourthly *thankſgiuing*, both which haue their grounds and foundation in his *power*, *dominion*, and *glorie*; ſo in the Lords Prayer after the petitions, is added as the ground of prayer the reaſon of all the requeſts, for thine *is kingdome, power, and glorie.*

3. *Vſe.* Hence we muſt learne to adore and reuerence the iudgements and workes of God, howſoeuer they ſeeme vnto vs, and may be harſh in our ſhallow reaſon; for he is glory it ſelfe, Maieſtie it ſelfe, power it ſelfe, and he worketh that for his owne glorie which we cannot comprehend. If God therefore loue *Iacob*, and hate *Eſau*, for nothing ſeene in themſelues, but becauſe he will ſo doe; which might ſeeme to the eye of fleſh a thing vniuſt and partiall, let vs ſtop our mouthes at this moſt righteous iudgement of God; for he is all power and dominion, hauing ſoueraigntie and abſolute Lordſhip ouer all his creatures, to make ſome veſſels of honour, and ſome of diſhonour; ſome of mercie, and ſome of wrath, all men being as the clay in the hand of the Potter: and therefore the Apoſtle Rom. 9. ſo ſoone as he had propounded this famous and memorial example, to ſhut the mouthes of men which otherwiſe would haue beene opened againſt this iuſt and incomprehenſible proceeding of God, he brought them preſently to the conſideration of the power and ſoueraigntie of God, verſ. 17. 19. We our ſelues thinke it no iniuſtice to kill the creatures, becauſe God hath giuen vs a Lordſhip and dominion ouer them; and ſhall we denie it to be iuſt in God to deſtroy likewiſe his creature, ouer which he hath infinitely more ſoueraigntie then man hath ouer them?

4. *Vſe.* We are to be afraid to ſinne againſt God; we muſt reſigne our will vnto his whatſoeuer it is, and ſimply ſubiect our ſelues vnto the obedience of the ſame, fearing in the leaſt thing to offend him; and all this becauſe of his *Maieſtie, power*, and *dominion* ouer vs; for this is the liuing holy and acceptable ſacrifice which he requireth of vs, Rom. 1. 12. *euen our reaſonable ſeruing of him.*

Further, whereas all theſe are to be giuen to God alone, note firſt, that the wicked Aſtrologer with his Art is here condemned, ſeeing all glory is properly belonging vnto God: but the Aſtrologer arrogateth to himſelfe that part of Gods glory which conſiſteth in the foreknowledge of things to come, in that by erecting a figure and the aſpect of the ſtarres, he takes vpon him to foretell things meerely caſuall and contingent, as of life and death, woe, or wealth, peace or warre; wherein he entreth vpon Gods poſſeſſions, Iſa. 41. 23. Beſides that, the ſtarres neither by creation, nor by any ordinance of God, can be any meanes to foretell things to come. Secondly, deteſtable is the Romiſh doctrine, which giueth the glorie and power of God to Saints, as of hearing the prayers of all men in all places, and knowing the hearts. Secondly, it giueth to the Pope power to make lawes to binde the conſcience. Thirdly, it aſcribeth to the Pope and his Shauelings, power to forgiue ſinnes properly; all which be incommunicable properties of the Godhead.

Now for the time *for euer.*] Learne that it is the dutie of euery childe of God to dedicate himſelfe vnto the praiſe of God, and that continually, Pſal. 119. 117. For this ſhall be the eternall calling and condition of thoſe who ſhall poſſeſſe the kingdome of glorie, and it muſt be begun euen in this life.

Laſtly, from the affection in the word *Amen.*] Note that whatſoeuer we are to performe in the ſeruice of God, it muſt be not of faſhion; but with the earneſt affection of our harts: Pſal. 103. 1. *My ſoule praiſe the Lord, and all that is within me praiſe his holy name.* It is ſaid of *Ioſias* that he turned to god with *all his ſoule*, & *all his heart*, according to *all the lawe of Moſes*; ſo we in like manner in our conuerſion to God, in our prayers, praiſe, or whatſoeuer holy worſhip and ſeruice we tender vnto him, muſt beware leaſt in drawing neere him with our lippes, we withdrawe our hearts from him: which we ſhall the better performe, if we carry in minde his owne commandement, *My ſonne giue me thy heart.*

## FINIS.

*Laus Chriſto neſcia finis.*

# THE PVBLISHERS
## POST-SRIPT.

MAny excellent points might I, as gemmes and pearles in this Commentarie, commend vnto thy Chriſtian conſideration (Chriſtian Reader:) but that one ſhall ſuffice to giue notice of, and direct thee vnto, as worthieſt of my penning and thy peruſing; which, as it is moſt ioyned with the ſcope of this whole Epiſtle; ſo moſt ſeaſonably is it fitted to our preſent condition, and moſt diligently trauaſed by this our Author, namely, that *The ſeducers of the laſt age, eſpecially here aymed at by the ſpirit of God; deniers of the maine grounds of Religion in doctrine, and practiſe, are the Papiſts and the preſent Romiſh Church.* The neceſſarie conſequent whereof is directly prooued, namely, *That we may neuer ioyne with them in their religion: but for euer contend againſt them for the faith once giuen to the Saints:* which we can neuer doe, if verſ.3. we auoide not their doctrines, as the rockes on which we ſhall neceſſarily ſuffer ſhipwracke, or death it ſelfe, vnto which they cannot but carrie the profeſſors. The antecedent or former part ſeemeth (by the way) to be a direct and naturall anſwer vnto a Popiſh pamphlet, alreadie by three learned men ſufficiently confuted; wherein *H. T.* by twelue triuiall articles (in compariſon) goeth about the buſh to prooue, that Proteſtants haue neither faith nor pietie, religion nor good life. To whom our author in the expoſition of the third verſe reioyndeth, and (doubling the number of thoſe articles with aduantage) in the ſame order prooueth the Romiſh faith to be aduerſarie in ſixe and twentie ſeuerall, ſolid, and maine grounds vnto Chriſtian faith and practiſe. I will no longer ſtand on this part then I haue ſhewed who theſe Papiſts be, meant by the Author from whom we muſt depart; and that for this ende, that the ſequell of our ſeparation from them may be acknowledged moſt iuſt and neceſſarie. By ſuch a Papiſt we vnderſtand not euery one who in ſome things may be Popiſhly affected, for true faith may ſtand with ſome errors, and in the ende of that faith be the ſaluation of mens ſoules: ſo be the partie aberring be framed to theſe two rules: Firſt, he muſt *of neceſſitie holde the foundation*, namely, that in Ieſus Chriſt alone, and in no other name, either Angell or man, himſelfe or others, ſaluation is to be ſought for. If a man vpon this foundation build ſome woode, A hay, ſtubble, or chaffe, though theſe ſhal be burned, yet himſelfe ſhal be ſaued, notwithſtanding as it were through fire. 1.Cor 3. Secondly, *thoſe errors muſt not be ioyned with either a willing, or wilfull ignorance*, for ſuch errors are deſperate & bring ſwift damnation. 2.Pet 2.1. And thus where God reueales no more but naked Chriſt, and where there is a ſubiection of the heart to the word, cauſing it to depend on the Miniſterie for further and more full inſtruction, the acknowledgement of euery diuine truth is not of ſuch abſolute neceſſitie to ſaluation, but that true faith may ſtand with ſome (euen Popiſh) errors. The Ruler is ſaide to beleeue (and that was by a iuſtifying faith, when as yet he was onely ouercome by the Maieſtie of Chriſt; Ioh 4.53. appearing in the miracle of raiſing his ſonne, to aſſent vnto and acknow- B ledge the maine truth that Chriſt was the Meſſiah: but ſo, as himſelfe and his houſehold depended on his mouth for further inſtruction, and became his diſciples. Yea euen the Diſciples themſelues were long after their calling and conuerſion very ignorant in no ſmall points of Chriſtianitie. *Philip*, of the firſt perſon in Trinitie: Ioh.14.8. *Lord ſhew vs the Father.* Others of them conceiued of Chriſt as a worldly King: whence two of them *deſire to ſit the one at his right hand, and the other at his left, when he came to his kingdome.* Matth.20. Others of them (euen after his reſurrection) harping on the ſame ſtring, and hearkning after temporalities *expect it.* Luk.24.21. Act.1.6. Others aske him *when he would* reſtore it to Iſrael. *Peter* himſelfe held not as he ought the doctrine of the paſſion, ſeeing he diſſwaded Chriſt from it. Matth.16.22. C Wherein marueilous ignorance deſcrieth it ſelfe in them beeing true beleeuers: but ſo much the more tolerable, in that firſt Chriſt reuealed no more vnto them, either not opening the things, or their vnderſtandings to apprehend them, till afterwards that he ſent the ſpirit of truth. And ſecondly, this ignorance (the mother of their errors) was accompanied with a deſire of knowledge: for they were euer queſtioning with him, deſiring him to open vnto them his parables, and reſolue their doubts, inſtantly liſtning vnto the gratious words of his mouth, and in a word were bleſſed *euen in hungring and thirſting after righteouſneſſe.* The perſons then here aimed at, are abſolute and perfect Papiſts, againſt whō alone this graue Author dealeth in all ſuch places of this or other his works, Note well. *Perk.Probl. p. 1. operum vlt.edit.p.367 & p.741.*

wherein he may ſeeme ſeuere againſt them: as himſelfe here and there thorough his writings hath deſcribed them, to bee ſuch as acknowledge the Pope their head: hold and maintaine the doctrines and deuices of the Councell of Trent, and therein are become otterturners and raſers of the foundation of Chriſtian religion; members of Babylon, Idolaters, not onely outwardly towards Saints and Images: but inwardly ſacrificing to their owne nets: theſe zealous Papiſts, eſpecially the Teachers among them, are the deceiuers ſo liuely deſcribed throughout the Epiſtle.

Perk. operum.

The ſecond point is our conſequent dutie, ſtanding in our ſtanding out with theſe aduerſaries of Gods grace and Goſpel: neuer offering to communicate with them in their cup of fornications; nor once bethinke vs of leaguing ſuch abhorring natures as are light and darknes; and truth (which is of an vnſtained nature) with moſt foule and deformed falſehood. *For we cannot drinke of the cup of the Lord and of Deuils.* Which point let me with good leaue a little further declare: not that I loue to kindle or keepe in any coales of contention, (the Lord put farre from me ſuch vnpleaſant thoughts) but calmely to ſhew the ouerſight of diuers mediatours, attempting to reconcile ours with the preſent religion of the Romiſh Synagogue: eſteeming it to be too much peremptorines ſo far as we do to depart from them: yea cenſuring it, either as wilfulneſſe on the one hand, or ſcrupuloſitie on the other, to be ſo oppoſit vnto them as we are: reputing it a matter of no difficultie to frame both ſides to a meane, either ſide (as they ſay) yeelding a little: nay it is buzzed out, into the eares, by the tongues of common men, that there is no ſuch diſcrepance and difference betweene vs in matters of moment as is made; but that the ſubſtance of both our Religions is not farre from the ſame: ſo as many are in a mammering whether way may be better: whereunto (after the Hebrew ὑστέρωσις, imitated alſo by the Greeks and Latins, that I may begin with the laſt for the helping of memorie) 1 firſt we may bewaile, in beholding in what a feareful (if not deſperate) degree of declining many are alreadie come: that after ſo many yeares profeſſion of the truth, powerfully both publiſhed, and protected, they ſhould not onely admit a dangerous *deliberation*; but euen call the very maine grounds thereof into queſtion: whereas if it be in a motion to Idolatrie, they ought inſtantly to ſay with *Sidrach*; *We are not carefull what to anſwer in this matter.* But this iudgement of God is iuſt vpon them, that whereas they neuer receiued the truth in loue of it, they ſhould loſe of their ground, and be left vnto further deluſion. Good cauſe haue we all to lament the remembrance of our ruine, through this Satanicall ſtratageme: If the woman will needes be ſo vnwiſe as (not needing) to enter parley with Satan, whom ſhe ought to haue reſiſted: and that in matter of ſuch moment, as wherein Gods truth, his glorie, and her owne glorious eſtate muſt be queſtionable: moſt iuſtly muſt ſhee be left of God, ſnared by Satan, foyled through her owne follie, throwne from her eſtate, (though of innocencie) and diſpoſſeſſed (not alone we all knowe) euen of Paradiſe it ſelfe. Beſides, how farre ſhort come theſe men in zeale to the truth, not onely of our aduerſaries the Papiſts themſelues, among whom no doubts or queſtions in their grounds and principles are tolerable; but euen of the Iew, who wil admit of no diſpute againſt his Religion; yea of the barbarous Turke himſelfe, who inflicteth death on whomſoeuer they conuince to haue called a word of their Alcaron into queſtion.

1.Cor.10.21.

ὕστερον πρότερον ὁμηρικῶς. Cicero.

Cyprian.

Dan 3.

2 Secondly, concerning thoſe who cannot diſcerne ſuch eſſentiall differences betweene our Religions, both of vs (as they ſay) profeſſing ſaluation by the ſame Chriſt; and all the articles of the ſame faith; I wiſh them no worſe then that their eyes were cleered with the eye-ſalue, that they might ſee, that he that ſeeth not ſuch a Papiſt as is mentioned to profeſſe a falſe Chriſt, and a falſe faith, ſeeth in Religion ſcarſe any thing at all: neither doubt I but (to whom malice, or ignorant ſuperſtition ſhutteth not their eyes) to ſhew plainly in few words, that whatſoeuer in words they confeſſe with vs, yet in doctrine and deed they altogether reuerſe it and diſſent from vs, in caſes wherein we may neuer conſent vnto them. And firſt, ſeemeth it a ſmall matter of difference, that in generall they charge our whole doctrine of noueltie, whence ordinarily they tearme the teachers thereof *Nouators*? and in ſpeciall, firſt, that our doctrine of iuſtification by faith alone (for this ſtriketh at the head, and vnbowelleth all their ſhifting deuices) is but a new deuice of ours? as appeareth in their Champians challenge. But confounded herein was he, his cauſe and abetters: our learned men at the conference with him in the Tower not only mightely by the Scriptures conuincing; but out of Greeke & Latin Fathers alſo, who liued aboue a thouſand yeares agoe, oppreſſing him with thoſe very formall words, *that faith onely iuſtifieth*; ſo driuing him to ridiculous ſhifts, and newly coyned diſtinctions (ſo neere the Mint was he) before vnheard of: euen as in this controuerſie beeing much ſtraitned, they were forced to caſt about for that as falſe as new diſtinction of iuſtification into the firſt and ſecond, neuer heard of for the ſpace of a thouſande and fiue hundred yeeres after Chriſt.

See Perkins practiſe of a reformed Catholike.

Campian.

See the firſt and fourth daies conference extant.

2 Let me adioyne hereunto the challenge of our Englands *Iewell*, who vndertooke, and performed the proofe, that in ſeuen and twentie points (none of them trifles) the Papiſts are different, not onely from ours, but from the doctrine of the Primitiue Church: and that neuer one of thoſe their new deuices was once heard of, or receiued in the Church of God, for the ſpace of ſixe hundred yeeres after Chriſt. If

Biſh. Iewell againſt Harding.

then they challenge our doctrine of Noueltie: and we haue prooued (they not improouing) that theirs is of no auncient, and not neere Apoſtolicall authority : I hope this cannot ſeeme a circumſtance betweene vs; for there can be but one truth, and that is moſt auncient.

*Antiquiſſimũ veriſſimum, adulterinum quod poſterius.*

3. Againe, can it ſeeme ſo ſmall a moate in the eye of any man of ſight, that the ſacrilegious Synod of Trent teacheth, (curſing the contrarie minded) that on their Romiſh Altars, ſacrifices propitiatorie *are daily, properly, and truely offered* for the ſinnes of the quicke and the dead? ſeeing that this doctrine vtterly derogateth from, yea and abrogateth that moſt *perfect* and onely *once* for all offered, whereby their ſinnes are expiated that ſhall ſee the Lord in the holy of holies.

Heb. 9. 25, 26.

4. Further let any indifferent and ſingle eye behold, and conſider whether thoſe be but trifling differences which our reuerend *Reignolds* hath worthily diſputed, both againſt *Bellarmine* in his bookes intituled, *The Idolatrie of the Romane Church:* as alſo againſt *Hart*, both in the two principal queſtions concerning *Peters* and the *Popes* ſupremacie: (by which their doctrine they would make Kings and Princes but vaſſals and feodataries vnto the Pope; to whom they aſcribe abſolute power to excommunicate Kings; to diſcharge their ſubiects from their obedience, and allegeance: to diſpenſe with their oathes of loyaltie, and faithfull ſubiection; and diſpoſe of their Crownes at his pleaſure: which no good ſubiect (much leſſe Chriſtian) can ſay is a triuiall point, or a little to be yeelded vnto) as *alſo in thoſe ſixe concluſions* annexed, wherein he hath ſubſtantially and learnedly determined, that the faith profeſſed by the preſent Church of Rome is not the Catholike faith. That their Church is ſo far from beeing the Catholike Church, that it is no ſound member of the Catholike Church, and conſequently that the reformed Churches of Great Brittaine, France, Germany, &c. haue lawfully, that is, by warrant of Gods word ſeuered themſelues therefrom.

*De Eccl. Rom. Idololat.*

*Concil. Trid. ſeſſ. 14 cap. 7. Bellar. de pontif. Rom. l. 5. cap. 8. Stapleton* ſaith that the Popes ſupremacie muſt be held in paine of damnation See 5 and 6. concluſions.

5. Neither may we yeeld that to bee a circumſtanticall queſtion diſcuſſed betweene our learned *Whittaker* and *Stapleton* concerning the *Authoritie of the holy Scriptures*, which they ſo farre debaſe and ſubordinate to their church: ſeeing through that great booke of his (neuer like to be anſwered by them) he grauely prooued, that the *foundation of Papiſticall faith is laid vpon man, and not vpon God*; and ſo it is *an humane faith*, and not diuine; vnto which their whole ſeruice is ſutable, according to *Durandus* his deſcription in his *Rationale*. And laſtly, none but inconſiderate men would auerre either that the moſt learned Proteſtants of *Europe* haue ſpent their ſtrength, and beaten their braines only for the beating of the ayre in matters immateriall: or that thoſe who haue as yet vncontroleably publiſhed, that the Popiſh Teachers haue reuerſed the whole Decalogue, with the moſt of the Articles of the Creede, and Petitions of the Lords Prayer, haue differed and ſquared in points not eſſentiall: or that ſo many zealous Martyrs, many of them of very profound knowledge ſhould giue their liues and moſt innocent blood, for matters of ſhadow (as is pretended) rather then of ſubſtance: for thus to impeach the labours of the former, or the ſufferings of the latter, would ſcarſe beſeeme any but either a Papiſt, or ſome ſpeciall fauourite of theirs.

1. Booke, 2. chap. pag. 51.

3 Thirdly, to ſuch as are of minde that a harmleſſe mediation may be made; me thinkes it no other but the feeding of a fancie: beſides that, it is not harder to make them preſerue, and yet neither without preiudice. In which point, as I would not ſeeme too rigorous or auſtere, well knowing how ſweete is the name, and yet more pleaſant is peace it ſelfe; ſo would I chooſe an honourable warre, before a diſhonourable peace; a free and iuſt diſſention, before a baſe and ſlauiſh agreement, ſuch as theirs would be: *For Nahaſh the Ammonite will make no concord with Iabeſh Gilead, vnleſſe euery man ſuffer his right eye to be pulled out, that ſo he may bring ſome ſhame vpon Iſrael.* And firſt it ſeemeth to me a matter harder to be brought about, then I out of my ſhallow reach can expect euer to ſee effected: both in regard of our ſelues, as alſo of them: for if the truth be with vs (as we are bound to confeſſe, both in reſpect of it ſelfe, and the [a] law whereby it is eſtabliſhed) [b] *then our turnings backe muſt not reproone vs*; but hauing found the old way, we are to walke in it, (without turning aſide) that we may in it finde reſt for our ſoules. The Lords counſell to his Prophet muſt be our direction in this caſe: *Sonne of man, goe not thou to them, but let them come to thee:* for to looſe our hold of the truth, much leſſe to leeſe any part of it, as in exchange with falſhood, were not onely a wrongfull betraying of it ſelfe, but a wilfull wronging of our ſelues and poſterities; whome Gods bleſſings for the preſent hath made able to hold it entire, not onely without danger, but with encouragement, power, and protection. But more hopeleſſe or impoſſible rather in reſpect of them ſhall our meeting in the midway ſeeme to be, to whomſoeuer with iudgement ſhall perpend theſe foure ſubſequent conſiderations.

*Non omnis concordia bona; eſt dæmonum legio cõcors, nec non latronum conſpiratio. Muſc. in Matth. 8. 2.*

[a] Articles of Religion ſet out *Ann.* 1562. and in Parliament approoued *Elizab.* 13. c. 12.
[b] Ier. 2 19. & 6. c. 16.

Firſt, that their faith beeing not [c] Apoſtolicall, their Religion a [d] falſe Religion, their Church a [e] falſe Church, and their worſhip a falſe worſhip: it will prooue not a matter of repairing (as requiring leſſe coſt and labour) but of founding their faith, before they can be raiſed vnto vs: which how hard it is for them to be brought vnto, who are ſo ſetled in their lees and dregges for ſo many hundred yeares, they cannot be ignorant, who know how difficult it is for a *Blackmoore to change his skinne, or a Leopard his ſpots:* for ſo hard is it for thoſe who are *accuſtomed to euill*, to be drawne to good.

[c] *Sadeel refut. aſſert. Poſuan.* c. 9.
[d] His Maieſties late Proclamation & ſpeech at the Parliament.
[e] *D. Willet* on *Iude*, by 25. notes. *Perkins in Matth.* 4 v 5. & *operum* p. 741.

Secondly, that ſo long as the Pope holdeth

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his headſhip ouer the Church, with that erroneous poſition, *that he cannot erre*; (which he is likely to lay downe with his Crowne and Croſier, (for ſooner to part with them were a foule error) if by much ſweate ſome indifferent parley were compaſſed (himſelfe ſtill remaining both partie and iudge, as he was in the Councell of Trent) improbable, yea impoſſible it were that any concluſions could on their part be paſſed, (if on any at all propounded) which any way might be derogatorie to his vſurped power and pretended ſupremacie.

*Noli quæſtuoſum vlcus tãgere. Eraſm.*

Thirdly, their cautelous circumſpection, leſt by any meanes the knowledge of our doctrine might perhaps be ſcattered among them, argueth an vtter auerſation in them for euer acknowledging it, which appeareth in ſundrie their practiſes: 1. In that they bind the conſciences of all Catholikes, to a perpetuall ſeparation from all Eccleſiaſticall aſſemblies in religious publike duties, which is the ground of all Recuſancie; to which purpoſe they teach it to be a ſinne to heare our ſermons, for that were a [f] participation with blaſphemies: and for prayer with vs ſo ſtrait laced are they, as they may not ſay Amen in publike or priuate, (ſuppoſe at their tables) if any Proteſtant be preſent. 2. In that they cenſure moſt ſeuerely all their ſubiects that trauell or trafficke into Proteſtant countries, blaſting them with excommunication. 3. In that they haue erected in their Cities an Inquiſition to examine vpon oath any forreiner or ſtranger, whereby they ranſake not onely all his carriages, but euen his conſcience alſo, leſt he ſhould bring any opinion within him; or inſtrument without him, that ſtandeth not with their mindes and liking: wherein not onely ſome little eſcape, but euen ſuſpition it ſelfe prooueth often capitall. 4. In their warineſſe, leaſt any of our bookes, eſpecially of our tranſlations of the Bible ſhould be had, or read among them: whence it is that no bookes, which paſſe not the Inquiſition, may be ſold in Italy: to which purpoſe alſo ſtudiouſly they teach it to be a ſinne againſt the firſt Commandement to read any of their prohibited bookes, of which they haue a large Index very common, and conſequently beeing ſuch a mortall ſinne, it muſt neceſſarily be confeſſed at time of ſhrift: yea as men euery way foreſeeing what way our doctrines may be induced among them, to ſhut vp ſurely euery cranny and entrance, they ſcarſly ſuffer to ſee, or be ſeene in the light their owne greateſt Writers; ſuch as *Bellarmine*, *Gregorie de Valencia*, &c. that our poſitions, allegations, and anſwers (though anſwered by themſelues) in thoſe books may not be made known; leſt perhaps it ſhould befall others of them as it did *Pighius*, who reading ouer *Caluins Inſtitutions*, with purpoſe of refuting it, was (ere he was a ware) wonne to the defence of the doctrine of iuſtification by free imputation according to the Apoſtle. So as *Spaine* maketh not a more diligent annuall ſearch that the *Iewes* among them haue no armes in their houſes, then both *Spaine* and *Italy* vigilantly ſecure themſelues in this behalfe: and no maruaile if our bookes be ſo auoided, ſeeing that they inhibite men from the reading of the Scriptures themſelues, leaſt they ſhould become heretikes: condemning it, and [g] bringing men in danger of their liues for reading them as for an hereticall practiſe. In a word at this day ſuch a night doe theſe Owles delight to liue in, that among themſelues euen their Regulars (much leſſe their Laicks) may not without licence from the Pope or their Prelates, reade the Bible, no not in the Catholike tranſlation.

[f] Briſtol.

[g] Fox, Acts and Monuments.

Fourthly, conſider their irreconciliable hatred againſt ours, far aboue all other (although moſt hereticall and damnable) religions; for why elſe can they content themſelues, with ſo ſtudious preuention of the Proteſtants profeſſion onely; whereas both *Iewes* and *Grecians*, euen in Rome it ſelfe the Popes Sea, are ſuffered with their Ceremonies, Synagogues, Seruices, yea and Circumciſion it ſelfe adminiſtred to the dead as well as to the liuing? which lowdly proclaimeth, that farre they are from iudging, and deeming ſo indifferently of our differences, as ſome among our ſelues ſeeme to doe; and that they would ſooner be wonne to the *Iewes* or *Turkes* in profeſſion then the Proteſtants: which [h] one of them ſaith is in nothing better then that of the Alcaron; and in many things farre worſe and more deteſtable. And good reaſon (me thinkes) they haue of ſuffering among them the forenamed Sectes and Heretikes, as from whom together with the heathen, the whole bodie of Poperie is peecemeale patched together, and yet the name of a Proteſtant be as much deteſted of them, as Iewes names were of the heathen Kings. For which cauſe *Daniel* and his fellowes muſt haue all their names changed before they may be brought into the preſence of *Nebuchadnezzar* whence their ordinarie practiſe proceedeth, that in their writings, their bitterneſſe and diſdaine ſuffer them not to name, but in moſt reproachfull tearmes, the firſt reformers and reſtorers of our Religion: calling them vſually, *Caluiniſts*, *Puritans*, *Innouators*, and *Heretikes*, neither doth this inbred malice of Papiſts againſt our Religion ſtay it ſelfe here, but hath broken out into moſt barbarous butcheries, and moſt cruell bloodſheddings, which yet they could neuer account ſufficiently ſauage: not of their owne ſubiects onely, and within their owne Territories: but within other dominions: not of priuate onely, but of publike perſons: not of meane, but of moſt noble, yea Royall diſcent: and not of perſons onely, but of Cities, States, Kingdomes, and Countries. But where ſhould I begin, or if I ſhould, where ſhould I make an ende of inſtancing their moſt match-

[h] Renaldus.

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matchles, and endles tyranny? (euer a note of falſe Religion, and inſeparable to the Romiſh) whoſe curſed rage (like that of *Simeon* and *Leui*) *Gen.*34.39. and 47.7. euen fierce & cruell, *cauſing them to ſtincke among the inhabitants of the earth*, hath made the ſtreetes of infinite Cities (which either there force, or fraud and falſe arts could caſt open) to runne with the blood of Proteſtants, as did once *Ieruſalem* with the blood of the Saints which *Manaſſeh* ſhed like water. What ſhall I need to ſpeake of that notorious bloodie inquiſition in *Spaine* and *Italy* the chiefe ſeates of it? what of the many miſerable maſſacres, Canniball like conſpiracies, and tragicall murthers *in France and the low Countries?* In our own country, who but ſtrangers at home are ignorant what fierceneſſe, feares, and fires, were raiſed to conſume the innocent bodies of the Saints liuing and dead: in ſuch ſort as euery corner of the Land ſeemed as hot as *Nebuchadnezzars* furnace, euen ſeauen times hotter then it vſed to bee: wherein were to be caſt whoſoeuer would not fall downe, and worſhip the Image which the Romiſh *Nebuchadnezzar* had erected? Neither yet were thoſe fires thought furious inough for ſuch: as might haue appeared, if the Lord had not tataken the rodde out thoſe wicked hands in that ſeaſon when he did: and ſince that time; what a number of deuilliſh plots and conſpiracies were attempted againſt the noble perſon of her late Maieſtie of bleſſed memorie, by *Arden, Someruile, Babington, Parry, Lopez, Squire*, and others? and thoſe ſtratagems not performed by perſons exorbitant, but with the priuitie of the Pope, and Principals of their religion, backing the ſame not only with their [i] doctrin, to which it is moſt ſutable (as appeareth by ſundrie their ſeditious poſitions; lately collected by Mr. *Morton*) but with pardons, promiſes, paies to particular [k] perſons: and commandements generally to all ſubiects whoſoeuer, as appeareth by the Popes Bull againſt her late Maieſtie: *Volumus & iubemus vt aduerſus Elizabetham &c. ſubditi arma capeſſant.* And yet (as though all were well) they can couer all the ill hearing of ſuch traiterous practiſes, vnder the name of Catholike pretenſes: for the furthering of which intentions, what may not, and muſt not be attempted? Now to theſe purpoſes mainetaine they innumerable Catholike intelligencers and inſtruments (I meane their *Prieſtes and Ieſuites*) ſent out by them, not only as eies to ſearch out the ſecrets of ſtates and countries, and watch their beſt aduantages: but as hands (full of blood) to execute whatſoeuer miſchiefe vpon any of the Lords annoynted ones, not onely oppoſing themſelues to the Papall power; but which is more, if they bee but ſuſpected not ſo firme to the Pope as they wiſh; or (which is moſt of all to be marked) though they be their owne dead ſure; yet if they ſhewe not themſelues as readie to execute the Popes bloodie deſignes, as hee to commaund: which was the caſe of the late King of France, ſlaine treacherouſly for no other cauſe by a *Iacobin*. What argument then can bee brought to perſwade vs of their euer according with vs in whole or part in our religion? of which they deeme no other, then as of a peccant humour neceſſarily to bee purged out euerie fewe yeares, either by murther, if it preuaile in the head: or by maſſacre, if in the bodie of any countrie; and rather then it ſhould not, they will not ſticke with *Blaſius* at the commandement of their great *Gracchus* to ſet on fire or to blow vp euen the Capitol it ſelfe: although nature and Gentiliſme condemne ſuch graceleſſe deuotednes. The late moſt diabolicall and furious attempt againſt his Maieſtie and the whole ſtate that euer was inuented; (the like whereof both in the contriuing, and whole carriage could neuer bee ſhewed, no I thinke if there were Annals and Chronicles kept in hell it ſelfe (cryeth out againſt them long erre this time in all the corners of Chriſtendome. God Almightie ſtill deliuer his Highnes and Royall race from them: and by his Maieſties meanes, vs and our land from them. For how much better had it beene, that his Maieſtie had beene mooued to haue baniſhed theſe vipers out of his Realmes, then thoſe who profeſſe the ſame Lord Ieſus, and labour (though with acknowledgement of too much weakeneſſe and wants,) to bee found faithfull before the Lord and their Soueraigne? But not to depart from our purpoſe: Theſe bee the wayes wherein the Popiſh Baalamits would meete vs, and with vs, if the Lord ſhould not meete with them, comming againſt them in euery corner. While then they walke in theſe waies of *Caine*, what booteth it vs to ſpeake of a peace with them? *for while we ſpeak of peace, they are bent to warre.*

*Furor etiam poſt fata.*

Stories deuice of an iron cage againſt Proteſtants turned into an hurdle and halter againſt himſelfe.

*Cicero.*

*Picturer in fine.*

But be it ſome peaceable conſent and agreement were on their part promiſed; yet that one conſideration of the treacherie in compactes, would keepe any iudicious man from ſetling his conceite, and affection vpon any ingenious concluſions with them: which treacherie is not onely practiſed by the perſons of faithleſſe Papiſts; but is preſcribed as a maine precept of that moſt infidell doctrine of theirs; nay which euen infidels themſelues would bluſh at in this behalfe: for doth not their doctrine make it lawfull for them to vſe any *Æquiuocations*, or *reſeruations* (as they terme them) with their aduerſaries, almoſt vpon any aduantage? yea and that (leſt they ſhould not come to the height of impietie) in giuing anſwer not onely on their words, but vpon oth before the lawful Magiſtrate, though not their liues, but their leſt liberties only be touched? Which doctrine till it bee reuerſed, how dare we take their words or any aſſumpſit from them in any thing wherein wee would not be ouerreached? But ſuppoſe againe ſuch peaceable concluſions were not promiſed only, but purchaſed; what yet were

wee

[i] According to his Maieſties moſt wiſe obſeruation, his laſt ſpeech at Parliament.

[k] Parrie. Lopez.

*Bulla Pij V.*

A wee better then before? what billes or bonds would or could they lay in ſure enough for our ſecuritie, ſo long as their doctrine ſtandeth in force publiſhed in word and writing, that *fides hæreticis non eſt ſeruanda*, and that *Leagues* with them are more honourable in breaking then in making? how long can we conceiue, would the continuance of our peace laſt longer, then by it they could with aduantage vndermine vs.

*Tol. Inſtruct. Sacerd.*

But becauſe I muſt ſhut vp many matters in fewe words, let vs ſee the preiudice which would enſue vpon ſuch pretended mediation, in matter of Religion: and firſt ſeeing they are a ſeede of the wicked, corrupt children, hauing forſaken the Lord, in whom from the ſole B of the foote, to the crowne of the head, there is nothing but wounds, and ſwellings, and ſores full of corruption; and ſeeing themſelues are become open Idolaters, their Cities cages of Idolatrie, their ſeruices all Idolatrous, hauing thus forſaken the couenant of their youth; ſeeing filthineſſe appeareth on their skirts; and finally ſeeing by ſeeking their iuſtification by the workes of the lawe, *they are aboliſhed from Chriſt, and fallen from grace*: (the which particulars haue beene clearely prooued by many our vnanſwered aud vnanſwerable bookes) to communicate with them by accepting; yea not abſtaining from the leaſt appearance of any of theſe euills; were no other but to expoſe and lay out ſelues open and naked to all manner of danger, of infection of our ſoules, defection C from our God, and in the ende of deſtruction both of bodie and ſoule. It was a dangerous diſeaſe which *Iſraell* brought out of *Egypt*, hauing through their long continuance there by reaſon of thoſe mariſhes, and the Riuer *Nilus*, (to which *Lucretius* in a diſtich appropriateth this diſeaſe) contracted the ſame vpon them: for the proouing, and purging whereof, the Lord inſtituted ſo many ceremonies and ſeparations: but farre more fearefull was that inward leproſie, euen that abhominable Idolatrie which they brought forth with them, and which coſt them ſo deare both in the wilderneſſe, and in the land of *Canaan*; yea ſo habituall and inbred was the infection, that although the Lord vſed moſt wiſe preuentions euery way: yet D preſently vpon their deliuerie out of the ſea, will it burſt forth, and become in the ende their vtter ouerthrowe. It cannot be but the ſtrangers which come with *Iſrael* out of *Egypt*, beeing accuſtomed to the Egyptian faſhion and diet, will ſtill be harping on their cucumbers, leekes, onyons, and garlicke: and drawe the Iſraelites to the ſame luſtings, though with the loathing of *Manna* it ſelfe; but ſuch an exceeding plague ſhall proceede from the Lord, that in perpetuall memorie thereof, the place ſhall be called *the graues of luſting*: and if the daughters of *Moab* may haue free acceſſe to *Iſraell* in *Sittim*, *Iſrael* will eaſily be ioyned to *Baal Peor*, till the wrath of the Lord be kindled, and there fall in one day, three and twentie thouſand. The certaine perill and ineuitable danger whereof, the Lord well perceiuing, did not onely charge his people to haue nothing to doe at all with the Heathen, leaſt by any meanes they ſhould be ſnared: but alſo that they ſhould be ſo oppoſite vnto them, that they ſhould in all appearances and circumſtances (and yet none will ſay the Lord herein was too ſeuere & ſtrait) be vnlike vnto them both in Religious and Ciuill exerciſes: for if they looke towards the Eaſt in their Temples in the honour of the Sunne, his people ſhall in his Sanctuary and Temple contrarily looke to the Weſt: and in the Weſt ſhall the *Sanctum Sanctorum* be ſet. If they offer ſacrifices vnto Oxen, Sheepe, Doues, Goates, &c. as vnto Gods: the Lord in deteſtation hereof, will haue his people to conſume and burne theſe creatures before him in ſacrifice: and hence was it that euery ſhepheard was an abhomination to the Egyptians: with whom they might not eate nor conuerſe, becauſe they did kill, eate, and ſacrifice thoſe beaſts, whom the other worſhipped as Gods. If they vſe to eate almoſt none but Swines fleſh, and yet neither that, before they haue ſacrificed of the kinde to the Moone, or *Bacchus*: the Lord eſpecially prohibiteth this meate of all other to his people, they ſhall not meddle with it, it ſhall be an abhomination vnto them. If their Prieſts [n] make their pates balde, ſhaue the locks off their beards, and make cuttings in their fleſh, as *Baals* Prieſts did; the Prieſts of the Sonnes of *Aaron* may not doe ſo. If they make glorious Altars, and plant Groues about them; the Iſraelites may not doe ſo, (eſpecially in the wilderneſſe) but either Altars of earth, which preſently vpon the remouall might be demoliſhed and caſt downe, leaſt the remainds ſhould be abuſed to ſuperſtition: or if of ſtones, they muſt be rough and rude, vnhewen and vnpoliſhed, leaſt any beautie of them ſhould ſolicite their preſeruation: as for groues, ſee *Deut*. 16. 21. If they ſhall in way of ſuperſtition, or worſhip, reſerue any portion of their ſacrifices: the Lord rather then he will haue any portion of the Paſchall Lambe preſerued till the morrow will haue it burnt with fire: neither ſhall *Moſes* bodie be knowne where it is buried, leaſt they ſhould make an Idoll of it. Nay which is more, and as worthy the noting, we may obſerue how the Lord euen in ciuill things draggeth his people from their ſocietie and fellowſhip: for firſt *Iſrael* is charged, that they ſhould goe no more backe to Egypt that way; ſo as the danger was (if any) by their neighbours, whoſe countries were adiacent vnto them: the which the Lord vſeth all meanes to preuent: both in that he willeth his people to nouriſh a perpetuall enmitie with the Moabite, and Ammonite, the *peace and proſperitie of whome they may neuer ſeeke all their dayes*: as alſo to debarre them from preſſing into his peo-

Note, I ſpeake not againſt the league of concord. Iſa.1.6.

Elephas, or Elephantioſis, the Leproſie. Leuit.13.

Exod.32.

*Kibroth hataauah.* Numb.25.9. conferred with 1.Cor.10.8.

Gen.46.34. & 43 32.

[n] Romiſh Balaamites make their pates bald, and ſhaue their beards. Leuit.21.5.

Exod.20.

Romaniſts reſerue of the bread in the Maſſe, & Reliques of men ſuperſtitiouſly. Exod.12.10. Deut.34.6.

Deut.23.6.

ple, he chargeth that *neither of them euer enter into the congregation of the Lord, to the tenth generation:* intending hereby that they ſhould not riſe to preferment, authoritie or Magiſtracie among them. And as for the other ſtrangers, though *Iſrael* ſeemed in priuate reſpects to be, if not ſomewhat obliged and indebted to diuers of them, yet as it were bound to peace, and to hold their hands from open hoſtilitie; yet might they not be admitted into the congregation of God, *vnto the third generation.* Beſides this, foreſeeing that the next and moſt direct way, whereby the heathen might league and linck in themſelues with his people, might be by mariages and contracts: the Lord is very ſtudious that all ſuch meanes be cut off; and therefore would haue the diſtinctions of Tribes obſerued; with ſtraite prohibition, that no Iew (except the Leuite) ſhould marry out of his own Tribe, much leſſe without his owne people: whereof although I acknowledge other more maine cauſes (as the diſtinction of the Tribe of the *Meſſiah* from the reſt: the cleare acknowledgement of his race: the execution of the Lords whole regiment Eccleſiaſticall and Ciuill in that policie, fitted according to that diſtinction to their ſeuerall offices, and poſſeſſions) yet I thinke this is one included reaſon not to bee neglected, eſpecially ſeeing they had ſtraite charge againſt it. Againe, in caſe a ſeruant Iew would marry a ſtranger into his Maſters houſe, he was not at his departure to carrie his wiſe and children, for they were to bee his Maſters: but if hee would abide ſtill with her, hee was then ſhamefully to come before the Magiſtrat, and for euer renounce his libertie, vntill the Iubily releaſed him: by which ſtraite lawes the Lord would reſtraine euen ſlaues and ſeruants (who for the moſt part are neglected) from matching themſelues with ſtrangers. Such another law to this purpoſe is recorded, Deut. 21. 10. that if an Iſraelite in warre, ſhould ſee a bewtifull woman taken captiue, whom he did affect for his wife, it was ordered by God, that firſt all meanes ſhould bee vſed for the alienating of his affection, as that he muſt haue her home a moneth before, and not marrie vpon any ſudden motion. Secondly, ſhee muſt ſhaue her head to make her as ill fauored in his eies as might bee. Thirdly, ſhe muſt nouriſh her nailes, to make her yet more ſordid. Fourthly, ſhee muſt put off the garment wherein ſhe was taken, and put on baſe, and neglected garments fit for a penſiue captiue. Fifthly ſhee muſt bewaile her Father and mother a whole moneth, to ſhew how hardly, and ſorrowfully ſhee was brought from her fathers houſe, into the power of ſtrangers; and then if by all theſe meanes the man could not bee drawne from her loue, it was permitted to him to marrie her for his wiſe: which law letteth vs ſee how hardly the Lord endureth, and is drawne to admitte the leaſt libertie in this behalfe. How many ciuill things might I inſtance in, wherein the Lord ſtraitened his people, that they might bee vtterly vnlike the Gentiles in habit, manner of liuing, behauiour, and other like circumſtances, otherwiſe in themſelues very indifferent? which I had here inſerted but that I muſt conſider that I write an addition, not a booke; an admonition, and not an expoſition; and if yet theſe ordinances of God himſelfe, ſeeme in ſome mens opinions too ſtraite, and not to bee imitated of vs in regard of the Papiſts, towards whome we are not to bee ſo ſeuere, as ſo farre to ſeuer our ſelues; that is but the ſeeking of a knot in a ruſh, and to be acute in diſtinguiſhing, where God hath not diſtinguiſhed; and in effect to affirme, either that the Idolatrie of the Romiſh Church is not ſo vile and groſſe, as is that of other Idolaters: or elſe (ſeeing our people conuerſe with them more then any Idolaters) that to communicate with their Idolatrie, is nothing ſo dangerous now, as it was for Gods people to participate with the Idolatrie of the heathen againſt Gods expreſſe commaundement. But if with any ſuch the teſtimonie of man, bee greater then the teſtimonie of God (as it is commonly, with the Popiſh minded, who flie from the Scriptures vnto men, becauſe their doctrine is from below) let them looke vnto thoſe moſt auncient Councels, which were the purer, for ſixe hundred yeares after Chriſt; and they ſhall finde that the Church would haue her children diametrally oppoſed euen on lawfull things, to the Iewes, and heathen of whome they were in danger to bee corrupted. Thoſe were more famous, *of Nice,* [y] which decreed that the feaſt of Eaſter ſhould not be kept of Chriſtians, at that time, and in that manner that the Iewes did: that in nothing they might agree with them. That alſo of *Bracca* [z] decreed, that Chriſtians ſhould not decke their houſes with bay-leaues and greene boughes, (then which what can bee more indifferent?) neither reſt the ſame day from their callings wherein they did: nor keepe the firſt day of euery moneth as they did: It would bee too tedious, and argue forgetfulneſſe of my ſelfe, and no remembrance of my reader, to receite the teſtimonies of other Councels, Fathers, and our owne principall Writers in this behalfe: which otherwiſe eaſily had I beene carried vnto by the tenacity and ſtiffenes of many in this argument. But to end: as our Sauiour wiſhed his hearers, *Beware of the leauen of the Phariſies*; ſo let euery man beware of the leauen of the Papiſts: for what is Popiſh doctrine elſe, but a Phariſaicall leauen, alwaies to bee purged out of Churches, and ſtates; as the Iewes vpon ſome occaſions were to purge all leauen out of their houſes. Let no man ſay it is but a little, and ſuch a difference which may bee tolerated: for euen the Phariſies doctrine was much of it more true, then this Phariſaicall doctrine of theirs; yet was their leauen hid in it, (as

verſ.3.

verſ.7.

*Coniugia extera Deus & reipub. cauſa, & conſcientiæ vetuit. Iun. in Deut. 21.*
Exod. 34. 16.
Exod. 21. 4.

[y] *An. Dom.* 315.

[z] *An. Dom.* 610. *Tom.* 2. *Can.* 73.

A B C D

in this) the nature whereof is (though it be but little) yet to ſowre the whole lumpe. In a word, as *Caleb* and *Ioſhua* ſaid of *Canaan*, the land is a very good land; *If the Lord loue vs, hee will bring vs vnto it:* euen ſo, if the Lord loue vs, hee will expell theſe Gyants from vs, and giue vs ſecuritie in our owne land from the Anakims: or if not, if any of theſe ſtrangers abide with vs, our faithfull prayer and hope is, that as *Salomon* numbring all the ſtrangers in the Land, ſet them to worke in his Temple, euen a hundred three and fiftie thouſand and ſixe hundred: ſo our A wiſe and peaceable *Salomon* and Soueraigne will continue, to ſet euen thouſands of theſe to worſhip with vs in the Temple: yea and in this one circumſtance paſſe *Salomons* wiſdome, in not chuſing ouerſeers of themſelues, to cauſe them to worſhip. The Lord Ieſus ſtrengthen his Highnes heart, vnto this and many mo honourable works, and make vs happie in his long and proſperous Raigne, to his renowne and glorie in this life, and fruition of the bleſſed Crowne of righteouſneſſe at the peaceable ende of his through-comfortable dayes. *Amen.*

Num.14.8.

2.Chr.2.17.

verſ. 28.

## FINIS.

19049a

# A
# DISCOVRSE
# OF THE DAMNED
# *ART OF WITCHCRAFT;* SO
farre forth as it is reuealed in the Scriptures,
*and manifeſt by true experience.*

FRAMED AND DELIVERED BY
M. WILLIAM PERKINS, IN HIS ORDINARIE
courſe of Preaching, and publiſhed by THOMAS PICKERING
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19649a

# TO THE RIGHT HONOVRALE SIR EDVVARD COKE Knight, Lord chiefe Iuſtice of his Maieſties *Court of Common Pleas*;

Grace and Peace.

RIght Honourable: The word of God that onely Oracle of truth, hath pointed out the Enemie of mankinde, by his proper Characters, in ſundrie places. Our Sauiour tearmes him, the [a] *Prince of this World*; and a [b] *Murtherer from the beginning*. Peter compares him to [c] *a roaring Lyon*, that rangeth abroad in the earth, *ſeeking whome he may deuoure*. His attempts in regard of their qualitie, are called [d] νοήματα, ſubtill and deepe deuiſes; yea [e] μεθοδείας, plots exquiſitely contriued, and orderly framed, as it were in Methode. The meaning of the holy Ghoſt in theſe and ſuch like attributes, is, to expreſſe that meaſure of policie and power, which Satan hath reſerued vnto himſelfe euen in the ſtate of his Apoſtaſie, improoued by long experience, and inſtantly practiſed vpon the ſonnes of men, that he might ſet vp in the world, a ſpirituall regiment of ſinne, as a meane to encounter the kingdome of grace, and, if it were poſſible, to bring the ſame to ruine. To forbeare inſtances of open force made againſt God and his Church by other courſes, for the compaſſing of his deſires; how skilfully he workes his owne aduantage, by ſecret oppoſition, in the exerciſe of that curſed Art, which is the Subiect of the preſent Diſcourſe, is a point not vnworthie your Honourable conſideration.

The Power of this Prince of darkneſſe, being aboue the might of all ſenſible Creatures, and euery way ſeconded by the greatneſſe of his knowledge and experience, manifeſteth it ſelfe herein, for the moſt part, by workes of wonder, tranſcendent in regard of ordinarie capacitie, and diuerſly diſpenſed by his choſen inſtruments of both ſexes, ſometime in matter of Diuination, ſometime by Inchantment, ſometime by rare ſleights and deluſions; otherwhiles by hurting, by curing, by raiſing of Tempeſts, by ſpeedie conueyance and tranſportation from place to place, &c. and all to purchaſe vnto himſelfe admiration, feare, and faith, of the credulous world, which is vſually carried away, with affectation and applauſe of ſignes and wonders. His Policie, appeareth in a wiſe and exquiſite manner of framing and conceiuing both his practiſes and grounds; the one to procure credit and intertainment, the other that he may not faile of his purpoſe, but proceede vpon certenties.

Touching the manner of his practiſe. He ſtands reſolued, that the world hath taken notice of him to be [f] *a lyar, and the father thereof*: and therefore if he ſhould offer to ſpeake in his owne language, or informe an Art by Rules of his owne deuiſing; he might haply incurre ſuſpicion of falſhood. Hereupon he compoſeth his courſes μιμητικῶς, by way of counterfait and imitation, not of the actions and dealings of men, but of the order of Gods owne proceeding with his Church; holding it a ſure principle in policie, That actions will be much more effectuall, when they be framed vnto the beſt preſidents, then when they are ſuted to the direction of meaner examples. To this purpoſe, as God hath made a Couenant with his Church, binding himſelfe by promiſe to be their God, and requiring of them the condition of faith and obedience; ſo doth Satan indent with his Subiects by mutuall confederacie, either ſo-

[a] Ioh.12.31.

[b] Ioh.8.44.

[c] 1.Pet.5.8.

[d] 2.Cor.2.11.

[e] Eph.6.11.

[f] Ioh.8.44.

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lemnly or ſecretly; whereby they bind themſelues on the one part to obſerue his Rules, and he on the other to accompliſh their deſires. Againe; God giues his Word, the Interpreter of his will, and his Sacraments, the ſeales of his promiſes, to which beeing rightly adminiſtred and receiued, he hath tied his owne preſence, and the worke of his grace in them that beleeue. Anſwerably to this, the Deuill giues a word of direction to his Inſtruments, and addeth vnto it, Charmes; Figures, Characters, and other outward Ceremonies, at the vſe whereof he hath bound himſelfe to be preſent, and to manifeſt his power in effecting the thing deſired. Furthermore, God hath reuealed his will to the Patriarchs, Prophets, and Apoſtles, by familiar [a] conference, by [b] dreames, by [c] inſpiration, by [d] Trances: In the ſame manner, Satan hath his Diuinors, and Soothſayers, his Pithoniſſes, his Caſſandraes, his Sibylles, to whom he maketh knowne things to come, by familiar preſence, by dreames, &c. To conclude, God had in the Olde Teſtament his Temple at Ieruſalem, yea his [e] Oracle, from whence he ſpake, and gaue the anſwer vnto Moſes: So of auncient times, the Deuil erected his Temple at * Dodona, and Delphos, whence he gaue his anſwers, for the ſatisfaction of the ſuperſtitious Heathen. Yea and at this day, as the Miniſters of God doe giue reſolution to the conſcience, in matters doubtfull and difficult; ſo the Miniſters of Satan, vnder the name of Wiſemen, and Wiſe-women, are at hand by his appointment, to reſolue, direct, and helpe ignorant and vnſetled perſons, in caſes of diſtraction, loſſe, or other outward calamities.

Now the Grounds whereupon he buildeth his proceedings for certaintie, are cunningly gathered from the diſpoſition of mans heart, by naturall corruption, and that in three ſpeciall inſtances. Firſt, he knowes that Man naturally out of the light of grace, hath but [f] a *meere Soule,* indued onely with ſome generall and confuſed notions; and as for matters of deeper apprehenſion touching God and heauenly things, there is a vaile of ignorance and blindneſſe drawne ouer the eyes of his minde. Whereupon, though he be apt to knowe and worſhip a God, and learne his will, yet for want of information by the word, he is prone to erre in the practiſe of his notion. Here Satan applyes himſelfe to mans meaſure, and at his owne will, drawes the minde into error, by his deluſions and impoſtures. This made the [g] Samaritans in the Olde Teſtament, and the ſuperſtitious [h] Athenians in the Newe, to worſhip *an vnknowne God*, that is, the [i] Deuill. Hence it was, that the greateſt Clarks of Greece, [k] Thales, Plato, and the reſt, for want of a better light, ſought vnto the Wizzards of Egypt, whom they called Prophets, men inſtructed by Satan in the grounds of Diuination. And of this ſort were Iannes and Iambres mentioned in the [l] Scriptures. Hence it was alſo that the auncient Heathen, hauing [m] *no lawe and Teſtimonie from God,* inquired at Soothſayers and murmuring Inchanters; others betooke themſelues, in matters of doubt and difficultie, to the olde Oracles of [n] Iupiter Ammon in Libya, of [o] Iupiter Dodonæus at Dodona in Epirus; of [p] Apollo at Delphos, of [q] Iupiter Trophonius in Bœotia, and the reſt; where the Deuill gaue the anſwer, ſometimes one way, and ſometimes another. Secondly, Satan by obſeruation perceiueth that man vpon a * weake and ignorant mind, is prone ſuperſtitiouſly to dote vpon the creatures, attributing ſome diuine operation or vertue to them, without any ground of Gods word, or common vnderſtanding; and conſequently diſpoſed to worſhippe God in ſome worke of man, or to ioyne to the ſame worſhip the inuentions of man, which he hath not commanded. Vpon which ground he made the Heathen to dote vpon their wiſemen, *to regard* [h] *Soothſayers, and them that wrought with Spirits*; The Chaldean [i] Philoſophers renowmed for their ſuperſtitions and Magicall courſes, to make the Heauens, *fatalium Legum Tabulam*, aſcribing that to the vertue of the Stars, which was knowne and done by Satanicall operation; The Magicians of Perſia, to admit of corruptions in their auncient good learning, and to giue themſelues, vpon the reading of the fabulous writings of the Chaldean Sorcerers, to the ſtudie of vnlawfull Arts inuented by himſelfe, both before and after the times of Daniel the Prophet: Laſtly, the ancient Romanes vpon a ſuperſtitious dotage, neuer to vndertake any buſineſſe of waight, *niſi auſpicatô*, vnleſſe they had luckie conſent and warrant

from

[a] Gen.18.17.
[b] Num.12.6.
[c] Amos 3.7.
[d] Act.10.10.
[e] Exod.25.22. Numb.7.89.
* Herodot. Euterpe.
[f] 1.Cor.2.14 ψύχικος.
[g] 2.king.17.29. Ioh.4.22.
[h] Act.17.23.
[i] 1.Cor.10.20.
[k] Diog Laert. lib.1.in Thaletis epiſt.ad Phericid.& l.3. Strabo Geogr.l.17.
[l] 2.Tim.3.8.
[m] Eſa.8.19, 20.
[n] Diod. Sic. l.17. Plin.l.5. c.5.
[o] Herodot. Euterpe. Strabo Geogr.l.16. ex Hom. Odyſſ. ξ.
[p] Pauſan. in Phocicis. Herodot. Euterpe. Strabo Geogr. lib.9. & l.16.
[q] Pauſan. in Bœoticis. Strabo Geogr.lib.9.
* Omnis ſuperſtitio imbecilli animi atque anilis eſt. Cic. de Diuin.
[h] Leuit.19.31.
[i] Clem. Al. στρωμ.lib.6. Strabo Geogr.l.15. Dan.2.2. Matth.2.1.

from the Colledges of their Augurors erected by *Romulus*. Thirdly, there is a naturall Diſtemper in the minde of man, ſhewing it ſelfe in theſe particulars, That he cannot indure to ſtand in feare of imminent danger; That he ſwells in an high conceit of his owne deſerts, eſpecially when he is in lower eſtate, then he would bee; That he will not beare a wrong done, without reuenge; That hee reſts not ſatisfied, with the meaſure of knowledge receiued, but affecteth the ſearching of things ſecret, and not reuealed. When the minde is poſſeſſed with theſe troubled paſſions, with care to helpe it ſelfe; then comes the Deuill, and miniſtreth occaſion to vſe vnlawfull meanes in the generall, and forceth the minde by continuall ſuggeſtion, to determine it ſelfe in particular vpon his owne crafts. It was the caſe of [k] Saul, and of [l] Nebuchadnetſar. It cauſed many of the Heathen Philoſophers, to goe from Athens to Memphis, from Grecia to Syria, from men on earth to wicked Spirits in hell, to get more illumination at the hands of the Prince of darkeneſſe. It mooued ſundrie mal-contented [a] Prieſts of Rome, to aſpire vnto the chaire of Supremacie, by Diabolicall aſſiſtance; yea [b] to exerciſe Magicall arts, when they were Popes; and thereby to manifeſt indeed, that they were not the true Succeſſors of Simon Peter, but heyres of the vertues of Simon that *Magus*, who bewitched the People of Samaria, and profeſſed to doe that by the great power God, which hee wrought by the ayde and aſſiſtance of the Deuill.

[k] 1.Sam.28.
[l] Dan.2.1,2.
[a] Platina in Sylv.2.&c. Faſcic. temporum.
[b] Benno Cardinal. de Sylveſt. 3. & Gregor.6.
Act.8. 9.

If any doe thinke it ſtrange, that Satan ſhould in this ſort oppoſe himſelfe to the kingdome of God, and maintaine his owne principalitie, by ſuch vngodly arts and exerciſes; They muſt know, that this and all other euills come to paſſe euen by the will of God, who hath iuſtly permitted the ſame; To puniſh the wicked for their horrible ſinnes; as Saul for his wickedneſſe; To auenge himſelfe vpon Man for his ingratitude; who hauing the truth reuealed vnto him, will not beleeue or obey it; To waken & rouze vp the godly, who are ſleeping in any great ſinnes or infirmities: Laſtly, to trie and prooue his people, whether they will cleaue to him and his word, or ſeeke vnto Satan and wicked Spirits.

Auguſt.Enchirid. cap. 95,& 96.
1.Sam.28.
2.Theſſ.2. 10,11,12.
Deut.13.3.

Now from the conſideration of the premiſſes, we conclude it a neceſſarie thing for the Church and people of God, to be acquainted with the dealing of Satan in this kinde, that knowing his ſubtile deuiſes, they may learne to auoyd them. For which purpoſe this Treatiſe was firſt framed, and now exhibited to your Lordſhip. The iuſt commendation whereof, aboue others formerly divulged touching this Argument, appeareth herein, that it ſerueth to the full opening and declaration of Satans Methode in the grounde and practiſes of Witchcraft. Wherein among many other remarkable points, it may pleaſe you to take ſpecial notice of theſe particulars. I. That they doe groſſely erre, who either in expreſſe tearmes denie that there be Witches, or in effect, and by conſequent; auouching that there is no league betweene them and the Deuill; or affirming they can doe no ſuch miraculous workes as are aſcribed to them. The former iſſueth plainly out of the bodie of the Diſcourſe. And for the latter; That there is a Couenant betweene them, either explicite in manner and forme, or implicite by degrees of ſuperſtitious proceeding in the vſe of meanes inſufficient in themſelues; is plainly taught and confirmed in the ſame. That Witches may and doe worke wonders, is euidently prooued: howbeit not by an omnipotent power, (as the *gainſayer hath vnlearnedly and improperly termed it) but by the aſſiſtance of Satan their Prince, who is a powerfull Spirit, but yet a Creature, as well as they. And the Wonders wrought by them, are not properly and ſimply *miracles*, but *workes of wonder*, becauſe they exceede the ordinarie power and capacitie of men, eſpecially ſuch as are ignorant of Satans habilitie, and the hidden cauſes in nature, whereby things are brought to paſſe. II. That the Witch truely conuicted, is to be puniſhed with death, the higheſt degree of puniſhment; and that by the Law of Moſes, the equitie whereof is perpetuall. Yea euen the better Witch of the two in common reputation, becauſe both are equally enemies to God, and true religion: and it is well knowne by true experience, that all profeſſed Socerers, are guiltie of many moſt monſtrous impieties. III. That the Miracles of the Popiſh Church at this day, are indeed either no Miracles, or falſe and deceitfull workes.

* Reginald Scot, epiſt. ad Lectores.
Mira vel miranda, non Miracula.

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Touching corporal preſence in the Sacrament, which they affirme to be by miracle: If it were true, then miracles were not yet ceaſed, but ſhould ſtill be as ordinarie in the Church, as are the Sacraments. A point not onely confuted in the latter part of this Treatiſe, but alſo by the teſtimonie of purer Antiquitie. Lib. de civ. Dei.22. c.8. Auguſtine ſaith, *That miracles were once neceſſarie to make the world beleeue the Goſpel: but he that now ſeekes a ſigne that he may beleeue, is a wonder, yea a monſter in nature.* Homil. 19. oper. imperfect. Chryſoſtome concludeth vpon the ſame grounds, that *there is now in the Church, no neceſſitie of working Miracles; and calles him a falſe Prophet, that now takes in hand to worke them.* Againe, if there be a miracle in the Sacrament, it is contrarie to the nature of all thoſe that were wrought, either by Moſes and the Prophets, or by Chriſt, and his Apoſtles. For they were apparant to the eye, but this is inſenſible: and therefore neither of force to mooue admiration, nor to conuince the minde of man, and make him to beleeue. As for thoſe, which are pretended to be wrought by Saints, in that Church; if we make recourſe to the Primitiue times, wherein God gaue the gift, to breede faith in the Gentiles; we ſhall finde that the power of producing ſuch works, was neuer actually inherent in the Apoſtles, but diſpenſed by them *in the name of Chriſt.* Act.3. 12. 16. Neither was it in their libertie, to worke miracles, when they would, but when it pleaſed God, vpon ſpeciall cauſe, to call them thereunto. And if neither the power nor the will was in them, much leſſe is it likely to be found in any of the Saints. And for their Reliques, of what name ſoeuer, ſo greatly magnified and reſorted vnto; we denie there is any ſuch vertue in them. For they may not be thought to be more effectuall then the hem of Chriſts garment, from which the power of healing the woman did not proceede, but *from himſelfe:* Luk 8.46. Act.19. 11. 12. Or, then the Napkin of Paul, which did not cure the ſicke, but *the power of God* onely, diſpenſed by *the hands of Paul.* Miracles therefore, auouched by them, to be wrought at the Tombs and Statues of Saints, and by their reliques and Monuments, are but meere Satanicall wonders, ſeruing to maintaine Idolatry and ſuperſtition: and are in truth, no better then the wonders of the Donatiſts in S. Auguſtines time, *aut figmenta mendacium hominum, aut portenta fallacium ſpirituum.* Aug. lib. de vnitat. eccl. cap. 16. 2.Cor.4.4. IV. That the light of the Goſpel purely preached, is a ſoueraigne meane, to diſcouer and confound the power and policie of Satan in Witch-craft and Sorcerie. 2.Cor.10.4. The word of God preached, is the *weapon* of the Chriſtians *warfare,* and *is mightie through God to caſt downe* ſtrong *holdes.* At the diſpenſation of it by the diſciples of Chriſt, *Satan fell from heauen as lightening.* Luk.10.18. After the aſcenſion of Chriſt into Heauen, in the times of Claudius Ceſar *, the Deuill ſtirred vp ſundry perſons, who in regard of the admirable works which they did, by the helpe of Magick and Sorcerie, were accounted as Gods, and their Statues erected and worſhipped with gteat reuerence. * Iuſt. Mart. Apol. ad Anton. Amongſt the reſt one *Simon*, called by a kind of eminencie, *Magus*, practiſing his trade with ſucceſſe, to the admiration of the multitude, was holden to be *the great power of God.* Act.8.10. Whoſe dealing was firſt diſcouered by the light of the word, ſhining in the Miniſterie of the Apoſtles, and himſelfe conuicted with ſuch euidence of truth, to be an Iuſtrument of Satan, that he was forced at length to flie out of Samaria into the Weſterne parts, as *Euſebius* recordeth in his Eccleſiaſticall Hiſtorie. Euſeb. Eccl. hiſt. lib.2. cap.12. Rev.20.2. By this, Chriſt the true Angell of the Couenant, locked *and bound vp Satan for a 1000. yeares* after his aſcenſion, that he might not be ſo generally powerfull in ſeducing the Gentiles, as he had beene before his incarnation. But toward the expiration of thoſe yeares, when corruption began to creepe into the Papacie: when the Biſhops affected that Sea, and aſpired vnto it by Diabolicall arts: when the Canons, Decrees, Sentences, Synodalls, Decretalls, Clementines, Extrauagants, with other Lawes and Conſtitutions, preuailed aboue the Scriptures; then began Satan againe to erect his kingdome, and theſe workes of iniquitie to be ſet abroach.

Theſe points together with the whole worke enſuing, I humbly commend to your Honourable patronage, that vnder your protection they may freely paſſe to the common viewe of the world. Wherein if I ſeeme ouer-bold, thus to preſſe vpon your Lordſhip vnknowne; my anſwer is at hand; That all by-reſpects ſet a part, I haue beene hereunto induced many wayes. Firſt, vpon a reuerent opinion of thoſe rare gifts of knowledge and pietie, wherewith God hath beautified your perſon, and

there-

thereby aduanced you to high place, and eſtimation in this Common-wealth; Whereof thoſe your graue and iudicious ſpeeches, euen in the weightieſt matters touching God and Ceſar, as alſo thoſe many learned Law-writings, haue giuen large teſtimonie. From which hath iſſued the greatneſſe of your name, both in the preſent iudgement of the world, and in future expectation. Next, out of a reſolued perſwaſion of your Honourable diſpoſition, as in generall to the whole houſe of Leui, ſo particularly to thoſe, whoſe labours haue fruitefully flowed out of the Schooles of the Prophets, amongſt whom the Author of this booke, in his time, was none of the meaneſt. Laſtly, by the conſideration of the Argument, ariſing out of a Law Iudiciall, agreeable to the calling and qualitie of a Iudge. A Law penall in regard of the offence, and therefore ſutable to his proceedings, whoſe office is to heare with fauour, and to determine with equitie, to execute iuſtice with moderation. A law of the higheſt, and greateſt waight, immediately concerning God and his Honour, and therefore appertaining to him, that *ſits in the place of God*, to maintaine his right, *that he may be with him, in the cauſe and iudgement.* Deut.1.16. 2.Chron.19.6.

By ſuch Motiues, I haue encouraged my ſelfe, vnder aſſurance of your Lordſhips pardon, to preſent you with that, wherein you are moſt deſeruedly intereſſed; further intreating your fauourable interpretation and acceptance, both of the qualitie of the Worke, and of the paines of the Publiſher. And thus heartely wiſhing to your Lordſhip increaſe of grace and honour, with a daily influence of bleſſing and direction from heauen, vpon your graue conſultations and employments, I humbly take my leaue, and commend you to the grace of God, *by whom doe rule all the Iudges of the earth.* Prov.8.16. Finchingfield. Octob. 26. 1608.

*Your L. in all Chriſtian dutie*

*to be commanded,*

TH. PICKERING.

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# A DISCOVRSE OF WITCHCRAFT.

## EXOD. 22. 18.

### *Thou ſhalt not ſuffer a Witch to liue.*

A THis Text containeth one of the Iudiciall Lawes of *Moſes* touching the puniſhment of Witchcraft: which argument I haue choſen to intreat of, for theſe cauſes:

Firſt, becauſe Witchcraft is a riſe and common ſinne in theſe our daies, and very many are intangled with it, beeing either practitioners thereof in their owne perſons, or at the leaſt, yeilding to ſeeke for helpe and counſell of ſuch as practiſe it.

Againe, there be ſundrie men who receiue it for a truth, that Witchcraft is nothing elſe but a meere illuſion, and Witches nothing but perſons deluded by the deuill: and this opinion B takes place not onely with the ignorant, but is holden and maintained by ſuch as are learned, who doe auouch it by word and writing, that there be no Witches, but as I ſaid before.

Vpon theſe and ſuch like conſiderations, I haue beene mooued to vndertake the Interpretation of this Iudiciall law, as a ſufficient ground of the doctrine which ſhall be deliuered. In handling whereof, two things are diſtinctly to be conſidered. The firſt, what is a Witch. The ſecond, what is her due and deſerued puniſhment. And both theſe beeing opened and handled, the whole meaning of the law will the better appeare.

C For the firſt. To giue the true deſcription of a Witch, is a matter of great difficultie, becauſe there be many differences and diuerſities of opinions touching this point; and therefore that we may properly, and truly define a Witch, we muſt firſt pauſe a while in opening the nature of Witchcraft, ſo farre forth as it is deliuered in the bookes of the Olde and Newe Teſtament, and may be gathered out of the true experience of learned and godly men.

Touching Witchcraft therefore I will conſider three points.

I. What Witchcraft is.

II. What is the ground of the whole practiſe thereof.

III. How many kinds and differences there be of it.

## CHAP. I.

### *Of the Nature of Witchcraft.*

TO begin with the firſt: According to the true meaning of all the places of holy Scripture which treat of this point, it may be thus deſcribed:

Witchcraft is a wicked Art, ſeruing for the “
working of wonders, by the aſſiſtance of the “
Deuill, ſo farre forth as God ſhall in iuſtice permit. “

### *Sect. I.*

I ſay it is *an Arte*, becauſe it is commonly ſo called and eſteemed amongſt men, and there is reaſon why it ſhould be thus tearmed. For as in all good and lawfull arts, the whole practiſe thereof is performed by certaine rules and precepts, and without them nothing can be done: ſo Witchcraft hath certaine ſuperſtitious grounds and principles whereupon it ſtandeth, and by which alone the feats & practiſes thereof are commonly performed.

If it be demaunded, what theſe rules be, and whence they had their beginning, conſidering that euery Arte hath reference to ſome author, by whome it was originally taught and deliuered? I anſwer, that they were deuiſed firſt by Satan, and by him reuealed to wicked and vngodly perſons of auncient times, as occaſion ſerued: who receiuing them from him, became afterward, in the iuſt iudgement of God, his inſtruments to report & conuey them to others from hand to hand.

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For manifeſtation whereof, it is to be conſidered, that God is not onely in generall a Soueraigne Lord and King ouer all his creatures, whether in heauen or earth, none excepted, no not the deuils themſelues; but that he exerciſeth alſo a ſpeciall kingdome, partly of grace in the Church militant vpon earth, and partly of glorie ouer the Saints and Angels, members of the Church triumphant in heauen. Now in like manner the Deuill hath a kingdome called in Scripture the kingdome of darknes, whereof himſelfe is the head and gouernour, for which cauſe he is tearmed [a] *the Prince of darknes*, [b] *the God of this world*, ruling and effectually working in the hearts of the children of diſobedience.

[a] Eph.6.12.
[b] 2.Cor.4.4.

Againe, as God hath enacted Lawes, whereby his kingdome is gouerned, ſo hath the Deuill his ordinances, whereby he keepeth his ſubiects in awe and obedience, which generally and for ſubſtance, are nothing els but tranſgreſſions of the very lawe of God. And amongſt them all, the precepts of Witchcraft are the very chiefe and moſt notorious. For by them eſpecially he holdes vp his kingdome, and therefore more eſteemeth the obedience of them, then of other. Neither doth he deliuer them indifferently to euery man, but to his owne ſubiects, the wicked; and not to them all, but to ſome ſpeciall and tried ones, whom he moſt betruſteth with his ſecrets, as beeing the fitteſt to ſerue his turne, both in reſpect of their willingneſſe to learne and practiſe, as alſo for their abilitie to become inſtruments of the miſchiefe, which he intendeth to others.

If it be here asked, whence the Deuill did fetch and conceiue his rules? I anſwer, out of the corruption and deprauation of that great meaſure of knowledge he once had of God, and of all the duties of his ſeruice. For that beeing quite depraued by his fall, he turnes the ſame to the inuenting and deuiſing of what he is poſſibly able, againſt God and his honour. Hereupon, well perceiuing that God hath expreſſely commanded to renounce and abhorre all practiſes of Witch-craft, he hath ſet abroach this art in the world, as a maine pillar of his kingdome, which notwithſtanding is flatly and directly oppoſed, to one of the maine principall lawes of the kingdome of God, touching the ſeruice of himſelfe in ſpirit and truth.

Ioh.4.24.

Againe, the reaſon why he conueiues theſe vngodly principles and practiſes from man to man is, becauſe he findes in experience, that things are farre more welcome and agreeable to the common nature of mankind, which are taught by man like vnto themſelues, then if the deuill ſhould perſonally deliuer the ſame, to each man in ſpeciall. Hereupon, he takes the courſe at firſt to inſtruct ſome fewe onely, who beeing taught by him, are apt to conuey that which they knowe to others. And hence in probabilitie this deuilliſh trade, had his firſt originall and continuance.

## *Sect. II.*

In the ſecond place, I call it *a wicked art*, to diſtinguiſh it from all good and lawfull arts, taught in ſchooles of learning, which as they are warrantable by the word of God, ſo are they no leſſe profitable and neceſſarie in the Church. Againe, to ſhew the nature and qualitie of it, that it is a moſt vngracious and wicked art, as appeareth by the Scriptures. For when Saul had broken the expreſſe commandement of God, in ſparing Agag and the beſt things; Samuel tels him, that rebellion and diſobedience is as the ſinne of Witchcraft, that is, a moſt horrible and grieuous crime, like vnto that wicked, capitall, and mother ſinne. 1.Sam.15.23.

## *Sect. III.*

Thirdly, I adde, *tending to the working or producing of wonders*, wherein is noted the proper ende of this art, whereby I put a further difference betweene it, and others that are godly and lawfull.

Nowe if queſtion be mooued, why man ſhould deſire by Witchcraft, to worke wonders? I anſwer, the true and proper cauſe is this: The firſt temptation, whereby the deuill preuailed againſt our firſt parents, had incloſed within it many ſinnes; for the eating of the forbidden fruite, was no ſmall or ſingle offence, but as ſome haue taught, contained in it the breach of euery Commandement of the Morall lawe, Amongſt the reſt, Satan laboured to bring them to the ſinne of *diſcontentment*, whereby they ſought to become as Gods, that is, better then God had made them, not reſting content with the condition of men. This ſinne was then learned, and could neuer ſince be forgotten, but continually is deriued from them to all their poſteritie, and now is become ſo common a corruption in the whole nature of fleſh and blood, that there is ſcarſe a man to be found, who is not originally tainted therewith as he is a man.

This corruption ſhewes it ſelfe principally in two things, both which are the maine cauſes of the practiſes of Witchcraft.

Firſt, in mans outward eſtate: for he beeing naturally poſſeſſed with a loue of himſelfe, and an high conceite of his owne deſeruing, when he liues in baſe and low eſtate, whether in regard of pouertie, or want of honour and reputation, which he thinkes by right is due vnto him: he then growes to ſome meaſure of griefe and ſorrow within himſelfe. Hereupon, hee is mooued to yeeld himſelfe to the Deuil, to bee his vaſſall and ſcholler in this wicked art, ſuppoſing that by the working of ſome wonders, he may be able in time to releeue his pouertie, and to purchaſe to himſelfe credit and countenance amongſt men.

It were eaſie to ſhewe the truth of this, by examples of ſome perſons, who by theſe meanes haue riſen from nothing, to great places and pre-

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Platina de vit. Pont. in vita Silv. 2. Baleus in Act. Rom. Pont. lib. 5. & lib. 6.

preferments in the world. In ſtead of all, it appeareth in certaine Popes of Rome, as Sylueſter the ſecond, Benedict the eight, Alexander the ſixt, Iohn the 20, and the twentie one, &c. who for the attayning of the Popedome (as hiſtories record) gaue themſelues to the deuil in the practiſe of witchcraft, that by the working of wonders, they might riſe from one ſtep of honour to another, vntill they had ſeated themſelues in the chaire of the Papacie. So great was their deſire of eminencie in the Church, that it cauſed them to diſlike meaner conditions of life, and neuer to ceaſe aſpiring, though they incurred thereby the hazard of good conſcience, and the loſſe of their ſoules.

August. confeſſ. l. 10. c. 35

The ſecond degree of diſcontentment, is in the minde and inward man; and that is *curioſitie*; when a man reſteth not ſatisfied with the meaſure of inward gifts receiued, as of knowledge, wit, vnderſtanding, memorie, and ſuch like, but aſpires to ſearch out ſuch things as God would haue kept ſecret: and hence hee is mooued to attempt the curſed art of Magick and Witchcraft, as a way to get further knowledge in matters ſecret and not reueiled, that by working of wonders, he may purchaſe fame in the world, and conſequently reape more benefit by ſuch vnlawfull courſes, then in likelihood he could haue done, by ordinarie and lawfull meanes.

## Sect. IV.

Fourthly, it is affirmed in the deſcription, that Witchcraft is practiſed *by the aſſiſtance of the Deuill*, yet the more fully to diſtinguiſh it from all good, lawfull, and commendable arts. For in them experience teacheth, that the Arts-maſter is able by himſelfe to practiſe his art, and to doe things belonging thereunto, without the helpe of another. But in this it is otherwiſe; for here the worke is done by the helpe of another, namely, the Deuill, who is confederate with the Witch. The power of effecting ſuch ſtrange workes, is not in the art, neither doth it flow from the skill of the Sorcerer, man or woman, but is deriued wholly from Satan, and is brought into execution by vertue of mutuall confederacie, betweene him and the Magician.

Now that this part of the deſcription may be more cleerely manifeſted, we are to proceede to a further point, to ſhew what kind of wonders they be which are ordinarily wrought by the miniſterie and power of the deuill.

§ 1. Wonders therefore be of two ſorts; either true and plaine, or lying and deceitfull.

A true wonder is a rare worke, done by the power of God ſimply, either aboue, or againſt the power of nature, and it is properly called a *miracle*. The Scripture is plentifull in examples of this kind. Of this ſort, was the deuiding of the rede ſea, and making it drie land by a mightie eaſt wind, that the children of Iſrael might paſſe through it, Exod. 14.21. For though the Eaſt wind be naturally of great force to mooue the waters, and to drie the earth; yet to part the ſea aſunder, and to make the waters to ſtand as walls on each ſide, and the bottome of the ſea as a pauement, this is a worke ſimply aboue the naturall power of any wind, and therefore is a miracle. Againe, ſuch were the wonders done by Moſes and Aaron before Pharaoh in Egypt, one whereof, in ſtead of many, was the turning of Aarons rodde into a ſerpent, a worke truely miraculous. For it is aboue the power of naturall generation, that the ſubſtance of one creature ſhould be really turned into the ſubſtance of another, as the ſubſtance of a rodde into the ſubſtance of a ſerpent. Of the like kinde, were the ſtanding of the Sunne in the firmament without moouing in his courſe, for a whole day, Ioſh. 10. 13. the going backe of the Sunne in the firmament tenne degrees, 2. King. 20. 11. the preſeruation of the three men, Shadrach, Meſhach, and Abednego in the midſt of the hoat fiery fornace, Dan. 3. 25. and of Daniel in the lyons den, Dan. 6. 22. the feeding of fiue thouſand men, beſide women and children, with fiue loaues and two fiſhes, Matth. 14. 20. 21. the curing of the eyes of the blinde man with ſpittle and clay tempered together, Ioh. 9. 6. 7. &c.

Now the effecting of a miracle in this kinde, is a worke proper to God onely; and no creature, man, or Angell, can doe any thing either aboue or contrarie to nature, but he alone which is the Creator. For as God in the beginning made all things of nothing, ſo he hath reſerued to himſelfe, as a peculiar worke of his almightie power, to change or aboliſh the ſubſtance, propertie, motion, and vſe of any creature. The reaſon is, becauſe he is the author and creator of nature, and therefore at his pleaſure, is perfectly able to command, reſtraine, enlarge, or extend the power and ſtrength thereof, without the helpe or aſſiſtance of the creature.

Againe, the working of a miracle is a kinde of creation, for therein a thing is made to be, which was not before. And this muſt needs be proper to God alone, by whoſe power, things that are, were once produced out of things that did not appeare. The concluſion therefore muſt needes be this, which Dauid confeſſeth in the Pſalme: *God onely doth wondrous things*, Pſal. 136. 4. that is, works ſimply wonderfull.

But it is alleadged to the contrarie, that the Prophets in the olde Teſtament, and the Apoſtles in the newe, did worke miracles. I anſwer, they did ſo, but how? not by their owne power, but by the power of God, beeing onely his inſtruments, whom he vſed for ſome ſpeciall purpoſe in thoſe works; and ſuch as did not themſelues cauſe the miracle, but God in and by them. The ſame doth Peter and Iohn acknowledge, when they had reſtored the lame man to the perfect vſe of his limmes, *that by their power and godlineſſe, they had not made the man to goe*, Act. 3. 12.

Againe, it is obiected, that our Sauiour Chriſt in his manhood wrought many miracles, as thoſe before mentioned, and many more. *Anſ.* Chriſt as he was man did ſomething in the working of miracles, but not all. For in euery miraculous worke there be two things; the worke it ſelfe, and the acting or diſpenſing of the worke: the worke it ſelfe, beeing by nature and ſubſtance miraculous, conſidering it was aboue or againſt the order of naturall cauſes, did not proceede from Chriſt as man, but from him as God; but the diſpenſation of the ſame, in this or that viſible manner, to the viewe of men, was done and performed by his manhood. For example; The raiſing vp of Lazarus out of the graue, hauing beene dead foure daies, was a miracle: to the effecting whereof, both the Godhead and the manhood of Chriſt concurred, by their ſeuerall and diſtinct actions. The manhood onely vttered the voice, and bad Lazarus come forth, but it was the godhead of Chriſt that fetched his ſoule from heauen, and put it againe into his bodie, yea which gaue life and power to Lazarus, to heare the voice vttered, to riſe and come forth, Ioh. 11.43. In like manner, when he gaue ſight to the blinde, Matth. 20. 34. he touched their eyes with the hands of his manhood, but the power of opening them, and making them to ſee, came from his Godhead, whereby he was able to doe all things. And in all other miraculous workes which he did, the miracle was alwaies wrought by his diuine power onely, the outward actions and circumſtances that accompanied the ſame, proceeded from him as he was man.

Now, if Chriſt as he is man, cannot worke a true miracle, then no meere creature can doe it, no not the Angels themſelues, & conſequently not Satan, it beeing a meere ſupernaturall worke, performed onely by the omnipotent power of God.

§ 2. The ſecond ſort of wonders, are lying and deceitfull, which alſo are extraordinarie workes in regard of man, becauſe they proceed not from the vſuall and ordinarie courſe of nature: and yet they be no miracles, becauſe they are done by the vertue of nature, and not aboue or againſt nature ſimply, but aboue and againſt the ordinarie courſe thereof: and theſe are properly ſuch wonders, as are done by Satan and his inſtruments: examples whereof we ſhall ſee afterwards.

If any man in reaſon thinke it not likely that a creature ſhould be able to work extraordinarily by naturall meanes; he muſt remember that thongh God hath reſerued to himſelfe alone the power of aboliſhing and changing nature, the order whereof he ſet and eſtabliſhed in the creation, yet the alteration of the ordinarie courſe of nature, hee hath put in the power of his ſtrongeſt creatures, Angels and deuils. That the Angels haue receiued this power, and doe execute the ſame vpon his command or permiſſion, it is manifeſt by Scripture, and the proofe of it is not ſo neceſſarie in this place. But that Satan is able to doe extraordinarie workes by the helpe of nature (which is the queſtion in hand) it ſhall appeare, if we conſider in him theſe things.

Firſt, the deuill is by nature a ſpirit, & therefore of great vnderſtanding, knowledge, and capacitie in all naturall things, of what ſort, qualitie, and condition ſoeuer, whether they bee cauſes or effects, whether of a ſimple or mixt nature. By reaſon whereof he can ſearch more deeply & narrowly into the grounds of things, then all corporall creatures that are clothed with fleſh and blood.

Secondly, he is an auncient ſpirit, whoſe skill hath beene confirmed by experience of the courſe of nature, for the ſpace almoſt of ſixe thouſand yeares. Hence he hath attained to the knowledge of many ſecrets, and by long obſeruation of the effects, is able to diſcerne and judge of hidden cauſes in nature, which man in likelyhood cannot come vnto by ordinarie meanes, for want of that opportunitie both of vnderſtanding and experience. Hereupon it is, that whereas in nature there be ſome properties, cauſes, and effects, which man neuer imagined to be; others, that men did once know, but are now forgot; ſome, which men knewe not, but might know; and thouſands which can hardly, or not at all be knowne: all theſe are moſt familiar vnto him, becauſe in themſelues they bee no wonders, but only myſteries and ſecrets, the vertue and effect whereof he hath ſomtime obſerued ſince his creation.

Thirdly, he is a ſpirit of wonderfull power and might, able to ſhake the earth, and to confound the creatures inferiour vnto him in nature and condition, if he were not reſtrained by the omnipotent power of God. And this power, as it was great by his creation, ſo it is not impayred by his fall, but rather increaſed and made more forcible by his irreconciliable malice he beareth to mankind, ſpecially the ſeede of the woman.

Fourthly, there is in the deuill an admirable quickneſſe and agilitie, proceeding from his ſpirituall nature, whereby he can very ſpeedily and in a ſhort ſpace of time, conueigh himſelfe and other creatures into places far diſtant one from another. By theſe foure helpes, Satan is enabled to doe ſtrange works. *Strange* I ſay to man, whoſe knowledge ſince the fall is mingled with much ignorance, euen in naturall things; whoſe experience is of ſhort continuance, and much hindred by forgetfullneſſe; whoſe agilitie by reaſon of his groſſe nature, is nothing, if he had not the helpe of other creatures; whoſe power is but weakeneſ and infirmity in compariſon of Satans.

Yet if there be any further doubt, how Satan can by theſe helps worke wonders, we may be reſolued of the truth thereof by conſidering three other things. Firſt, that by reaſon of his great knowledge and skill in nature, he is able

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to apply creature to creature, and the cauſes efficient to the matter, and thereby bring things to paſſe, that are in common conceit impoſſible.

Secondly, he hath power to mooue them, not onely according to the ordinarie courſe, but with much more ſpeed and celeritie.

Thirdly, as he can apply and mooue, ſo by his ſpirituall nature he is able, if God permit, to conuey himſelfe into the ſubſtance of the creature, without any penetration of dimenſions, and beeing in the creature, although it be neuer ſo ſolide, he can worke therein, not onely according to the principles of the nature thereof, but as farre as the ſtrength and abilitie of thoſe principles will poſſibly reach & extend themſelues. Thus it appeareth, that the deuil can in generall worke wonders.

§ 3. Now more particularly, the Deuils wonders are of two ſorts. Illuſions, or reall actions.

An illuſion is a worke of Satan, whereby he deludeth or deceiueth man. And it is twofold, either of the outward ſenſes, or of the minde. An illuſion of the outward ſenſes, is a worke of the deuill, whereby he makes a man to think that he heareth, ſeeth, feeleth or toucheth ſuch things as indeede he doth not. This the deuill can eaſily doe diuers waies, euen by the ſtrength of nature. For example, by corrupting the inſtruments of ſenſe, as the humor of the eye, &c. or by altering and changing the ayre, which is the meanes whereby we ſee, and ſuch like.

Auguſt. de civ. Dei. l. 18. c. 18.

Experience teacheth vs, that the deuill is a skilfull practitioner in this kinde, though the meanes whereby he worketh ſuch feats, be vnknowne vnto vs. In this manner Paul affirmeth that the Galatians were deluded, when he ſaith, *O fooliſh Galatians, who hath bewitched you?* Gal. 3. 1. Where he vſeth a word * borrowed from the practiſe of Witches and ſorcerers, who vſe to caſt a miſte (as it were) before the eies, to dazle them, and make things to appeare vnto them, which indeede they doe not ſee; and the ground of Pauls compariſon, is that which he takes for a graunted truth, that there be ſuch deluſions, whereby mens ſenſes are and may be corrupted by ſatanicall operation.

* ἐβάσκανε.

Thus againe the deuil by the Witch of Endor deceiued Saul in the appearance of Samuel, 1. Sam. 28. making him beleeue that it had beene Samuel indeede, whereas it was but a meere counterfeit of him, as ſhall appeare hereafter. Againe, the deuill knowing the conſtitutions of men and the particular diſeaſes whereunto they are inclined, takes the vantage of ſome, and ſecondeth the nature of the diſeaſe by the concurrence of his owne deluſion, thereby corrupting the imagination, and working in the minde a ſtrong perſwaſion, that they are become, that which in truth they are not. This is apparant in that diſeaſe which is termed *Lycanthropia*, where ſome, hauing their brains poſſeſſed & diſtempered with melancholy, haue verily thought thēſelues to be wolues, & ſo haue behaued thēſelues. And the hiſtories of mē in former ages, haue recorded ſtrange teſtimonies of ſome that haue beene thus turned into wolues, lyons, dogges, birds, and other creatures, which could not be really in ſubſtance, but onely in appearance, and phantaſie corrupted, and ſo theſe records are true. For God in his iuſt iudgment may ſuffer ſome men ſo to be bewitched by the deuill, that to their conceit they may ſeeme to be like theſe bruite beaſts, though indeede they remaine true men ſtill. For it is a worke ſurmounting the deuils power, to change the ſubſtance of any one creature, into the ſubſtance of another. By this kind of deluſion the Church of Rome, in the times of blindneſſe and ignorance, hath taken great aduantage, and much encreaſed her riches and honour. For there be three points of the religion of that Church, to witte, *Purgatorie, Innocation of Saints, and honouring of Reliques*, whereby ſhe hath notably inriched her ſelfe, all which had their firſt foundation from theſe, and ſuch like Satanicall impoſtures. For the onely way whereby they haue brought the common ſort to yeeld vnto them, both for beleefe and practiſe, hath beene by deluding their outward ſenſes, with falſe apparitions of ghoſts and ſoules of men, walking and ranging abroad after their departure, and ſuch like; whereby ſimple perſons, ignorant of their fetches and deluſions, haue beene much affrighted, and cauſed through extremitie of feare and dread, to purchaſe their owne peace and ſecuritie, by many and great expenſes. And indeede theſe were the ſtrongeſt arguments that euer they had, and which moſt preuailed with the common people as is manifeſt in ſtories of all nations and ages, where ſuch deceits haue taken place, though oftentimes by the iuſt iudgement of God, they were taken in their craft, & their feats reuealed.

The ſecond kinde of illuſion, is *of the mind*, whereby the deuill deceiues the minde, and makes a man thinke that of himſelfe which is not true. Thus experience teacheth, that he hath deluded men both in former & later times, who haue auouched and profeſſed themſelues to be Kings, or the ſonnes of Kings. Yea ſome haue holden themſelues to be Chriſt, ſome to be Elias, ſome to be Iohn the Baptiſt, and ſome extraordinarie Prophets. And the like conceits haue entred into the minds of ſundrie Witches, by the ſuggeſtion and perſwaſion of the deuill. To whom, when they haue wholly reſigned their ſoules and bodies, they haue beene mooued to beleeue things impoſſible touching thēſelues, as that they haue indeed beene changed into other creatures, as catts, birds, miſe, &c. The inquiſitions of Spaine and other countries, wherein theſe and ſuch like things are recorded touching Witches really metamorphoſed into ſuch creatures, cannot be true; conſidering that it is not in the power of the deuil, thus to change ſubſtances into other ſubſtances. And thoſe conuerſions recorded by them, were onely Satans illuſions, wherewith the minds of Witches were poſſeſſed, and nothing elſe; which though they were extraordinary, (as the reſt of this kind are) yet they went not beyond the power of nature.

The ſecond ſort of the deuils wonders, are *reall workes*, that is, ſuch as are indeede that which they ſeeme and appeare to be. Theſe, howſoeuer to men that knowe not the natures of things, nor the ſecret and hidden cauſes thereof, they may ſeeme very ſtrange and admirable, yet they are no true miracles, becauſe they are not aboue & beyond the power of nature.

If it be here alleadged, that the deuills works are not reall and true actions, becauſe the holy Ghoſt calleth them *Lying wonders*, 2. Theſſ. 2. 9. I *anſwer*, that they are called *Lying wonders*, not in reſpect of the works themſelues, for they were wonders truely done and effected; but in regard of the deuils ende and purpoſe in working them, which is to lie vnto men, and by them to deceiue. The truth of which point will appeare in the view of ſome particular exãples.

Iob 1.16. Firſt, we reade in the hiſtorie of Iob, that Satan brought downe fire from heauen, which burnt vp Iobs ſheepe and ſeruants; and cauſed a mightie winde to blowe down the houſe vpon his children, as they were feaſting, to deſtroy them. (verſ.19.) Againe, he ſmot the bodie of Iob with botches and boyles. All theſe were true and reall works, very ſtrange and admirable, and yet no miracles, becauſe they exceeded not the compaſſe of nature. For firſt, when he caſt downe the fire from heauen, he did not create the fire of nothing, for that is a worke proper to God alone, but applyed creature to creature, and thereof produced ſuch a matter as was fit to make fire of. If it be demanded, how he is able to doe this? we muſt remember, that his knowledge in natural cauſes is great, and therefore he was not ignorant of the materiall cauſe of fire, which beeing throughly knowne and found out, Satan brought fire vnto it, and ſo putting fire to the matter of fire, he brought it down by his power and agilitie from heauen, vpon the cattell and ſeruants of Iob. Againe, the winde which blewe downe the houſe, where his ſonnes and daughters were eating and drinking, was not created by the deuill, but he knowing well the matter whereof winds are generated naturally, added matter to matter, and thence came the winde; whereunto he ioynes himſelfe, beeing a ſpirit of a ſwift and ſpeedie nature, and ſo makes it for his owne purpoſe, the more violent and forcible. Thirdly, he ſmote Iobs bodie with ſore boyles, from the crowne of his head to the ſole of his foote. Now this may ſeeme ſtrange that he ſhould haue ſuch power ouer mans bodie, as to cauſe ſuch diſeaſes to breed in it. Therefore we are further to vnderſtand, that his knowledge extendeth it ſelfe to the whole frame and diſpoſition of mans bodie, whereby it comes to paſſe, that the cauſes of all diſeaſes are well knowne vnto him, and he is not ignorant how the humors in the bodie may be putrified, and what corrupt humors will breed ſuch and ſuch diſeaſes, and by what meanes the aire it ſelfe may be infected: hereupon preparing his matter, and applying cauſe to cauſe, he practiſed vpon the bodie of Iob, & filled him with grieuous ſores.

Another example of Satans reall workes is this. By reaſon of his great power and skill, he is able to appeare in the forme and ſhape of a man, and reſemble any perſon or creature, and that not by deluding the ſenſes, but by aſſuming to himſelfe a true bodie. His power is not ſo large, as to create a bodie, or bring againe a ſoule into a bodie, yet by his dexteritie and skil in naturall cauſes he can worke wonderfully. For he is able, hauing gathered together fit matter, to ioyne member to member, and to make a true bodie, either after the likeneſſe of man, or ſome other creature; and hauing ſo done, to enter into it, to mooue and ſtirre it vp and downe, and therein viſibly and ſenſibly to appeare vnto man; which though it be a ſtrange work, and beſides the ordinary courſe of nature, yet it is not ſimply aboue the power thereof.

For a third inſtance. The deuill is able to vtter a voice in plaine words and ſpeech, anſwerable to mans vnderſtanding in any language. Not that he can take vnto himſelfe, beeing a ſpirit, an immediate power to ſpeake or frame a voyce of nothing without meanes, but knowing the naturall and proper cauſes and meanes by which men doe ſpeake, by them he frames in himſelfe the voyce of a man, and plainely vtters the ſame in a knowne language. In this manner he abuſed the tongue and mouth of the ſerpent, when in plaine words he tempted Eue to eate the forbidden fruit. Now it is to be remembred here, that when the deuill ſpeakes in a creature, it muſt be ſuch a creature, as hath the inſtruments of ſpeech, or ſuch whereby ſpeech may be framed and vttered, not otherwiſe: for it was neuer heard that he ſpake in a ſtocke or a ſtone, or any created entity, that had not the meanes and power of vttering a voice, at leaſt in ſome ſort; it beeing a worke peculiar to the Creator, to giue power of vtterance where it is not by creation. Againe, when he frameth a voyce in a creature, he doth it not by giuing an immediate power to ſpeake, for that he cannot doe, and the creature abuſed by him, remaineth in that regard, as it was before. But it beeing naturally fitted and diſpoſed to vtter a voice, though not perfectly to ſpeak as a man he furthereth and helpeth nature in it, and addeth to the facultie thereof a preſent vſe of words, by ordering and ruling the inſtruments to his intended purpoſes. And to conclude this point, looke what ſtrange works and wonders may be truely effected by the power of nature, (though they be not ordinarily brought to paſſe in the courſe of nature) thoſe the deuil can doe, and ſo farre forth as the power of nature will permit, he is able to work true wonders, though

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for a falſe and euill end.

Here a queſtion is mooued by ſome, whether the deuil can change one creature into another, as a man or a woman into a beaſt? for ſome, notwithſtanding the doctrine already taught, are of opinion, that he can turne the bodies of Witches into other creatures, as hares, cattes, and ſuch like. *Anſ.* The tranſmutation of the ſubſtance of one creature into another, as of a man into a beaſt of what kind ſoeuer, is a worke ſimply aboue the power of nature, and therefore cannot be done by the deuill, or any creature. For it is the proper work of God alone, as I haue ſaid, to create, to change, or aboliſh nature.

It is obiected, that ſuch changes haue beene made. For Lots wife was turned into a pillar of ſalt, Gen. 19. 26. *Anſ.* It is true, but that was done by the mightie power of God, neither can it be prooued that any creature, Angel, or other was euer able to doe the like.

But it is further ſaid, that king Nabuchadnezzar was turned into a beaſt, and did eate graſſe with the beaſts of the field, Dan. 4. 30. *Anſ.* There is no ſuch matter: his ſubſtance was not changed, ſo as his bodie became the bodie of a beaſt indeed, but his condicions onely were altered by the iudgement of God vpon his mind, whereby he was ſo farre forth bereaued of humane ſenſe and vnderſtanding. Againe, for his behauiour and kinde of life, he became altogether brutiſh for the time, and excepting onely his outward forme and ſhape, no part of humanitie could appeare in him: but that he retained his humane bodie ſtill, it is euident by his owne words, verſ. 31. when he ſaith, *And mine vnderſtanding was reſtored to me:* which argueth plainly, that the hand of God was vpon him in ſome kinde of madneſſe and furie, and therefore that there was not a change of his bodie & ſubſtance, but a ſtrange and fearefull alteration in his minde and outward behauiour. And though ſuch a tranſmutation ſhoud be granted, yet is makes nothing for the purpoſe, conſidering it was the worke of God onely, and not of the deuill. And thus we ſee what kinde of wonders the Deuill can bring to paſſe. The meditation of which point may teach vs two things.

Firſt, that the working of wonders is not a thing that will commend man vnto God, for the deuill himſelfe, a wicked ſpirit, can worke them: and many ſhall alledge this in the day of iudgement, that they haue by the name of God caſt out deuills, and done many great workes, to whome notwithſtanning the Lord will ſay, *I neuer knew you; depart from me ye workers of iniquitie*, Matth. 7. 22. 23. It behoooueth vs rather to get vnto our ſelues the precious gifts of faith, repentance, and the feare of God, yea to goe before others in a godly life and vpright conuerſation, then to excell in effecting of ſtrange workes. When the ſeauentie Diſciples came to our Sauiour Chriſt with ioy, and tolde him, that *euen the deuills were ſubdued vnto thẽ through his name*, Luk. 10. 17. he counſels them, not to reioyce in this, that wicked ſpirits were ſubdued vnto them, but rather, becauſe their names were written in heauen, verſ. 20.

Indeed to be able to worke a wonder, is an excellent gift of God, and may miniſter matter of reioycing, when it proceedeth from God: but ſeeing the deuill receiued this power by the gift of creation, our ſpeciall ioy muſt not be therein, but rather in this, that we are the adopted ſonnes of God, in which priuiledge the deuill hath no part with vs. And therefore the Apoſtle, 1. Cor. 13. making a compariſon of the gifts of the ſpirit, as of ſpeaking diuers tongues, of prophecying, and working miracles, with loue: in the ende, wiſheth men to labour for the beſt gifts, which are faith, hope, and loue, becauſe by theſe we are made partakers of Chriſt, on whom we ought to ſet our hearts, & in whome we are commanded alwaies to reioyce. Phil. 4. 4.

Secondly, we learne from hence, not to beleeue or receiue a doctrine now or at any time, becauſe it is confirmed by wonders. For the deuill himſelfe is able to confirme his errours and Idolatrous ſeruices by ſtrange and extraordinarie ſignes, by which vſually he laboureth to auouch & verifie the groſſeſt points of falſehood in matter of religion. On the contrarie, we muſt not reiect or contemne a doctrine, becauſe it is not thus confirmed. This was a maine fault in the Iewes, who would not receiue the word preached by Chriſt, vnleſſe he ſhewed them a ſigne from heauen. Indeed in the primitiue Church it pleaſed God to confirme that doctrine which the Apoſtles taught, by great ſignes and miracles, but now that gift is ceaſed, and the Church hath no warrant to expect any further euidence of the religion it profeſſeth & enioyeth by arguments of that kind; yea rather it hath cauſe to ſuſpect a doctrin taught for the wonders ſake, wherby men labour to auouch it.

## *Sect. V.*

The laſt clauſe in the deſcription, is this; *ſo farre forth as God in iuſtice ſuffereth:* which I adde, for two cauſes. Firſt, to ſhew that God, for iuſt cauſes, permitteth the Arts of Magicke and Witchcraft, and the practiſes thereof. Now this he doth in his prouidence, either for the triall of his children, or for the puniſhment of the wicked.

Auguſt. de Trin. l. 3. c. 7.

Firſt therefore God permits theſe wicked arts in the Church, to prooue whether his children wil ſteadfaſtly beleeue in him, and ſeek vnto his word, or cleaue vnto the deuil, by ſeeking to his wicked inſtruments. This Moſes plainely forwarned the Church of God, in his time. Deu. 13. v. 1. *If there ariſe among you a Prophet, or a dreamer of dreams, and giue thee a ſigne or wonder*, v. 2. *and the ſigne and wonder which he hath told thee, come to paſſe: ſaying, Let vs goe after other gods, which thou haſt not knowne, and ſerue them*, v. 3. *thou ſhalt not hearken to the words of that Prophet, &c.*

A Againe, God ſuffereth them for the puniſhment of vnbeleeuers and wicked men: for oftentimes God puniſheth one ſinne by another, as the antecedent ſinnes by the conſequent. This *Paul* plainely ſheweth (ſpeaking of the daies of Antichriſt) that *becauſe men receiued not the loue of the truth, therefore God would ſend vpon them ſtrong illuſions, that they ſhould beleeue lies.* And we may reſolue our ſelues, that for this very cauſe, God ſuffereth the practiſes of Witchcraft, to be ſo rife in theſe our daies, to puniſh the ingratitude of men, who haue the truth reuealed vnto them, and yet will not beleeue and obey the ſame, but tread it vnder their feete, *that all they might be condemned which beleeued not the truth, but tooke pleaſure in vnrighteouſneſſe.* B

2 Theſſ.2. 10,11.

v. 12.

Secondly, this laſt clauſe is added, to ſhew that in the practiſes of ſorcerie and Witchcraft, the Deuill can doe ſo much onely as God permits him, and no more. Doubtleſſe, his malice reacheth further, and conſequently his will and deſire; but God hath reſtrained his power, in the execution of his malitious purpoſes, whereupon he cannot goe a whit further, then God giues him leaue and libertie to goe. The Magicians of Egypt did ſome wonders, in ſhew like vnto the miracles wrought by Moſes and Aaron, and that for a time, by changing a rodde into a ſerpent, and water into blood, and by bringing frogs through the ſleight and power of the Deuill; but when it pleaſed God to C determine their practiſes, and giue them no further libertie, they could not doe that, which in likelihood was the meaneſt of all the reſt, the turning of the duſt of the land into lice; and themſelues gaue the true reaſon thereof, ſaying, *That this was the finger of God*, Exod. 8. 19. When the deuill went out and became a falſe ſpirit in the mouth of all Ahabs prophets, to intiſe him to goe to fall at Ramoth Gilead, he went not of his owne will, but by the authoritie of God, who commanded him to goe to entiſe Ahab, and ſuffered him to preuaile, 1. King. 22. 22. and the act was not the act of Sathan, but of God, whoſe inſtrument he was; and therefore the holy Ghoſt ſaid by Micaiah, *The Lord hath put a lying ſpirit in the mouth of* D *all theſe thy Prophets, and the Lord hath appointed euill againſt thee*, v. 23. Hence alſo it was, that the deuills, beeing caſt out of the man that had an vncleane ſpirit, asked leaue of Chriſt to enter into the heard of ſwine, and could not enter in till he had permitted them; Mark. 5. 12, 13. And we read oftentimes in the Goſpell, that our Sauiour caſt out many deuills by his word onely, thereby ſhewing that he was abſolute Lord ouer them, and that without his permiſſion, they could doe nothing.

Exod.7. & 8.

And thus much touching the generall nature of this Arte.

## CHAP. II.

## The Ground of Witchcraft, and of all the practiſes thereof.

THe Ground of all the practiſes of Witchcraft, is a league or couenant made betweene the Witch and the Deuill: wherein they doe mutually binde themſelues each to other. If any ſhall thinke it ſtrange, that man or woman ſhould enter league with Satan, their vtter enemie; they are to knowe it for a moſt euident and certaine truth, that may not be called into queſtion. And yet to cleare the iudgement of any one in this point, I will ſet downe ſome reaſons in way of proofe.

Firſt, the holy Scripture doth intimate ſo much vnto vs in the 58. Pſal. v. 5. where, howſoeuer the common tranſlation runneth in other tearmes, yet the wordes are properly to be read thus: *which heareth not the voice of the mutterer ioyning ſocieties cunningly.* And in them the Pſalmiſt layeth downe two points. Firſt, the effect or worke of a charme, muttered by the Inchanter; namely, that it is able to ſtay the Adder from ſtinging thoſe which ſhall lay hold on him, or touch him. Secondly, the maine foundation of the charme; ſocieties or confederacies cunningly made, not betweene man and man, but (as the words import) betweene the Inchanter and the deuill. The like we reade, Deut. 18. 11. where the Lord chargeth his people when they come into the land of Canaan, that amongſt other abhominations of the heathen, they ſhould beware leaſt any were found amongſt them, that ioyned ſocietie, that is, entred into league and compact with wicked ſpirits.

A ſecond reaſon may be this: it is the practiſe of the deuill to offer to make a bargaine and couenant with man. Thus he dealt with our Sauiour Chriſt in the third temptation, wherewith he aſſaulted him, promiſing to giue vnto him all the kingdomes of the earth, and the glorie of them, (which he ſhewed him in a viſion) if Chriſt for his part would fall downe and worſhip him. The offer was paſſed on the behalfe of Satan, and nowe to make a perfect compact betweene them, there was nothing wanting but the free conſent of our Sauiour vnto the condition propounded. Whereby it is manifeſt, that the deuill makes many couenants in the world, becauſe he findeth men and women in the moſt places, fitted for his turne in this kind, who will not let to worſhip him for a farre leſſe matter then a kingdome. And it is not to be doubted, that thouſands in the world, had they beene offered ſo faire as Chriſt was, would haue been as willing to haue yeelded vpon ſuch conditions, as the deuil to haue offered.

Matth.4.9.

Thirdly, the common confeſſion of all Witches and Sorcerers, both before and ſince the com-

comming of Chriſt, doth yet more fully confirme the ſame. For they haue confeſſed with one conſent, that the very ground-worke of all their practiſes in this wicked art, is their league with the deuill. And hence it appeareth, how and whereupon it is, that Sorcerers & Witches can bring to paſſe ſtrange things by the helpe of Satan, which other men ordinarily cannot doe; namely, becauſe they haue entred a league with him, whereby he hath bound himſelfe to them, for the effecting of rare and extraordinarie workes, which others, not ioyned with him in the like confederacie, are not able either by his helpe, or any power or policy of their owne to bring to paſſe. Hereupon it was, that the Witch of Endor ſhewed vnto Saul the appearance of Samuel, which neither Saul himſelfe, nor any in all his court could doe. There was no great vertue in the matter or frame of her words, for ſhe was ignorant and had no learning. By power ſhe could not effect it, beeing a weake woman; neither was it like that ſhe had more cunning and pollicie then any of the learned Iewes in thoſe times had for ſuch purpoſes. The maine reaſon was, her league made with Satan, by vertue whereof ſhe commanded him to appeare in the likeneſſe of Samuel, which neither Saul, nor any of his companie coulde doe, by vertue of ſuch couenant, which they had not made.

The ende why the Deuill ſeeketh to make a league with men, may be this; It is a point of his pollicy, not to be readie at euery mans command to doe for him what he would, except he be ſure of his reward; and no other meanes will ſerue his turne for taking aſſurance hereof, but this couenant. And why ſo? that hereby he may teſtifie both his hatred of God, and his malice againſt man. For ſince the time that he was caſt downe from heauen, he hath hated God & his kingdome, and greatly maligned the happy eſtate of man, eſpecially ſince the couenant of grace made with our firſt parents in Paradiſe. For he thought to haue brought vpon them by their fall, eternall and finall confuſion, but perceiuing the contrarie by vertue of the couenant of grace, then manifeſted, and ſeeing man by it to be in a better and ſurer eſtate then before, he much more maligned his eſtate, and beares the ranker hatred vnto God for that his mercie beſtowed vpon him.

Now that he might ſhew forth this hatred and malice, he takes vpon him to imitate God, and to counterfeit his dealings with his church. As God therefore hath made a couenant with his people, ſo Satan ioynes in league with the world, labouring to bind ſome men vnto him, that ſo, if it were poſſible, he might draw them from the couenant of God, and diſgrace the ſame. Againe, as God hath his word and Sacraments, the ſeales of his couenant vnto beleeuers; ſo the deuill hath his words and certaine outward ſignes to ratifie the ſame to his inſtruments, as namely, his figures, characters, geſtures, and other Satanicall ceremonies, for the A confirmation of the truth of his league vnto them. Yea further, as God in his couenant, requires faith of vs to the beleeuing of his promiſes: ſo the deuill in his compact, requires faith of his vaſſals, to put their affiance in him, and rely on him for the doing of whatſoeuer he bindes himſelfe to doe. Laſtly, as God heares them that call vpon him according to his will: ſo is Satan readie at hand vpon the premiſſes, endeauouring to the vtmoſt of his power, (when God permits him) to bring to paſſe whatſoeuer he hath promiſed. And ſo much of the league in generall.

More particularly, the league betweene the B Deuill and a Witch, is twofold: either expreſſed and open, or ſecret and cloſe.

The expreſſe and manifeſt compact is ſo tearmed, becauſe it is made by ſolemne words on both parties. And it is not ſo expreſſely ſet downe in Scriptures, as in the writings of learned men, which haue recorded the confeſſions of Witches, and they expreſſe it in this manner. Firſt, the Witch for his part, as a ſlaue of the deuill, bindes himſelfe vnto him by ſolemne vowe and promiſe to renounce the true God, his holy word, the couenant he made in Baptiſme, and his redemption by Chriſt; and withall to beleeue in the Deuill, to expect and receiue aide and helpe from him, and at the ende of his life, to giue him either bodie, or ſoule, or both: and for the ratifying hereof, he giues to the deuill C for the preſent, either his owne hand writing, or ſome part of his blood, as a pledge and earneſt penny to bind the bargaine. The deuill on the other ſide, for his part promiſeth to bee ready at his vaſſals commaund, to appeare at any time in the likeneſſe of any creature, to conſult with him, to aide and helpe him in any thing he ſhall take in hand, for the procuring of pleaſures, honour, wealth, or preferment, to goe for him, to carrie him whether he will; in a word, to doe for him, whatſoeuer he ſhall command. Many ſufficient teſtimonies might be alleadged for the proofe hereof, but it is ſo manifeſt in daily experience, that it cannot well be called into queſtion.

But yet if it ſeeme ſtrange vnto any, that D there ſhould be ſuch perſons in the world, that make ſuch fearefull couenants with the deuill, let them conſider but this one thing, and it will put them out of doubt.

The nature of man is exceeding impatient in croſſes, and outward afflictions are ſo tedious vnto mortall mindes, and preſſe them with ſuch a meaſure of griefe, that ſome could be contented with all their hearts to be out of the world, if thereby they might be releaſed of ſuch extremitie, and hereupon they care not what meanes they vſe, what conditions they vndertake to eaſe and helpe themſelues. The deuill finding men in theſe perplexities, is readie to take his aduantage, and therefore perceiuing them now fitted for his purpoſe to worke vpon, he inſinuates and offers himſelfe to procure them eaſe

A and deliuerance, if they will vſe ſuch meanes, as he ſhall preſcribe for that purpoſe: and to a natural man there is no greater meane then this to make him ioyne ſocietie with the deuill. He therefore, without any further doubting or deliberation, condeſcendes to Satan, ſo as he may be eaſed and releeued in theſe miſeries.

Againe, we are to conſider, that in theſe caſes the deuill getteth the greater hold of man, and mooues him to yeeld vnto his ſuggeſtions the rather, becauſe that which he promiſeth to doe for him is preſent and at his command, and therefore certaine; whereas the thing to be performed on the behalfe of the partie himſelfe, as the giuing of bodie and ſoule, &c. is to come B ſundrie yeares after, and therefore in regard of the particular time, vncertaine. Now the natural man not regarding his future and finall eſtate, preferres the preſent commoditie before the loſſe and puniſhment that is to come a farre of, and therby is perſwaded to yeeld himſelfe vnto Satan. And by theſe and ſuch like antecedents are many brought to make open league with the deuill.

The ſecret and cloſe league betweene the Witch and Satan is that, wherein they mutually giue conſent each to other, but yet without a ſworne couenant conceiued in expreſſe words and conference. Of this there be two degrees. Firſt, when a man vſeth ſuperſtitious formes of prayer, wherein he expreſſely requireth the helpe of the deuill, without any mention of C ſolemne words or couenant going before. That this is a kind of compact it is plaine, becauſe herein there is a mutuall vnder-hand conſent betweene the partie and the deuill, though it be not maniſeſt. For when a man is content to vſe ſuperſtitious formes of inuocation, for helpe in time of need; by the very vſing of them, his heart conſenteth to Satan, and he would gladly haue the thing effected. When therefore the deuill hath notice of them, and endeauoureth to effect the thing prayed for, therein alſo he giues cōſent; ſo as though there be no expreſſe words of cōpact outwardly framed on both parts, yet the concurrence of a mutuall conſent for the bringing to paſſe of the ſame things, makes the couenant authenticall. For according to the receiued rules of equitie and reaſon; mutuall con- D ſent of partie with partie, is ſufficient to make a bargain, though there be no ſolemn courſe or forme of words to maniſeſt the ſame to others.

The ſecond degree is, when a man vſeth ſuperſtitious meanes to bring any thing to paſſe, which in his owne knowledge, haue no ſuch vertue in themſelues to effect it, without the eſpeciall operation of the deuill.

Superſtitious meanes I call all thoſe, which neither by order of creation, nor by the ſpeciall appointment and bleſſing of God ſince, haue any vertue in them, to bring to paſſe that thing for which they are vſed. For example; A charme, conſiſting of ſet words and ſyllables, both rude, barbarous, and vnknowne, vſed for the curing of ſome diſeaſe or paine, is a ſuperſtitious meanes; becauſe it hath no vertue in it ſelfe to cure, either by the gift of God in the creation, or by any ſpeciall appointment afterward in his word or otherwiſe. And therefore when this meane is vſed by man, which he knoweth hath no ſuch vertue in it, for the effecting of that worke for which it was vſed, there is a ſecret league made with the deuill.

Yet here I adde this clauſe, *in his own knowledge*, to put a difference betweene men, which vſe ſuperſtitious meanes to bring ſome things to paſſe: For ſome there be which when they vſe them, know they be meerely ſuperſtitious, yea weake and impotent, hauing no vertue in themſelues for the purpoſe whereto they are vſed; as the repeating of certaine formes of words; the vſing of ſignes, characters, and figures, which in effect are meere charmes, no whit effectuall in themſelues, but ſo farre forth as they ſerue for watchwords vnto Satan, without whoſe ayd nothing is done by them. A plaine argument that the vſer hereof hath in his heart ſecretly indented with Satan, for the accompliſhment of his intended workes. A ſecond ſort there is, which vſeth them for ſome ſpeciall ende, beeing perſwaded that there is vertue in the means thēſelues to bring the thing to paſſe, & yet not knowing that either they be ſuperſtitious, or haue their efficacie by the power and worke of the deuill. Such perſons haue made as yet no league with Satan, but they are in the high way thereunto. And this courſe is a fit preparation to cauſe them to ioyne with him in couenant. I ſhew it by an example. A man is fallen into ſome extremitie, and findes himſelfe bewitched; his paine is great, and he deſires with all his heart to be cured and deliuered: Hereupon he ſendeth for the ſuſpected Witch; beeing come, he offers to ſcratch him or her, thinking by this meanes to bee cured of the Witchcraft. His reaſon is no other, then a ſtrong perſwaſion, that there is ſimply vertue in his ſcratching to cure him, and diſcouer the Witch, not once ſuſpecting that the helpe commeth by the power of the Deuill, but from the action it ſelfe. This doing, he may be healed: but the truth is, he ſinneth and breakes Gods commandement. For the vſing of theſe meanes is plaine Witchcraft, as afterward wee ſhall ſee. And yet for all this, the partie cannot be ſaid in preſent to haue made a league with Satan, becauſe he thought, that though he yeelded to the vſe of ſuperſtitious meanes for his curing, yet there had bin in the ſaid meanes a vertue of healing, without any helpe or worke of the deuill.

## CHAP. III.

## Of the kinds of Witchcraft, *and firſt of Diuination.*

Witchcraft is of two ſorts; *Diuining*, or *Working*. For the whole nature of this art, conſiſteth

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either in matter of Diuination and coniecture, or in matter of practiſe. And in both theſe it is to be remembred, that nothing can be effected, vnleſſe the partie haue made a league with the Deuill, expreſſe or ſecret, or at the leaſt, a preparation thereunto, by a falſe and erroneous opinion of the meanes.

## Sect. I.

Diuination is a part of Witchcraft, whereby men reueale ſtrange things, either paſt, preſent, or to come, by the aſſiſtance of the deuill.

If it be here demanded, how the deuill beeing a creature, ſhould be able to manifeſt and bring to light things paſt, or to foretell things to come: I anſwer, firſt generally, that Satan in this particular worke, transformes himſelfe into an Angell of light, and takes vpon him the exerciſe of theſe things in an ambitious (though falſe) imitation of diuine reuelations and predictions, made and vſed by God in the times of the Prophets and Apoſtles. And this he doth (as much as in him lieth) to obſcure the glorie of God, and to make himſelfe great in the opinion of ignorant and vnbeleeuing perſons. Againe, though Satan be but a creature, yet there be ſundry wayes whereby he is able to diuine.

Firſt, by the Scriptures of the Old and New Teſtament, wherein are ſet downe ſundrie prophecies concerning things to come. In the Old Teſtament are recorded many prophecies concerning the ſtate of Gods Church, from the firſt age of the world, till the comming of Chriſt. In the new Teſtament likewiſe are recorded others, touching the ſelfe ſame thing, frõ the cõming of Chriſt in the latter dayes, to the ende of the world. Now the deuill beeing acquainted with the hiſtorie of the Bible, and hauing attained vnto a greater light of knowledge in the Prophecies therein contained, then any man hath; by ſtealing diuinations out of them, he is able to tell of many ſtrange things, that may in time fall out in the world, & anſwerably may ſhew them ere they come to paſſe.

For example; *Alexander* the great before he made warre with *Darius* king of *Perſia*, conſulted with the Oracle, that is, with the deuill, touching the euent and iſſue of his enterpriſe. The Oracle anſwered him thus; *Alexander ſhall be a Conquerour*; vpon the prediction of the Oracle, *Alexander* wages warre with *Darius*, and inuades *Aſia*, and hauing conquered him, tranſlated the Empire from Perſia to Greece, according as the Oracle had ſaid. Now if queſtion be made, how the deuil knew the euent of this warre, and conſequently made it knowne to Alexander? The anſwer is, by the helpe of a prophecie in the Olde teſtament; for this thing was particularly ſet downe before hand by the Prophet Daniel, Dan. 11. 3. where he ſaith; *That a mightie King ſhall ſtand vp, and ſhall rule with great dominion, and doe according to his pleaſure*, & this was Alexander the great. Satan therefore knowing the ſecret meaning of the Angels words vnto Daniel, framed out of them a true and direct anſwer, whereas he was not able of himſelfe to define certainly of the euent of things to come in particular.

Plutarch. in vita Alex.

chap. 8 potius.

The ſecond meanes, whereby the Deuill is furniſhed for his purpoſe, is his owne exquiſite knowledge of all naturall things; as of the influences of the ſtarres, the conſtitutions of men, and other creatures, the kinds, vertues, and operations of plants, rootes, hearbs, ſtones, &c. which knowledge of his, goeth many degrees beyond the skill of all men, yea euen of thoſe that are moſt excellent in this kind, as Philoſophers, and Phycians. No maruelle therefore, though out of his experience in theſe and ſuch like, he is able aforehand to giue a likely geſſe at the iſſues and euents of things, which are to him ſo manifeſtly apparent in their cauſes.

A third helpe and furtherance in this point, is his preſence in the moſt places: for ſome deuils are preſent at all aſſemblies and meetings, and thereby are acquainted with the conſultations and conferences both of Princes and people; whereby knowing the drift and purpoſe of mens mindes, when the ſame is manifeſted in their ſpeaches and deliberations, they are the fitter to foretell many things, which men ordinarily cannot doe. And hence it is apparant, how Witches may know what is done in other countries, and whether one nation intends warre againſt another, namely, by Satans ſuggeſtion, who was preſent at the conſultation, and ſo knew it, and reuealed it vnto them. But how then comes it to paſſe, that the conſultations and actions of Gods Church and children, are not diſcloſed to their enemies? euen by the vnſpeakeable mercie and goodneſſe of God, who though for ſpeciall cauſes ſometimes, he ſuffers Satan by this meanes to bring things to light, yet he hath reſtrained this his libertie, and ſubiected it vnto his owne will, ſo as he keepes him out of ſuch meetings, or compells him to conceale; whereas otherwiſe his malice is ſo great, that not a word could be ſpoken, but it ſhould be carried abroad to the hurt & diſturbance both of Churches and common-wealths.

The fourth way, is by putting into mens mindes wicked purpoſes and counſels; for after the league once made he laboureth with them by ſuggeſtions, & where God giues him leaue, he neuer ceaſes perſwading, til he hath brought his enterpriſe to paſſe. Hauing therefore firſt brought into the minde of man, a reſolution to doe ſome euill, he goes and reueales it to the Witch, and by force of perſwaſion vpon the partie tempted, he frames the action intended to the time foretold, and ſo finally deludes the Witch his owne inſtrument, foretelling nothing, but what himſelfe hath compaſſed and ſet about.

The fift helpe, is the agilitie of Satans nature whereby he is able ſpeedily to conuey himſelfe from place to place, yea to paſſe through the whol world in a ſhort time. For God hath made him by nature a *ſpirit*, who by the gift of his creation, hath attained the benefit of ſwiftnes, not onely in diſpatching his affaires, but alſo in the cariage of his perſon with great expedition for the preſent accompliſhment of his owne deſires.

Laſtly, God doth often vſe Sathan as his inſtrument, for the effecting of his intended workes, and the executing of his iudgements vpon men; and in theſe caſes manifeſteth vnto him, the place where, the time when, and the manner how ſuch a thing ſhould be done. Now all ſuch things as God will haue effected by the deuill, he may fortel before they come to paſſe, becauſe he knowes them before hand by reuelation and aſſignment from God. Thus by the Witch of Endor hee foretolde to Saul the time of his death and of his ſonnes, and the ruine of his kingdome, ſaying, *To morow ſhalt thou and thy ſonnes be with me, and the Lord ſhall giue the hoſte of Iſrael into the hands of the Philiſtims:* which particular euent, and circumſtances appertaining, he did truely define; not of himſelfe, but becauſe God had drawne away his good ſpirit from Saul, and had deliuered him to be guided by the deuill, whom he alſo appointed as a meanes, and vſed as an inſtrument to worke his ouerthrowe. The Scripture indeede maketh not particular mention of the time of Sauls death, it onely recordeth the manner thereof, and that which followed vpon his death, the tranſlating of the Kingdome to his neighbour Dauid after him; and yet becauſe God vſed Satan as an inſtrument to bring this to paſſe, hereupon he was able to fortell the particular time, when the will of God ſhould be wrought vpon him. And theſe be the ordinarie meanes and helps whereby the deuil may know and declare ſtrãge things, whether paſt, preſent, or to come.

Neither may this ſeeme ſtrange, that Satan by ſuch meanes ſhould attaine vnto ſuch knowledge, for euen men by their owne obſeruations may giue probable coniectures of the ſtate and condition of ſundry things to come. Thus wee read, that ſome by obſeruation haue found out probably, and foretold the periods of families and kingdomes. For example, that the time and continuance of kingdomes is ordinarily determined at 500 yeares, or not much aboue; and that great families haue not gone beyond the ſixt and ſeauenth generation. And as for ſpeciall and priuate things, the world ſo runnes (as it were) in a circle, that if a man ſhould but ordinarily obſerue the courſe of things, either in the weather, or in the bodies of men, or otherwiſe, he might eaſily foretell before hand what would come after. And by theſe and ſuch like inſtances of experiences, men haue geſſed at the alterations and changes of eſtates and things in particular. Now if men which be but of ſhort continuance, and of a ſhallow reach in compariſon, are able to doe ſuch things, how much more eaſily may the Deuill, hauing ſo great a meaſure of knowledge and experience, and beeing of ſo long continuance, hauing alſo marked the courſe of all eſtates, be able to foretell many things which are to come to paſſe? ſpecially conſidering what the wiſe man hath ſet downe to this purpoſe, that *that which hath beene, ſhall be; and that which hath beene done, ſhall be done; and there is no new thing vnder the Sunne*, Eccl. 1. 9.

If it be here alleadged, that diuination is a prerogatiue of God himſelfe, and a part of his glorie incommunicable to any creature, Iſai. 41. 23. I anſwer; Things to come muſt be conſidered two wayes; either in themſelues, or in their cauſes and ſignes, which either goe with them, or before them. To foretell things to come, as they are in themſelues, without reſpect vnto their ſignes or cauſes, is a propertie belonging to God onely; and the deuill doth it not by any direct and immediate knowledge of things ſimply conſidered in themſelues, but onely as they are preſent in their ſignes or cauſes. Againe, God foretelleth things to come certainely, without the helpe of any creature, or other meanes out of himſelfe; but the predictions of Satan are onely probable and coniecturall; and when hee foretelleth any thing certainely, it is by ſome reuelation from God, as the death of Saul; or by the Scripture, as Alexanders victory; or by ſome ſpeciall charge committed vnto him, for the execution of Gods will vpon ſome particular places or perſons, as before hath beene ſhewed.

Thus much for the cauſes of Diuination. Now follow the parts and branches thereof. Diuination is of two ſorts; either in and by meanes, or without meanes. Diuination by meanes, is likewiſe of two ſorts: either by ſuch as are the true creatures of God; or thoſe which are meerely counterfeit and forged.

## Sect. II.

Diuination by the true creatures of God, is diſtinguiſhed according, to the number of the creatures, into fiue diſtinct kinds, whereof foure are mentioned in the Scriptures.

§ 1. The firſt, is by the flying and noiſe of birds. Sorcerers among the heathen, vſed to obſerue foules in their flight; for example, whether they did flie on the right hand, or on the left; aboue them, or below by them; whether croſſe and ouerthwart, or directly againſt them. In like manner they obſerued the noiſe and ſound of the foule. And both theſe wayes, ſometimes by the noyſe, and ſometimes by the flight, they diuined of things to come, both publike and priuate, of good and bad ſucceſſe in mans affaires; of the ſtate of kingdoms, townes, families, and particular perſons. Now this kind of diuination is condemned by Moſes, Deu. 18. 10. *Let none be found among you that is a ---diuiner of diuinations:* that is, (as ſome interpret it) a marker of the flying of foules: *or a charmer, or a conſulter with ſpirits, or a ſoothſayer*; that is, ſuch a one as by obſeruing the flying and noiſe

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of fowles, takes vpon him to foretell good or bad ſucceſſe.

§ 2. The ſecond kind of creatures vſed for diuination, are the *intralls of beaſts*, of which mention is made, Ezek. 21. 21. where Nabuchadnezzar beeing to make warre both with the Iewes and the Ammonites, and doubting in the way which enterpriſe to vndertake firſt, he offers a ſacrifice to the Idol-gods, and opening the bellie of the ſacrifice, lookes vpon the liuer, and by the ſignes therein found, he iudgeth what ſhould be the iſſue of the warre. Which thing Nabuchadnezzar did according to the vſuall practiſe of the Heathen, who when they were to make warre, or to attempt any buſines of importance, were wont to offer ſacrifice to their gods, and to prie into the intralls of the beaſt ſacrificed: for example, the heart, ſtomake, ſplene, kidneies, but ſpecially the liuer, and by certaine ſignes appearing in thoſe parts, the deuill was wont to reueale vnto them, what ſhould be the ſucceſſe of their affaires they had in hand. It were eaſie to exemplifie both theſe ſorts of Diuination by ſundrie particulars out of Heathen writers, but ſeeing the Scripture hath manifeſted that there are ſuch, and experience ſhews the ſame, I wil forbeare that labour, and proceede.

But here it is demãded, why both theſe kinds of Diuination ſhould be condẽned in ſcripture, conſidering they had great applauſe among the heathen? I anſwer, becauſe the flying of birds, & the diſpoſition of the inward parts of creatures, are no true ſigns either of good or bad ſucceſſe. For that which is a true ſigne of a future euent, muſt haue the vertue and power whereby it ſignifieth, from God himſelfe, either by creation in the beginning, or by his ſpeciall ordinance and appointment afterward. Now it cannot be ſhewed, that God in the creation infuſed any ſuch vertue into the natures and motions of theſe creatures, whereby they might ſignifie ſuch things; neither is there any apparent teſtimonie in the whole booke of the Scriptures, whereby it may bee prooued, that ſince the creation, they were appointed by God, to ſerue ſuch vſes and ends. And therefore howſoeuer they were eſteemed of the Heathen, yet the word of God hath iuſtly cenſured them, as no true and proper cauſes of Diuination, ſanctified by God, but meerely diabolicall.

It is alleadged, that Ioſeph diuined by his cuppe, as may appeare both by his ſtewards ſpeech, as alſo by his owne, Gen. 44. 5. & 15. & yet that cup receiued no power from God, either the one way or the other, to be a cauſe or meane of Diuination.

The anſwer aunciently and commonly made is this, that Ioſephs ſteward ſpake not as the thing was indeed, but as the common receiued opinion was among the Egyptians, who eſteemed Ioſeph to be a man of great skill and wiſedom, able by ſundrie meanes to diuine and propheſie. To this I adde a ſecond anſwer, that the ſteward ſpake not as he thought, but his purpoſe was in thoſe words, to conceale the knowledge of Ioſeph his maſter from his brethren, that thereby they might not diſcerne who he was, but take him to be an Egyptian. Thirdly, the words may not vnfitly admit this interpretation, as if the ſteward had ſaid, Know yet not that this cuppe which I find in the ſackes mouth of your yongeſt brother, is that whereby my maſter will eaſily prooue what manner of men you are? this anſwer is alſo auncient, and may well be receiued.

It is further obiected, that our Sauiour Chriſt by his ſpeech vnto the Phariſies ſeemeth to approoue of Diuining by creatures, as by winds, and by clouds; *When you ſee a cloud* (ſaith hee) *riſing out of the Weſt, ſtraight way you ſay, a ſhowre commeth, and ſo it is: and when you ſee the South wind blow, ye ſay, that it will be hoate, and it commeth to paſſe,* Luk. 12. 54. 55.

*Anſ.* There be ſome kinds of predictions that are and may be lawfully vſed, becauſe they are naturall, of which ſort are thoſe that are made by Phyſicians, Mariners, and husbandmen, touching the particular alterations and diſpoſitions of the weather; and theſe beeing agreeable to that order which God hath ſet in nature from the beginning; by them a man may probably gather the ſtate of the weather, whether it will be faire or foule; and of theſe naturall ſignes our Sauiour Chriſt ſpeaketh, not of diabolicall, which haue no warrant, either from the common courſe of nature created, or by any ſpeciall appoyntment from God. So that whatſoeuer can be ſaid in their defence, this yet remaineth certaine, that the flying and noiſe of birds, and the ſtate of the intralls of beaſts, are no true ſignes ordained by God, but inuented by the deuill and his inſtruments, and therefore all diuination by them is iuſtly condemned, as wicked and deuilliſh.

Whence it appeareth, what iudgement may be giuen of thoſe common ſignes of Diuination, which are obſerued in the world, ſpecially of the more ignorant ſort. For example: A man finds a piece of yron, he preſently conceiueth a prediction of ſome good lucke vnto himſelfe that day. If he light on a piece of ſiluer, then he ſtands contrarily affected, imagining ſome euill will befall him. Againe, when a man is taking his iourney, if a hare croſſe him in the way, all is not well, his iourney ſhall not be proſperous, it preſageth ſome miſchiefe towardes him. Let his eares tingle or burne, he is perſwaded he hath enemies abroad, and that ſome man either then doth, or preſently will ſpeake ill of him. If the ſalt fall towards a man at the table, it portendeth (in common conceit) ſome ill newes. When a rauen ſtands vpon ſome high place, looke what way he turnes himſelfe and cries, thence, as ſome thinke, ſhall ſhortly come a dead corps; albeit this ſometime may be true by reaſon of the ſharpe ſenſe of ſmelling in the rauen. Theſe & ſundrie other of the like ſort, are meerely ſuperſtitious. For the truth is, they haue no vertue in themſelues to foreſhew any thing that is to come, either in nature, or by Gods ordinance. Therefore whatſoeuer diuination is made by them, muſt needes be fetched from Satanicall illuſion. And though we cannot ſay they be ſoothſayings, or tearme the vſers & fauourers of them Soothſayers, yet we may ſafely referre them to this kind of diuining, being ſuch as no Chriſtian may warrantably vſe, though ſome of them be not ſo groſſe and palpable, as thoſe that are condemned in the Scriptures.

§. 3. The third kind of creatures vſed to diuine by, are the ſtarres. Diuination by ſtarres, is commonly called *Indiciall Aſtrologie*; of which we may reade, Deu. 18. 10. 11. where the holy Ghoſt doth of purpoſe reckon vp all thoſe kinds of deuilliſh arts, whereby men haue dealing & ſociety with Satan, either in *diuining* or *practiſing*: among which, this is the ſecond.

The word there vſed * may carrie a double ſenſe. For it ſignifieth either him that obſerueth times; vnder which acception *Aſtrologie* is comprehended, or him that obſerueth the cloudes. And howſoeuer the beſt learned Interpreters doe diſſent about the notation of it, yet all agree in this, that this profeſſion of Diuining by the ſtarres, is there condemned: and that it is to be numbred among the reſt expreſſed in the prohibition, may further appeare by other places of Scripture, as in Iſay 47. 13. 14. where the Lord threatneth the ſame iudgements againſt Diuiners by the ſtarres, that he doth againſt Soothſayers and Magicians. Againe, in Dan. 2. 2. Inchanters, Aſtrologians, and Sorcerers are ioyned together, as beeing all ſent for about the ſame buſines, *viz.* to expound the Kings dreame. Now if the Lord himſelfe haue allotted the ſame puniſhmẽt to the Aſtrologer, which he hath to the Soothſayer and Magician, & account thẽ all one; it is manifeſt, that Diuining by the ſtarres, ought to be held as a ſuperſtitious kind of Diuination.

* megnonen.

Here, if it bee thought ſtraunge, that predictions by ſo excellent creatures as the ſtarres be, ſhould carie both the name and nature of diabolicall practiſes, which can be done by none but ſuch as are in league with Satan:

I anſwer, The reaſons hereof are theſe:

Firſt, it muſt be conſidered, that the drift and ſcope of this art, is to foretell the particular euents of things contingent, as the alteration of the ſtates of kingdomes, the deaths of Princes, good or badde ſucceſſe of mens particular affaires, from the houre of their birth, to the day of their death. And from this all men may iudge, what the art it ſelfe is. For the foretelling of things to come, which in their owne nature are contingent, and in regard of vs caſuall (I ſay not in regard of God, to whom all things are certenly knowne) is a propertie peculiar to God alone, and not within the the power of any creature, man, or Angel. A point that is plainely taught by the Prophet Eſai, from the 4. chap. of his propheſie, to the 48. The ſcope whereof is to prooue, that it is a prerogatiue appropriated to the Deitie, and not communicable to the creature, to foreſhew the euent of things to come, which in our vnderſtanding and reach, may either be, or not be; and which when they are, may be thus or otherwaies. It remaines therefore, that Diuinations of this kind, taking from God his right, and robbing him of his honour, are iuſtly cenſured of impietie, and are in themſelues wicked and abominable.

It is alleadged, that ſtarres in the heauens, are the cauſes of many things happening in the world, and therefore to practiſe by them in this manner, deſerueth no ſuch imputation.

*Anſ.* It cannot be denied that they are cauſes of ſome things, but I demand, what cauſes? not particular of particular euents; but generall and common, that worke alike vpon all things: and no man can diuine of a particular euent, by a generall cauſe, vnleſſe he alſo know the particular cauſes ſubordinate to the generall, and the particular diſpoſitions and operations of them. For example, let twentie or thirtie egges of ſundry kinds of birds be taken, and ſet vnder one and the ſame henne to be hatched; it is not poſſible for any man, onely vpon the bare conſideration of the heat of the hen, which is the generall cauſe of hatching the egges, to ſet downe certainely what kinde of bird each egge will bring forth, vnleſſe he know what the egges were particularly. For a generall and common cauſe, doth not immediately produce a particular effect, but onely mooueth and helpeth the particular, immediate, and ſubordinate cauſes. Therfore the heat of the hen doth not make one egge to ſend forth a henne-chicken, another egge a ducke, a third a ſwane, &c. but onely helpeth it forward by ſitting and crouching vpon them. In like manner the ſtarres are generall cauſes of naturall things, as the heat of the hen is of the hatching of the egges, and by them no man can rightly define of particular euents, and therefore Diuination by the ſtarres, whereby are foretold particular contingent euents, in kingdomes, families, or particular perſons, is but a forged skil, that hath no ground in nature frõ the vertue of the ſtarres, for any ſuch purpoſe.

A ſecond reaſon may be this; All the rules & precepts of Aſtrologie, ſet down by the moſt learned among the Chaldeans, Egyptians, & other Aſtrologers, are nothing els but meere dotages and fictions of the braine of man: for the rules and concluſions of al good and lawful arts, haue their ground in experience, and are framed by obſeruation, whereupon they are called *Axiomes*, or *poſitions of arte*, ſo generally and vndoubtedly true, that they can not deceiue: But theſe rules are of a contrarie nature, hauing no foundation in experience at all; for if they had, this muſt needes follow, that the poſition of the heauens, and the courſe of all the ſtarres,

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muſt needes continue one and the ſame; for the principles of art ought to be immutable : but neither the poſition of the heauens, nor the courſe of all the ſtarres, is alway one and the ſame. Againe, he that would make ſound rules of art by obſeruation, muſt knowe the particular eſtate of all things he obſerueth: But no man knoweth the particular eſtate of all the ſtarres, and conſequently none can gather ſound rules of art by them. Thirdly, no man knoweth or ſeeth all the ſtarres, and though they might be all diſcerned, yet the particular vertues of thoſe which are ſeene, cannot be knowne, becauſe their influences in the aire, and vpon the earth, are confuſed; and therefore by obſeruation of them,no rules can be made, whereby to iudge of particular euents to come that be cõtingent.

But experience teacheth(may ſome ſay) that if a man addicted to this courſe ſhall practiſe the rules of Aſtrologie, it will fall out that the moſt things he foretelleth ſhall be true, and come to paſſe accordingly: which beeing verified in experience, it ſhould ſeeme, that theſe principles are not vncerten: for how is it poſſible that vpon falſe grounds, ſhould proceede true predictions? To this obiection, learned Diuines haue framed anſwer thus. That in this there is a ſecret Magicke at the leaſt, if not an open league with Satan.For looke what is wanting to the effect of the ſtarres, the deuill maketh ſupply of it by his owne knowledge in things that are to come to paſſe. And this is the iudgement of them that haue knowne this art; which was alſo receiued for true in the dayes of the Apoſtles.

The third reaſon. The man that repaireth to the Aſtrologian vpon the particular caſe for his helpe and counſell, muſt beleeue that he can and will doe for him; otherwiſe if he come doubting of his abilitie, or in way of tempting him,he cannot helpe him.Now in common vnderſtanding, if the diuiner bring the thing to paſſe, here muſt needes be more then Art. For he that is a maſter of a lawfull art,can worke by his rules, whether a man beleeue that he can or no;yea though all the men in the world ſhould doubt, his rules would be effectuall. The art therefore it ſelfe is the olde ſuperſtitious art of the Chaldeans, which they beeing Idolaters, firſt fetched from the deuill, and his Oracles: yea, the practiſe thereof is nothing but ſuperſtitious ſorcerie, and the vndertakers no better then Sorcerers. If any man doubt hereof, their writings are ſufficient teſtimonies, and they themſelues auouch it. For it is a rule & maxime among thẽ in all kind of Sorcerie, that the learner muſt come credulous, and not doubting,or to tempt; otherwiſe no anſwer can be giuen.

But notwithſtanding all theſe reaſons alleadged for the proofe of this point, ſundry things are oppoſed to the contrary.

For firſt, it is ſaid that the Sunne, Moone, and ſtarres were created *for ſignes*, Gen. 1. 14. and therefore that it is lawfull to diuine by A them, ſeeing that in ſo doing, we doe but vſe them to the ende for which God made them.

*Anſ.* The reaſon is of no force. The ſtarres indeede by this ordinance doe ſerue for *ſignes*, but of what? not of all things, but (as the text plainely ſheweth of daies, weekes, moneths, and yeares; yea, of the ſeaſons of the yeare; as of Spring, Summer, Autumne, and Winter; yea further, of the alterations of the weather in generall: but all this maketh nothing to ratifie Diuination of particular euents in things contingent, which are to fall out in the ſtate of kingdomes, families, and perſons: for they are not cauſes, but *Signes*, and that of ſome generall things onely, not of particular.

B Againe, it is ſaid, that Moſes and Daniel, two famous Prophets, are commended for their skill in this art: for of Moſes it is ſaid, *Act.* 7. 22. that *he was learned in all the wiſedome of the Egyptians:* and Daniel *in all the wiſedome of the Chaldeans*, Dan. 1. 17. 20. and we know that the Egyptians and Chaldeans were the maſters of Diuination, and eminent aboue all others in matters of Aſtrologie.

*Anſ.* It cannot be prooued out of thoſe places, that Moſes or Daniel were trained vp in this art : and though it ſhould be graunted they were; yet it followes not, that they were practiſers of it, at leaſt continually. For albeit, beeing children and of tender yeares in the courts of Pharaoh and Nebuchadnetſar, they C had been trained vp by their gouernours in this knowledge, it may not thence be concluded, that they finally ſubmitted themſelues to the practiſe thereof; conſidering that a man may learne that when he is young, which afterward vpon better iudgement and conſideration, he may vtterly diſclaime. And ſo we are to thinke of them, that after God had called them, they did for euer lay aſide all ſuch wicked and deuilliſh practiſes, forbidden by God, and yet in vſe among the Egyptians and Chaldeans.

Thirdly, it is obiected, the ſtarres are admirable creatures of God, and the cauſes of many ſtrange effects in the aire, in the waters, and vpon the earth alſo, in the bodies of men and beaſts: it may ſeeme therefore not vnlawfull to diuine by them.

D *Anſw.* We grant that the Starres, and eſpecially the Sunne and Moone, haue great vertue and force vpon the creatures that are belowe, partly by their light, and partly by their heat; but hence it will not followe, that they are, or may be lawfully vſed for Diuination: for whereas it hath beene ſhewed,that the grounds of all good arts are gathered by obſeruation and experience, it is not poſſible for any man, truely, and certainely to obſerue all particular euents brought forth by the ſtarres, whereupon he might ground his rules. And for proofe hereof; Suppoſe there were a heap of all kinds of hearbs growing vpon the earth gathered together, which ſhould be all ſtrained into one veſſell, and the liquour brought to the moſt skilfull

Phyſitian that is, or euer was; can we think him able by taſting or ſmelling thereof, to diſtinguiſh the vertues of the hearbs, & to ſay which is which? To doe this when all are ſeuered each from other, is a hard matter, yet poſſible, conſidering they haue their ſeuerall natures and operations; but in this confuſed mixture to diſcerne the ſeueralls, is a thing paſſing the skill of man.

The like may be ſaid of the particular vertue of euery ſtarre; for they all haue their operation in the bodies of men, and other creatures; but their vertues beeing all mixed together in the ſubiect whereon they work, can no more be knowne diſtinctly, then the vertues of a maſſe of hearbs of infinite ſorts beaten together. For this is an vndoubted truth in nature: that the vertues of Celeſtiall bodies in their operations, are mingled with the qualities of the elements in the inferiour bodies; and the vertues of them all doe ſo concurre, that neither the heate or light of the ſtarres, nor the vertue of the elements, can be ſeuered one from another. And therefore though there be notable vertue in the ſtarres, yet in regard of the mixture thereof in their operation, no man is able to ſay by obſeruation, that this is the vertue of this ſtarre, and this of that. The ſeauen planets beeing more notable, then the other lights of the heauen, ſpecially the Sunne and Moone, haue their operations and effects plainely and perfectly knowne; as for the other, there was neuer any man that could either feele their heate, or certainely determine of any thing by them.

There beeing then ſome ſtarres, whoſe vertues are vnknowne, how can their operations and effects be diſcerned in particular? Therefore no rules can be made by obſeruation of the vertues of the ſtarres in their operations, whereupon we may foretel particular euents of things contingent, either concerning mens perſons, families, or kingdomes.

A fourth reaſon. All ſtarres haue their worke in the qualities of heate, light, colde, moiſture, and drineſſe: as for the ſecret influences which men dreame of, comming from them beſides the ſaid qualities, they are but forged fancies. The Scripture neuer mentioneth any ſuch, neither can it be prooued that the Sunne hath any efficacie vpon inferiour bodies, but by light and heate, which becauſe they are mixt with other qualities, they affoard no matter of prediction touching particular euents. For what though the celeſtial bodies doe cauſe in the terreſtriall, heate and colde, drought and moiſture? doth it therefore followe, that theſe effects doe declare before hand the conſtitution of mans bodie? the diſpoſition of mens mindes? the affections of mens hearts? or finally, what ſucceſſe they ſhall haue in their affaires, touching wealth, honour, and religion? Hence I conclude, that diuining by them in this ſort, is meere ſuperſtition, and a kinde of Sorcerie: for which cauſe in Scripture Aſtrologians are iuſtly numbred among Sorcerers.

Now that which hath beene ſaide touching this point, may ſerue for ſpeciall vſe.

And firſt, it giues a caueat to all Students, that they haue care to ſpend their time and wits better, then in the ſtudie of Iudiciall Aſtrologie; and rather imploy themſelues in the ſearching out of ſuch things, as may moſt ſerue for the glory of God, and the good of his Church. It is the ſubtiltie of Satan, to drawe men into ſuch meditations, and to make this ſtudie ſo pleaſant, that it can hardly be left, when it is once begun: but let them take heede betime. For aſſuredly theſe vaine and ſuperſtitious practiſes, are not the builders and furtherers, but the hinderers and deſtroiers of religion, and the feare of God.

Againe, this muſt admoniſh them which ſuffer any loſſes, not to ſeeke for helpe or remedie at the hands of Aſtrologers, commonly called *Figure-caſters*: for their directions in the recouerie of things loſt or ſtollen, commeth not by the helpe of any lawfull art, but from the worke of the deuill, reuealing the ſame vnto them. And better it were to looſe a thing finally, and by faith to expect till God make ſupply another way; then in this manner to recouer it againe: yea, the curſe of God hangeth ouer the head of him, that to helpe himſelfe vſeth diabolicall meanes. For put the caſe a thing loſt of great value, be againe reſtored by the helpe of Satan, yet God in his iuſtice, for the vſe of theſe vnlawfull meanes, may take from the conſulter twiſe as much; or at the leſt his grace, and ſo giue him vp to a reprobate ſenſe, to beleeue the deuill to his vtter perdition.

Thirdly, it ſerueth to admoniſh vs of ſome other vanities that accompany Aſtrologie; eſpecially of two.

The firſt, is the *obſeruation of the ſigne* in mans bodie wherein not onely the ignorant ſort, but men of knowledge doe farre ouerſhoot themſelues, ſuperſtitiouſly holding, that the ſigne is ſpecially to be marked. An opinion in it ſelfe fantaſticall and vaine, not grounded in nature, but borrowed from Aſtrologie. For the Aſtrologians for better expreſſing and eſtabliſhing thereof, haue deuiſed newe ſpheres in the heauens, more then indeede there be, to wit, the ninth and the tenth; and in the tenth; commonly called the *firſt mooueable*, haue placed an imaginarie ſphere, which they tearme the Zodiacke, and in the Zodiacke twelue ſignes, *Aries, Taurus, Gemini*, and the reſt, which they imagine to haue power ouer the twelue parts of mans bodie; as *Aries*, the head and face, *Taurus* necke and throat, &c. But theſe are onely twelue imaginarie ſignes: for in the heauens there is no ſuch matter as a ramme, a bull, &c. And howe can it ſtand with reaſon, that in a firmament faigned by Poets and Philoſophers, a forged ſigne, which indeede is nothing, ſhould haue any power or operation in the bodies of men?

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Againe, the very order of the gouernment of theſe ſignes in mans bodie, is fond and without ſhewe of reaſon. For according to this platforme, when the Moone commeth into the firſt ſigne, *Aries*, ſhe ruleth in the head; and when ſhe commeth into the ſecond ſigne, *Taurus*, in the necke; and ſo deſcends downe from part to part, in ſome part ruling two, in ſome three daies, &c. Where obſerue, that the Moone is made then to rule in the cold and moiſt parts, when ſhe is in hoate and drie ſignes: when as in reaſon, a more conſonant order were this; that when the Moone were in hoat and drie ſignes, as *Aries*, *Leo*, and *Sagittarius*, ſhee ſhould rule in hoate and drie parts of the bodie; and when ſhe is in cold and moiſt ſignes, ſhe ſhould rule in the colde and moiſt parts of the bodie; and ſo ſtill gouerne thoſe parts, which in temperature come nereſt to the nature of the ſignes wherein the Moone is.

Beſides this, ſome learned Phyſitians haue vpon experience confeſſed, that the obſeruation of the ſigne, is nothing materiall, and that there is no danger in it, for gelding of cattell, or letting of blood. Indeede it preuailes oftentimes by an olde conceit and ſtrong imagination, of ſome vnlettered perſons, who thinke it to be of force and efficacie for reſtoring and curing; and yet the vanitie of this conceit, appeares in the common practiſe of men, who commonly vpon *S. Steuens* day vſe to let blood, be the ſigne where it will; though it be in the place where the veine is opened. But the truth is, the ſigne in it owne nature, is neither way auaileable, beeing but a fancie, grounded vpon ſuppoſed premiſſes, and therefore ought to be reiected, as a meere vanitie.

The ſecond thing belonging to Aſtrologie, which ought to be eſchewed, is the choice and obſeruation of daies. Curious diuiners doe ſet apart certaine dayes, whereof ſome are (as they ſay) lucky, ſome vnlucky. And theſe they appoint to be obſerued for the beginning of ordinarie works and buſineſſes; as to take a iourney; to beginne to lay the foundation of a building, to plant a garden, to weane a child, to put on new apparell, to flit into a newe houſe, to trafficke into other countries, to goe about a ſuit to a Prince, or ſome great man, to hunt and vſe exerciſes, to pare the nailes, to cut the haire, in a word to attempt any thing in purpoſe or action, which is not done euery day. The effect and force of theſe daies, is not grounded either in art or in nature, but onely in ſuperſtitious conceit and diabolicall confidence, vpon a wicked cuſtome, borrowed from the practiſe of diuiners; and the danger of ſuch confident conceits is this; that the deuill by them takes the vantage of fantaſticall perſons, and brings them further into league and acquaintance with himſelfe, vnleſſe they leaue them. And all ſuch perſons as make difference of dayes for this or that purpoſe, are in expreſſe words plainly condemned, Deut. 18. 10. 11.

§ 4. The fourth kind of Diuination by true meanes, is the prediction of things to come by dreames.

In the olde Teſtament we reade that Sorcerers and falſe Prophets vſed to foretell ſtrange euents, by reuelations which they had in their dreames. Such diuiners were among the Iewes; and for that cauſe the people of God were expreſſely forbidden to hearken vnto *Dreamers of Dreames*, Deut. 13. 3. And the Lord himſelfe by the Prophet Ieremie, taxeth the falſe Prophets, who broached falſe doctrine in his name by this deuilliſh meanes, ſaying, *I haue dreamed, I haue dreamed*, Ierem. 23. 25.

Yet here it is to be remembred, that foretelling of future things by dreames, is not ſimply to be condemned, but onely in part. For of dreames there be three ſorts, *Diuine, Naturall*, and *Diabolicall*. *Diuine*, are thoſe which come from God: *Natural* which proceed from a mans owne nature, and ariſe from the qualitie and conſtitution of the bodie: *Diabolicall*, which are cauſed by the ſuggeſtion of the deuill.

Touching *Diuine dreames:* that there are, or at leaſt haue beene ſuch, it is euident. For theſe be the words of God, Num. 12. 6. *If there be a Prophet of the Lord among you, I will be knowne vnto him by a viſion, and will ſpeak vnto him by a dreame.* And Iob ſaith, that *God ſpeaketh in dreames and viſions of the night, when ſleepe falleth vpon men, and they ſleepe vpon their beds*, Iob. 33. 15. Now theſe diuine dreames were cauſed in men, either immediately by God himſelfe, as the former places ſhew; or by meanes of ſome good Angell. In this latter kind was *Ioſeph* often admoniſhed in dreames what to doe, by the miniſterie of an Angell; as Matth. 1. 20. and chap. 2. 13. 19. and diuining by ſuch dreames, is not condemned: for by them the moſt worthie Prophets of God haue reuealed Gods will in many things to his Church. Thus *Ioſeph* by dreame had notice giuen him of his owne aduancement, Gen. 37. 7. 9. and by Pharaohs dreames which were ſent from God, he alſo foretolde the ſtate of the kingdome of Egypt, touching prouiſion for ſeauen yeares dearth, Gen. 41. 25. By the ſame meanes the Prophet Daniel propheſied of the flouriſhing and fading of the chiefe Monarchies of the world, from his time to the comming Chriſt, Dan. 9. &c. Theſe therefore beeing one of the extraordinarie means, whereby God hath manifeſted his will vnto man in times paſt, more or leſſe: diuination by them is not to be cenſured as vnlawfull, but rather to be honoured and eſteemed, as the ordinance of God.

For the ſecond ſort which be *Naturall*, ariſing either from the thoughts of the minde, or the affections of the heart, or the conſtitution of the bodie: as they are ordinary in all men, in ſome more, in ſome leſſe: ſo they vary according to the diuerſitie of mens thoughts, affections, and conſtitutions: and by them a man may probably

bably coniecture of ſundry things concerning the ſtate and diſpoſition, partly of his bodie, and partly of his minde.

As firſt he may geſſe in likelihood, what is his conſtitution, as the learned in all ages doe conſtantly auouch. For when his minde in dreaming runnes vpon warres, and contentions, fire, and ſuch like, it argueth his complexion is cholerike. When he dreames of waters and inundations, it betokeneth abundance of phlegme. When his phantaſie conceiueth heauie and doleſull things, full of griefe, feare, and horror, it bewraieth a melancholike conſtitution. When his dreames be ioyfull and pleaſant, as of mirth, paſtimes, and delightfull newes; his complexion is iudged to be ſanguine.

Againe, by naturall dreames a man may geſſe at the corruption of his owne heart: and knowe to what ſinnes he is moſt naturally inclined. For looke what men doe ordinarily in the day time conceiue and imagine in their corrupt hearts, of the ſame, for the moſt part, they doe corruptly dreame in the night. And this is the rather to be obſerued, becauſe though the wicked man ſhut his eies, and ſtop his eares, and harden his heart, and will not take notice of his enormities by the light of the Law; yet euen by his owne dreames in the night, his wickedneſſe ſhall be in part diſcouered, and his conſcience thereby conuinced, and he himſelfe left in the ende inexcuſable before God. Now albeit a man may probably coniecture of the premiſſes by naturall dreames; yet no Diuination of things to come, whether publike or priuate, good or bad, can be made by them either concerning perſons, families, or kingdomes. Therefore the common obſeruations of dreams in the world, whereby men imagine things that are to come to paſſe, and accordingly foretell them by thoſe meanes, are vaine and ſuperſtitious, and iuſtly ſo condemned in the places before named, Deut. 13. Ier. 23.

Concerning the third kinde of dreames, which are cauſed by the deuill; It hath beene granted in all ages for a truth, that Satan can frame dreames in the braine of man, and by them reueale his diuinations. And it is plainely manifeſted by the continuall obſeruation of the Gentiles before the comming of Chriſt. For when Oracles, (that is, anſwers from the Deuill) were in force, men that vſed to conſult with them, and deſired to be reſolued in matters of doubt, were to lay them downe and ſleepe beſides the altar of Apollo, where they had offered their gift, and ſleeping they receiued in a dreame the anſwer for which they came; and this dreame was framed in the braine of him that ſlept, by the deuill, and in it the anſwer was deliuered by him ſpeaking at or in the Oracle. So likewiſe in the Primitiue Church, ſince the comming of Chriſt, though Oracles then ceaſed, which were the greateſt and ſtrongeſt deluſions that euer Satan had; yet he hath by dreames and viſions wrought in the heads of many men moſt ſtrange and curious conceits for the raiſing vp of hereſies, to the great diſturbance of the peace of the Church. For we reade in Eccleſiaſticall ſtories, that the Maniches had their damnable opinions firſt inſpired into them, and then confirmed by dreames. And in this age the firſt authors of the ſect of the Anabaptiſts, had their curious conceits of reuelation, partly in dreames, partly in viſions. Likewiſe the Familie of loue haue their reuealations in dreames. For he that deſires to become one of that ſect, muſt aſcende thereunto by degrees, before he can come to perfection to be an elder illuminate or a man deified; to which eſtate when he is once come, he hath for his confirmation ſtrong illuſions, both waking and ſleeping in viſions & dreames. Hiſtories of later times, and wofull experience ſheweth this to be true, the deuill preuailing ſo ſtrongly, that many haue fallen away by this meanes, beeing corrupted by a doctrine meerely carnall, howſoeuer maintained with great pretenſe of holineſſe. Againe, as the good Angels may cauſe diuine dreames from God, and therein reueale vnto men his wil and pleaſure concerning things to come; ſo no doubt the euill ſpirits may cauſe in men diabolicall dreames, and therein reueile vnto them many ſtrange things; which they by meanes vnknown to men, may foreſee and knowe. By all which it is euident, that there are and may be as well diabolicall dreames as diuine dreames.

The concluſion then is this: That as diuining by the ſecond ſort is ſuperſtitious, hauing no ground from Gods word; ſo foretelling by this third ſort is flat Witchcraft, directly condemned in the places aforenamed, where men are forbidden to prophecie by them, or to regard them.

Yet foraſmuch as dreames be of ſundrie kinds, as hath beene ſaid, it ſhall not be amiſſe to ſet downe ſome *notes of difference* betweene them, whereby they may be knowne and diſtinguiſhed each from other. Which point indeede hath long agone been handled in the Primitiue Church, but hardly determined. For the learned of that age haue auouched it a very hard matter, conſidering that the deuill in theſe, as well as in other things, can transforme himſelfe into an Angel of light. But howſoeuer the caſe be hard, and the deuill politicke, yet by light of direction from the word of God, there may ſome true differences be ſet downe betweene them; as namely theſe:

Firſt of all; diuine dreames haue alwaies had their preeminence aboue others, that generally they haue concerned the weightieſt matters in the world; as the comming and exhibiting of the Meſſias, the changes and alterations of Kingdomes, the reuealing of Antichriſt, and the ſtate of the Church of God. And this may plainly appeare by thoſe which Ioſeph expounded vnto Pharao, and Daniel vnto the Kings of Babel and Perſia. But in the other ſort it is o-

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therwiſe. For if there be any thing repreſented more then ordinarie in thoſe that be naturall, it proceedeth meerely from fancy and imagination. And as for diabolicall they are not of ſo weightie matters, nor ſo hard to foretell. For though the Deuill haue great power and skill, yet it is aboue his reach to determine of ſuch things as theſe are, or to foretell them without helpe from God.

Secondly, diuine dreames be alwaies either plaine and manifeſt, or if they be obſcure yet they haue a moſt euident interpretation annexed vnto them. Of the plainer ſort, were the dreames of Ioſeph the husband of Marie. Mat. 1. Of the other ſort were Pharaohs very darke and hidden, but God raiſed vp Ioſeph to giue them an eaſie interpretation vpon the inſtant. Gen. 41. Nebuchadnetſars dreames were full of obſcuritie, and many matters were contained in them, ſo as his ſpirit was troubled, and he forgat them; but God ſtirred vp Daniel and reuealed to him the ſecret, ſo as he remembred it to the King, and declared the true meaning thereof, Dan. 2. 1, 28. 36. Laſtly, Daniels dreames of the foure beaſts, &c. were of like difficultie, but the Angell Gabriel was preſently ſent to make him vnderſtand them, Dan. 8. 16. Now thoſe that are cauſed by the Deuill, as they be obſcure and intricate, ſo the interpretation of them is ambiguous and vncertaine, becauſe he himſelfe cannot infallibly determine how things ſhall come to paſſe, and thereupon is conſtrained to giue doubtfull anſwers by dreames. And ſuch were not onely the ancient Oracles among the heathen, where he gaue the reſolution, but the moderne Prophecies giuen by him to ſome of his inſtruments in the later time.

Thirdly, the dreame that comes from God, is alwaies agreeable to his reuealed will, and repreſenteth nothing contrary to the ſame, in whole or in part: whereas thoſe that proceede from nature, doe ſauour of nature, and bee agreeable to mans corruption, which is repugnant vnto Gods will. And thoſe that are ſuggeſted by Satan, are of the ſame nature; the generall ſcope whereof is to croſſe the will of God, and to withdrawe the heart from obedience thereunto.

Fourthly, diuine dreames ayme at this end, to further religion and pietie, and to maintaine true doctrine: but the deuill, an enemie to God, worketh in his dreames the ſubuerſion of true religion, and the worſhip of God, that in the roome thereof he may ſet vp Idolatrie and ſuperſtition. For ſo much we learne, Deut. 13. where the falſe Prophet brings his dreame, and vtters it, yea and confirmeth it by a wonder; but marke his ende: It was to drawe men to Apoſtacie; *Let vs* (ſaith he) *goe after other Gods, which thou haſt not knowne, and let vs ſerue them*, verſ. 2. Anſwerable to which, was the practiſe of the falſe prophets afterwards, who cauſed the people to erre by their lies and flatteries. Ier. 23. 32.

To conclude this point, it muſt be here remembred, that howſoeuer there are and haue beene diſtinct ſorts of dreames, yet thoſe which are from God, were onely in ordinarie vſe in the olde Teſtament, and in the Church of the Newe are ceaſed, and take not place ordinarily. Whereas therefore men in their ſleepes haue dreames, they muſt take them commonly to be naturall, and withall knowe that they may be diabolicall, or mixt partly of the one kinde, and partly of the other. And howſoeuer there may be ſome vſe of the naturall, as hath beene ſaid, yet commonly they are not to be regarded. And for the other which are from Satan, or mixt, they are not to be receiued, beleeued, or made meanes whereby to foretell things to come, leſt by this vſe of them, we growe into familiaritie with the deuill, and before God be guilty of the ſinne of Witchcraft.

§ 5. The fift and laſt kind of Diuination by true meanes, is *by Lots*, when men take vpon them to ſearch out fortune (as they vſe to ſpeak) that is, good or bad ſucceſſe in any buſineſſe, by caſting of Lots, whether it be by caſting a die, or opening of a booke, or any ſuch caſuall meanes. I mention this the rather, becauſe among the ignorant and ſuperſtitious ſort, ſuch practiſes are common and in great account: the Lot is an ordinance of God, appointed for ſpeciall ends and purpoſes, but when it is thus applyed, it ceaſeth to be lawfull, becauſe it is abuſed to other ends then God by his word and ordinance hath allowed.

That we may the better know the abuſe of a Lot in this kind, we muſt remember there be three ſorts of Lots; the Ciuill, the Sporting, and the Diuining Lot.

The ciuill vſe of Lots, is when they be vſed for the ending of controuerſies; the diuiding of lands and heritages: the diſpoſition of offices amongſt many that are equally fit, the trying of the right in doubtfull things, or laſtly, the diſcouerie of a malefactor hid amongſt many ſuſpected. By this vſe of the Lot was Saul choſen to be king ouer Iſrael, 1. Sam. 10. 21. the skape-goate ſeparated from that which was to be ſacrificed, Leuit. 16. 8. the land of Canaan diuided among the children of Iſrael, Ioſ. 14. 2. &c. the treſpaſſe of Achan found out, Ioſh. 7. 15. and Matthias choſen to be one of the twelue, Act. 1. 26. and of this Lot Salomon ſaith, Pro. 18. 18. *The Lot cauſeth contentions to ceaſe, and maketh partitions among the mightie.* Hereupon the ciuill vſe of Lots hath his warrant in Gods word, ſo it be lawfully vſed in caſe of neceſſitie, with inuocation of the name of God, and with expectation of the euent from God, by whoſe hand and immediate prouidence it is diſpoſed. *For the Lot* (ſaith Salomon) *is caſt into the lappe, but the whole diſpoſition thereof is from the Lord*, Prou. 16. 33.

The Sporting Lot is that which is commonly ly vſed for ſome vaine and vnneceſſarie ende; as to ſet vp banck-rupts, or ſuch like. This hath no warrant in the word of God whereupon men ſhould vſe it, and therefore is no better then an abuſe of Gods ordinance, to ſpeake no more of it.

Now the diuining Lot performed by the opening of a booke, or the caſting of a die, or ſuch like, thereby to declare good or bad ſucceſſe, cannot be done without confederacie with Satan either explicite, or implicite. For the plaine caſt of a die, or the opening of a book without beleeuing, can doe nothing for the diſcouering of future contingents. And what is there in the nature of theſe actions to produce ſuch effects? or where, or when did God giue this vertue to them certainely to determine of things hidden from man, and knowne onely to himſelfe? Diuination therefore by them is to be holden as a practiſe, not onely ſauouring of ſuperſtition, but proceeding from the arte of Witchcraft and Sorcerie.

And thus much of Diuination by meanes of the creatures; and the ſeuerall kinds thereof.

## Sect. III.

The ſecond kind of Diuination, is *by counterfeit and forged meanes*, which are none of the creatures of God: whereof one kinde onely is mentioned in Scripture, *viz.* when Satan is conſulted with in the ſhape of a dead man. This is commonly called *Necromancie*, or *the blacke art*, becauſe the deuill beeing ſought vnto by Witches, appeares vnto them in the likeneſſe of a dead bodie. And it is expreſſely forbidden, Deut. 18 11. yea condemned by the Prophet Eſay, 8. 19, 20. who ſaith in plaine tearmes, that Gods people ought not to goe *from the liuing to the dead, but to the Lawe and to the teſtimonie.* A memorable example hereof is recorded in 1. Sam. 28. the obſeruation whereof will diſcouer vnto vs the chiefe points of Necromancie. There Saul about to encounter the Philiſtims, beeing forſaken of God, who refuſed to anſwer him, either by dreames, or by Vrim, or by the Prophets, inquired for one that had a familiar ſpirit: and hearing of the Pythoneſſe at Endor, went vnto her by night, & cauſed her to raiſe vp Samuel, to tell him the iſſue of the warre. Now the Witch at his requeſt raiſed vp the Deuil, with whome ſhee was confederate, in Samuels likeneſſe; who gaue him anſwer, concerning his owne ouerthrowe, and the death of his ſonnes. Which example declareth plainely, that there is a kinde of diuination, whereby Witches and Sorcerers reueale ſtrange things, by meanes of the deuill appearing vnto them in the ſhapes or ſhadowes of the dead.

Touching the truth of this example, two Queſtions may be mooued.

The firſt is, Whether that which appeared was true Samuel or not? Some ſay it was Samuel indeede: others (who holde that there are no Witches) denie that it was either Samuel, or the deuil; and affirme it to be ſome other counterfeit comming in Samuels attire to deceiue Saul: both which opinions are falſe, and here to be confuted.

And firſt, that their opinion which ſay that true Samuel appeared vnto Saul, is a flat vntruth I prooue by theſe reaſons.

I. Before this time, God had withdrawne his ſpirit from Saul, as himſelfe confeſſeth, and denied to anſwer him any more by ordinarie meanes, in ſuch ſort as before he had done. Hereupon I gather, that it was not probable, that God would now vouchſafe him the fauour to ſuffer Samuel to come vnto him extraordinarily, and tell him what ſhould be the ende of his warre with the Philiſtims: and to this purpoſe it is affirmed twiſe in that chapter, that God had taken his good ſpirit from Saul.

II. The ſoules of the faithfull departed, are in the hands of God, and doe reſt in glory with himſelfe, and their bodies are in the earth, and there reſt in peace. So ſaith the voice from heauen, Reuel. 14. 13. *Bleſſed are the dead that die in the Lord: for they reſt from their labours, and their works*, that is, the reward of their works, *follow them immediatly*, or *at the heeles*, as the word ſignifieth. Now ſuppoſe the Deuill had power ouer Samuels bodie, yet to make true Samuel, he muſt haue his ſoule alſo. But it is not in the power of the Deuill, to bring againe the ſoules that are in heauen vnto their bodies, and ſo to cauſe them to appeare vnto men vpon earth, and to ſpeake vnto them. The Deuills kingdome is in hell, and in the hearts of wicked men on earth; yea whiles the children of God are in this world, he vſurpeth ſome authoritie ouer them, by meanes of their owne corruption: But heauen is the kingdome of God and his Saints, where Satan hath nothing to doe, conſidering that there is no fleſh or corruption, to make him entrance or yeeld him intertainment. Neither can it be prooued by Scripture, that the Deuill can diſturbe either the bodies or ſoules of them that die in the Lord: and therefore the Witch with all her power & ſkill, could not bring Samuels rotten bodie (for ſo no doubt it was now) and ſoule together.

III. This ſhape which appeared ſuffered Saul to adore and worſhip it, whereas the true Samuel would neuer haue receiued adoration from Saul the King, though it had beene in ciuill manner onely. Whome then did Saul adore? *Anſ.* The Deuill himſelfe, who beeing an enemie to the glorie of God, was content to take to himſelfe that honour, which a King in dutie is to performe to God himſelfe.

IV. If it had beene true Samuel, he would certainly haue reprooued Saul for ſeeking help at Witches, contrary to Gods commandement, and that doctrine which he had taught him from God in his life time. But this counterfeit reprooued him not, and therefore it is not like to be the true Prophet of God, but Satan himſelfe, A ſelfe,framing by his art and skill the perſon and ſhape of Samuel.

But it is alledged to the contrarie, that Samuel after his ſleep,prophecied of the death of Saul, Eccleſiaſtic.46.v.20. *After his ſleepe alſo he told of the Kings death,&c.* *Anſw.* That booke penned by Ieſus the ſonne of Sirach is a very worthie deſcription of Chriſtian Ethicks, conteining more excellent precepts for manners, then all the writings of heathen Philoſophers or other men. But yet it is not ſcripture, neither did the Church euer hold and receiue it as Canonicall; yea,the author himſelfe inſinuateth ſo much in the beginning thereof, for in the preface he diſableth himſelfe to interpret hard things, and after a ſort craues pardon for B his weaknes, which is not the manner of the men of God, that were penmen of Scripture. For they were ſo guided by Gods ſpirit in their proceedings, that nothing could be hard vnto them. This priuiledge no ordinarie man hath aſſurance of: & therfore this author writing vpon his owne priuate motion,was ſubiect to error; and no doubt this ſpeach of his,being contrarie to that which is recorded in the Canonicall Scriptures, is a flat vntruth.

Secondly, it is obiected, that the Scripture calleth him Samuel, that appeared vnto Saul. *Anſ.* The Scripture doth often ſpeake of things, not as they are in themſelues,but as they ſeeme to vs. So it is affirmed, Gen. 1. 16. that God made two great lights, the Sunne and the C Moone; whereas the moone is leſſer then many ſtarres, yet becauſe in regard of her neareneſſe to the earth, ſhee ſeemeth to vs greater then the reſt, therefore ſhee is called a *great light*. In like manner Idols in the Scripture are called Gods, not that they are ſo indeed,(for an Idoll is nothing, 1. Cor. 8.4.)but becauſe ſome men doe ſo conceiue of them in their mindes. In a word; the Scripture oftentimes doth abaſe it ſelfe to our conceit, ſpeaking of things not according as they are, but after the manner of men; and ſo in this place calleth counterfeit Samuel,by the name of the true Samuel,becauſe it ſeemed ſo vnto Saul.

The third obiection; That bodie which appeared, prophecied of things that came to paſſe D the day after, as the death of Saul, and of his ſonnes; which indeede ſo fell out, and at the ſame time, therefore was like to bee Samuel. *Anſw.* There is nothing there ſaid or done, which the deuill might not doe. For when the Lord vſeth the deuill as his inſtrument to bring ſome things to paſſe, he doth before hand reueile the ſame vnto him: and looke what particulars the deuill learneth from God, thoſe he can foretell. Now the truth is, Satan was appointed by God to worke Sauls ouerthrow,and it was made knowne vnto him when the thing ſhould be done; by which meanes, and by none other, the deuill was enabled to foretell the death of Saul. Where (by the way) obſerue, that in this caſe the deuill can reueale things to come certenly, to wit, if hee be appointed Gods immediate inſtrument for the execution of them,or knows them by light of former prophecies in Scripture.

Fourthly, dead men doe often appeare and walke after they are buried. *Anſ.* It is indeede the opinion of the Church of Rome,and of many ignorant perſons among vs: but the truth is otherwiſe. Dead men doe neither walke nor appeare in bodie or ſoule after death: for all that die, are either Righteous or wicked: The ſoules of the Righteous goe ſtraight to heauen, and the ſoules of the wicked to hell, and there remaine till the laſt iudgement: and therfore of the iuſt it is ſaide, that they are *bleſſed when they die, becauſe they reſt from their labours,* Apoc. 14. 13. But how doe they reſt, if after they be dead they wander vp and downe in the earth?

If it be ſaide, that Moſes and Elias appeared when Chriſt was transfigured in the Mount; and that Lazarus roſe againe,and at Chriſts reſurrection many dead bodies roſe againe and appeared.

I anſwer; there were two times when God ſuffered the dead to be raiſed vp againe; either at the planting of his Church, or at the reſtoring and eſtabliſhing of it, when it was raſed to the foundation. Thus at the reſtoring of religion in Elias and Eliſhas times, the ſonne of the Shunamitiſh woman, 2. King. 4. 34. and the widowes ſonne at Sarephta, 1. King. 17. 21. were raiſed. Againe, when God would reſtore his Church, which was fallen to Idolatrie about the death of Eliſha, he cauſed the like miracle to be wrought in the reuiuing of a dead man by the touching of Eliſhas dead carkeiſe in the graue, thereby to aſſure the people of their deliuerance, and to cauſe them to embrace the doctrine of the Prophet after his death,which in his life they had contemned. In like manner at the eſtabliſhing of the Goſpel in the new Teſtament, it pleaſed Chriſt to raiſe vp Moſes and Elias, and to make them knowne to his Diſciples by extraordinarie reuelation, that they might beleeue that the doctrine which he preached was not new, but the ſame in ſubſtance with that which was recorded in the Law and the Prophets, both which were repreſented by Moſes and Elias. So alſo he wrought the miracle vpon Lazarus, the widowes ſonne, and Iairus daughter, thereby to ſhew the power of his Godhead,the truth of his calling, the teſtimonie of his doctrine: laſtly,to make knowne the power of his reſurrection, he cauſed ſome to riſe and appeare to others, when he himſelfe roſe againe. But out of theſe two times we haue neither warrant nor example, that God ſuffered the dead to be raiſed vp. Wherefore thoſe inſtances will not any way confirme Samuels appearing, which indeede was not true, but counterfeit and forged by the Deuill himſelfe.

Now for the Second Opinion, of thoſe

which denie that there be any Witches, and A thereupon hold that this was a meere coſenage of the Witch, ſuborning ſome man or woman to counterfeit the forme, attire, and voyce of Samuel, thereby to delude Saul, that alſo is vntrue. For he that ſpake foretolde the ruine of Saul, of his ſonnes, and of his army, yea the time alſo wherein this was to come to paſſe: whereas in likelihood no man or woman in all Iſrael, could haue foretolde ſuch things before hand of themſelues. It was not then any coſenage, as is affirmed, but a thing effected by the deuill, framing to himſelſe a bodie in the likeneſſe of Samuel, wherein he ſpeake.

If therefore it be manifeſt, that by counterfeit apparitions of the dead, Witches and Sorcerers B can foretell things to come: hence ſundrie points of Witchcraft may be obſerued.

Firſt, that there is a league betwene the Witch and the deuill. For this was the cauſe which mooued Saul to ſeeke to Witches, becauſe neither he himſelfe, nor any of his ſeruants could raiſe vp Satan in Samuels likenes, as the Witch of Endor did. But Saul beeing a King, might haue commanded helpe from all the wiſe and learned men in Iſrael, for the effecting of ſuch a matter: why then would he rather ſeeke to a ſilly woman, then to them? The reaſon was, becauſe ſhe had made a compact with the deuill, for the vſing of his helpe at her demaund, by vertue whereof he was as readie C to anſwer, as ſhe to call him; whereas *Saul* and the learned Iews, hauing made no ſuch league, neither he by his power, nor they by their skill, could haue performed ſuch a worke.

Secondly, the deuill will be readie at the call and command of Witches and Sorcerers, when they are intending any miſchiefe. For here the Witch of Endor no ſooner ſpake, but he appeared, and therefore the text giues her a name that ſignifieth one hauing rule and command ouer Pytho, that is, the familiar ſpirit: yet when he is cōmanded, he yeelds not vpon conſtraint, but voluntarily, becauſe he builds vpon his own greater aduantage, the gaining of the ſoule of the Witch. Where by the way, let it be obſerued, what a pretious thing the ſoule of man is; the purchaſing whereof, can make the prooud D ſpirit of Satan ſo farre to abaſe it ſelfe, as to be at the command of a ſilly woman. Againe, what an inueterate malice Satan beareth to man, which for the gaining of a ſoule, will doe that which is ſo contrarie to his nature. It may teach man what to eſteeme of his ſoule, and not to ſell it for ſo baſe a price.

Thirdly, by this, the great power of the deuill in the behalfe of the Sorcerer, is made manifeſt. For he was preſently at hand to counterfeit *Samuel*, and did it ſo liuely and cunningly, as well in forme of bodie, as in attire and voice, that *Saul* thought verily it was the Prophet: which may be a caueat vnto vs, not eaſily to giue credit to any ſuch apparitions. For though they ſeeme neuer ſo true and euident, yet ſuch is the powet and skill of the deuill, that he can quite deceiue vs, as he did *Saul* in this place.

## Sect. IV.

Hitherto I haue ſhewed the firſt kinde of Diuination by means, both true & forged. Now followeth the ſecond; practiſed without means.

Diuination without meanes, is the foretelling and reuealing of things to come, by the alone and immediate aſſiſtance of a familar ſpirit. This kinde is mentioned and expreſſely forbidden, Leuit. 19. 31. Ye ſhall not regard them *that worke with ſpirits*. Againe, Leuit. 20. 6. If any turne *after ſuch as worke with ſpirits*, to goe a whoring after them, I will ſet my face againſt that perſon, and will cut him off from among his people. So, Deut. 18. 11. Let none be found among you, *that conſulteth with ſpirits*. In which places the holy Ghoſt vſeth the word *Ob*, which more properly ſignifieth a ſpirit, or deuill, in which ſenſe it is taken in Leuit. 20. 27. and in 1. Sam. 28. 8. And by reaſon of the league which is betweene the Witch and the deuill, the ſame is alſo giunn to the Witch, that woketh by the deuill: and therefore the Pythoneſſe at Endor, is both called *Ob*, 1. Sam. 28. 9. and ſhe that ruleth *Ob*. v. 7. 8.

Now this kinde of Diuination is practiſed two wayes: either inwardly, when the ſpirit is within the Witch: or outwardly, when beeing forth of the Witch, he doth onely inſpire him or her.

An example of the former way, the Scripture affoardeth, Act. 16. 16. of a woman at Philippi, that had a ſpirit of Pytho; which gat her maſter much vantage with diuining. And this ſpirit whereby ſhe diuined was within her. For Paul beeing moleſted, ſaid to the ſpirit, I command the in thee name of Ieſus Chriſt, *that thou come out of her, and he came out of her the ſame houre*, v. 18. And becauſe the deuill is not wont in this kind to ſpeak out of the throat and breſt, or bellie of the Witch poſſeſſed, hereupon learned men haue thought that this name (*Ob*) is giuen to the deuill, becauſe he ſpeaketh out of the Witch as out of a bottle or hollow veſſell; for ſo the word *Ob*, properly ſignifieth.

Secondly, this may be practiſed when the deuill is forth of the Witch, and then he either inſpireth her, or els caſteth her into a trance, and therein reueileth vnto her ſuch things as ſhe would knowe.

Of this kinde, though we haue no example in Scripture, yet the hiſtories of the Heathen doe afford vnto vs many inſtances of experience therein. One of the principall is the hiſtorie of the tenne Sibylles of Greece, who were moſt famous Witches, and did prophecie of many things to come, whereof ſome were true concerning Chriſt and his kingdome, which the deuill ſtole out of the Bible, and ſome other were falſe: and all of them they receiued by reuelation from the deuill in trances.

But it will be ſaid, if the deuill reueileth vnto his inſtruments ſtrange things in trances, then how ſhall a man diſcerne between diabolicall reuelations, and the true gift of Prophecie; which God in trances reueileth vnto his Prophets.

*Anſ.* In this point Satan is (as it were) Gods ape: For as he in olde time raiſed vp holy Prophets to ſpeak vnto the fathers, for the building vp of his Church: ſo hath Satan inſpired his miniſters, and furniſhed his inſtruments with propheticall inſpirations from time to time, for the building vp of his owne kingdome: and hereupon he hath notably counterfeited the true gift of prophecie receiued firſt from God himſelfe. And yet, though in many things they be like, there is great difference betweene them.

Firſt, diuine trances may come vpon Gods children, either when the ſoule remaineth vnited with the bodie, or elſe when it is ſeuered for a time. So much Paul inſinuateth, when he ſaith of himſelfe, 2. Cor. 12. 2. that he was rapt vp (as it were in a heauenly trance) into the third heauen, but whether in the bodie, or out of the bodie, he knewe not. But in all diabolicall ecſtaſies, though the bodie and ſenſes of the Witch be (as it were) bound or benummed for the time; yet their ſoules ſtill remaine vnited to their bodies, and not ſeuered from them. For though the deuill by Gods permiſſion may kill the bodie, and ſo take the ſoule out of it for euer; yet to take it from the bodie for a time, and to reunite them againe, is miraculous, and therefore beyond the compaſſe of his power.

Secondly, in diuine trances the ſeruants of God haue al their ſenſes, yea and all the powers of ſoule and bodie remaining ſound and perfect, onely for a time the actions and operations are ſuſpended and ceaſe to doe their duty: but in ecſtaſies that be from Satan, his inſtruments are caſt into frenzies and madneſſe: ſo as reaſon in them is darkened, vnderſtanding obſcured, memorie weakened, the braine diſtempered; yea all the faculties are ſo blemiſhed, that many of them neuer recouer their former eſtate againe, and they that ſcape beſt, doe carrie their blemiſhes, as the deuills ſkars, euen to their graue. So kinde is Satan to his friends, that he will leaue his tokens behind him where euer he comes in this ſort. The ſeruants of God receiue no ſuch blemiſh, but rather a further good, and a greater meaſure of illumination of all the powers of the ſoule.

Thirdly, diuine ecſtaſies tend alway to the confirming of the truth of the Goſpell, and the furtherance of true religion and pietie. Such was *Peters*, Act. 10, 11. which ſerued to aſſure him of his calling to preach the Goſpell to the Gentiles, and to informe his iudgement in this truth, that there was no acception of perſons with God, and that to them of the newe Teſtament, all things were cleane, and nothing polluted. But the ſcope of them that are from Satan, is principally the ſuppreſſing and hinderance of religion, the drawing of the weake into errours, the ratifying and confirming of them that are fallen thereinto, and the generall vpholding of the practiſes of vngodlineſſe. And by theſe and ſuch like particular differences, hath God pulled off the Deuils vizar, and made him better knowne and diſcerned of true Chriſtians. And thus much concerning Diuination, the firſt part of Witch-craft.

### CHAP. IV.

## Of operatiue or working Witch-craft.

THe ſecond part is that which conſiſteth in Operation, and is therefore called Operatiue or working Witchcraft.

Witch-craft in Operation, is that which is employed in the practiſe and reall working of ſtrange things or wonders, and it hath two parts, Inchantment, and Iugling.

### Sect. I.

Inchantment.

Inchantment is the working of wonders by a Charme. This the Lord expreſſely forbiddeth, Deut. 18. 11. *Let none be found among you, that is a Charmer.* In this deſcription, two points are to be conſidered: 1. what things may be done by inchantment, namely *wonders*, for I ſay it is the practiſe of wonders: 2. by what meanes theſe wonders are wrought, that is, by a *Charme*.

For the firſt: The wonders done by Inchanters are, 1. The raiſing of ſtormes and tempeſts; windes and weather, by ſea and by land: 2. The poyſoning of the ayre: 3. Blaſting of corne: 4. Killing of cattell, and annoying of men, women and children: 5. The procuring of ſtrange paſſions and torments in mens bodies and other creatures, with the curing of the ſame: 6. Caſting out of deuils. Theſe and ſuch like things Inchanters can doe by their charmes. And for proofe hereof, we haue the vniforme conſent of all ages, with the records of Witches confeſſions to manifeſt the ſame; beſides the teſtimony of experience in this age: ſo as the man that calles it into queſtion, may as wel doubt of the Sunne ſhining at noone day.

Yet for the further declaration thereof, we wil alleadge what the Scripture ſaith in this point. Salomon ſaith, *If the Serpent bite when he is not charmed, no better is a babler*, Eccles. 10. 11. thus the words are in our Engliſh tranſlation: but they may better be thus read according to the originall: If the ſerpent bite before he be charmed, what profit hath the maſter of the tongue thereby, that is, the Charmer. And ſo they beare this ſenſe. If the Inchanter be bitten, before the ſerpent be charmed, then he hath no benefit by his charme. For Salomon in that place giueth vs to vnderſtand, what power Inchanters haue, and what they may doe by their charmes, if they come in time, namely, ſtay the poiſon of the ſerpent, ſo as he cannot hurt, either by biting or ſtinging. When Balac intended euill againſt Iſrael, he hired Balaam to curſe thẽ, Num. 22. 6. Now this Balaam was an inchanting Witch; for though he be called a Prophet, yet this was onely in the reputation of the world; for his practiſe was to inchant by charms of words; and to that purpoſe he was hired to curſe Gods people, that is, to bring miſchiefe vpon them by charming; which thing when he had often and many waies aſſaied to doe, and could no way preuaile, but that it pleaſed God contrary to his endeauours, to bleſſe Iſrael, then he breakes out into theſe words: *There is no ſorcerie againſt Iacob, nor ſoothſaying againſt Iſrael*, Num. 23. 23. As if he ſhould haue ſaid, I know wel that ſorcerie is powerfull in many things, and of force to bring much miſchiefe vpon men, yet it can take no place againſt the people of God, becauſe he hath bleſſed them; and whome he bleſſeth, them no man can hurt by curſing. Inchanters therefore, may vpon Gods permiſſion worke ſtrange things, as appeares by theſe places, to name no more.

The ſecond point to be obſerued, is the meanes whereby theſe wonders are practiſed; theſe are counterfeit and ſuppoſed meanes, not ordeyned & ſanctified by God, which are commonly called Charmes.

A Charme is a Spell or verſe, conſiſting of ſtrange words, vſed as a ſigne or watchword to the deuill, to cauſe him to worke wonders.

Firſt, I ſay it is a *Spell conſiſting of ſtrange words*, becauſe in theſe inchantments, certaine words or verſes are ſecretly vttered, which in regard of the common formes of words are ſtrange, and wherein there is thought to be a miraculous efficacie to bring ſome extraordinarie and vnexpected thing to paſſe. A point of it ſelfe euident and needing no further proofe, conſidering it is not vnknowne to the more ignorant ſort, who are better acquainted with theſe, then with the word of God. And theſe words are not all of one and the ſame kind; but ſome are rude and barbarous, neither knowne nor conceiued or vnderſtood; of which the auncienter ſort of Charmes were wont to be made eſpecially, and ſome later. Some againe are plaine and knowne tearmes, which may be vnderſtood; as the names of the Trinitie, ſome words and ſentences of Scripture, as *In principio erat verbum, &c.* Againe, charmes that conſiſt of words, are not all of one ſort, but ſome be imprecations, wiſhing ſome euill: others in ſhew haue the forme of praiſes and bleſſings, whereby the Witch either flatteringly commendeth, or fauourably wiſheth ſome good: others againe are made in forme of prayer A and petition: and they all are ſometimes plainely conceiued, ſometimes in ruder and more vnknown words, as thoſe well know, who haue heard them, or reade them where they are to be found.

Secondly, I adde, that the charme is vſed for *a ſigne and watchword to the deuill, to cauſe him to worke wonders*, wherein ſtandeth the nature and proper end of a charme. The nature, in that it is a diabolicall ſigne; the end, to cauſe the deuill to worke a wonder: whereby it is diſtinguiſhed from all other ſpeaches of men. For all they commonly carry the nature of the thing, whereof and whereabout they be made, but the Charme doth not alwaies follow the B nature of the words, but hath another nature in regard of the immediate relation it hath to the deuill, to whom it is a ſigne. Again, the charme pronounced doth not the wonder, but the deuil admoniſhed by it as by the watchword to doe the feate.

Now becauſe ſome are of opinion, in regard of the ordinarie production of ſtrange effects by theſe meanes, that the Spell hath in it ſelfe ſome vertue and power to ſuch and ſuch purpoſes whereunto it is vſed; I will ſtand a little in the proofe of the contrarie, That a Charme is onely a diabolicall watchword, and hath in it ſelfe no ſuch effectuall power or poſſibilitie to worke a wonder. My reaſons are C theſe.

Firſt, this muſt be taken for a maine ground; That as there is nothing in the world, that hath being but from God, ſo nothing hath in it any efficacie, but by his ordinance. Now whatſoeuer efficacie, is in any creature from God, it receiued the ſame into it ſelfe, either by creation, or ſince the creation by ſome newe and ſpeciall inſtitution, appointment, and gift of God. For example. The bread in the Sacrament, by a naturall power giuen vnto it in the creation, ſerueth to nouriſh the bodie, and the ſame bread, by Gods ſpeciall appointment in his word, feedes the ſoule, in that by his ordinance it is made to vs a ſigne & ſeale of the body of Chriſt broken for vs: And ſo it is in euery creature; if the effect be ordinarie and naturall, it hath it D by creation; if extraordinarie and ſupernaturall, it hath that by diuine ordination: So that whatſoeuer comes to paſſe by any other meanes, is by Satanicall operation. Now Charmes and Spells, ſtanding of ſet words and ſillables, haue no power in them to worke wonders, either by the gift of nature in the creation, or by Gods appointment ſince the creation: and therefore they haue in them no power at all for any ſuch purpoſe. This latter part of the reaſon, being the aſſumption or application of the ground to the preſent inſtance, conſiſteth of two partes, which I will prooue in order. Firſt then I affirme, *that by the gift of nature*, no wordes of Charmes haue power in them to worke wonders; and I prooue it in this manner.

I. All words made and vttered by men, are in their owne nature but ſounds framed by the tongue, of the breath that commeth from the lungs. And that which is onely a bare ſound, in all reaſon can haue no vertue in it to cauſe a reall worke, much leſſe to produce a wonder. The ſounds of bells and of many muſicall inſtruments, and the voices of many bruite creatures, are farre more ſtrong and powerfull then the voice of a man: yet who knoweth not, that none of all theſe is auaileable to ſuch purpoſes. Indeede they haue power to affect the minde, by their ſweetneſſe or otherwiſe, but they are not able to bring to paſſe a reall worke, either by the inflicting of hurts and harmes, or by the procuring of good. I conclude therefore, that the voice of man by nature, hath no power to worke any wonders.

II. Againe, euery thing which hurteth or affecteth another, muſt neceſſarily touch the thing which it hurteth or affecteth. For it is a granted rule in nature, that euery agent worketh vpon the patient by touching: But words vttered in Charmes are commonly made of things abſent, and therefore though it ſhould be granted, that they had the power of touching a ſubſtance (which they cannot haue) yet of themſelues they are not auaileable to bring vpon things abſent either good or euill.

Omne agens, agit per contactum.

III. Moreouer, if wordes conceiued in charmes and ſpells haue any ſuch power as is pretended, why ſhould not euery word that any man ſpeaketh haue the ſame power, inaſmuch as all words are of the ſame nature, beeing onely ſounds framed in the breaſt, and vttered of the tongue in letters and ſyllables? But experience teacheth, that the ſame word ſpoken by another, hath not the ſame vertue; For the charme vttered by the Charmer himſelfe, will take effect, but being ſpoken in the ſame manner by another man, that is no Inchanter, maketh to no purpoſe, for nothing is effected by it.

IV. That which is in nature nothing but a bare ſignification, cannot ſerue to worke a wonder, and this is the nature of all words; for as they be framed of mans breath, they are naturall, but yet in regard of forme and articulation they are artificiall and ſignificant, and the vſe of them in euery language is, to ſignifie that which the author thereof intended; for the firſt ſignifications of words, depended vpon the will and pleaſure of man that framed and inuented them. Beeing therefore inuented onely to ſhewe or ſignifie ſome thing, it remaines that neither in nature nor proper vſe, they can be applyed to the producing of wonderfull and ſtrange effects. Thus the former part of the aſſumption is cleared.

In the ſecond place I affirme, that the words of charmers haue not this power in them, *by any ſpeciall gift, bleſſing, or appointment of God*, ſince the creation which is the other part of the aſſumption. And I ſhewe it thus: whatſoeuer is powerfull and effectuall to any ende or purpoſe, by Gods gift, bleſſing, or appointment, the ſame is commanded in his word to be vſed, and hath alſo a promiſe of bleſſing annexed to the right vſe thereof. To vſe the inſtance before made for explanation ſake. The bread in the Lords ſupper, hath this power and propertie giuen it by Chriſt, to ſeale and ſignifie vnto euery beleeuing receiuer the bodie of Chriſt; and by this propertie giuen it, it is auaileable to this purpoſe; though it be a thing aboue the common and naturall vſe of bread; and thereupon we haue warrant from Chriſts own commandement, ordinance, and example ſo to vſe it. But in the whole bodie of the Scripture, there is not the like commandement to vſe the words of Charmes for the effecting of wonders, much leſſe the like promiſe of bleſſing vpon the ſame ſo vſed: therefore the concluſion is, that God hath giuen no ſuch power vnto them in ſpeciall.

If it be asked then, what they are, and whereto they ſerue? I anſwer, they are no better then the deuils ſacraments and watchwords, to cauſe him to do ſome ſtrange worke. For the Inchanter hath relation in his minde to the deuill, whoſe helpe he hath at hand by couenant either open or ſecret; or at leaſt ſome ſuperſtitious opinion of the force of the words, which is a preparation to a couenant.

The truth of this doctrine, howſoeuer it be thus made manifeſt, yet it findes not generall intertainment at all mens hands. For there are and haue beene ſome learned men, in all ages, who maintained the contrarie, both by word and writing; and namely, that there is great vertue and power in words pronounced in time and place, to effect ſtrange things. For proofe whereof they alledge theſe reaſons.

Firſt, that the bare conceit and imagination of man, is of great force to doe ſtrange things; and therefore words expreſſed much more. *An.* The ground of the reaſon is naught. Imagination is nothing elſe but a ſtrong conceit of the minde touching any thing, whatſoeuer it be, and by reaſon of the communion that is betweene the bodie and ſoule being together, it is of great force to worke within the man that imagineth diuerſly, and to cauſe alteration in himſelfe, which may tend either to the hurt or to the good of his owne bodie: but yet imagination hath no force out of a man to affect or hurt an other. A man (conceiuing deſperately of his owne eſtate) by the ſtrength of imagination may kill himſelfe; but the ſame conceit, be it neuer ſo ſtrong, can not hurt his neighbour. For it is no more then Cęſars image vpon his coyne, which ſerueth onely to repreſent Cęſar: ſo imagination is nothing but the repreſentatiō of ſome thing in the minde by conceit, and therfore as the perſon of Cęſar is nothing hurt, though his image be defaced; ſo when we conceiue of men in our mindes, though neuer ſo badly & malitiouſly, yet all is of no force to hurt

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A or annoy them, either in perſon or ſtate.

Secondly, they alleadge that Witches by malitious and wrie lookes, in anger and diſpleaſure, may and doe hurt thoſe vpon whom they looke, whether they be men or other creatures. And it is an old receiued opinion, that in malitious and ill diſpoſed perſons, there proceed out of the eye with the beames, noyſome and malignant ſpirits, which infect the ayre, and doe poiſon or kill, not onely them with whom they are daily conuerſant, but others alſo whoſe companie they frequent, of what age, ſtrength, and complexion ſo euer they be. *Anſ.* But the opinion is as fond, as it is old: for it is as much againſt nature that ſuch vertue ſhould proceede out of the eye, or ſuch ſpirits breake out of the B nerues to the partie hated, as it is for the blood of the bodie, of it ſelſe, to guſh out of the veines.

Yet for the ratifying of this opinion, they alledge that which is writtē in *Gen.*30.37. where *Iacob* laid ſpeckled roddes before the ſheepe in their waterie troughes, and that by Gods appointment, for this ende, that they might bring forth partie coloured lambs. I anſwer, that was not a worke of ſight, but a ſpeciall and extraordinarie worke of Gods prouidence vpon *Iacob* in his neceſſitie, as we may plainely ſee in the chapter next following, v. 9. and 11. yea it was taught *Iaacob* by God himſelfe; and if it had beene an ordinarie worke, doubtleſſe the gaines thereof beeing ſo good, *Iacob* would C haue done it againe afterward; but wee neuer reade that he did it againe. And be it granted it were a naturall worke, yet it cannot prooue witching by ſight, becauſe the ſheepe receiued into their eyes the *ſpecies* and reſemblance of the rodds, which is according to nature; whereas in faſcination or bewitching by ſight, malignant ſpirits ſhould not bee receiued in, but ſent foorth of the eye, which is againſt nature.

Yea, but the Baſiliske or Cockatrice doth kill man and beaſt with his breath and ſight, yea the wolfe takes away the voyce of ſuch as he ſoddenly meetes withall and beholdes, and why may not wicked men or women doe the like? *Anſ.* Indeede it is a thing receiued by common errour, and held of ſome D for a truth; but no experience of any man hath yet beene brought for the proofe thereof, and therefore it is to be reputed as fabulous. Thus much in probabilitie may be thought (if the allegation ſhould be true) that the Baſiliske being poſſeſſed of a thicke poyſon, may by his breath ſend forth ſome groſſe venemous vapours, and thereby infect the ayre, and poiſon the thing that is neere vnto him. Againe that the ſoddaine and vnexpected beholding of the venemous Cockatrice, or the rauenous wolfe, (beeing creatures in their kind fearefull, eſpecially to thoſe that are not acquainted with thē) may cauſe preſent aſtoniſhment, & conſequently perill of death. But that this ſhould bee done by the eyes of theſe creatures only, in manner aforeſaid, it is not credible; and therfore Authors haue vpō good ground denied it, as being confirmed neither by reaſon, nor experience.

Thirdly, they reaſon thus; Inchanters by whiſpering of words in charmes can ſtay the ſtinging and poiſoning of ſerpents; for ſo Dauid in effect ſpeaketh; that the voice of the Charmer charmeth the ſerpent, Pſal. 58.5. It may ſeeme therefore that there is no ſmal force in words for the effecting of ſtrange workes. *Anſ.* It muſt be granted that the charmer may inchant the ſerpent: but how? not by vertue of the words in the Charme, but by power of the deuill, who then is ſtirred vp, when the charme is repeated, to doe the thing intended. The truth of this anſwer appeares by the words of the text, as they are reade in the originall, that the Inchanter *ioyneth ſocieties very cunningly*, namely, with the deuill. Now theſe ſocieties betweene Satan and the Charmer, are the very ground of the worke vpon the ſerpent: which worke, vpon confederacie formerly made, is done by the deuill, and the words of the Charme are no more but the Inchanters Item or watchword, to occaſion him thereunto. And let any other man repeate the ſame words a thouſand times, that either is not thus confederate with Satan, or hath not a ſuperſtitious opinion of Charmes, and all his labour will be in vaine.

Fourthly, the word of God is of great force in the hearts of men to conuert and change them, as it is vttered by the mouth of mortall man; and this force is not in the man by whom it is ſpoken; where then ſhould it be, but in the words? and then if in the words, why may not other words be of like efficacie, beeing vttered by man? *Anſw.* 1. The power of Gods word commeth not from this, that it is a word, and barely vttered out of the mouth of a man; for ſo it is a dead letter: but it proceedeth from the powerfull operation of the ſpirit, annexed by Gods promiſe thereunto, when it is vttered, read, and conceiued; which operation if it were taken away, the word might be preached a thouſand yeares together, without any fruite or effect, either to ſaluation or condemnation.

2. The word of God is powerful by the concurrence of the worke of the ſpirit, not in all things; as for example, in raiſing winds and tempeſts, in infecting the ayre, in killing and annoying men or other creatures; but in the conuerſion of ſinners, in gathering the elect, and in confirming thoſe that be called; and this power it hath alſo by his ſpecial bleſſing & appointment.

3. Furthermore, the ſame word is not of power, when it is barely read, heard, or ſpoken, vnleſſe it be alſo conceiued in the vnderſtāding, receiued with reuerence, treaſured vp in the memory, and mingled with faith in the heart: whereas the bare reading and muttering ouer the words of a Charme by an Inchanter, though

A in an vnknowne tongue, in rude and barbarous words, is ſufficient to procure the working of wonders.

Now though the word of God be in it ſelfe pure, and ſerue to excellent purpoſe, as hath beene ſaid, yet by the way we may remember; That as it is with all things that are moſt precious, nothing is ſo excellent in it kind which may not be abuſed; ſo it is with this heauenly word: for it is and may be made a Charme two waies. Firſt, when ſome part of it, is indeede vſed for a charme. Thus many Texts of Scripture; both in Latin and other languages, haue been abuſed by Inchanters, as might eaſily be ſhewed. Secondly, when it is heard, read, recited or made a matter of prayer without vnderſtanding. And thus the ignorant man; as much as B in him lieth, makes it a Charme. For in his ordinarie vſe thereof, he neither conceiueth nor taketh care to vnderſtand it, as lamentable experience teacheth. Yet in neither of theſe is the very bare repeating of the word effectuall. For as when a man heares or reades it, vnleſſe the Spirit of God inlighteneth his heart, it is to no purpoſe; ſo when it is made the matter of a Spel, nothing will be effected, vnleſſe the deuill either by confederacie, or ſuperſtitious conceit be drawne to conferre his helpe in the point, for his owne aduantage.

Howbeit, of all Inchantements theſe are the moſt diſhonourable to God, moſt acceptable C to Satan, and moſt hurtfull to the Charmer, which are made of the Scriptures. For beſide the ſinne of Witchcraft in the Charming, this inconuenience inſueth, that Satan procureth more credit to one of theſe, then to twenty other, becauſe the words are Scripture; heereby cloking his miſchieuous practiſes vnder the colour of holyneſſe, and ſo confirming the truth of that which the holy Ghoſt ſaith, that when he worketh moſt deceitfully, he *transformes himſelf into an Angel of light*, 2.Cor.11.14. He knoweth well, that ordinarie words ſeeme nothing to ſome men, therefore he teacheth and ſuggeſteth phraſes and ſentences out of the word, for ſuch vngodly ends, that euen the grace of them fetched from the Scriptures, may make them ſeeme powerfull. Wherefore let euery one that is endued with grace and D knowledge, duely conſider this with himſelfe. Cannot Gods word be effectuall, when it is vſed to edification, vnleſſe the worke of his owne Spirit accompany the ſame? then ſurely it is impoſſible, that the ſame which is holy, beeing vſed to an euill ende, ſhould be powerfull, except the deuill affordeth his helpe for the effecting thereof. To conclude therefore, let men ſay what they will, the truth is this, that words of Inchantment, be they neuer ſo holy or prophane, either by way of curſing or bleſſing, haue no power of themſelues to the producing of ſtrange workes; but are (as hath beene ſaid) onely diabolicall ſignes, admoniſhing the Deuill of ſome wickedneſſe intended and deſired, which he through his power muſt cauſe to be done.

And thus much of Inchantment ſtanding vpon the practiſe of wonders by a Charme.

To this head of Inchantment, ſundry other practiſes of Witches are to be referred, the chiefe whereof are theſe.

Firſt, the vſing and making of Characters, Images, or Figures, ſpecially the framing of Circles, for this ende to worke wonders by them. As to drawe the picture of a childe, or man, or other creature in clay or waxe, and to burie the ſame in the ground, or to hide it in ſome ſecret place, or to burne it in the fire, thereby intending to hurt or kill the partie reſembled. Againe, to make an impreſſion into the ſaid picture, by pricking or gaſhing the heart or any other place with intent to procure dangerous or deadly panies to the ſame parts. This is a meere practiſe of Inchantement, and the making of the image, and vſing of it to this ende, is in vertue a Charme, though no words be vſed. For the bare picture hath no more power of it ſelfe to hurt the bodie repreſented, then bare words. All that is done commeth by the worke of the deuill, who alone by the vſing of the picture in that ſort is occaſioned ſo or ſo, to worke the parties deſtruction.

Secondly, hither we may referre the vſing of Amulets, that is, remedies and preſeruatiues againſt inchantments, ſorceries, and bewitchings, made of hearbes or ſome ſuch things, and hanged about the necke for that ende.

Thirdly, the vſing of Excorciſmes, that is, certaine ſet formes of words vſed in way of adiuration, for ſome extraordinarie ende. A practiſe vſuall in the Church of Rome, whereby the Prieſt coniures the ſalt, holy water, creame, ſpittle, oyle, palmes, &c. all which are in truth meere inchantmēts. For howſoeuer the Councell of Trent hath ratified them by their decrees, and ſo commended them to generall vſe within the compaſſe of the Popiſh Church; yet they haue in them no power or abilitie of bleſſing or curſing, either by nature or Gods appointment.

Concil. Trid. ſeſſ. 23. cap. 2.

Fourthly, In this number we reckon the vſing of the name *Ieſus*, to driue away the deuil, or to preuent Witchcraft; a common practiſe among the ignorant. Wherein the wonderfull malice of Satan bewraies it ſelfe, in making the ignorant people think that Chriſt is a coniurer, and that there is vertue in the naming of his name, to doe ſome ſtrange thing. Whereas the truth is, he careth neither for that name, nor for all the names of God, if a man goes no further then the bare repeating of them; but rather delighteth to ſee them ſo abuſed and diſgraced. And hereupon it is, that in all coniurations, when he is raiſed by the Sorcerer, he is willing to be adiured by all the holy names of God that are in the Scripture, to the ende that he may the more deepely ſeduce his owne inſtruments, and make them to thinke that theſe holy names will bind him, and force him to yeeld vnto their deſires in the particular, when indeed there is no ſuch matter. Which point throughly conſidered, may admoniſh vs to take ſpeciall heede of theſe cunning glozes and deuilliſh inſinuations, whereby he intendeth to delude vs; alway remembring, that the Apoſtles themſelues, to whome the power of working miracles was giuen, did neuer acknowledge the worke to be done by the name of *Ieſus*, but as S. Peter affirmeth, *through faith in his name*, Act. 3. 6. 16.

Fiftly, the croſſing of the bodie, to this ende, that we may be bleſſed from the deuill. A thing vſuall euen of latter times, ſpecially in Poperie; wherein the croſſe carrieth the very nature of a Charme, and the vſe of it in this manner, a practiſe of Inchantment. For God hath giuen no ſuch vertue to a croſſe, either by creation, or ſpeciall priuiledge and appointment.

Sixtly, the Scratching of a Witch to diſcouer the Witch. For it is a meanes which hath no warrant or power thereunto, either by the word of God, or from nature, but onely from the Deuill; who if he yeeldeth either at croſſing, or ſcratching, he doth it willingly, and not by compulſion, that he may feede his inſtrument with a falſe faith, and a ſuperſtitious conceit, to the diſhonour of God, and their owne ouerthrow. In a word, looke whatſoeuer actions, geſtures, ſignes, rites, and ceremonies are vſed by men or women to worke wonders, hauing no power to effect the ſame, either by creation and nature, or by ſpeciall appointment from God, they muſt all be referred to this head, and reckoned for Charmes.

*The vſe.* Now conſidering that all kinds of Charmes are the Deuills watchwords to cauſe him to worke the wonder, and haue no vertue in them, be the words wherein they are conceiued neuer ſo good: hereby we muſt be admoniſhed, to take heede of the vſe of them, and all other vnlawfull ceremonies, both in reſpect of their formes, be they praiſes or prayers, or imprecations; as alſo in regard of their endes, be they neuer ſo good in outward appearance. But alas! the more lamentable is the caſe, Charming is in as great requeſt as Phyſicke, and Charmers more ſought vnto, then Phyſitians in time of neede. There be charmes for all conditions and ages of men, for diuers kinds of creatures, yea for euery diſeaſe; as for head-ach, tooth-ach, ſtitches, and ſuch like. Neuertheleſſe, howſoeuer ſome haue ſubiected themſelues to ſuch baſe and vngodly meanes, yet the vſe hereof by the mercie of God, hath not beene vniuerſall. And thoſe that haue ſought for helpe, are to be aduiſed in the feare of God, to repent of this their ſinne, and to take a better courſe. Let them rightly conſider, that they haue hitherto depended vpon Satan for helpe, and conſequently haue diſhonoured God, and renounced lawfull meanes ſanctified by him, which ſhould not haue beene done in caſe of the greateſt worldly gaine. For no man may doe euill, that good may come of it.

But they that vſe the helpe of Charmers, and conſult with Wiſemen, are wont to alledge ſomething in defence or excuſe of their practiſe.

Firſt, that they for their part, meane no hurt, they know no euill by the man whome they ſeeke to, they onely ſend to him, and he does them good, how and in what manner they regard not. *Anſ.* 1. Indeede many be ignorant of the Inchanters courſes. But in caſes of loſſe and hindrance, men ought not onely to inquire the meanes, but to waigh and conſider the warrantablenes thereof, otherwiſe they doe not that they doe of faith, and ſo are guiltie of ſinne before God, Rom. 15. laſt v. 2. Put the caſe they themſelues meane no hurt, yet in this action they doe hurt to themſelues, by repoſing truſt in things, which vpon better conſideration they ſhall finde to be diſhonourable, and therefore hatefull to God.

Secondly, they alleadge; we goe to the Phyſitian for counſell, we take his *Recipe*, but we know not what it meaneth; yet, we vſe it, and finde benefit by it; if this be lawfull, why may we not as well take benefit by the Wiſeman, whoſe courſes we be ignorant of? *Anſ.* 1. Phyſicke vſed in time and place, is a worthie ordinance of God, and therefore beeing rightly vſed, God giues his bleſſing to it. But for Inchantment it was neuer ſanctified by God, and therefore cannot be vſed in any aſſurance of his bleſſing. 2. The Phyſitians receit beeing a compoſition and mixture of naturall things, though a man knowes it not, yet he takes it into his ſtomake, or applies it to his bodie, and ſenſibly *perceiues the vertue and efficacie* thereof in the working: whereas the Charmers courſe conſiſteth of words, which neither are knowne in themſelues, nor are manifeſt in their vſe to ſenſe or vnderſtanding. And hereby it is plaine, there is not the ſame reaſon of Phyſicke and charmes: the one hauing a ſenſible operation by vertue giuen it of God; the other inſenſible, and wrought aboue ordinarie meanes by the worke of Satan.

Thirdly, they alleadge, God is mercifull, and he hath prouided a ſalue for euery ſore, they haue vſed other meanes, but they haue not ſucceeded, and what ſhould they doe more, may they not in extremitie repaire to the Inchanter, and ſee what he can doe for them, rather then their goods and cattell ſhould be loſt and ſpoyled? *Anſ.* 1. It were better for you to bide by the loſſe, yea to liue and die in any ſickeneſſe, then to tempt God by ſeeking helpe at charmers hands: for their helpe is dangerous and commeth from the deuill, whereupon if ye reſt your ſelues, ye ioyne league with him, and ſo hazzard eternally the ſafetie both of bodies and ſoules. 2. Vſe good meanes allowed of God and when they haue beene vſed often without ſucceſſe, proceed not to other courſes, but referre your ſelues to God, and ſay with Iob: *The Lord hath giuen, and the Lord hath taken away; bleſſed be the name of the Lord*, Iob. 1. 21. And thus much of Inchanting, the firſt part of Operatiue Witchcraft.

## *Sect. II.*

Iugling.

The ſecond part is Iugling. *Iugling, is the deluding of the eye with ſome ſtrange ſleight done aboue the ordinary courſe of nature.* In this deſcription there are two points neceſſarily required in the point of Iugling, *Deluſion of the eye*, and *extraordinarie Sleight*.

Deluſion is then performed, when a man is made to thinke he ſees that which indeede he ſees not. And this is done by operation of the deuill diuerſly, but eſpecially three waies. Firſt, by corrupting the humor of the eye, which is the next inſtrument of ſight. Secondly, by altering the ayre, which is the meane by which the obiect or *ſpecies* is carried to the eye. Thirdly, by altering and changing the obiect, that is, the thing ſeene, or whereon a man looketh.

This deluding of the ſenſe is noted by Paul, Gal. 3. 1. *O fooliſh Galatians, who hath* * *bewitched you*, where the ſpirit of God vſeth a * word borrowed from this kind of ſorcerers, which in full meaning ſignifieth thus much: who hath deluded your eyes, and cauſed you to thinke you ſee that, which you ſee not. As if he ſhould haue ſaid, Looke as the Iugler, by his deuiliſh art, deludeth the outward eye, and maketh men thinke they ſee that, which indeede they doe not: Euen ſo the falſe Apoſtles, by their erroneous doctrine, haue deluded the eyes of your mindes, and haue cauſed you *Galatians*, to iudge that to be the word of God, which is not, and that to be truth, which is errour and falſhood. *Paul* giues vs to vnderſtand by the very phraſe vſed, that there is ſuch a kind of Iugling, as is able to deceiue the eye. For otherwiſe his compariſon would not hold.

* ἐβάσκανε.

The ſecond thing required in Iugling, is a *Sleight done* aboue the order and courſe of nature. This is the point which maketh theſe conueiances to be Witchcraft. For if they were within the compaſſe of nature, they could not be rightly tearmed and reputed Sorceries: conſidering that diuers men by reaſon of the agilitie of their bodies, and ſleight of their hands, are able to worke diuers feats, which ſeeme ſtrange to the beholders, and yet not medle with Witchcraft. Againe, ſome by the lawfull art of Opticks, may ſhewe ſtrange and admirable things, by meanes of light and darkeneſſe, and yet may be free from imputation of Magicall workes; becauſe they keepe themſelues wholy within the power and practiſe of nature. But ſleights done in Iugling ouer and aboue deluſion, muſt paſſe the ordinarie bounds and precincts of nature, and ſo are made points of Witchcraft. One memorable example, for the clearer manifeſtation of this point, we haue in the Scripture, by name in the 7. 8. and 9. Chapters of Exodus, where *Moſes and Aaron*, wrought wonders before Pharaoh, turning the rodde into a ſerpent, and water into blood, with many other ſuch like. Now *Iannes* and *Iambres* (for ſo Paul calleth them, 2. Tim. 3. 8.) the Magicians of Egypt, did worke the ſame miracles which Moſes and Aaron had done; But here was the difference; Moſes made true creatures, and wrought true miracles, whereas they did all in appearance and outward ſhewe. For theirs were not true reall actions, but onely Magicall illuſions, wrought by the ſleight and ſubtiltie of the Deuill, in the practiſe of Iugling.

A

And becauſe ſome thinke, that the ſerpents B and frogs cauſed by the Magitians, were true creatures, and all their other workes as really and truely done as thoſe which Moſes & Aaron did, I will here ſtand a litle to ſhew and prooue the contrary, that they were onely in ſhew and appearance, and not in deed and truth.

Firſt then, if the frogs and ſerpents cauſed by Iannes and Iambres were true creatures indeede, and their other ſleights true and reall workes; then they were made and cauſed either by the deuill, or by God himſelfe: (for no man of himſelfe can make a rodde to become a true ſerpent.) But this was done neither by the deuill, nor by God, as ſhall appeare in the ſequele.

They were not done by the Deuill; becauſe C the deuill cannot make a true creature, either ſerpent or frogge.

How doth that appeare? *Anſ.* To make a true creature of any ſort, by producing the ſame out of the cauſes, is a worke ſeruing to continue the creation, and is indeede a kinde of creation. Now the deuill as he cannot create a thing at the firſt, ſo he is not able to continue the ſame by a newe creation; that beeing a propertie belonging to God onely. For better conceiuing hereof, we muſt knowe, that God createth two waies; either primarily in the beginning, when he made all things of nothing, Gen. 1. 1. or ſecondarily, in the gouernment of the world, when he produceth a true creature in a true miracle; yet not making it of nothing (as he did in the beginning) but producing it D by miniſtring and informing the matter immediately by himſelfe, without the aide of ordinarie meanes and inſtruments appointed after the creation. The former is creation properly called, the latter a continuance thereof. Both theſe God hath reſerued to himſelfe, as incommunicable to any creature. As for the ſucceſſion and propagation of creatures in their kinds, as of men, beaſts, birds, fiſhes, &c. it is onely a continuation of the creatures in their kindes, and is wrought by ordinarie meanes of generation; but is no continuance of the worke of the creation. And the deuill by his power may make counterfeits of the true creatures of God, but neither by creating them, nor by continuing their creation; theſe two beeing workes peculiar

liar and proper to the Deitie alone.

Againe, if the deuill could turne a rodde into a true ſerpent, and water into blood indeed, then his power ſhould be equall to the power of the Sonne of God himſelfe. For the firſt miracle that he wrought, was the turning of water into wine, Ioh. 2. And that was no greater a worke, then the turning of water into bloode, or a rodde into a ſerpent. But this were moſt horrible blaſphemie, to match the deuill with the Sonne of God, and his finite power, with the power of the Godhead, by which miracles are wrought. And the truth is, Satan can worke no true miracles; neither doth the text import, that the Migicians did that which they did by miracle, but by Inchantment and Sorcerie, Exod. 7. 11. 22. & 8. 7.

In the ſecond place, I affirme that God did not create theſe creatures, or cauſe the workes of the Magicians to be effected. And this is prooued by the words of *Paul*, 2. Tim. 3. 8. who ſaith that Iannes and Iambres (which did theſe workes) withſtood Moſes and Aaron, whom god had ſent, and by whom he wrought. If then God had wrought with the Magicians alſo, he ſhould haue beene againſt himſelfe, yea, he ſhould haue wrought both wayes, for himſelfe, and againſt himſelfe, and conſequently ſhould haue impeached his owne glorie, for the manifeſtation whereof he wrought miracles by Moſes and Aaron; which we may not once thinke of God. Seeing therefore that theſe ſerpents, if they were true creatures, were not created either by Satan, becauſe he could not, or by God himſelfe, becauſe he would not; it muſt needs remaine, that they, and all other the Magicians works, were meere illuſions, and not otherwiſe.

Yet for the further clearing of the matter in hand: the text it ſelfe yeeldeth ſundry reaſons, to prooue that theſe acts of the Sorcerers, were but appearances, and not things really produced.

Firſt, they that can not doe a leſſer thing, can not poſſibly doe a greater. Now Moſes ſheweth that the Egyptian Inchanters could not doe a leſſer thing, then the turning of roddes into true ſerpents, or waters into blood. For they could not by all their power and skill, preſerue themſelues from the plagues of Egypt, as the botch, and other iudgements, Exod. 9. 11. which was a more eaſie thing, then to make or change a creature. Nay, they were not able to bring forth lice by their inchantment, which ſeemeth to be the leaſt miracle, but acknowledged that to be the finger of God, Exod. 8. 18, 19.

Secondly, the text ſaith, that Aarons ſerpent deuoured their ſerpents, Exod. 7. 12. hence it followes, that theirs could not be true creaturs. For in all likelihood they were all of the ſame kind, and of like quantitie, at leaſt in ſhew. And it was neuer ſeene, that one creature ſhould receiue into it ſelfe an other creature of equall A bignes, with preſeruation of it ſelf. Neither hath it beene obſerued ordinarily, that one creature ſhould deuoure another of the ſame kind. It was therefore a worke of Gods ſecret power in the true ſerpent, whereby he would ſhew that the other were not true and reall, but formall and imaginarie.

Thirdly, if the Magicians had beene able to haue made true frogges and ſerpents, then by the ſame power they might haue remooued thoſe which Moſes brought; for the like ability is required in both: yet this they could not doe, but were faine to intreat Moſes, to pray for their remoouall. So ſaith the text, *Then Pharaoh called* B *for Moſes and Aaron, and ſaid, Pray, &c.* Exod. 8. 8.

Laſtly, the frogges which Moſes cauſed, when they were remooued, beeing gathered on heapes, cauſed great corruption, and the whole land ſtanke of them, Exod. 8. 14. Againe, the water turned into blood, made the fiſh in the riuer to die, and the water to ſtinke, ſo that the Egyptians could not drinke of the water of the riuer, Exod. 7. 21. But we read of no ſuch effect of the frogges and waters of the Inchanters, which doubtleſſe would haue followed as well as the other, if both had beene true and reall creatures. It remaines therefore, that theſe were but meere appearances and Iugling tricks, and the Sorcerers themſelues Iuglers, yea all their works but ſleights, cauſed by the power and C ſubtiltie of Satan, and no true workes, as hath beene ſaid. Thus I haue declared the whole nature, grounds, and kinds of this damnable Art.

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## CHAP. V.

## *What Witches be, and of how many ſorts.*

HAuing in the former part of this Treatiſe opened the nature of Witchcraft, and thereby made way for the better vnderſtanding of this Iudiciall Law of Moſes, I come now to ſhew who is the practiſer hereof, whome the D Text principally aimeth at, namely, the Witch, whether man or woman.

*A Witch is a Magician, who either by open or ſecret league, wittingly and willingly, conſenteth to uſe the aide and aſſiſtance of the Deuill, in the working of wonders.*

Firſt, I call the Witch [*a Magician*] to ſhew what kind of perſon this is: to wit, ſuch a one as doth profeſſe and practiſe Witchcraft. For a Magician is a profeſſor and a practiſer of this art, as may appeare, Act. 8. 9. where Simon a Witch of Samaria is called *Magus*, or Simon the Magician.

Againe, in this generall tearme, I comprehend both ſexes or kinds of perſons; men and women, excluding neither from beeing Witches. A point the rather to be remembred, becauſe Moſes in this place ſetting downe a Iudiciall Law againſt Witches, vſeth a word of the feminine gender [*mecaſhephah*] which in Engliſh properly ſignifieth, a woman Witch: whereupon ſome might gather, that women onely were Witches. Howbeit Moſes in this word exempteth not the male, but onely vſeth a notion referring to the female, for good cauſes; principally for theſe two.

Firſt, to giue vs to vnderſtand, that the woman beeing the weaker ſexe, is ſooner intangled by the deuils illuſions with this damnable art, then the man. And in all ages it is found true by experience, that the deuill hath more eaſily and oftner preuailed with women, then with men. Hence it was, that the Hebrewes of ancient times, vſed it for a prouerb, *The more women, the more Witches.* His firſt temptation in the beginning, was with Eue a woman, and ſince he purſueth his practiſe accordingly, as making moſt for his aduantage. For where he findeth eaſieſt entrance, and beſt entertainment, thither will he oftneſt reſort.

Secondly, to take away all exception of puniſhment from any partie that ſhall practiſe this trade, and to ſhewe that weakneſſe cannot exempt the Witch from death. For in all reaſon, if any might alledge infirmitie, and plead for fauour, it were the womã, who is weaker then the man. But the Lord ſaith, if any perſon of either ſexe among his people, be found to haue entred couenant with Satan, and become a practiſer of Sorcerie, though it be a woman and the weaker veſſell, ſhe ſhall not eſcape, ſhe ſhall not be ſuffred to liue, ſhe muſt die the death. And though weaknes in other caſes, may leſſen both the crime and the puniſhment, yet in this it ſhall take no place.

The ſecond point in the deſcription is *conſenting to vſe the helpe of the deuill, either by open or ſecret league, wittingly and willingly:* wherein ſtandeth the very thing, that maketh a Witch to be a Witch: The yeelding of conſent vpon couenant. By which clauſe, two ſorts of people are expreſſely excluded from beeing Witches. Firſt, ſuch as be tainted with phrenzy or madneſſe, or are through weakneſſe of the braine deluded by the deuill. For theſe, though they may be ſaid after a ſort to haue ſocietie with Satan, or rather he with them, yet they cannot giue their conſent to vſe his aide truly, but onely in imagination; with the true Witch it is farre otherwiſe. Secondly, all ſuch ſuperſtitious perſons, men or women, as vſe Charmes and Inchantment for the effecting of any thing vpon a ſuperſtitious and erroneous perſwaſion, that the Charmes haue vertue in them to doe ſuch things, not knowing that it is the action of the deuill by thoſe meanes; but thinking that God hath put vertue into them, as he hath done into herbes for Phyſicke. Of ſuch perſons we haue (no doubt) abundance in this our Land, who though they deale wickedly & ſinne grieuouſly in vſing Charmes, yet becauſe they intend not to ioyne league with the deuill, either ſecretly, or formally, they are not to be counted Witches. Neuertheles, they are to be aduertiſed in the meane time, that their eſtate is fearefull. For their preſent vngodly practiſes haue prepared thẽ already to this curſed trade, and may bring them in time to be the ranckeſt Witches that can be. Wherefore I aduiſe all ignorant perſons, that knowe not God nor the Scriptures, to take heed and beware of this dangerous euill, the vſe of Charmes. For if they be once conuinced in their conſciences, and knowe that God hath giuen no power to ſuch meanes, and yet ſhall vſe them, aſſuredly they doe in effect conſent to the deuill to be helped by him, and thereupon are ioyned in confederacie with him in the confidence of their owne hearts, and ſo are become Witches.

The third and laſt thing in the deſcription, is the end of Witchcraft, *The working of wonders.* Wonders are wrought three wayes (as hath beene ſhewed,) either by Diuination, or by Inchantment, or by Iugling: and to one of theſe three heads, all feates & practiſes of Witchcraft are to be referred.

Now if any man doubt, whether there be ſuch Witches indeede as haue beene deſcribed, let him remember, that beſides experience in all ages and countries, wee haue alſo ſundrie examples of them euen in the Scriptures.

In the old Teſtament we reade of Balaam, Num. 23. who though he be called a Prophet, becauſe he was ſo reputed of men, yet indeede he was a notorious Witch, both by profeſſion and practiſe, and would haue ſhewed his cunning in that kind vpon the Iſraelites, if God had not hindered him againſt his will. Of the ſame kind were the Inchanters of Egypt, Exod. 7. the Witches of Perſia, Dan. 2. and the Pythoniſſe of Endor, knowne for a renowmed Sorcerer ouer all Iſrael, and therefore Sauls ſeruants being asked, could preſently tel of her, as we read, 1. Sam. 28.

In the new Teſtament, mention is made of Simon, whoſe name declared his profeſſion; his name was Magus; and the text ſaith, that he vſed Witchcraft, and bewitched the people of Samaria, calling himſelfe a great man; Act. 8. 9. Whence it was that after his death, there was a ſtatue ſet vp in Rome in honour of him in the daies of Claudius Cęſar, with this inſcription; *Simoni Deo ſancto.* And it is not vnlike, but *Bar-ieſus* the falſe Prophet at Paphus, was a man addicted to the practiſes of Witchcraft, and for that cauſe was called by a kind of excellencie, *Elymas the * Magician,* Act. 13. 6, 8. that is, the great or famous Sorcerer. Laſtly, the Pythoniſſe at Philippi, *that gat her maſter much aduantage by diuining,* Act. 16. 16. And all theſe vſed the helpe of the deuill, for the working of wonders.

Iuſt. Mart. Apolog. ad Anton. Pium.

* ὁ μάγος.

Of Witches there be two ſorts: *The bad Witch,* and *the good Witch:* for ſo they are commonly called.

The

A The *bad Witch*, is he or ſhe that hath conſented in league with the deuil to vſe his helpe, for the doing of hurt only, as to ſtrike & annoy the bodies of men, women, children, and cattell with diſeaſes, and with death it ſelfe: ſo likewiſe to raiſe tempeſts, by ſea and by land, &c. This is commonly called *the binding Witch*.

The *good Witch*, is he or ſhee that by conſent in a league with the deuil, doth vſe his help for the doing of good onely. This cannot hurt torment, curſe, or kill, but onely heale and cure the hurts inflicted vpon men or cattell, by bad Witches. For as they can doe no good, but onely hurt: ſo this can doe no hurt, but good onely. And this is that order which the deuill hath ſet B in his kingdome, appointing to ſeuerall perſons their ſeuerall offices and charges. And the good Witch is commonly tearmed the *vnbinding Witch*.

Now howſoeuer both theſe be euill, yet of the two, the more horrible and deteſtable Monſter is the good Witch: for looke in what place ſoeuer there be bad Witches that hurt onely, there alſo the deuill hath his good ones, who are better knowne then the bad, beeing commonly called *Wiſemen*, or *Wiſewomen*. This will appeare by experience in moſt places in this countrie. For let a mans child, friend, or cattell be taken with ſome ſore ſickeneſſe, or ſtrangely tormented with ſome rare and vnknowne diſeaſe, the firſt thing he doth, is to bethinke C himſelfe and inquire after ſome Wiſeman or Wiſewoman, and thither he ſends and goes for helpe. When he comes, he firſt tells him the ſtate of the ſicke man: the Witch then beeing certified of the diſeaſe, preſcribeth either Charmes of words to be vſed ouer him, or other ſuch counterfeit meanes, wherein there is no vertue; beeing nothing els but the Deuils Sacraments, to cauſe him to doe the cure, if it come by Witchcraft. Well, the meanes are receiued, applyed, and vſed, the ſicke partie accordingly recouereth, and the concluſion of all is, the vſual acclamation; Oh happie is the day, that euer I met with ſuch a man or woman to helpe me!

Here obſerue, that both haue a ſtroke in this D action: the bad Witch hurt him, the good healed him; but the truth is, the latter hath done him a thouſand time more harme then the former. For the one did onely hurt the bodie, but the deuill by meanes of the other, though he haue left the bodie in good plight, yet he hath laid faſt holde on the ſoule, and by curing the bodie, hath killed that. And the partie thus cured, cannot ſay with Dauid: *The Lord is my helper*; but the deuill is my helper; for by him he is cured. Of both theſe kindes of Witches the preſent Law of Moſes muſt be vnderſtood.

This point well conſidered, yeeldeth matter both of inſtruction and practiſe.

Of inſtruction, in that it ſhewes the cunning and craftie dealing of Satan, who afflicteth and tormenteth the body for the gaine of the ſoule. And for that purpoſe hath ſo ordered his inſtruments, that the bad Witch giues the occaſion, by annoying the bodie or goods; and the good immediately accompliſheth his deſire, by intangling the ſoule in the bands of errour, ignorance, and falſe faith. Againe, this ſheweth the blindneſſe of naturall corruption, ſpecially in ignorant and ſuperſtitious people. It is their nature to abhorre hurtfull perſons, ſuch as bad Witches be, and to count them execrable; but thoſe that doe them good, they honour and reuerence as wiſe men and women, yea ſeeke and ſue vnto them in times of extremitie, though of all perſons in the world they be moſt odious: and Satan in them ſeemes the greateſt friend, when he is moſt like himſelfe, and intendeth greateſt miſchiefe. Let al ignorant perſons be aduiſed hereof in time, to take heede, to themſelues, and learne to knowe God and his word, that by light from thence they may better diſcerne of the ſubtile practiſes of Satan and his inſtruments.

For matter of practiſe; Hence we learne our duetie, to abhorre the wizzard, as the moſt pernicious enemie of our ſaluation, the moſt effectuall inſtrument of deſtroying our ſoules, and of building vp the deuills kingdome; yea, as the greateſt enemie to Gods name, worſhip, and golrie, that is in the world, next to Satan himſelfe. Of this ſort was Simon Magus, who by doing ſtrange cures and workes, made the people of Samaria to take him for ſome great man, who wrought by the mightie power of God, whereas he did all by the deuill. He therefore beeing a good Witch, did more hurt in ſeducing the people of God, then Balaam a bad one could with all his curſes. And we muſt remember that the Lord hath ſet a lawe vpon the Witches head, *he muſt not liue*, and if death be due to any, then a thouſand deaths of right belong to the good Witch.

But the patrons of Witches indeauour to delude the true interpretation of that Law. For by a Witch (ſay they) we muſt vnderſtand a *poiſoner*, and they alledge for that purpoſe the 70. Interpreters, who tranſlate the originall word [*Mecaſhephah*] by φαρμακεὺς, which ſignifieth a poiſoner.

I anſwer: Firſt; the word vſed by the 70. Interpreters ſignifieth indeede ſo much, yet not that onely, but alſo a Witch in generall, as may appeare in ſundry places of Scripture. The Apoſtle, reckoning vp Witchcraft among the Gal.5.20. workes of the fleſh, vſeth the Greeke word φαρμάκεια, not for poiſoning, but for all Magical arts, as *Hierome* teſtifieth vpon the place. And that it muſt neceſſarily be ſo tranſlated, it is euident, becauſe in the next verſe *murther* is termed another work of the fleſh, vnder which, poiſoning & all other kinds of killing are comprehended. And the ſame word is vſed in the like ſenſe, Reu.21.8. and 22.15.

Againe, the word [*Mecaſhephah*] which Moſes vſeth, is aſcribed to the Inchanters of Egypt,

gypt in the 7. 8. and 9. chapters of Exodus; and to the wiſemen of Babel, Dan. 2. who are alſo called φαρμαχεῖς in the tranſlation of the Seuentie: and both ſorts of them were Witches and Sorcerers. The kings of Egypt and Babylon vſed theſe [*Mecaſhephim*] for ſundrie purpoſes, and made them of their counſell; and if they had bin according to this allegation, poiſoners, it is not like they would haue ſo fitted the humors of thoſe two Princes, Pharaoh and Nebuchadnetſar, much leſſe that they would haue ſo ordinarily required their preſence and aſſiſtance, in the buſines there mentioned.

Thirdly, there is a peremptorie Law againſt the wilfull murtherer, Num. 35. 31. that he ſhould be put to death, and that no recompence ſhould be taken for his life. In which place all poiſoners are condemned, becauſe they are wilfull murtherers. Now if here in Exodus, by [*Mecaſhephah*] we ſhould vnderſtand a *poiſoner*, then there ſhould be one and the ſame law twice propounded for the ſame thing, which is not like: and therefore the word vſed by Moſes in this text, ſignifieth not a *poiſoner* properly, but a *Witch*.

## CHAP. VI.

## *Of the puniſhment of Witches.*

HItherto I haue treated of the nature of Witchcraft, both in generall, and particular, and haue alſo ſhewed what Witches are, both good and badde. And now I proceede to the ſecond point conſidered in this Text, the Puniſhment of a Witch, and that is Death.

In the Iudiciall lawes of Moſes (whereof this is one) the Lord appointed ſundrie penalties, which in qualitie and degree differed one from another, ſo as according to the nature of the offence, was the proportion and meaſure of the puniſhment ordained. And of all ſinnes, as thoſe were the moſt heinous in account, which tended directly to the diſhonour of God, ſo to them was aſſigned death, the greateſt and higheſt degree of puniſhment. He that deſpiſed the Law of Moſes, died without mercie vnder two or three witneſſes, Hebr. 10. 28. the puniſhment of the theefe, was reſtitution fourefold, Exod. 22. 1. but the murtherer muſt be put to death, Num. 35. 31. the Idolater and Seducer were commanded to be ſlaine, Exod. 22. 20. Deut. 13. 5. the Blaſphemer muſt be ſtoned, Leuit. 29. 19. And the Witch is numbred amongſt theſe grieuous offenders; therefore his puniſhment is as great as any other. For the text ſaith, he might not be ſuffered to liue, Exod. 22. 18.

But why ſhould the Witch be ſo ſharply cenſured? And what ſhould mooue the Lord to allot ſo high a degree of puniſhment to that

A ſort of offenders? *Anſ.* The cauſe was not the hurt, which they brought vpon men in bodie, goods, or outward eſtate. For there be ſundrie that neuer did harme, but good onely. We read not of any great hurt that was done by the Inchanters of Egypt, or by the Pythoniſſe of Endor, or by Simon Magus in Samaria. And thoſe diuining Witches, which haue taken vpon them to foretell things to come, hurt not any, but themſelues, yet they muſt die the death. This therefore is not the cauſe. But what if theſe doe hurt, or kill, muſt they not then die? yes verily, but by another law, the lawe of murther, and not by the law of Witchcraft: For in this caſe, he dieth as a murtherer, and not as a Witch, and B ſo he ſhould die, though he were no Witch.

The cauſe then of this ſharpe puniſhment, is the very making of a league with the Deuill, either ſecret, or open, whereby they couenant to vſe his helpe for the working of wonders. For by vertue of this alone it commeth to paſſe, that Witches can doe ſtrange things, in Diuining, Inchanting, and Iugling. Now let it be obſerued, of what horrible impietie they ſtand guiltie before God, who ioyne in confederacie with Satan. Hereby they renounce the Lord that made them, they make no more account of his fauour and protection, they doe quite cut themſelues off from the couenant made with him in Baptiſme, from the communion of the Saints, from the true worſhip and C ſeruice of God. And on the contrarie they giue themſelues vnto Satan, as their god, whome they continually feare and ſerue. Thus are they become the moſt deteſtable enemies to God, and his people, that can be. For this cauſe Samuel told Saul, that rebellion was as the ſin of Witchcraft: that is, a moſt heinous and deteſtable ſinne in the ſight of God. The traytour, that doth no hurt to his neighbour, but is willing and readie to doe him the beſt ſeruices that can be deſired, is notwithſtanding by the law of Nations, no better then a dead man, becauſe he betraies his Soueraigne, and conſequently can not be a friend vnto the Common-wealth. In like manner, though the Witch were in many reſpects profitable, and did no hutt, but procu- D red much good; yet becauſe he hath renounced God his king and gouernour, and hath bound himſelfe by other lawes to the ſeruice of the enemie of God, and his Church, death is his portion iuſtly aſſigned him by God; he may not liue.

## CHAP. VII.

## *The application of the doctrine of Witchcraft to our times.*

THus hauing deliuered the true ſenſe and interpretation of this Iudiciall Law, both concerning the ſinne of Witchcraft, and the perſons, by whome this ſinne is practiſed; it re-

A maineth now that I ſhould make ſome vſe thereof, by way of application to the Witches of our times.

In doing whereof, foure particular Queſtions of moment, are to be handed.

I. *Whether the Witches of our times, be the ſame with thoſe, that are here condemned by the lawe of Moſes? for ſome there be, and thoſe men of learning, and members of Gods Church, that holde they are not.*

II. *If they be the ſame (as it ſhall appeare they are) then howe we may in theſe daies be able to diſcerne, and diſcouer a Witch?*

III. *What remedie may be vſed againſt the hurt of Witchcraft?* B

IV. *Whether our Witches are to be puniſhed with death, and that by vertue of this law of Moſes?*

## Sect. I.

I. Queſtion. *Whether the Witches of our times, be the ſame with thoſe that are here condemned by Moſes Lawe.*

*Anſ.* If we doe well conſider the qualitie, and condition of the Witches of our daies, we ſhall eaſily ſee, that they be the ſame. For experience ſheweth, that whether they be men or women, but eſpecially aged women, they be ſuch perſons, as doe renounce God, and their Baptiſme, and make a league with the deuill, C either ſecretly or openly; in which the deuill bindeth himſelfe to teach them certaine rites and ceremonies, whereby they may be able to worke wonders, as to ſtirre vp tempeſts, to reueale ſecrets, to kill or hurt men, and cattell, or to cure and doe good, according to the tenour of their couenant.

The * confeſſions of Witches recorded in the Chronicles of countries through all Europe, doe with common conſent declare and manifeſt this point. So that howſoeuer our Witches may differ in ſome circumſtances from thoſe in the time of Moſes, as either in the inſtruments, and means vſed, or in the manner and forme, or in ſome particular ends of their practiſes; yet in the ſubſtance and foundation of Witchcraft, they agree with them. D For both of them haue made a couenant with the Deuill one way or other, and by vertue thereof haue wrought wonders aboue the order of nature. Agreeing therefore in the very foundation, and forme of Witchcraft, which is the league, and in the proper ende, the working of wonders: they muſt needes be in ſubſtance and effect the ſame with the Witches mentioned by Moſes. And yet this point is denied by ſome, and the Witches of theſe dayes haue their patrons, who vſe reaſons to prooue that now we haue none ſuch as we ſpeak of. Their reaſons are ſpecially three.

Firſt, they labour to take away the forme of Witchcraft, affirming that there can be no confederacie made betweene the Witch and the Deuill, and that for foure cauſes.

I. In euery league and contract the parties muſt be mutually bound each to other: now betweene man or woman and the Deuill, there can be no bond made, and though there could, yet man is bound in conſcience to God, to renounce the bond of obedience to Satan, and to breake the couenant. *Anſ.* There be two ſorts of leagues; lawfull, and vnlawfull: in all lawfull leagues it is true, that there muſt be a mutuall bond of both parties each to other, which may not be diſſolued; but in vnlawfull compacts it is otherwiſe. And no man can ſay that this league betweene a Witch and the Deuill is lawfull, but wicked and damnable, yet beeing once made, howſoeuer vnlawfully; it is a league and compact. This therefore prooueth not, that there can be no couenant at all, but that there can be no lawfull couenant betwixt them, which no man will denie.

II. Satan and the Witch are of diuers natures: he is ſpirituall, they are corporall ſubſtances: therefore there can be no league made betweene them. *Anſ.* The reaſon is not good. For euen God himſelfe, who is of nature moſt ſimple and ſpirituall, made a couenant with Adam, renued the ſame vnto Abraham, Iſaac, and Iacob: and continued it with his Church on earth, from age to age. Hence it appeareth, that diuerſitie of nature in the parties, cannot hinder the making of a couenant. And therefore if man may make couenant with God himſelfe, who is moſt ſpirituall; then may he likewiſe come in league with the Deuill, whoſe ſubſtance is not ſo pure and ſpirituall. Againe, we muſt remember, that in making of a couenant, it is ſufficient, that the parties conſent and agree in will and vnderſtanding, though other circumſtances and rites, which are but ſignes of confirmation, be wanting. Be it then, that Satan hath not a bodily ſubſtance, as man hath, yet conſidering that man is indued with vnderſtanding, to conceiue of things, as the deuill doth, and hath alſo will to yeeld conſent, and approbation thereunto, though in a corrupt and wicked manner, there may paſſe a confederacie, and a couenant may be made, and ſtand in force betweene them.

III. Whatſoeuer the deuil doth in this compact, he doth it in fraud and deceit, neuer meaning in his promiſes, as man doth, & when both parties meane not one and the ſame thing, how can they grow to agreement in any kind? *Anſ.* Suppoſe this be true, yet it onely prooueth, that the couenant made betweene them, was deceitfull, and vnlawfull. But what of that? ſtill it remaineth a bargain howſoeuer: for it faileth onely in the circumſtance, the ſubſtance, which is the conſent of the parties, was not wanting.

IV. Witches of our times (ſay they) are aged perſons, of weake braines, and troubled with abundance of melancholie, and the deuill taketh aduantage of the humor, and ſo deludes them, perſwading that they haue made a league with him, when they haue not, & conſequently

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* Ioan. Fr. Pic. Mirand. de prænot. l. 1. c. 2. Nicol. Remigius, Dæmonolatr. c. 1. c. 5.

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moouing them to imagine that they doe, and may doe ſtrange things, which indeed are done by himſelfe, and not by them.

*Anſ.* This reaſon is a meere melancholike conceit, without ground. And the contrary is a manifeſt truth, that they are not ſo, as is affirmed, parties deceiued by reaſõ of their humors. For firſt, our Witches are as wiſe and politike, yea as crafty and cunning in all other matters, as other men be; whereas brainſicke perſons troubled with melancholy, if their vnderſtanding be diſtempered in one action, it will be faultie likewiſe in others more or leſſe. Againe, our Witches know that they ſinne in the practiſes of Witchcraft, and therefore they vſe ſubtile meanes to couer them, and he that would conuict them, muſt haue great dexteritie to goe beyond them. Now if they were perſons deluded, through corruption of any humours; looke what humor cauſed them to doe a thing, the ſame would vrge them to diſcloſe it. Thirdly, they are alſo of the ſame ſtamp, they take the ſame courſes in all their practiſes; their conſent in word and action is vniuerſall. Men of learning haue obſerued, that all Witches through Europe, are of like cariage and behauiour in their examinations and conuictions: they vſe the ſame anſwers, refuges, defenſes, proteſtations. In a word, looke what be the practiſes and courſes of the Witches in England, in any of theſe particulars, the ſame be the practiſes of the Witches in Spaine, France, Italy, Germany, &c. Wherefore the caſe is cleare, they are not deluded by Sathan, through the force of humor, as is auouched; for ſuch perſons, according as they are diuerſely taken, would ſhewe themſelues diuerſly affected, and varie in their ſpeeches, actions, and conceipts, both publike and priuate. Fourthly, our Witches are wont to communicate their skill to others by tradition, to teach and inſtruct their children and poſteritie, and to initiate them in the grounds, and practiſes of their owne trade, while they liue, as may appeare by the confeſſions recorded in the Courts of all countries. But if they were perſons troubled with melancholie, their conceipts would die with them. For conceits, and imaginarie fancies, which riſe of any humor, cannot be conueied from partie to partie, no more then the humor it ſelfe. Laſtly, if this ſleight might ſerue to defend Witches vnder pretence of deluſion thorough corrupted humours, then here were a couer for all manner of ſinnes. For example: a fellon is apprehended for robberie or murther, and is brought before the Iudge: Vpon examination he confeſſeth the fact, beeing conuicted the law proceedes to condemnation. The ſame mans friends come in and alleadge before the Iudge in this manner; This man hath a crazie braine, and is troubled with melancholy, and though he hath confeſſed the fact, yet the truth is, it was not he, but the deuill who himſelfe committed the murther, and made him thinke he did it, when he did it not, and hereupon he hath confeſſed. Would any man thinke, that this were a reaſonable allegation, and a ſufficient meane to mooue the Iudge to acquit him? Aſſuredly if it were, vpon the ſame ground might any ſinne be laid vpon the deuils backe, and all good lawes and iudiciall proceedings be made voide.

Therefore howſoeuer the patrons of Witches be learned men, yet they are greatly deceiued in fathering the practiſes of Sorcerie vpon a melancholike humour.

But for the further ratifying of their aſſertion, they proceede, and vſe this argument: They which confeſſe of themſelues things falſe and impoſſible, muſt needes be parties deluded: but our Witches doe this, when they be examined or conſulted with, as that they can raiſe tempeſts, that they are carried through the aire in a moment, from place to place, that they paſſe through key-holes, and clifts of doores, that they be ſometimes turned into cats, hares, and other creatures; laſtly, that they are brought into farre countries, to meete with Herodias, Diana, and the Deuill, and ſuch like; all which are meere fables, and things impoſſible.

*Anſ.* We muſt make a difference of Witches in regard of time. There is a time, when they firſt beginne to make a league with Satan, and a time alſo after the league is made and confirmed.

When they firſt beginne to grow in conſederacie with the deuill, they are ſober, and their vnderſtanding ſound, they make their match waking, and as they thinke wiſely enough, knowing both what they promiſe the deuill, and vpon what conditions, and therefore all this while it is no deluſion. But after they be once in the league, and haue beene intangled in compact with the deuill (conſiderately as they thinke, for their owne good and aduantage) the caſe may be otherwiſe. For then reaſon and vnderſtanding may be depraued, memorie weakned, and all the powers of their ſoule blemiſhed. Thus becomming his vaſſals, they are deluded, and ſo intoxicated by him, that they will run into thouſands of fantaſticall imaginations, holding themſelues to be transformed into the ſhapes of other creatures, to be tranſported in the ayre into other countries, yea to doe many ſtrange things, which in truth they doe not.

I come now to their ſecond reaſon. The Witches of our age (ſay they) were not knowne in the daies of Moſes, nor of Chriſt, therefore that law concerneth them not.

To this I anſwer two waies:

Firſt, that their argument is naught: for by the ſame reaſon the Papiſts might auouch the lawfulnes of the images of Saints, as of Peter, Paul, and others, yea of Chriſt himſelfe, becauſe they were not knowne in the daies of Moſes, & therefore could not be condemned in the ſecond Commandement. Whereas contrarily, the ſpirit of God, hath ſo framed and penned the lawes Morall, and Iudiciall, which concerne A man, as that they fetch within their compaſſe all ſinnes of all ages, and condemne them. And therefore whatſoeuer is againſt the Lawe of God written by Moſes, though it were not knowne, nor heard of, either when the Law was made, or afterward, is yet condemned by the ſame Law.

Againe, I anſwer, that our Witches are the ſame that were in Moſes time: and therefore by their owne reaſon muſt needes be condemned by this Iudiciall law. For by the records of auncient writers it is prooued, that about a 1200. yeares before Chriſts birth, ſhortly after the Troian warre, which was 100. yeare and vpward before the building of the Temple by Sa- B lomon, there were the ſame Witches that are now, as the *Circes* and *Syrenes*, and ſuch like, mentioned in the * narration of that warre, as is manifeſt to them that knowe the ſtorie.

* Homer.Odyſſ.lib.10. & 12.

Againe, 500. yeares before Chriſt, when the Romans made their * twelue Tables, which compriſed all the lawes whereby that famous Commonwealth was gouerned, they made one expreſſely againſt Witches, euen the ſame with theſe of our time, for practiſing the ſame things, as blaſting of corne, hurting of cattell, men, women, and children, &c. And for the time of Chriſt, though there be no particular mention made of any ſuch Witches; yet thence it followeth not, that there were none: for all things that then happened, were not recorded: and I would faine know of the chiefe patrons of thē, C whether thoſe parties poſſeſſed with the deuill and troubled with ſtrange deſeaſes, whome Chriſt healed, and out of whom he caſt deuills, were not bewitched with ſome ſuch people, as our Witches are? if they ſay no, let them if they can prooue the contrarie.

* Sub tit. de iniur.aliiſq; delict.c.9. Senec. lib. Nat.Quæſt.4 Qui fruges excantaſſit, &c.

The third and laſt reaſon is this: Chriſt at his comming aboliſhed all ſinne, and therefore miracles and Witchcraft then ceaſed alſo. The Apoſtle ſaith, *that hee ſpoiled principalities and powers, and triumphed ouer them vpon the croſſe,* Coloſ. 2. 15.

*Anſ.* This argument is friuolous, ſeruing as well to iuſtifie the traytor, the theefe, and the murtherer, as the witch. For whereas it is alleadged, that Chriſt aboliſhed all ſinne: we muſt D vnderſtand how? not ſimply, ſo as ſinne ſhould be no more, but onely in part, in this life, reſeruing the finall deſtruction thereof to the laſt iudgement. Againe, ſinne is not aboliſhed, no not in part vnto all, but onely to the members of Chriſt. Whereupon the Apoſtle ſaith, *There is no condemnation to them, that are in Chriſt,* Rom. 8. 1. becauſe no ſinne is imputed vnto them. But vnto Witches, and all the enemies of Chriſt, ſinne is imputed, and not aboliſhed.

To conclude, howſoeuer much is ſaid in their defence, yet the firſt part is cleare affirmatiuely, that the Witches of our time, are the ſame with the witches that were in Moſes time, in truth & ſubſtance. And ſo much for the firſt Queſtion.

## Sect. II.

II. Queſt. *How we may be able in theſe our daies to diſcerne, and diſcouer a Witch.*

*Anſ.* The diſcouerie of a Witch is a matter Iudiciall, as is alſo the diſcouerie of a theefe and a murtherer, and belongeth not to euery man, but is to be done Iudicially by the Magiſtrate, according to the forme and order of Law; who therefore is ſet a part for ſuch ends, and hath authoritie both to diſcouer, and puniſh the enemies of God and his Church. Now for the Magiſtrates direction in this buſines, we are to knowe, that in the diſcouerie of a Witch, two things are required, Examination, and Conuiction.

§. 1. Examination is an action of the Magiſtrate, making ſpeciall enquirie of the crime of Witchcraft. This action muſt haue the beginning from occaſions, and preſumptions. For the Magiſtrate though he be a publike perſon, and ſtand in the roome of God, for the execution of iuſtice, yet he may not take vpon him to examine whome and how himſelfe willeth, of any crime; neither ought he to proceede vpon ſleight cauſes, as to ſhew his authoritie ouer others, or vpon ſiniſter reſpects, as to reuenge his malice, or to bring parties into danger or ſuſpition; but he muſt proceed vpon ſpecial preſumptions.

Thoſe I call preſumptions, which doe at leaſt probably, and coniecturally note one to be a Witch; and theſe are certaine ſignes, whereby the partie may be diſcouered: I will touch ſome few of them.

The firſt in order is this: If any perſon, man, or woman, be notoriouſly defamed for ſuch a partie. Notorious defamation, is a common report of the greater ſort of people, with whome the partie ſuſpected dwelleth, that he or ſhee is a Witch. This yeeldeth a ſtrong ſuſpition. Yet the Magiſtrate muſt be warie in receiuing ſuch a report. For it falls out oftentimes, that the innocent may be ſuſpected, and ſome of the better ſort notoriouſly defamed. Therefore the wiſe & prudent Iudge ought carefully to look, that the report be made by men of honeſtie and credit: which if it be, he may then proceede to make further inquirie of the fact.

The ſecond is, if a fellow-witch or Magician giue teſtimonie of any perſon to be a Witch, either voluntarily, or at his or her examination, or at his or her death. This is not ſufficient for conuiction, or condemnation, but onely a fit preſumption to cauſe ſtrait examination of the partie to be made.

Thirdly, if after curſing there followeth death, or at leaſt ſome miſchiefe. For Witches are wont to practiſe their miſchieuous facts by curſing and banning. This alſo is a ſufficient matter of Examination, not of Conuiction.

Fourthly, if after enmitie, quarelling, or threatning, a preſent miſchiefe doth follow. For parties deuilliſhly diſpoſed, after curſings do vſe

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threatnings; & that alſo is a great preſumption.

Fiftly, if the partie ſuſpected be the ſonne or daughter, the manſeruant or maidſeruant, the familiar freind, neere neighbour, or old companion of a knowne and conuicted Witch. This may be likewiſe a preſumption. For Witchcraft is an art that may be learned, and conueyed frō man to man, and often it falleth out, that a Witch dying leaueth ſome of the forenamed, heires of her Witchcraft.

Sixtly, ſome do adde this for a preſumption; If the partie ſuſpected be found to haue the deuills marke: for it is commonly thought, when the deuill maketh his couenant with them, he alwaies leaueth his marke behind him, whereby he knowes them for his owne. Now if by ſome caſuall meanes, ſuch a marke be deſcried on the bodie of the partie ſuſpected, whereof no euident reaſon in nature can be giuen, the Magiſtrate in this caſe may cauſe ſuch to be examined, or take the matter into his owne hand, that the truth may appeare.

Laſtly, if the partie examined be vnconſtant, or contrarie to himſelfe in his deliberate anſwers, it argueth a guiltie minde and conſcience which ſtoppeth the freedome of ſpeech and vtterance, and may giue iuſt occaſion to the Magiſtrate to make further enquirie. I ſay not if he or ſhe be timorous and fearefull: for a good man may be fearefull in a good cauſe, ſometimes by nature, ſometimes in regard of the preſence of the Iudge, and the greatnes of the audience. Againe ſome may be ſodenly taken, & others naturally want the libertie of ſpeech, which other men haue. And theſe are the cauſes of feare and aſtoniſhment, which may befall the good, as well as the bad.

Touching the manner of Examination, there be two kinds of proceeding; either by a ſingle Queſtion, or by ſome Torture. A ſingle queſtion is, when the magiſtrate himſelfe only maketh enquirie, what was done, or not done, by bare and naked interrogations. A torture is, when beſides the enquirie in words, he vſeth alſo the racke, or ſome other violent meanes to vrge confeſſion. This courſe hath been taken in ſome countries, and may no doubt lawfully and with good conſcience be vſed, howbeit not in euery caſe, but onely vpon ſtrong and great preſumptions going before, and when the partie is obſtinate. And thus much for Examination: now followeth Conuiction.

§ 2. Conuiction, is an action of the Magiſtrate, after iuſt examination, diſcouering the Witch. This action muſt proceede from iuſt & ſufficient proofes, and not from bare preſumptions. For though preſumptions giue occaſion to examine, yet they are no ſufficient cauſes of conuiction. Now in generall the proofes vſed for conuiction are of two ſorts, ſome be leſſe ſufficient, ſome be more ſufficient.

1 The leſſe ſufficient proofes are theſe. Firſt, in former ages, the partie ſuſpected of Witchcraft, was brought before the Magiſtrate, who cauſed A red hoat iron, and ſcalding water to bee brought, and commanded the partie to put his hand in the one, or to take vp the other, or both, and if he took vp the iron in his bare hand without burning, or endured the wateer without ſcalding, hereby he was cleared, & iudged free: but if he did burne or ſcalde, he was then conuicted, and condemned for a Witch. But this manner of conuiction, hath long agone beene condemned for wicked and diabolicall, as in truth it is, conſidering that thereby many times, an innocent man may bee condemned, and a rancke Witch ſcape vnpuniſhed.

2 Againe, our owne times haue afforded inſtances of ſuch weake and inſufficient proofes. B As firſt, Scratching of the ſuſpected partie, and preſent recouerie thereupon. Secondly, burning of the thing bewitched, if it be not a man, as a hogge, or oxe, or ſuch like creature, is imagined to be a forcible meanes to cauſe the Witch to diſcouer her ſelfe. Thirdly, the burning of the thatch of the ſuſpected parties houſe, which is thought to bee able to cure the partie bewitched, and to make the Witch to bewray her ſelfe.

3 Beſides theſe, in other countries they haue a further proofe iuſtified by ſome that be learned. The partie is taken, and bound hand and foote, and caſt croſſe waies into the water, if ſhe ſinke, ſhee is counted innocent, and eſcapeth, if ſhee fleete on the water, and ſincke not, ſhee is taken C for a Witch, conuicted, & accordingly puniſhed.

All theſe proofes are ſo farre from being ſufficient, that ſome of them, if not all, are after a ſort practiſes of Witchcraft, hauing in them no power or vertue to detect a Sorcerer, either by Gods ordinance in the creation, or by any ſpeciall appointment ſince. For what vertue can the Scratching of a Witch haue to cure a hurt? where doe we finde it in any part of the word of God, that ſcratching ſhould be vſed? or what promiſe of recouerie vpon the vſe thereof.

But how then comes it to paſſe, that helpe is often procured by theſe and ſuch like means? *Anſ.* It is the ſleight and ſubtiltie of the deuill vpon ſcratching the Witch, to remooue ſuch D hurts, as himſelfe hath inflicted, that thereby he may invre men to the practiſe of wicked and ſuperſtitious meanes. And what I ſay of ſcratching, the ſame may be enlarged to all other proofes of this kinde before named, God hath imprinted no ſuch vertue in their natures to theſe purpoſes, or added the ſame vnto them by ſpeciall and extraordinarie aſſignment. That therefore which is brought to paſſe by them when they are vſed, commeth from the deuill.

And yet to iuſtifie the caſting of a Witch into the water, it is alleadged, that hauing made a couenant with the deuill, ſhe hath renounced her Baptiſme, and hereupon their growes an Antipathie, betweene her and water. *Anſw.* This allegation ſerues to no purpoſe: for

A all water is not the water of Baptiſme, but that onely which is vſed in the very act of baptiſme, and not before nor after. The element out of the vſe of the Sacrament, is no Sacrament, but returnes againe to his common vſe.

To goe yet further, an other inſufficient proofe, is the teſtimonie of ſome wizzard. It hath beene the ordinarie cuſtome of ſome men, when they haue had any thing ill at eaſe, preſently to goe or ſend to ſome wiſe man, or wiſe woman, by whome they haue beene informed, that the thing is bewitched; and to winne credit to their anſwer, ſome of them haue offered to ſhewe the Witches face in a glaſſe: whereof the partie hauing taken notice, returnes home, and detecteth the man or woman of Witchcraft. B This I grant may be a good preſumption to cauſe ſtrait examination: but a ſufficient proofe of conuiction it cannot be. For put the caſe the grand-Iurie at the Aſſiſes goeth on a partie ſuſpected, and in their conſultation the Deuill comes in the likeneſſe of ſome knowne man, and tells them the perſon in queſtion is indeede a Witch, and offers withall to confirme the ſame by othe: ſhould the Inqueſt receiue his othe or accuſation to condemne the man? Aſſuredly no; and yet that is as much as the teſtimonie of another wizzard, who onely by the deuills helpe reuealeth the Witch. If this ſhould be taken for a ſufficient proofe; the deuill would not leaue one good man aliue in the world. C

Againe, all other preſumptions commonly vſed, are inſufficient, though they may miniſter occaſion of triall: for example; If a man in open court ſhould affirme before the Iudge; Such a one fell out with me, and curſed me, giuing me threatening words, that I ſhould ſmart for it, and ſome miſchiefe ſhould light vpon my perſon or goods, ere it were long. Vpon theſe curſes and threats preſently ſuch and ſuch euils befell me, and I ſuffered theſe and theſe loſſes. The magiſtrate thus informed may ſafely proceede to inquire into the matter, but he hath not from hence any ſure ground of conuiction. For it pleaſeth God many times to lay his hand vpon mens perſons and goods without the D procurement of Witches. And yet experience ſhewes, that ignorant people who carrie a rage againſt them, will make ſtrong proofes of ſuch preſumptions, whereupon ſomtimes Iurers doe giue their Verdict againſt parties innocent.

Laſtly, if a man beeing dangerouſly ſicke, and like to die, vpon ſuſpition will take it on his death, that ſuch a one hath bewitched him, it is an allegatiō of the ſame nature, which may mooue the Iudge to examine the party, but it is of no moment for conuiction. The reaſon is, becauſe it was but the ſuſpition of one man, and a mans owne word for himſelfe, though in time of extremitie, when it is likely he will ſpeake nothing but the truth, is of no more force then another mans word againſt him.

And theſe are the proofes, which men in place and time haue ordinarily vſed, for the detecting of ſuch vngodly perſons: but the beſt that may be ſaid of them, is that they be all either falſe or vncertaine ſignes, or vnauaileable for the condemnation of any man whatſoeuer.

Now followe the true proofes, and ſufficient meanes of conuiction, all which may be reduced to two heads.

The firſt, is the free and voluntarie confeſſion of the crime, made by the partie ſuſpected and accuſed after examination. This hath been thought generally of all men both Diuines, and Lawyers a proofe ſufficient. For what needes more witneſſe or further inquirie, when a man from the touch of his owne conſcience acknowledgeth the fault.

And yet the patrons and aduocates of Witches except againſt it, and obiect in this manner: that a man or woman may confeſſe againſt themſelues an vntruth, beeing vrged thereto either by feare or threatening, or by a deſire vpon ſome griefe to be out of the world; or at leſt, beeing in trouble, and perſwaded it is the beſt courſe to ſaue their liues, and obtaine libertie, they may vpon ſimplicitie be induced to confeſſe that which they neuer did, euen againſt themſelues. *Anſ.* I ſay not that a bare confeſſion is ſufficient, but a confeſſion after due examination taken vpon pregnant preſumptions. For if a man examined, without any ground or preſumptions, ſhould openly acknowledge the crime, his act may be iuſtly ſuſpected, as grounded vpon by-reſpects; but when proceeding is made againſt him at the firſt, vpon good probabilities, and hereupon he be drawne to a free confeſſion, that which he hath manifeſted thereby, cannot but be a truth. Other points of exception vrged by them, are of ſmall moment, and may eaſily be anſwered out of the grounds before deliuered, and therefore I omit them.

Now if the partie helde in ſuſpition, be examined, and will not confeſſe, but obſtinately perſiſt in deniall, as commonly it falleth out; then there is another courſe to be taken by a ſecond ſufficient meanes of conuiction: which is, the teſtimonie of two witneſſes, of good and honeſt report, auouching before the Magiſtrate vpon their owne knowledge, theſe two things: Either that the partie accuſed, hath made a league with the deuill; or hath done ſome knowne practiſes of Witchcraft. And all arguments that doe neceſſarily prooue either of theſe, beeing brought by two ſufficient witneſſes, are of force fully to conuince the partie ſuſpected. For example:

Firſt, if they can prooue that the partie ſuſpected, hath inuocated and called vpon the deuill, or deſired his helpe. For this is a brāch of that worſhip, which Satan bindeth his inſtruments to giue vnto him. And it is a pregnant proofe of a league formerly made betweene thē.

Secondly, if they can giue euidence, that the partie hath intertained a familiar ſpirit, and

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A had conference with it, in forme or likeneſſe of a mouſe,catte,or ſome other viſible creature.

Thirdly, if they affirme vpon oath, that the ſuſpected perſon hath done any action or work, which neceſſarily inferreth a couenant made; as that he hath ſhewed the face of a man ſuſpected beeing abſent, in a glaſſe; or vſed Inchantment, or ſuch like feats. In a word, if they both can auouch vpon their owne proper knowledge, that ſuch a man or woman ſuſpected, haue put in practiſe any other actions of Witchcraft, as to haue diuined of things afore they came to paſſe, and that peremptorily; to haue raiſed tempeſts, to haue cauſed the form of a dead man to appeare, or the like, ſtanding either in diuination or operation, it prooueth ſufficiently that he or ſhe is a Witch.

B But ſome may ſay, if theſe be the onely ſtrong proofes for the conuiction of a Sorcerer, it will be then impoſſible to put any one to death, becauſe the league with Satan is cloſely made, and the practiſes of Sorcerie are alſo very ſecret, and hardly can a man be brought, which vpon his owne knowledge, can auerre ſuch things.

I anſwer howſoeuer both the ground and practiſe be ſecret, and to many vnknowne, yet there is a way to come to the knowledge thereof. For it is vſuall with Satan to promiſe any thing, till the league be ratified: but when it is once made, and the partie intangled in ſocietie C with him, then he endeauoureth nothing more, then his or her diſcouerie, and vſeth all meanes poſſible to diſcloſe them. So that what ende ſoeuer the Witch propoundeth to her ſelfe in the league, he intendeth nothing elſe, but her vtter confuſion. Therefore in the iuſt iudgement of God, it often falleth out, that theſe which are true Witches indeede, ſhall either by confeſſion diſcouer themſelues, or by true teſtimonie be conuinced. The cauſes which mooue the Deuill not onely to effect, but to haſten this diſcouerie, are two principally.

The firſt is, his malice towards all men, in ſo high a degree, that he cannot indure they ſhould enioy the world, or the benefits of this life (if it were poſſible) ſo much as one houre. D Though therefore by vertue of the precontract, he be cock-ſure of his inſtrument, yet his malice is not herewith ſatisfied, till the partie be brought to light, and condemned to death. Which may be a caueat to all ill diſpoſed perſons, that they beware of yeelding themſelues vnto him.

The ſecond, is his inſatiable deſire of the preſent and full poſſeſſion of them, whome he hath got within the bonds of the couenant. For though he haue good hope of them, yet is he not certain of their continuance. The reaſon is, becauſe ſome vnited with him in confederacie, haue through the great mercie of God, by carefull vſage of holy meanes, and faith in Chriſt, beene reclaimed and deliuered out of his bondage, and ſo at length freed from his couenant, ſo as he hath eternally left them. Hence it is, that he labours by might and maine, to keepe them in ignorance, and to preuent the vſage of meanes effectuall to their conuerſion, by laying a plot for their diſcouerie. But how then comes it to paſſe, that all ſuch perſons are not ſpeedily detected, but ſome liue long, and others die without any mans priuitie? *Anſ.* The reaſons hereof may be diuers.

Firſt, becauſe ſome one or more of them may belong to Gods election: and therefore albeit for cauſes beſt knowne to himſelfe, he ſuffer them for a time to be holden in the ſnares of Satan, yet at length in mercie he reclaimes them, and in the meane time ſuffereth not the deuill to exerciſe the depth of his malice in diſcouering them to their confuſion. Againe, for others, the Lord may in iuſtice and anger ſuffer them not to be diſcloſed, that liuing vnder the meanes, where they might be reclaimed, and wilfully contemning the ſame; they may liue to fill vp the meaſure of their iniquities, and thereby be made finally inexcuſable, that they may receiue their iuſter condemnation.

Secondly, the deuill ſuffereth ſome to liue long vndiſcloſed, that they may exerciſe the greater meaſure of his malice in the world; ſpecially if they be parties maliciouſly bent to doe hurt to men, and other creatures.

Thirdly, ſome Witches do warily agree with the Deuill, for a certaine tearme of yeares, during which time he bindeth himſelfe not to hurt them, but to be at their command. And Satan is carefull, ſpecially in caſe of his owne aduantage, to keepe touch with them, that they may the more ſtrongly cleaue vnto him on their parts. But if the caſe ſo ſtand, that neither the partie ſuſpected confeſſeth, nor yet ſufficient witneſſes can be produced, which are able to conuict him or her, either of theſe two wayes; we haue no warrant out of the word either in generall, or in ſpeciall, to put ſuch a one to death. For though preſumption be neuer ſo ſtrong, yet they are not proofes ſufficient for conuiction, but onely for examination.

I would therefore wiſh and aduiſe all Iurers, who giue their Verdict vpon life and death in courts of Aſſiſes, to take good heede, that as they be diligent in zeale of Gods glorie, and the good of his Church, in detecting of Witches, by all ſufficient and lawfull means; ſo likewiſe they would be carefull what they doe, and not to condemne any partie ſuſpected, vpon bare preſumptions, without ſound and ſufficient proofes, that they be not guiltie through their owne raſhneſſe of ſhedding innocent blood.

## Sect. III.

Queſt. III. *Whether a man may preuent the daunger of Witchcraft, and if he may, then what Remedies he may lawfully and effectually vſe againſt it?*

A To this Queſtion we anſwer affirmatiuely, that a man may. And for the manifeſtation of this point, the Remedies of Witchcraft are to be conſidered. In the handling whereof, I will proceede in this order. Firſt, to ſet downe the true, lawfull, and effectuall Remedies allowed and preſcribed in the word. Secondly, the vnlawfull and ſuperſtitious meanes preſcribed and practiſed in the Romiſh Church.

Lawfull Remedies of Witchcraft, be of two ſorts; Preſeruatiue, and Reſtoratiue. Preſeruatiue are thoſe, which keepe a man from the hurt of Witchcraft. And theſe be of two ſorts; either ſuch as keepe ſafe the perſons of men, or ſuch as preſerue the places of mens aboad.

B For the Perſons of men, there is one ſoueraigne preſeruatiue; And that is, to be within the couenant of grace, made and confirmed in the Goſpel by the blood of Chriſt, and that not outwardly in profeſſion onely, as all thoſe be which are within the compaſſe of the Church, but truly and indeede as all the Elect are. And a man is then in the couenant, when God of his grace in the vſe of the meanes, giues him a true knowledge of the nature of it, and of conditions required in the ſame on both parts: and withall giues him a true and liuely faith, to apprehend and applie to himſelfe the promiſe of God in Chriſt, touching remiſſion of ſinnes, and life euerlaſting: yea further to ſhew forth his faith by the fruits of true repentance, and C new obedience. When a man in this manner comes to be brought within the couenant, and is in Chriſt, he then receiues aſſurance of Gods fauour, and to him belong the promiſes depending thereupon, to wit, not onely of the comfortable preſence of Gods ſpirit, but of the preſence and ſpeciall protection of his holy Angels, to pitch their tents about him, to keepe him ſafe in ſoule and bodie, from the power and malicious practiſes of Satan, and his members. The ground of this aſſurance is laide downe in the word, Pſal. 92. 10. *He ſhall giue his Angels charge ouer thee, &c.* And the ſpeech of Balaam confirmeth the ſame, who when he was hired of Balac to curſe Gods people, and had often times aſſayed to doe it, but could not, D at laſt he breakes out into this confeſſion, *There is no Witch-craft againſt Iacob, nor Sorcerie againſt Iſrael:* (for ſo the words are to be read, according to the true meaning, and circumſtances of the text. As if he ſhould haue ſaid, I was of thy opinion (O Balac) that Iſrael might be curſed, but after triall made, I found by good experience, that I could doe that people of God no hurt by mine Inchantments.

Howbeit we muſt here remember, that the promiſe of protection made vnto Gods children, is not abſolute, but admitteth exception, as all other promiſes of temporall bleſſing doe, and that in this manner: Thou ſhalt be partaker of this or that bleſſing, and this or that curſe ſhall be remooued, if it be expedient for thee: but if for ſpeciall cauſes to trie thy faith, and to exerciſe thy patience, I make deniall, thou muſt reſt thy ſelfe contented in my good will and pleaſure.

By warrant of this doctrine, a queſtion commonly mooued, may be reſolued: Whether the ſeruant and childe of God, may be bewitched or not?

Out of that which hath beene ſaid, I anſwer, he may; and that is plaine by the word. For by Gods permiſſion, the holy bodie of Chriſt himſelfe was by Satan tranſported from place to place, Matth. 4. Righteous *Iob* was miſerably afflicted in his bodie by the power of the Deuill, and his children, who no doubt were Gods ſeruants, and brought vp in his feare, as their father was, were ſlaine by the ſame power. Yea Chriſt himſelfe teſtifieth, Luk. 13. 16. *That a daughter of Abraham,* that is, of the faith of Abraham, *had beene troubled eighteene yeares with a ſpirit of infirmitie,* which the deuill cauſed by bowing her bodie together, ſo as ſhe could not lift her ſelfe vp, v. 11. And therefore whereas ſome men are of this minde, that their faith is ſo ſtrong, that all the Witches in the world, and all the deuils in hell cannot hurt them; they are much deceiued. This their faith is but a fond preſumption, and no true faith. For no man in the earth can abſolutely aſſure himſelfe of ſafetie and protection from the deuill: and if any could, it were the child of God; but Salomon ſaith, *that al outward things may come alike both to the good and to the bad,* Eccleſ. 9. 2.

Howbeit in this caſe there is great difference betweene the ſeruant of God, and an vnrepentant ſinner. Though the godly man be not exempted from Witchcraft, yet he is a thouſand folde more free from the power thereof, then other men are. For there is onely one caſe, and no more, wherein the deuill hath any way power to hurt him, and that is, when it pleaſeth god by that kind of croſſe, to make triall of his faith and patience, and out of this caſe, he is alwaies free from the annoyance of the vileſt Witches in the World.

If then this be the onely ſoueraigne preſeruatiue to keepe a man ſafe and ſure from the power of Witches, and of the Deuill, to haue part in the couenant of grace, to be made partaker of Chriſt, by a true faith, teſtified by dying vnto all ſinne, and liuing vnto God in newneſſe of life: we muſt not content our ſelues with a formall profeſſion, as many in the viſible Church doe, which wanting the life of faith, doe not liue in Chriſt; but ſtriue to goe further, and to adorne our profeſſion, by framing our liues according to the word, that we may haue our portion in this excellent priuiledge of preſeruation, from the power and malice of the enemies of God, and all vngodly perſons.

Preſeruatiues of the ſecond ſort, are ſuch as concerne the places of mens aboad. For Sathan contenteth not himſelfe to haue manifeſted his malice in afflicting mens perſons, but he alſo enlargeth the ſame to the moleſtation of

A the places where they dwell, by infecting the ayre, and ſuch like. The onely effectuall means to remedie this euill, is the Sanctification of the places of our habitation. Looke as we are wont to ſanctifie our meat and drink, by Gods word, and by prayer, and thereby procure his bleſſing vpon his owne ordinance for our refreſhing: ſo in like manner may we ſanctifie the places of our aboad, and thereby both procure the bleſſing which we want, and alſo auoide many curſes and dangers, which otherwiſe would fall vpon vs.

If any ſhall thinke the Conſecration of houſes and places in this ſort, to be a meere deuiſe of mans braine; let them remember, that in the Olde Teſtament, beſides the dedication of the B Temple, allowed by all, there was a Lawe preſcribed to the Iews, for the ſpecial dedication of euery mans houſe: *If any hath built a new houſe* (ſaith Moſes) *and hath not dedicate it, let him returne againe, &c.* Deut. 20. 5. As who ſhould ſay, he hath omitted a neceſſarie dutie. Now this dedication was nothing elſe, but the ſanctification of them by word and prayer, wherein they made acknowledgement, that they became theirs by the free gift and bleſſing of God, and further deſired a free and lawfull vſe of the ſame to his glorie, and their mutuall good. A dutie which hath beene performed by the ſeruants of God in auncient times.

C The firſt thing that *Abraham* did, when he came from Vr of the Chaldeans, to the land of Canaan, which God gaue him to poſſeſſe, was the building of an Altar for the worſhip of God, his ſacrificing thereon, and calling vpon the name of the Lord, Gen. 12. 8. The ſame did Noah before him at his firſt comming out of the Arke after the flood, Gen. 8. 20. and Iacob after him in Bethel. And they were all mooued hereunto, becauſe they knewe their comfortable aboad in thoſe places, came not by their owne endeauour, but from the bleſſing of God. When the good king Hezekiah kept the Paſſeouer in Ieruſalem, his principall care was that the Prieſts and all the people might firſt be ſanctified, and therefore he praied vnto God to be mercifull to them that were not ſanctified, D 2. Chron. 30. 18. And as he behaued himſelfe in his kingdome, ſo ſhould euery maſter of a familie behaue himſelfe in his houſe where he dwelleth, labouring to ſanctifie the ſame that it may be comfortable to him and his; leaſt for neglect thereof, he pul vpon himſelfe, and thoſe that belong vnto him, the heauie hand of God in plagues and puniſhments.

The ſecond kinde of Remedies are *Reſtoratiue*, which ſerue to deliuer men from Witchcraft, by curing the hurts of Witches in the bodies of men, or other creatures. In the handling whereof, firſt, we will conſider, how whole countries, and then how euery priuate man may be cured and deliuered. Whole Countries, and Kingdomes are freed and cured ſpecially by one meanes; The publiſhing and embracing of the Goſpell. When our Sauiour Chriſt had ſent the ſeauentie Diſciples to preach in Iurie, at their returne he gaue this teſtimonie of the effect of their miniſterie, *That he ſawe Satan fall downe from heauen like lightening*, Luk. 10. 18. his meaning was this, As lightning is ſuddenly and violently ſent out of the cloud, and (as it were) caſt downe to the earth by the cracke of the thunder: euen ſo Satan the Prince of the world, that ruleth in the hearts of the diſobedient, was caſt downe, and his kingdome ruinated by the power of the Goſpell preached. In the times of ignorance the deuill triumpheth freely without controlement, but the miſt and darkeneſſe of his deluſions cannot poſſibly abide the bright beames of Gods glorious wil reuealed by preaching. The Lord of auncient times commanded his people not to doe according to thoſe nations, among whom they dwelt in Canaan, by practiſing Witchcraft, or following after Sorcerie, Deut. 18. 9. &c. And that they might be able to obey this commandement, Moſes preſcribeth vnto them this Reſtoratiue, *the reuerent and obedient hearing of the Lords Prophets*, v. 18. In this our Church if we would be healed of our wounds, and baniſh Satan from among vs, who greatly annoieth a great number of our people by his deluſions and damnable practiſes of Sorcerie: the onely way to bring it to paſſe, is the maintaining of a learned Miniſterie, the aduancing of Prophets, by whoſe labours the Goſpell may flouriſh. For the faithfull diſpenſation thereof is the Lords owne arme and ſcepter, whereby he beateth downe the kingdome of darkeneſſe, and confoundeth the workes and enterpriſes of the deuill.

The ſecond ſort of Reſtoratiues, ſerue for the cure of particular perſons: for howſoeuer the gift and power of caſting out deuills and curing witchcraft be ordinarily ceaſed, ſince the Apoſtles times, it beeing a gift peculiar to the Primitiue Church, and giuen to it onely during the infancie of the Goſpell; yet there may be meanes vſed, and that effectuall, for the eaſing of any perſon that is bewitched by Satans inſtruments. Thoſe therefore that are in theſe daies tormented in this kinde, muſt doe three things.

Firſt, they muſt enter into a ſerious examination of themſelues, and conſider the cauſe for which it pleaſeth God to ſuffer Satan to exerciſe them with that kind of croſſe. And here vpon diligent enquirie, they ſhall finde that their owne ſinnes are the true and proper cauſes of theſe euills. When Saul was diſobedient to the commandement of God, the Lord ſent vpon him an euill ſpirit to vexe him, 1. Sam. 15. Hymeneus and Alexander for their peſtilent errors were both caſt out of the Church, and giuen vp alſo to Satan, that they might learne not to blaſpheme, 1. Tim. 1. 20. in the ſame manner was the inceſtuous perſon dealt withall, 1. Cor. 5. 5.

A Secondly, after this Examination, the ſame parties muſt ſhew forth their faith, whereby they depend on the free fauour and mercie of God for their deliuerance. How may this be done? by heartie praier vnto God, ioyned with faſting that the ſame may be more earneſt. In which praier the maine deſire of the heart muſt be abſolutely for the pardon of their ſinnes, and then for deliuerance from the hurts and torments of diabolicall perſons: yet not abſolutely, as for the other, but with this condition, ſo farforth as it ſtands with Gods glorie, and their owne good. For theſe are the bounds and limits of all temporall good things; of them the Lord maks no abſolute promiſe, but with theſe conditions and qualifications.

B Thirdly, the parties bewitched muſt patiently beare the preſent annoyance, comforting themſelues with this, that it is the Lords owne hand, by whoſe ſpeciall prouidence it comes to paſſe, and who turneth all things to the good of his choſen. Againe, they are to remember, that he beeing a moſt wiſe God, and louing father in Chriſt, will not ſuffer them to be tried aboue that they be able to beare, but in his good time will grant a ioyfull iſſue. Now when the bewitched ſhall thus ſubmit themſelues vnto God, in the croſſe, be it that he (vpon ſome cauſes) deferre their deliuerance, yet they ſhall not finally be deceiued of their hope. For either in this life, at the appointed time, or in C the end of this life, by death they ſhall be eternally deliuered, and put in preſent poſſeſſion of euerlaſting eaſe and happines. Thus much of the true remedies againſt Witchcraft.

In the next place we are a little to examine the falſe and ſuperſtitious Remedies, preſcribed and vſed by them of the popiſh Church.

The moſt learned Papiſts of this age doe teach and auouch, that there is in Gods Church an ordinarie gift and power, whereby ſome men may caſt out deuills, and helpe annoyances that come by Witches. The Proteſtant is of a contrarie iudgement, and holdeth according to truth, that there is now no ſuch ordinarie gift left to the Church of God, ſince the daies of the Apoſtles.

D Reaſons of this opinion may be theſe.

Firſt, caſting out of deuills, and curing ſuch annoyances, are extraordinarie and miraculous workes. For Chriſt accounteth handling of ſerpents without hurt, ſpeking with new tongues, curing of diſeaſes by impoſition of hands, (all which are things of leſſe moment) to be miracles, Mark. 16.18.19. but all theſe leſſer works, yea the ordinarie power of working them, is ceaſed: for it was onely giuen to the Apoſtles in the Primitiue Church, as a meanes to confirme the doctrine of the Goſpel to vnbeleeuers, that neuer heard of Chriſt before. So Paul ſaith, *Strange tongues* (that is, the gift of ſpeaking ſtrange languages, without ordinarie teaching) *are for a ſigne, not to them that beleeue, but to them that beleeue not*, 1. Cor. 14.22. And for the ſame ende were all extraordinarie gifts then giuen. Seeing therefore the doctrine of the Goſpel hath beene alreadie eſtabliſhed, and the truth thereof ſufficiently confirmed by miracles in the Primitiue Church, the ſame gift muſt needes ceaſe vnto vs. For if it ſhould ſtil continue, it would call into queſtion the effect of the Apoſtolicall preaching, and implie thus much, that the Goſpel was not well eſtabliſhed, nor ſufficiently confirmed by their extraordinarie Miniſterie, and miracles accompanying the ſame. Againe, if the gift of working miracles ſhould remaine, then the promiſe of God for his ſpeciall & extraordinarie aſſiſtance therein, ſhould yet continue: for the gift and promiſe goe together, ſo long as the promiſe is in force, ſo long is the gift alſo, but the promiſe made by Chriſt, *In my name ſhall they caſt out deuills, and ſpeake with new tongues*, Mark. 16. was in force onely in the perſons and Miniſterie of the Apoſtles, and thoſe that had extraordinarie and immediate calling from God, and it ceaſed when they and their calling ceaſed. Therefore if Miniſters now ſhould lay their hands on the ſicke, they ſhould not recouer them: if they ſhould annoint them with Oyle, it ſhould do them no good, becauſe they haue no promiſe.

Howbeit the Papiſts ſtand ſtiffely in defending the continuance of theſe gifts.

Firſt, they ſay, the Church of the New Teſtament is nothing inferiour to that of the Old. The Iewiſh Church before the comming of Chriſt, was the Church of the Old Teſtament, and had the power and gift of caſting out deuills. So ſaith our Sauiour himſelfe, Matth. 12. 27. *If I through Beelzebub caſt out Deuills, then by whom doe your children caſt them out?* In which words he aſcribeth this gift vnto the Iewes, therefore it ſhould ſeeme, the ſame remaineth ſtill in the Church.

*Anſ.* That place of Scripture is diuerſly expounded. Some by *children* there mentioned, vnderſtand the Apoſtles, who were Iewes borne, and had receiued from Chriſt this gift and power to caſt out deuils. Which if it be ſo, it maketh not for them, becauſe they had it extraordinarily. But I rather thinke, that by children, are meant the Exorciſing Iewes, before Chriſts time, who did caſt out deuils amõg thẽ, pretending an abilitie to doe this worke in the name of God; whereas in truth, they were all flat Sorcerers, and did it by vertue of a league & compact made with the deuill. Which practiſe hath beene of long continuance, and is at this day common and vſual among the Popiſh ſort. And that there were ſuch Excorciſts among the Iewes, it is euident. For ſuch were thoſe Vagabonds which came to Epheſus, and tooke vpon them to caſt out deuills by the name of *Ieſus*, and *Paul*, Act. 19.13. but the man in whom the euill ſpirit was, (ſo ſoone as he had adiured the ſpirit) ranne vpon them, and mightily preuailed againſt them, v. 16. Now if they had done this great worke by the power of God (as they pretended) the holy Ghoſt would not haue called them Exorciſts and Vagabonds; neither could the euil ſpirit poſſibly haue ouercome them as he did. Againe, in the Hiſtories of the Iewes are recorded many practiſes of ſuch as exerciſe this power among them. *Raphael* the Angell telleth *Tobias*, that a perfume made of the heart and liuer of a fiſh, will helpe a man vexed with an euill ſpirit, Tob. 6.7. which counſell is flat Magick, for there is no ſuch vertue in the liuer of a fiſh. And in other hiſtories we reade, that one *Eleazar* a Iew, by the ſmell of a certaine roote put to the noſe of a man poſſeſſed with a deuill, cauſed the deuill to come out of his noſthrills, and forſake him; which thing was done in publike place before *Veſpaſian* and others. This alſo was effected by meere coniuration. For what vertue can there be in any roote or hearb in the world, auaileable to command and enforce Satan to depart from a man poſſeſſed? And yet ſuch feats were plaied by ſundrie Magicians among the Iewes. Wherupon I conclude, that the meaning of our Sauiour in the place alledged, is in effect thus much; *If I by the power of Beelzebub, &c.* that is, you haue among you ſundrie Magicians and Exorciſts, who pretend and exerciſe the gift of caſting out deuills, and you thinke they doe it by the power of God, why then do you not carie the ſame opinion of me alſo?

Ioſeph. Antiquit. Iudaic. l.8.c.2.

Their ſecond reaſon is grounded on the promiſe of Chriſt, Mark. 16.17. *Theſe tokens ſhall follow them that beleeue, In my name they ſhall caſt out deuills, &c.* whence they gather, that there ſhall be alwaies ſome in the Church, who ſhall haue power to caſt forth deuils, if they beleeue.

*Anſ.* That promiſe was made by Chriſt vnto his Church, to be fulfilled immediately after his aſcenſion. It did not extend to all times, and perſons, ſo long as the world endureth, but onely to the times of the primitiue Church, and to ſuch as then liued. For to thē onely the doctrine of the Goſpell was to be confirmed by ſignes and miracles. And this laſted about 200. yeares next after Chriſt his aſcenſion. During which time, not onely the Apoſtles and Miniſters, but euen priuate men, and ſouldiers wrought many miracles.

The third reaſon is taken from experience, which (as they ſay) in all ages from the Apoſtles times to this day ſheweth, that there haue bin alwaies ſome in the Church, which haue had this gift of caſting out Deuills, and curing the hurts of Witchcraft.

*Anſ.* This gift continued not much aboue the ſpace of 200. yeres after Chriſt. From which time many hereſies beganne to ſpread themſelues; and then ſhortly after Poperie that myſterie of iniquitie beginning to ſpring vp, and to dilate it ſelfe in the Churches of Europe, the true gift of working Miracles then ceaſed, and in ſtead thereof came in deluſions, and lying wonders, by the effectuall working of Satan, as it was foretold by the Apoſtle, 2. Theſſ. 2.9. Of which ſort were and are all thoſe miracles of the Romiſh Church, whereby ſimple people haue beene notoriouſly deluded. Theſe indeed haue there continued frō that time to this day. But this gift of the holy Ghoſt, whereof the Queſtion is made, ceaſed long before.

To proceede yet further, we are here to conſider the particular Remedies, which they of the Popiſh Church haue preſcribed againſt the hurts that haue come by Witchcraft. And they are principally fiue.

I. *The name Ieſus.*
II. *The vſe of the Reliques of Saints.*
III. *The ſigne of the Croſſe.*
IV. *Hallowed creatures.*
V. *Exorciſmes.*

I. Firſt, for the name *Ieſus*: Thus much we grant, that any Chriſtian may lawfully call vpon the name of *Ieſus* in prayer, for the helpe and deliuerance of thoſe that are poſſeſſed and bewitched, but yet with the caueat and condition before ſpecified, If it be the will of God, and if their recouerie may make for his glory, the benefit of the Church, and the good of the parties diſeaſed.

But the Papiſt by the vſe of this name, intendeth a further matter, to wit, that the very name vttered in ſo many letters and ſillables, is powerfull to caſt out Deuills, and to helpe thoſe that are bewitched. For when it is vttered, then (ſay they) the authoritie of Chriſt is preſent, that the worke may be done. A flat vntruth, and a practiſe full of daunger. For let this be well conſidered, whatſoeuer any man doth in this caſe; he muſt doe it by vertue of his calling, and haue alſo his warrant for the doing thereof out of the word; which if he want, and yet will vndertake ſuch a worke, he may iuſtly feare the like euent that befell the vagabond Iewes that were Exorciſts, Act. 19.13. Now the Church of Chriſt hath no warrant in the word, to vſe this name of Chriſt for any ſuch purpoſe; neither hath any ordinarie Chriſtian a ſpeciall calling from God ſo to doe. Therefore he may not doe it.

And whereas they would beare men in hand, that the ſaid name, of all the names of Chriſt, and aboue all other things, is of moſt ſpeciall vertue, though it be vſed euen by a man that wanteth faith, becauſe the Apoſtle ſaith, *At the name of Ieſus euery knee ſhall bow, both of things in heauen, in earth, and vnder the earth,* Phil. 2. 10. and by things vnder the earth are meant the deuills: we muſt knowe that their allegation is weake, and that they greatly abuſe the place. For there the name *Ieſus*, is not onely a title of Chriſt, but withall ſignifieth the power, maieſtie, and authoritie of Chriſt, ſitting at the right hād of the father, to which all creatures in heauen, earth, & hell are made ſubiect; and by that power indeed (if they had it at command) they might be able to cure the hurts of Witchcraft.

II. The ſecond ſpeciall Remedie is the Vſe of Saints Reliques;as their bookes, bones,apparell, ſtaues, or ſuch like, which beeing but touched of the parties vexed, are excellent meanes to recouer them.

*Anſ.* The vſe of theſe things, to the purpoſes aforeſaid, is a meere ſuperſtitious practiſe. For firſt, they haue not the true Reliques of the Saints, as would plainely appeare, if a true Inuentorie were taken of all ſuch as they ſay are to be found in their Monaſteries and Churches. Secondly,though they had them,yet haue they no warrant or calling to vſe them to this ende: for in all the word of God, there is neither commandement to warrant the vſe,nor promiſe to aſſure any man of a bleſſing vpon the vſe of them. Albeit they would ſeeme to haue ſome warrant, and therfore they alleadge that which is written, 2.King 13. 21. of a dead man,who beeing for haſt throwne into the ſepulchre of Eliſha, ſo ſoone as he touched the bones of Eliſha, reuiued, and ſtood vpon his feete.To this alſo they adde the examples of cures done by *Peters* ſhadowe, Act.5. 15. and ſundrie diſeaſes healed by *Pauls* handkerchifes,Act.19. 12. *Anſ.* Theſe things indeede are true, but they ſerue nothing to their purpoſe. For firſt, the quickning of the dead ſouldier, came not from any vertue in the corps of Eliſha; but it was a miracle, which it pleaſed God then to worke, by meanes of the corps, that the Iewes at that time might be confirmed in the truth of that doctrine, which Eliſha had taught them from God, and which before his death they had neglected, as I haue before ſhewed. And it was a thing onely then done,and neuer ſince.It cannot therefore be a ground for the ordinarie vſe of Reliques. Againe, touching the other examples: I anſwer, that both Peter and Paul had the gift of working Miracles, and hauing the gift, they might vſe ſuch meanes for the preſent to cure diſeaſes. But the Papiſts are not able to ſhewe, that God hath giuen them the like gift, whereby they might be warranted for the vſe of the like meanes; neither can they aſſuredly hope for ſucceſſe, although they ſhould vndertake to vſe them.

III. The third Remedie, is the ſigne of the Croſſe, made vpon the bodie of the partie tormented. Behold to what a height of impietie they are growne, aſcribing that to the creature, which is proper to the Creator. For the power of working miracles, is proper onely to the Godhead. The Prophets and Apoſtles in their times did not worke them of themſelues, but were onely Gods paſſiue inſtruments, in this manner: When the Lord intended by them to worke any miracle, they receiued from him at the ſame time an extraordinarie and ſpeciall inſtinct, whereby they were mooued to attempt the worke. They therefore yeelded themſelues to the preſent motion of Gods ſpirit, to be his inſtruments onely in the diſpenſation of the worke: but the ſole author and producer of the miracle,was God himſelfe. And in this caſe the very manhood of our Sauiour Chriſt, conſidered apart from his Godhead, had no power of it ſelfe, but was onely the inſtrument of his Godhead, whenſoeuer it pleaſed him in that kind to manifeſt the ſame. Wherefore to aſcribe this vertue to the Croſſe,being a creature,or the worke of a creature, is to communicate the incommunicable power of the Creator to it, which is plaine blaſphemie.

IV. The fourth Remedie, is the vſing of hallowed things; as hallowed graines, ſalt, water, bread,images;ſpecially the image of *Agnus dei.*

*Anſ.* Hallowed creatures are in truth vnhallowed ſuperſtitions. For euery creature is ſanctified by the word and prayer, 1. Tim. 4. 4. by the word, when God in his word commands vs to vſe it for ſome ende; and by prayer, when we giue him thanks for giuing the creature,and withall deſire his bleſſing in the vſe thereof. Now let any Papiſt ſhewe me one letter or ſillable in all the Booke of God,commanding the vſe of a creature for any ſuch ende.

They affirme indeede, that *Eliſha* wrought miracles by hallowed ſalt, for by it he cured the bitter waters, 2. king. 2. 21. But the Prophet vſed not hallowed,but common ſalt,& that not ordinarily, but onely then, as a meanes whereby to worke a miracle. It was therefore powerfull in his hands, becauſe for the doing thereof, he had power and warrant from God extraordinarily: and it cannot be ſo in any other,which haue not the ſame gift.

V. The fiſt and laſt Remedie, is Exorciſme, which is an adiuring and commanding the Deuill in the name of God,to depart frō the partie poſſeſſed, and ceaſe to moleſt him any more. This meanes was vſed by our Sauiour Chriſt himſelfe, and after him by his Apoſtles, and other beleeuers in the time of the Primitiue Church, when the gift of working Miracles was in force: but in theſe daies(as I ſaid before) that gift is ceaſed, & alſo the promiſe of power annexed to the vſe of adiuration:and therefore the meanes thereof muſt needs ceaſe. And for an ordinarie man now to command the Deuill in ſuch ſort,is meere preſumption,and a practiſe of Sorcerie.

## Sect. IV.

IV. Queſt. ***Whether the Witches of our age are to be puniſhed with death, and that by vertue of this law of Moſes?***

I doubt not, but in this laſt age of the world, among vs alſo,this ſinne of Witchcraft ought as ſharply to be puniſhed as in the former times; and all Witches beeing throughly conuicted by the Magiſtrate, ought according to the Law of *Moſes* to be put to death. For proofe hereof, conſider theſe reaſons.

Firſt, this Law of Moſes flatly enioyneth all men, in all ages, without limitation of circumſtances, not to ſuffer the Witch to liue, and hereupon I gather, that it muſt ſtand the ſame, both now and for euer to the worlds ende.

Patrons of Witches except againſt this, holding that it was a Iudiciall Lawe, which continued but for a time, and concerned onely the Nation of the Iewes, and is now ceaſed. But I take the contrary to be the truth, and that vpon theſe grounds.

I. Thoſe Iudiciall Lawes, whoſe penaltie is death, becauſe they haue in them a perpetuall equitie, and doe ſerue to maintaine ſome morall precept, are perpetuall. The Iewes indeede had ſome Lawes of this kind, whoſe puniſhments were temporall, and they laſted onely for a certaine time: but the penaltie of Witchcraft, beeing Death by Gods appointment, and the inflicting of that puniſhment, ſeruing to maintaine the equitie of the three firſt morall precepts of the firſt Table, which cannot be kept vnleſſe this Lawe be put in execution: it muſt neceſſarily followe, that it is in that regard morall, and binds vs, and ſhall in like ſort bind all men in all ages, as well as the Iewes themſelues, to whō it was at that time perſonally directed.

II. Euery Iudiciall lawe, that hath in it the equitie of the lawe of nature, is perpetuall; but this Lawe of puniſhing the Witch by death, is ſuch. For it is a principle of the Lawe of nature, holden for a grounded truth in all countries and kingdomes, among all people in euery age; that the traytor who is an enemie to the State, and rebelleth againſt his lawfull Prince, ſhould be put to death: now the moſt notorious traytor and rebell that can be, is the Witch. For ſhe renounceth God himſelfe, the King of kings, ſhe leaues the ſocietie of his Church and people, ſhe bindeth her ſelfe in league with the deuil: and therefore if any offender among men, ought to ſuffer death for his fact, much more ought ſhe, and that of due deſert.

The ſecond reaſon for the proofe of the point in hand, is this; According to Moſes lawe euery Idolater was to be ſtoned to death: Deuter. 17. v. 3, 4, 5. *If there be found any among you, that hath gone and ſerued other gods, as the Sunne, the Moone, or any of the hoaſt of heauen: if the thing vpon enquirie be found to be true and certen, thou ſhalt bring them foorth vnto thy gates, whether it be man or woman, and ſhalt ſtone them with ſtones till they die.* Now this is the very caſe of a Witch, ſhe renounceth the true God, and maketh choice to ſerue the deuill, ſhe is therefore a groſſe Idolater, and her puniſhment muſt be ſutable. It is alleadged by the fauourers of the contrary part, that *Peter* denied Chriſt, and yet was not put to death: I anſwer there is great difference between Peters deniall of Chriſt, and Witches denying of God. Peters denyall was vpon infirmitie and in haſt: the Witch denyeth God vpon knowledge and deliberation, wittingly and willingly. Againe, Peter did not vpon the deniall betake himſelfe to the deuill, but turned vnto Chriſt againe, which he teſtified by his hearty and ſpeedie repentance: but Witches deny God, and betake themſelues to the deuill, of their owne accord, as is manifeſt euen by their owne confeſſions at their arraignments.

The third reaſon. Euery ſeducer in the Church, whoſe practiſe was to draw men from the true God to the worſhip of Idols, though it were a mans owne ſonne or daughter, wiſe or friend, by the peremptorie decree and commandement of God, was at no hand to be ſpared or pitied, but the hand of the witneſſe firſt, and then the hands of all the people muſt be vpon him, to kill him, Deut. 13. 6. 9. If this be ſo, no Witches conuicted ought to eſcape the ſword of the Magiſtrate: for they are the moſt notorious ſeducers of all other. When they be once intangled in the Deuills league, they labour to inure their deareſt friends and poſteritie, in their curſed and abhominable practiſes; that they may be the more eaſily drawne into the ſame confederacie, wherewith they themſelues are vnited to Sathan. I might here alleadge that they deſerue death, becauſe many of them be murtherers, but I ſtand not vpon that inſtance, becauſe I hold in the generall that Witches are not to be ſuffered to liue, though they doe no hurt either to man or other creatures, and that by vertue of Moſes lawe, onely for their leagues ſake, whereby they become rebells to God, Idolaters and ſeducers, as now hath beene ſhewed. Yet notwithſtanding all that hath beene ſaid, many things are brought in defence of them, by ſuch as be their friends and wellwillers.

Firſt, it is ſaide, that the hurt that is done, comes not from the Witch, but from the deuil: he deſerues the blame becauſe it is his worke, and ſhe is not to die for his ſinne. *Anſw.* Let it be granted, that the Witch is not the author of the euill that is done, yet ſhe is a confederate and partner with the deuill in the fact, and ſo the lawe takes hold on her. See it in a familiar compariſon. A companie of men conſpire together in a robberie, by common conſent ſome ſtand in open place to eſpie out the bootie, and to giue the watchword, others are ſet about the paſſage, priuily to ruſh vpon the man, and to ſpoyle him of his goods. In this caſe what ſaith the Law? The Parties that gaue the watchword, though they did nothing to the man, yet beeing acceſſories and abettors to the robberie by conſent, they are theeues, and liable to condemnation and execution, as well as the principalls. Euen ſo ſtands the caſe with the Witch. In the working of wonders, and in all miſchieuous practiſes, he or ſhe is partaker with the deuill by conſent of couenant: the Witch onely vſeth the watchword, in ſome charme or otherwiſe, and doth no more; the deuill vpon notice giuen by the Charme, takes his opportunitie, and works the miſchiefe. He is the principall agent, but the other yeeldeth helpe, and is rightly liable to puniſhment. The reaſon is, becauſe if the deuill were not ſtirred vp, and prouoked by the Witch, he would neuer do ſo much hurt as he doth. He had neuer appeared in Samuels A likenes had he not been ſolicited by the Witch of Endor. He would not haue cauſed counterfeit ſerpents and frogges to appeare in Egypt, but for Iannes and Iambres, and other Inchanters. And in this age there would not in likelihood be ſo much hurt and hinderance procured vnto men, and other creatures by his meanes, but for the inſtigation of ill diſpoſed perſons, that haue fellowſhip and ſocietie with him.

Againe, they obiect, that Witches conuicted either repent, or repent not: If they repent, then God pardoneth their ſinne, and why ſhould not the Magiſtrate as well ſaue their bodies and let them liue, as God doth their ſoules. If they do not repent, then it is a dangerous thing for the B Magiſtrate to put them to death: for by this meanes he kills the bodie and caſts the ſoule to hell.

*Anſw.* All Witches iudicially and lawfully conuicted, ought to haue ſpace of repentance granted vnto them, wherein they may be inſtructed and exhorted, and then afterward executed. For it is poſſible for them to be ſaued by Gods mercie, though they haue denied him. Secondly, the Magiſtrate muſt execute iuſtice vpon malefactors lawfully conuicted, whether they repent or not. For God approoueth the iuſt execution of iudgement vpon men, without reſpect to their repentance: neither muſt their impenitencie hinder the execution of Iuſtice. When the people of Iſrael had committed Ido- C latrie in worſhipping the golden calfe, Moſes did not expect their repentance, and in the meane while forbeare the puniſhment, but he and the Leuites preſently tooke their ſwords and ſlue them, and the Lord approoued their courſe of proceeding, Exod. 32. 28. When *Zimri* an Iſraelite had committed fornication with Cozbi a Midianitiſh woman, Phineas in zeale of Gods glorie executed iudgement vpon them both, without any reſpect vnto their repẽtance, Num. 25. 8. and is therefore commended, Pſal. 106. 30. Warres are a worthy ordinance of God, and yet no Prince could euer attempt the ſame lawfully, if euery ſoldier in the field ſhould ſtay the killing of his enemie, vpon expectation of his repentance. And whereas they ſay, that by executing an impenitent Witch, the Magiſtrate caſteth away the ſoule; we muſt knowe, that the ende of execution by the Magiſtrate is not the damnation of the malefactors ſoule, but that ſinne might be puniſhed that others may beware of the like crimes and offences, and that the wicked might be taken away from among Gods people.

But ſome Witches there be that cannot be conuicted of killing any: what ſhall become of them? *Anſ.* As the killing Witch muſt die by another lawe, though he were no Witch: ſo the healing and harmeleſſe Witch muſt die by this Lawe, though he kill not, onely for couenant made with Satan. For this muſt alwaies be remembred as a concluſion, that by Witches we vnderſtand not thoſe onely which kill and torment: but all Diuiners, Charmers, Iuglers, all Wizzards, commonly called wiſe men and wiſe women; yea, whoſoeuer doe any thing (knowing what they doe) which cannot be effected by nature or art; and in the ſame number we reckon all good Witches, which doe no hurt but good, which do not ſpoile and deſtroy, but ſaue and deliuer. All theſe come vnder this ſentence of *Moſes*, becauſe they denie God and are confederates with Sathan. By the lawes of England the thiefe is executed for ſtealing, and we thinke it iuſt and profitable; but it were a thouſand times better for the land, if all Witches, but ſpecially the bleſſing Witch might ſuffer death. For the thief by his ſtealing, and the hurtfull Inchanter by charming, bring hindrance and hurt to the bodies and goods of men; but theſe are the right hand of the deuill, by which he taketh and deſtroyeth the ſoules of men. Men doe moſt commonly hate and ſpit at the damnifying Sorcerer, as vnworthie to liue among them; whereas the other is ſo deare vnto them, that they hold themſelues and their countrie bleſſed that haue him among them, they flie vnto him in neceſſitie, they depend vpon him as their god, and by this meanes, thouſands are caried away to their final confuſion. Death therefore is the iuſt and deſerued portion of the good Witch.

FINIS.

# A
# RESOLVTION
## TO THE COVNTREY-MAN,
proouing it vtterly vnlawfull to buie or
*vſe our yearely* PROGNOSTICATIONS.

### Written long ſince by W. P.

ESAI 47. V. 12, 13, 14.

¶ *Stand now among thine Inchanters, and in the multitude of Soothſayers, (with whome thou haſt wearied thy ſelfe from thy youth) if ſo be thou maiſt haue profit, or if ſo be thou maiſt haue ſtrength. Thou art wearied in the multitude of thy counſels: let now the Aſtrologers, the Starre-gazers, and Prognoſticators ſtand vp, and ſaue thee from theſe things that ſhall come vpon thee. Behold, they ſhall be as ſtubble: the fire ſhall burne them, they ſhall not deliuer their owne liues from the power of the flame: there ſhall be no coales to warme at, nor light to ſit by.*

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1609.

*Not conuenient to haue Prognoſtications. Reaſons:*

- 1 *Concerning the buier.*
  - 1 *Immoderate care, ioyned with diſtruſt in God.*
  - 2 *Contempt of the prouidence of God, in not reuerently regarding it.*
- 2 *Concerning the maker.*
  - 1 *His vnabilitie in Prognoſticating, prooued*
    - 1 *By the true end of the heauens.*
    - 2 *By want of good experience.*
    - 3 *By ignorance of particular cauſes.*
  - 2 *His manifold vntruths.*
  - 3 *His impieties and prophane ſpeeches, and actions, not ſeeming a Chriſtian.*
  - 4 *His tricks of deceit.*

# A
# RESOLVTION
## TO THE COVNTREY-MAN,
## proouing it vnlawfull for him to buie or *vſe our yearely* PROGNOSTICATIONS.

GOod Reader, I haue thought it conuenient (for ſome ſpecial cauſes) in this ſhort treatiſe, to diſcloſe a part of my minde vnto thee, concerning the making of *Prognoſtications*, and if it might be, to perſwade thee, not to ſpend thy money in buying any of them. I haue long ſtudied this Art, and was neuer quiet vntill I had ſeene all the ſecrets of the ſame: but at the length, it pleaſed God to lay before me the prophanneſſe of it, nay, I dare boldly ſay, Idolatrie, although it be couered with faire and golden ſhewes. Wherefore, that which I will ſpeake with griefe, the ſame I would deſire thee to marke with ſome attention. My reaſon ſhall partly concerne thee, partly the *Prognoſticatour* himſelfe. Firſt on thy behalfe, I reaſon thus:

## *The firſt reaſon, immoderate care.*

1 AS a man doth ſee the bleſſings of God vpon him, ſo he muſt alſo labour with a carefull diligence to maintaine the ſtate of this life. But becauſe the affection of man is carried headlong vnto a greedy couetouſneſſe: this deſire of ouermuch carping and caring, muſt be bridled with two ſtrong bittes. Firſt, all our care muſt extende it ſelfe no further, then the preſent day: Secondly, in caring we muſt not truſt vnto our ſelues, but fixe all our confidence in the mercie and prouidence of God who bleſſeth all, and without whoſe goodneſſe, nothing can come to paſſe, doe what we will. As touching the firſt, we haue the direction of our Sauiour Chriſt: who teacheth vs to pray on this wiſe; *Giue vs this day our daily bread*; whereby we are giuen to vnderſtand, that we are onely to ſeeke for the preſent time, reſting with this perſwaſion, that he which hath bleſſed vs this day, will alſo to morrowe, and the next day A ſhewe his like goodneſſe vnto vs. Againe, in the ſame place, our Sauiour Chriſt ſpeaketh on this wiſe, *Care not then for the morrowe: for the morrowe ſhall care for it ſelfe: the day hath enough with his owne griefe.* By this we learne, that God will prouide for euery day all things neceſſarie, though we doe not encreaſe the preſent griefe, with caring and caſting in our heads how we ſhall liue in the time to come. Now tell me what is the cauſe that thou yearely doſt buie a *Prognoſtication*, and one of thoſe, which tell the ſtrangeſt things? Is it becauſe thou haſt a delight to read the ſtyle of *Prognoſtications*? Or becauſe thou wouldeſt learne to *Prognoſticate*? Or becauſe the pictures and Characters which they make, delight thy minde? it were B follie to be perſwaded of this, ſeeing the very cauſe it ſelfe is manifeſt. Thy whole deſire is to fill thy coffers, and to heape vp wealth, thou art afraid leaſt thou ſhalt become poore, therefore thou greedily buyeſt the *Prognoſtications*, and continually ſearcheſt all the corners of them, to ſee the ſtate of the yeare to come, euen thus in minde reaſoning with thy ſelfe: I can neuer be quiet, nor take my ſleepe, vntill ſuch time as I haue knowne the ſtate of the yeare inſuing, that I may frame my buſineſſe accordingly: This next yeare there will be much raine, it will rotte corne vpon the ground, it will be ſpoyled, I will keepe my corne vntill the next yeare following. I finde that corne will C be deere about halfe a yeare hence, I will not ſell my corne now, but keepe it, that I may haue plentie of money for it, and ſufficient beſide, to maintaine my houſe: the ſea and land is calme and quiet this yeare, the next yeare many ſhipwracks and troubles in many countries will fall, now I will fraught my ſhips that then I may be quiet. Theſe imaginations are liuely arguments of thy diffidence and deſpaire in the goodneſſe and louing kindneſſe of God. If thou feare God, loue God, put thy whole truſt in God, thou art content to referre thy whole preſeruation vnto the hands of God: now, theſe

Matth.6.11.

Math.6.34.

proling and raigning conceits of the time to come, argue that either thou neuer thinkeſt on god, or at the leſt perſwadeſt thy ſelf, that either he wil not, or cãnot help thee. And if thou in thy couetous minde, pray vnto God, thou canſt not pray according to the inſtitutiõ of Chriſt, without hypocriſie, *giue vs our daily bread this day.* Wherefore, ſeeing the hauing of *Prognoſtications*, commeth of ſo wicked cauſes, as is the greedy deſire of proſperitie, and wealth, and argueth ſome kinde of diffidence in God: when thou readeſt theſe my words, examine thine owne heart, if though finde my ſayings true (as certainely thou ſhalt) neuer hereafter deſire to know the ſtate of the yeare before-hand, except it be for the ſeaſons of the yeare, which I am perſwaded, thou maieſt know in ſome part, without any ſkill, euen by thine own experience.

## The ſecond reaſon, neglect of Gods prouidence.

2 COncerning the contempt of Gods prouidence, thus much I ſay. The *Prognoſticatour*, if he be asked whether he confeſſe the prouidence of God, he will with all his heart confeſſe it: but by his deeds he doth denie it, for all the things whatſoeuer, which can happen in a whole yeare, he attributeth them to the ſtarres, and ſo he publiſheth his Predictions, alwaies mentioning ſtarres, neuer, or very ſlenderly, making any ſignification of the power, and iuſtice, mercie, and euerlaſting wiſedome of God. And ſurely, euen for the very paring of thy nailes, for the cutting of thy haire, for the putting on of thy ſhoes, for takihg a iournie two or three miles from thine houſe, for obtayning at Gods hands thy requeſt, for making thy bargaine with thy neighbour, for all thine actions be they neuer ſo ſmall, theſe wiſe men (if they will aske their aduiſe) will giue thee counſell from the ſtarres. Now when theſe their irreligious predictions ſhalbe had in thy boſome, and red of the daily, thou beeing a man vnlearned and worldly giuen, neuer hearing any mention of the ſpeciall prouidence, and hand of God in euery thing, but long diſcourſes of the vertues of Planets, and ſignes, doeſt neuer thinke vpon the wonderfull and moſt infinite power of God, working after a ſpeciall manner in euery matter, but art drawn ſtraightwaies into an admiration of the *Aſtrologer*, and a great feare of the conſtellations of heauen. An experience of this I found in thee about two yeares agoe. A learned man (yet in this caſe farre deceiued) wrote an *Aſtrologicall diſcourſe of the coniunction betweene Iupiter and Saturne*, wherein he ſhewed of great alteration in euery thing to fall. At this thou waſt ſore agaſt, thy mind was incombred with ſettling thy goods to ſet them in order againſt that day: thy ſong for halfe a yeare was nothing elſe, but, the coniunction; the day beeing come, what ſtaring was there and gaſing into heauen, to ſee the meeting of thoſe 2. Planets. Now all this while where was Gods prouidence, where was that truſt and reioyſing in him: where was that prayſing of his name for all things whatſoeuer ſhould come to paſſe; where was that meditation of his infinite, and vnſearcheable wiſdome: theſe things were neuer thought nor hard of, yea by reaſon of thine earthly affections, they tooke no place in thine heart. This thy dealing is like vnto the follie of that man, who hauing a coſtly clocke in his boſome, neuer extolleth or thinketh on the wit and inuention of the clocke-maker, but is continually in admiration of the ſpring or watch of the clocke, by whoſe meanes all the wheeles haue their ſwifter or ſlower, their backward or forward motions, and by which the whole clocke keepeth his courſe. Wherefore me thinketh that in a Chriſtian common wealth, thoſe onely bookes ſhould be publiſhed for thine vſe, which might beate into thine head, & make thee euery houre and moment to thinke on the prouidence of God: which beeing once ſettled in thy minde, the conſideration of the meanes, which God vſeth, will follow of it ſelfe. Contrariwiſe, to tell thee the means which God doth vſe, to thunder out the aſpects and conſtellations of Starres, and ſeldome to mention his prouidence, maketh thee to feare, and admire, and loue the meanes, quite forgetting the worke of God in the meanes. This fault was very riſe amongſt the Iſraelites, who came yearely vnto Aſtrologers and wiſe men: Wherefore that which is ſpoken by *Ieremie* vnto them, is alſo ſpoken vnto thee: *Here ye the word of the Lord, that he ſpeaketh vnto you, O houſe of Iſrael. Thus ſaith the Lord, Learne not the way of the heathen, and be not afraid for the ſignes of heauen, though the heathen be afraid of ſuch.* In like ſort, God forbiddeth his people of *England* to giue credite, or feare the conſtellations and coniunctions of ſtarres and Planets, which haue no power of themſelues, but are gouerned by him, and their ſecret motions and influences are not knowne to man, and therefore there can be no certaine iudgement thereof. If thou wilt not heare and follow this which I ſay, ſee what will enſue. Thou ſeeſt that the greateſt matters which theſe *Diuinours* and *Prognoſticators* foretell, fall out flat otherwiſe then they ſay, to their perpetuall ſhame. Truely I am perſwaded, that it is the iudgement of God vpon them (although they cannot ſee it) who maketh them, when they thinke they are moſt wiſe, to be moſt fooles. For ſo the Lord vſed the wiſe men and *Aſtrologers* of *Chaldea*, as he ſpeaketh by his Prophet *Eſay*; *I am the Lord that made all things, that ſpred out the heauens alone, and ſtretch out the earth by my ſelfe, I deſtroy the tokens of ſoothſayers, and make them that coniecture fooles, and turne their wiſe men backward, and make their knowledge fooliſhneſſe.* Doeſt thou

Ier.10.12.

Eſai 44.24.

then,

19649a

then, O careleſſe and miſerable man, thinke to eſcape the ſame, or greater puniſhment beeing a cauſe of this fault! for if none deſired to know what is to come, none would buſie themſelues in that vanitie. Wherefore, read the word of God in the 18. of Deut. When thou ſhalt come Deut.18.9. (ſaith the ſpirit of God) into *the land which the Lord thy God giueth thee, thou ſhalt not learne to doe after the abhominations of thoſe nations.* In the words following *Moſes* numbreth 9. abhominations.

As
1 *To make his child goe through the fire.*
2 *To vſe Witchcraft.*
3 *To regard times, this is thy fault.*
4 *To marke the flying of foules.*
5 *To be a Sorcerer.*
6 *To be a Charmer.*
7 *To counſell with Spirits.*
8 *To be a Soothſayer.*
9 *To aske counſell at the dead.*

All theſe horrible abhominations being rehearſed, marke what followeth, Deut.18.9. *For all that doe ſuch things are an abhomination vnto the Lord*, and becauſe of their abhominations, the Lord thy God doth caſt them out before thee: now ſeeing moſt of theſe abhominations, and eſpecially the third, is vſed of vs, why ſhould we not feare the like iudgements vpon vs, vnleſſe we will repent, and that with ſpeede.

1 The reaſons which concerne the *Prognoſticatour*, and may auaile to the perſwading of thee, not to buy any more of their vnprofitable bookes, are theſe which follow: firſt, their vnhability in *Prognoſticating*: ſecōdly, their manifeſt vntruthes: thirdly, their impieties: fourthly, their trickes of deceit. What: can they not foretel that which is to com? can they not make coniectures of that which is like to enſue? No ſurely. And I will vſe arguments to confirme it vnto thee.

### *The firſt reaſon, of the vſe and ende of the Heauens.*

1 Pſal.19.2. THe true vſe of the heauens conſiſteth in many points. Firſt, to declare the glorie of God. *The Heauens* (ſaith *Dauid*) *declare the glorie of God, and the firmament ſheweth the worke of his hands.* It is an Alphabet written in great letters, in which is deſcribed the maieſtie of God, and that by theſe foure ſpeciall points. Firſt, the maieſtie of the worke it ſelfe; ſecondly, the infinite multitude of Starres; thirdly, by the wonderfull varietie of Starres: fourthly, by the greatneſſe of the Starres.

2 Rom.1.20. Secondly, it maketh ſinners and wicked men inexcuſable before the iudgement ſeate of God. For the inuiſible things of him (ſaith *Paul*) that is, his eternall power, and Godhead, are ſeene by the creation of the world, beeing conſidered in his workes, to the intent that they ſhould be without excuſe.

3 Gen.1.14. Thirdly, they ſerue to the appointing of times, as day, night, moneth, yeare, which are A both meaſured and deſcribed by the courſe of the ſunne, and moone, and other ſtarres. And ſo the feaſt of the Iſraelites, and the computation of the yeare in our Church, dependeth thereupon, and without them there would be great confuſion both in the common wealth and Church.

4 Fourthly, they ſerue to be ſignes, that is, to foretell things to come. And they are ſignes either of extraordinarie things, or things which be ordinarie. When they are ſignes of extraordinary things, then there is, and appeareth in them ſome extraordinare worke of God: as appeareth in theſe examples which follow. At the ſuffering of Chriſt, Matth.27. not onely *the vaile of the Temple rent, and the dead roſe foorth of their graues*, but alſo the Sunne was wholly eclipſed, B the Moone beeing in the full. At which ſight, *Dyoniſius Areopagita*, a good *Aſtronomer* ſpake theſe words: Either the frame of the world is deſtroied, or the God of nature ſuffereth. The Prophet *Ezechiel* beeing commanded of God to propheſie the deſtruction of *Egypt*, he firſt putteth down extraordinary ſignes: Ezek 32.78. *And when I will put thee out, I will couer the heauen, and make the ſtarres thereof darke: I will couer the Sunne with a cloud, and the Moone ſhall not giue her light. All the lights of heauen will I make darke for thee, and bring darkeneſſe vpon the land,* (*ſaith the Lord.*) Before the ſecond comming of our Sauiour Chriſt, there ſhall be ſignes in the Sunne and Moone, and in the ſtarres. Laſtly, the extraordinarie going C backe of the Sunne ſignified the lengthning of the life of king *Hezekias*.

Secondly, the ſtarres are ſignes of generall things which happen ordinarily euery yeare in nature among vs.

*As of*
- 1. *approching and declining of*
  - 1. *The Spring.*
  - 2. *Sommer.*
  - 3. *Harueſt.*
  - 4. *Winter.*
- 2. *Ordinarie weather in theſe quarters.*
- 3. *Ebbing and flowing of the ſea.*
- 4. *Seaſons of* D
  - 5. *Plowing.*
  - 6. *Sowing.*
  - 7. *Setting.*
  - 8. *Planting.*
  - 9. *Cutting.*
  - 10. *Felling.*
  - 11 *Reaping.*

I ſay generall, becauſe the particular eſtate and affaires of men, can in no wiſe be fore-ſignified by the ſtarres. I ſay ordinarie, becauſe the things which fall out ſeldome, and are beſides the common courſe of nature, as plentie of all things, famine, plague, warre, euerſions of kingdomes, &c. doe not depend vpon the Starres. For the confirming of this, I haue three reaſons: Firſt, in the 1. of *Geneſis*, God ſaith, Gen.1.14,15. *that he made the lights to be ſignes*, and yet the

Eſa.47.13.14.

Gen.1.12.14.

ſame God in the 47. *of Eſay* ſaith, *he will deſtroy the ſignes of them which diuine:* flatly forbidding vs to vſe Starres, as meanes to iudge of any thing to come, ſauing onely of thoſe, of which they are expreſly made ſignes of God in the creation: all which are put downe before. Secondly, this is manifeſt by the order of the creation: *the third day God created vpon the earth hearbs and trees, and the earth brought forth fruites and was fertile: the fourth day God commanded lights to be made in the firmament of heauen, to ſeparate the day and the night, and to be for ſignes and for ſeaſons, and dayes, and monethes, and then it was ſo, and then God ſawe it was good.* Out of which I gather, that it cannot be a ſigne cauſing famyne, or plenty and fertilneſſe, becauſe fertiltie went before the creation of the hoſt of heauen. Alſo of warres and plagues, and the paticular eſtates of men, they can be no ſignes, becauſe man was not yet created, & yet euen then they were ſignes. Some will ſay, they were no ſignes of thoſe matters in the creation, but now they may be, and are: No, for the works which God created he now preſerueth, neither increaſing, nor diminiſhing any thing in them. *Philo Iudæus* in his booke *de opificio mundi*, ſaith, *he was perſwaded that God foreſeeing the mindes of men, giuen to ſearch ſtrange matters to come, did in this order create the heauens, to confute and diſproue their imaginations.* Thirdly, the Heauens and ſtarres were made for the vſe of man, and man is their ende, ſo that it is abſurde to imagine they haue any force in the affaires of man. Now then, *Prognoſticators* if they will foreſhow of ſtrange things to come: they muſt vndoe the worke of their Creator, and giue vnto it newe vſes, otherwiſe they ſhall not be able to *prognoſticate* as they yearely doe.

### *The ſecond reaſon, the prouidence of God.*

THe prouidence of God, is his decree by which he appointeth how euery thing ſhall come to paſſe. The continuall execution of this decree, is ordinarily by meanes, but often without meanes. The meanes which God vſeth are either generall or ſpeciall. Generall are theſe by which he gouerneth all the whole world, and euery particular thing, which concerneth this life: vnto this kinde are referred ſpirituall creatures, called Angels, by whome the philoſophers ſaie the heauens are gouerned, and we ſee that whole Kingdoms, Prouinces, & Cities haue beene kept and defended by them, as alſo conſumed and deſtroyed. Againe, the ſtarres and heauenly bodies are vſed of God to gouerne and order things here below, as it is in the 19. Pſalme. *Nothing is hid from the heate of the ſunne.* And by the prophet *Hoſea*, the Lord ſpeaketh thus, *I will heare the heauens; the heauens ſhall heare the earth, the earth ſhall heare the corne, the corne ſhall heare Iſrael.* But this inſtrument is onely a generall inſtrument, and hath his worke in ordinarie matters of nature. Beſides theſe meanes, there be many other by which God ruleth the world. In the beginning he ſet man ouer the whole world, that he might haue rule ouer fiſhes, foules, beaſts, and all things elſe. He appointed husbands to gouerne their wiues, he ſet the firſt born before their bretheren, as *Cain* before *Abel:* Princeſſe and Tirants ouer Cities, Kingdomes, common wealthes, and therefore by reaſon of their dignitie calleth them Gods. There be alſo gouernours of families ouer their families, fathers ouer their children, maſters ouer their ſeruants. Yet God hath a more neare care in preſeruing and gouerning his choſen, as appeareth in the 43. chap. of *Eſay*, *Thus ſaith the Lord God that created thee, O Iacob: and he that formed thee O Iſrael: Feare not, for I haue redeemed thee, I haue called thee by thy name, thou art mine: when thou paſſeſt through the waters, I will be with thee, and through the floude, that they doe not ouerflowe thee. When thou walkeſt through the very fire, thou ſhalt not be burnt, neither ſhall the flame kindle vpon thee, for I am the Lord thy God, the holy one of Iſrael, thy ſauiour.* This is alſo manifeſt by that Sympathie which is in the Lord, when his children are afflicted, as appeareth by the 11. of *Zacharie: He which toucheth you, toucheth the apple of mine eie.* And in the 9. of the Act. *Saul, Saul, why perſecuteſt thou me?* that is, my elect. Wherfore there be alſo ſpeciall meanes by which he more carefully gouerneth the elect: As be Angels, whom *Paul* to the *Hebrewes* calleth *miniſtring ſpirits:* it is certaine they defend euery one of the elect particularly. Hitherto may be referred the preaching of the word of God, the miniſtring of the ſacraments. Beſides this, God vſeth the deuils, and wicked men and Tyrants to exerciſe the faith of his elect, and to confirme them in patience: whereby they are called the ſeruants of the Lord, axes, hammers, ſawes, and ſwords in the land of God: as *Pharaoh*, and *Nabuchadnezzar*, and *Senacherib*. Moreouer, the meanes by which he worketh vpon the wicked are alſo many,

As
1 *Angels good and euill.* Exod.14.
2 *Friends and familiars.* Ierem. 13. 14. Amos 7.1.
3 *Wild beaſts.* Ierem.8.17.
4 *Heauen aboue.* Deut.11.17.
5 *Diſeaſes, plague.* Exod.15.16.
6 *Famine.* Hoſ.9.3.
7 *Fire.* Hoſ.8.14.
8 *Furie.* Hoſ.7.9.
9 *Hardnes of heart.* Rom.1.28.
10 *Captiuitie.* Ierem.15.2.

All theſe meanes Gods prouidence vſeth, firſt, that he might ſhewe his goodnes towards vs: ſecondly, that he might be knowne to be the Lord ouer all: thirdly, that we might be thankfull, becauſe he not onely himſelfe gouerneth vs, but alſo maketh his creatures to ſerue

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our turnes. Marrie this muſt be noted (as I ſaid before) that in all theſe ſecondarie cauſes, beſide their naturall worke, which God hath giuen them, there is alſo the ſpeciall worke of God his ſpeciall hand ſhowed. God worketh not by ſecond cauſes as Magiſtrates gouerne their common wealths by their inferiour officers. For they ſo gouerne by them, that they do nothing or very little themſelues, & peraduenture neuer know what is done. God gouerneth not the world ſo, but in euery particular worke, he hath his particular ſtroke. That the thunder burneth, moueth, hurteth; it is the generall prouidence of God: but that it burneth, or hurteth this or that man, on this or that part, in this or that manner, it is the ſpeciall prouidence of the ſame God. The Lord hath ſhowed his ſpeciall prouidence in one excellēt exāple. *If the hatchet* (ſaith God) *fall forth of the hand of him which loppeth the tree, and kill a man in the way, I the Lord haue killed him.* God alſo gouerneth the world immediately, and his prouidence worketh without meanes, & many things he bringeth to paſſe againſt all meanes, which is manifeſt by that of *Matthew: Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.* For example without meanes. The ſpirit of God did mooue vpon the waters, and couer them in the creation immediately. The firſt garment which was made, was of leather, and God alone without meanes made it. *Noah* in the Arke was preſerued by God alone an whole yeare, againſt the force of the waters. Without meanes did he keepe the ſhooes and garments of the *Iſraelites* whole fortie yeares. He alone iuſtifieth, ſanctifieth, & conuerteth a ſinner. Againſt the courſe of nature he made the ſea to diuide it ſelfe, the ſunne to goe backward, the fire not to burne the three children, the Lyons not to deuoure *Daniel.* The cauſes of this, are theſe: 1. That we may know when God works by cauſes, he doth it by no neceſſitie, but freely. 2. that we might know when God vſeth means, that then he is not idle, but worketh all in all. 3. That if meanes want, nay if meanes be againſt vs, yet we ſhould not deſpaire of Gods prouidence. Now to come to our *Prognoſticatours*, and *Moone-prophets*, how ſhall they be able to knowe what will come to paſſe hereafter? for firſt, the heauens beeing onely one particular inſtrument of Gods prouidence, among many, they cannot certainely and truly ſay, this thing or that thing proceedeth from the heauens: ſecondly, they cannot determine whether God in extraordinarie matters, as Plague, Famine, Barrenneſſe, Diſtempered weather, Earthquakes, Warres, &c. doth worke immediately, or with meanes: If with meanes, they cannot determine, whither the Heauens, or Angels, or men, or any other things be the meanes of his prouidence. Thirdly, if they were able to know what the Heauen worketh naturally, yet they were neuer the better: for God beſide the power of the heauens, hath in all things his particular working prouidence, altering, and framing, and bending as waxe his inſtruments to his good will. Truly by this conſideration, a Chriſtian man will be brought to leaue off to ſeeke what euent the workes of God ſhall haue before they come to paſſe. If a man ſhall come into a Ioyners ſhoppe, can he by knowing the vſe of all his tooles, tell what things he hath made in his ſhoppe? No. What is the cauſe of that? He vſeth not onely his tooles in his worke, but thereunto adioyneth his owne hand, by which he handleth and turneth the toole to his owne pleaſure, and ſo maketh diuers kinde of workes with the ſame inſtruments. The ſame may be ſaid of our *Prognoſticatours*, which I would to God they would ſomewhat conſider.

### *The third Reaſon, the want of experience.*

IF our *Prognoſticators* haue any meanes to foretell things to come, they haue thoſe meanes either without experience, or with experience: If they haue them without experience, then muſt thou accompt all which they doe to be fooliſh dreames and deceit. For all kinde of humane learning which is profitable, and hath vſe in the life of man, is taken from often obſeruations, and experience. If it be ſaid that they haue their directions in *Prognoſticating* from experience, and that of all times, I will conuince them thus. True experience of the cauſes of things, is an often obſeruing of the effects of the ſame cauſes, with this ground that they can proceede from no other thing. The Phyſician ſaith *Rheubarb* doth purge choler. Well: how knoweth he this? he hath often tried this, and that in old men, young men, children: and hath found, that in the bodies of all men, the cauſe of purging this humour, could be aſcribed to nothing elſe. Wherefore he may peremptorily conclude, *Rheubarb* purgeth choler. Our *Prognoſticatours*, in the heauens, can haue no ſuch experience. For they can not obſerue often the ſame poſition of ſtarres in the heauē. The order and cauſe of the fixed ſtarres and Planets, which we finde in the heauens this day, the next day will be chaunged, and neuer the like againe. They will ſay indeed although the ſame poſition of the whole heauen neuer happen, yet the ſame coniunctions of notable ſtarres, the ſame riſings, and ſettings and the ſame conſtellations of the chiefeſt ſtarres are marked often. I ſay againe, that when theſe Eclipſes and great coniunctions happen, the reſt of the ſtarrs being otherwiſe affected then they were before, and hauing new poſitions, may either encreaſe and diminiſh their effects, or elſe hinder them, and quite take them away. As we ſee when the Sun caſting his beames into a chamber, the light of candles, and torches, and fires do make it ſhine dimme, yet theſe beeing abſent, it will ſhine bright. Againe, they are not able to ſay that

A conſtellations, which they haue marked, are cauſes of thoſe effects which follow, as warres, diſeaſes, diſtempered weather, earthquakes, famine, &c. For in thoſe things which happen together, the one is not the cauſe of the other. When *Nero* played vpon his harpe, *Rome* was on fire: yet *Neroes* playing on the harpe was no cauſe of the burning of Rome. Alſo theſe effects may haue other cauſes in the heauen, then thoſe which they marke, and they may come immediately from God, they may come onely from the will of man. Wherefore ſeeing that they cannot aſſure themſelues that thoſe Eclipſes, and coniunctions are the works of ſuch effects vpon earth, and they cannot haue often B obſeruations of the courſe of heauen, their rules of Predictions are fained and ſuppoſed, and not built vpon true experience. Let a man which knoweth not one hearb, take al kinds of hearbs, and put them into a great veſſell, yet ſo, that there be more of ſome hearbs, and leſſe of other ſome: let him beate them altogether, and make a compound vertue of all their vertues: Can he now tell the nature and operation of euery particular hearb? Can he diuide and ſeuer by any helpe the vertue of one hearb from another? No indeed. The ſame thing may be ſaid of the ſtarres of heauen: all their lights, and all their influences (as they terme it,) are in the lower bodies: more plainely, euery earthly bodie hath in it all the ſecret powers, and working of euery C particular ſtarre: ſo that they make (as it were) a compound operation riſing of all, or of the moſt of their vertues ioyned together; for the *Aſtrologers* hold, that although the light may be hindred by the thicknes of the bodie, yet the heauenly influence pearceth through all. Therfore they are not able to ſeuer, and learne the nature of theſe ſtarres, except they can ſtop the influence of what ſtarres they liſt, & bring them into what compaſſe they will. Yet thus much I wil graunt them, that they may haue a little knowledge of the vertue of the *Sunne* and *Moone*, and ſome other ſtarres: as we ſee thoſe hearbs in the former compoſition, whoſe vertues be the chiefeſt, though not fully, yet ſomewhat doe repreſent their nature, and ſhew themD ſelues aboue the reſt. But what is this to the purpoſe? If I confeſſe the operations of the *Sun* and *Moone*: If I ſhall graunt that *Saturne* is in nature cold and dry, *Iupiter* warme and moiſt, *Mars* hot and dry, *Venus* cold and moiſt, *Mercurie* in nature mixt, the notable fixed ſtarres in the *Zodiacke* to be of the nature of Planets, & to haue manifeſt operations, as the riſing of the dogge, to make heat and tempeſtuous ſeas, the riſing of *Arcturus*, to make raine and ſhowers, *Pleiades* to be of the nature of *Mars* and the *Moone*, &c. what will all this ſuffice to make a *Prognoſtication*? for ſeeing all ſtarres haue their owne powers, and peraduenture alſo the leaſt ſtarres which we make no accompt of, haue great effects amongſt vs (as one graine of muske in the Apothecaries ſhoppe maketh a greater ſmel then all other powders be they neuer ſo many) nothing will the knowledge of the operation of ſome Starres preuaile, the reſt beeing not knowne and neuer regarded. They will ſay they haue ſome experience, but yet vnperfect; I haue ſhewed how they haue no true experience at all: and their vnperfect experience maketh them perfect lyers.

### *The fourth Reaſon, the ignorance of cauſes.*

A Man which will iudge rightly of any matter by the cauſes, muſt not onely conſider the common cauſes, but he muſt alſo with them conferre the particular cauſes of all things which happen amongſt vs, ſo he ſhall iudge aright. In heauen the ſtarres be common cauſes of all things amongſt vs, becauſe they ſhewe their vertue on euery matter, one way or other. The ſame things haue their peculiar efficients, and matters, and formes, by which, and not by the heauens, they are made that, whatſoeuer they are. Theſe proper cauſes becauſe their natures be vnknowne vnto vs, I cannot ſee how the *Prognoſticatour* is able to foretell any thing to come, in good and conuenient manner, laying aſide all deceiuing and forging of vntruths. To make this more plaine, I will vſe this ſimilitude. Suppoſe an hen to ſit vpon many egges, ſome of her owne, ſome of diuers other foules: ſhe imparteth her heate equally vnto them: at the length ſhe hatcheth, and ſome of her chickens are cockes, ſome hennes, ſome crowes, ſome partriches, ſome doues, ſome blacke, ſome white, ſome like and liue, ſome die, ſome are killed of the kite, ſome are roſted. No man, I thinke, will profeſſe ſo much skill, as to ſay that he by the conſidering of the henne and her heate, which is a common cauſe of the chickens, and all that befalleth them, is able to tell, why of this egge came a partrich, of that a crowe, why this egge had no chicken, why that had a dead chicken, &c. except he doe therewithall adioyne the conſideration of the particular effects. ×ficients The heauen is as it were an hen foſtring vnder her wings all earthly things, imparting his vertue and heate vnto all. Can our *Prognoſticatour* by the erecting of figures, by conſidering the diſpoſition of euery Planet in their houſes, and the ſignifications of euery thing, iudge, why this man is wealthie, that man a begger: why this noble man dieth this yeare, none the next yeare: why it is naught to trauell this way, good to trauell that way: why theſe diſeaſes abound, and not other: why corne ſhall be deare this quarter, not the next: why this weeke is faire and temperate, that weeke, that moneth vnſeaſonable and tempeſtuous. Truely, it is a thing flat impoſſible. They muſt hereunto adioyne the particular nature of the countrie, the particular cauſes both in mens mindes and bodies, as, education, place, honeſtie, birth, blood, ſickeneſſe, health, ſtrength, weakeneſſe, meate, drinke, libertie of minde, learning, &c. and all other ſpeciall circumſtances: which they neuer doe as we may ſee in their *Prognoſtications*: and if they would doe it, yet they could not. Wherefore I muſt needes ſay this, that their follie is great in publiſhing their *Prognoſtications*: and thou alſo greatly to be blamed which by thy greedie deſire giueſt them great occaſion to be ſo vnprofitably occupied.

Hoſ. 2.

To ſhewe more briefly and plainely of their vnabilitie in *Prognoſticating*, although I graunt the ſtarres haue great force, yet I ſay they cannot iudge of things to come. And there be ſixe impediments.

The firſt impediment is imbecilitie of wit: for as mans eye from the earth beholding the heauens and the ſtarres, perceiueth them not in their iuſt quantitie, but as very ſmall lights: for indeede the *Sunne* is an hundred and threeſcore and ſixe times bigger then the earth, *Saturne* 90. times, *Iupiter* 95. *Mars* one and a halfe, the *Moone* is the 39. part of the earth: the biggeſt fixed ſtarres containe the earth 107. times, the ſtarres of the ſecond magnitude 90. the third 70. times, the fourth magnitude 54. times. the fift magnitude 35. times, the ſixt magnitude 18. times. So the weakeneſſe of mans vnderſtanding is not able to conceiue & learne the things which the heauens doe bring to paſſe on earth.

The ſecond impediment, the infinite number of ſtarres, which no doubt all haue great power, although we doe not finde it. For the *Prognoſticator* only marketh 1028. ſtarres, and of theſe he taketh onely heed vnto a very fewe. Which is as though a man ſhould iudge the power of an armie by the power of one or two ſouldiours and Captaines, not by the power of the whole company.

The third impediment, is the infinite varieties of the vertues of ſtarres, and the parts of heauen, which *Aſtrologers* graunt to be: yet they doe not know them. As touching the nature of the fixed ſtarres, they knowe nothing but by the colour, which is red, leadie, white, pale, &c. reſembling ſome planet. And becauſe they knowe not the vertue of all ſtarres and euery part of heauen, they are not able to iudge any thing but to their owne ſhame, no more then the Phiſitian is able to knowe the nature of a compound medicine without the knowing of euery ſimple.

The fourth impediment, the manifolde and daily change of the motions, poſitions, and configurations of the ſtarres: for if a man could tell both the number and nature of ſtarres, yet the varietie of poſitions breedeth trouble and hindereth right iudgement: becauſe by this meanes the powers of ſtarres are increaſed, diminiſhed, and changed. And theſe rules which ſerued for auncient times to foretell things, will not ſerue vs, becauſe all the fixed ſtarres haue changed their places, and the reſt are daily changed.

The fift impediment, the infinite varietie of inferiour things, which doe hinder, peruert, change, receiue, or not receiue the vertue and predictions of ſtarres, as the nature of the ſoile, the diſpoſition naturall of aire, orders, and conſtitutions of the common wealth, occaſions, education, inſtitution, kindes of meate and drinke, &c.

The ſixt impediment, the will of man, which freely in common matters chuſeth this and refuſeth that. There are many things which are cauſed without any worke of ſtarres, onely by the will of man, and ſtudie, as we may ſee in *Socrates*, *Demoſthenes*, and other, &c.

Thus much ſhall ſuffice to ſhew that they cannot *Prognoſticate* of things enſuing: now follow their manifold vntruthes, and moſt falſe rules. In diſcloſing them I will keepe the ſame order they vſe in their *Almanackes*.

In the firſt or ſecond leafe of their bookes thou ſhalt finde a picture of mans bodie with the 12. ſignes round about it, they call it the *Anatomie* of mans bodie, ſhewing how the 12. ſignes haue gouernment of the ſame: for the *Moone* or any other ſignificatour of any thing being in the ſigne, they ſay, that it is daungerous to boxe, to ſeare that part, or to let blood in it, which is ſubiect to the dominion of that ſigne. Al theſe are nothing but vaine Fables, as I will manifeſtly prooue.

1. Whereas they call it an *Anatomie*, me thinketh, it is a butcherly *Anatomie*: nay that of the butchers is farre better, for they ioyne head and appurtenance together: theſe men being ſparing, giue *Aries* the head, *Leo* and *Cancer* the heart and lungs. As for the liuer, I know not which ſigne hath it, peraduenture in olde time men had no liuers. At the *Anatomie* of a carrion, crowes deale friendly, for euery one hath ſomewhat: but in the diuiſion of mans bodie, ſignes play foule play, for *Capricorne* hath got nothing but a paire of knees. It is like that the ſignes ſcrambling for their portions *Capricorne* being ſlow got nothing, hereupon compaſſion beeing had, there was a gathering made, & *Sagittarius* gaue the lower part of the thigh, *Aquarius* the higher part of the legge, which both together make the knee. But to deliuer thee out of all doubt, mark theſe reaſons which follow. 1. The ſignes cannot haue any ſuch dominiō ouer mans bodie: I make it manifeſt thus. There is no corporall heauen indeed aboue the firmament, yet becauſe the firmament or 8. Sphere hath many motions, to giue reaſons of thoſe motions, the *Aſtronomers* haue faigned two heauens aboue the firmament, the Chriſtaline heauen, & the firſt moouable or 01. Sphere, which they deuide into 12. parts, which parts they cal ſignes. Now I pray you tel me, is it poſſible to conceiue that an imagined part of any imagined heauē void of all ſtars, ſhal either haue in it ſelfe, or giue vnto other Starres power to gouerne the parts of mans bodie? More reaſonable was that man, who beeing asked what was the cauſe of the ſands in *Sandwich* hauen,

The twelue ſignes faigned.

A he anſwered the building vp of *Tenterton* Steeple. Secondly, the gouernment of the ſignes in the bodie is not taken from experience in nature, but fained long agoe by ſome drowſie pate, and now becauſe it hath a cloke of antiquitie, it is allowed. More naturall was this kinde of way, that hote ſignes ſhould gouerne hote parts, cold ſignes colde parts, earthly ſignes earthly parts. So *Aries* ſhould gouerne the heart and the vitall blood, not the head, and the reſt of the ſignes thoſe parts which are of their nature and diſpoſition. Thirdly great experience of many men daily confuteth this rule. For many learned Phyſitians, and expert Chirurgians haue by infinite examples found, that if a man be let blood in the ſigne, or lanched, or boxed, or ſeared, no harme enſueth, nay they haue giuen teſtimonie that the patients haue found euen then great comfort. Wherfore let not theſe things trouble thy minde any more, but let thē be numbred euen amongſt vaine and vnprofitable fables.

2. Next after followeth Elections of dayes and houres, neceſſarie for all matters, as followeth:

Speciall daies to
- *Prepare humours.*
- *Let blood.*
- *Purge with*
  - Vomite.
  - Electuaries.
  - Potions.
  - Pilles.
- *Cut haire.*
- *Comfort the vertue*
  - Attractiue.
  - Digeſtiue.
  - Retentiue.
  - Expulſiue.
- *Bathe.*
- *Put children to ſchoole.*
- *Trauell.*
- *Marrie.*
- *Hunt, hauke, fiſh.*
- *Plant.*
- *Geld cattell.*
- *Lay foundations.*

Here, I pray thee, marke their naughtie dealings how they abuſe thy ignoraunce, to make themſelues ſkilfull and to doe more then they can doe. For if the iudgements of the beſt *Aſtrologers* may be taken, certainly moſt of theſe elections cannot be preſcribed to thee, vnleſſe they know beforehand the figure of thy Natiuitie. For all election, which concerne thy perſon, muſt be moderated (to ſpeake as plainely as their toies will ſuffer mee) by the direction of the roote of thy Natiuitie, and by the monthly and diurnall Progreſſions of thy preſent Reuolution. If any of theſe pretend ſome euill, the particular Election may be a meanes to increaſe and to bring it to paſſe. For example, ſuppoſe, thou beeing a man toward marriage, in the *Almanacke* thou findeſt a good day noted by the *Prognoſticatour* to marry in: thou takeſt thy opportunitie: after a while thou art wearie of thy life: the firſt daie of thy marriage was the laſt day of thy ioye. What is the cauſe of this? All the Planets which were ſignifiers of thy marriage in thy natiuitie, were then euilly affected, and peraduenture alſo, when thou waſt firſt borne, they receiued ſome diſgrace. So then thou maieſt lay all blame, partly vpon thy ſelfe for beleeuing, and partly vpon the *Prognoſticator*, who deceiued thee. But to come vnto particulars, the elections of daies to purge the bodie with any kind of purgation, and to comfort the ſame, are moſt ridiculous. Why doe they not alſo preſcribe houres of eating meate? Why doe they not appoint the kinds of meates and drinks, which we muſt eate and vſe daily? If thou ſee that God doth daily bleſſe the enterpriſes of thoſe Phyſitians, which neuer regard theſe elections in miniſtring to their patients: neuer eſteeme of them, let them goe as lies to B the Deuill from whence they came. Concerning the elections of daies to ſowe, to ſet, to plant, to lop, they are alſo fooliſh: the generall obſeruation of the ſeaſon of the yeare, in which theſe things are to be done is ſufficient. And *S. Auguſtine* in his booke *de ciuitate Dei*, laugheth at the follie of them, which chooſe particular daies to doe their husbandrie, as though ſome certaine poſitions of ſtarres had ſome ſpeciall influence to the things which are ſowne then. His reaſon is, becauſe many grains of corne beeing caſt into the ground together, and ripening all at one time: yet ſome of them are blaſted, ſome are eaten of birds, ſome are troden downe vnder foote, ſome ſtand and are neuer touched. The reſt of the elections, & eſpecially that of laying foundations is moſt C abſurd. They ſay that if an houſe, a citie, a town haue his foundation when the ſtarres be well affected, the inhabitants ſhall haue proſperous and quiet liuing: if when the ſtarres be euill diſpoſed, then trouble and diſquietnes. They haue no experience of this but that onely which is moſt falſe, for they know not the foundations of cities and towns, neither the poſitions of the ſtarres, when they were built. Let *Rome* and *Venice* be examples, becauſe theſe are moſt alledged of *Aſtrologers*, the time in which they were built is vncertaine, and the *Planets* are falſly ſet in the figure of the foūdation of *Rome*, becauſe *Mercurie* is contrarie to the ſunne, a thing flat impoſſible. Againe the folly of this is D thus manifeſt, that an houſe, or Citie, or common wealth may remaine, the people beeing gone, as it is in the time of plague, and baniſhment, and conqueſts of princes: And the inhabitants alſo may be ſafe and remaine, the building quite ranſumed, and beaten downe, as we may ſee in *Carthage*, the people and common wealth remained, the Citie quite defaced. That al elections are vnlawful, S. Auſtin writing vnto *Ianuarius*, prooueth it forth of the 4. to the *Galatians* by theſe words: *Ye obſerue moneths and times and yeares. Therefore* (ſaith he) *let vs not obſerue dayes, and yeares, and moneths, and times, leaſt we heare this of the Apoſtle: I am afraid leaſt I haue taken labour in vaine with you:* for he rebuketh them which ſay, I will not goe, becauſe the Moone is thus or thus mooued, or I will take my iourney that I may haue good ſucceſſe, becauſe there is ſuch a poſition of ſtarrs: I wil not do my buſineſſe this moneth, becauſe ſuch a ſtarre gouerneth this moneth: or I will do my buſineſſe this moneth becauſe ſuch a ſtarre ruleth. How then ſhall a man doe, not to breake the word of God? Art thou a man that deſireſt to leade a chriſtian life? Then take the example of *Paul*, as a patterne to gouerne all the actions of thy life: Without *ceaſing* (ſaith he) *I make mention of you in my prayers: beſeeching that by ſome meanes, one time or other I might haue proſperous iourney by the will of God to come vnto you.* So thou if thou haſt any buſineſſe in hand, any iourney to take, any thing to buy or ſell, or any other matter: neuer regard the conſtellations of Heauen, commit thy ſelfe to the onely prouidence of God, in whome thou haſt thy life and motion, and beeing, who directeth all thy ſteppes: pray vnto him priuately with thy ſelf to bleſſe thee and al thy actions, that they may tende to his glorie, thy welfare: thou ſhalt finde that all thy enterpriſes will haue better ſucceſſe, then if the whole hoaſt of heauen, & all the *Prognoſticatours* of England, had promiſed neuer ſo much proſperitie. Now let vs ſhew their abſurd folly in *prognoſticating* of the ſtate of the yeare: of which their *predictions* are either generall for the whole yeare, or ſpeciall for euery day. In their generall *predictions* are conſidered either the gounds of them, or the matters which they foretel. Their groũds are eſpecially two. 1. The figure of the reuolution of the yeare, erected when the ſunne entreth into the firſt minute of *Aries*. 2. The figure celeſtial for the time of the Eclipſe of the ſunne and moone: for vpon theſe twaine, ſay they, dependeth the whole ſtate of the yeare. In their celeſtiall figures they conſider the erecting of them, and the finding of the Lord of the figure. The erecting of the figure, containeth very many abſurdities.

Rom. 1. 10.

1. They follow that way, which *Regiomontanus* did inuent, neuer as yet prooued by anie experience, and flatly differing from thoſe waies which of auncient *Aſtrologers* were vſed: and were inuented by *Gazulus* and *Campanus*. Nay oftentimes it maketh the *Planet* or fixed ſtarre to ſignifie a flat contrary thing to that which theſe two other doe.

2. The caſting of the heauens into twelue diſtinct kind of matters is ridiculous, becauſe it beeing imagined, and voide of ſtarres, can haue no force. Yet (ſome will ſay) other ſtarres beeing in thoſe places may haue & ſignifie ſuch or ſuch effects. I anſwer that if ſtarres of diuers natures comming to ſuch an houſe alwaies ſignifying ſom one kind of thing, then the houſe muſt of neceſſitie giue ſome force vnto the *Planet*: and ſo it ſhal haue not only an augmenting, but alſo an effectuall working power, which *Aſtrologers* denie, and no reaſon can prooue.

3. They make the twelfth and eleuenth houſes beeing higher aboue the horizon then the firſt, to be of leſſe force then it: and the fourth houſe to be of greater power then any aboue the Horizon not Cardinall: and the ende of the ninth to be more in power then the beginning of the eleuenth houſe: all which are againſt reaſon, becauſe a Planet the more perpendicular his beames are, the more is his force. They anſwer, although the force of the light be greater, yet the ſecret influence is leſſe, and the firſt houſe hath more forcible influence thē the twelfth or eleuenth. If the influence be ſecret how can they know it? againe they can by no good experience ſhow that thoſe houſes haue more influence then the reſt; this influence maketh againſt them. I ſay they cannot *prognoſticate* becauſe they know not one ſtars vertue. For whereas they ſay, that the ſunne, and moone and planets haue moſt force. I anſwer, that it is by reaſon of their light, not their influence, which is ſmall, and there is farre greater in the ſmalleſt fixed ſtarres. So that the fixed ſtarres although they haue no light, or very ſmall light perceiued, yet they haue moſt influence. And ſo theſe men muſt needes dreame becauſe they iudge by wrong cauſes. Well, their figure beeing framed and diſtinguiſhed with faire characters, then goe they on to finde the Lord of the figure, that is, that *Planet* which hath moſt dignities in the figure.

*The dignities of the Planets, are found out by theſe meanes eſpecially.*

1 *Houſes of Planets.*
2 *Exaltation.*
3 *Triplicitie.*
4 *Termes.*
5 *Starres.*
6 *Houſes.*
7 *Freeneſſe from Combuſtion.*
8 *Directions.*
9 *Velocitie of courſe.*
10 *Sazimi.*
11 *Some aſpects of other* Planets.

Theſe toyes be ſo fooliſh that a reaſonable man would not vouchſafe to refute them: yet a word or twain. If the houſes of the *Planets* ſhal be battered and puld downe, all the reſt of their worſhip and dignitie will lie in the duſt. *Aries* and *Scorpius* are appointed the houſes of *Mars*; *Taurus* and *Libra*, the houſes of *Venus*; *Gemini* and *Virgo*, the houſes of *Mercury*: *Cancer* the houſe of the *Moone*; *Leo* the houſe of the *Sunne*; *Sagittarius* and *Piſces* the houſes of *Iupiter*; *Aquarius*, and *Capricornus* the houſes of *Saturne*. What reaſon doe they giue of this? *Leo* and *Cancer*, ſay they, are the houſes of the *Sunne* and *Moone*, becauſe they reſemble the nature of theſe *Planets*, and becauſe they come moſt neare our heads: ſuch reaſon they giue of the reſt. What feeble grounds are theſe? As in the North part of the world *Cancer* and *Leo* reſemble the nature of the *Sunne*: ſo in the South part, in the contrarie climates, *Capricornus*, and *Aquarius* doe reſemble their natures.

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Alſo in euery countrie ſome diuers ſignes be either verticall,or elſe come neare the toppe of the countrie,and ſo all ſignes ſhal be the houſes of the *Sunne* and *Moone*. Now then,the ſunne beeing diſplaced, I cannot finde how the reſt of the *Planets* can keep their hold. To go further, the exaltations of *Planets* in like manner are verie dreames. They ſuppoſe *Exaltations* be thoſe degrees in which the *Planets* were in the beginning of the world. But why ſhould thoſe places giue more force then any other? And if they could giue more force, yet they haue falſly aſſigned them. For the *Sunne* was not in *Aries*, when it was created of God, but was placed in *Libra*, which I prooue by this reaſon. God created man and beaſt in perfect age, giuing vnto them all kindes of fruites beeing then ripe, ſo that in the beginning was the time of the yeare, which we call harueſt. Now becauſe God neuer afterward changed the ſeaſons, and we finde that in the time of ripeneſſe the *Sunne* is alwaies in *Libra*, we muſt needes alſo ſaie that his place in the creation was in *Libra*. In the 23. of *Exodus* God commanded that the feaſt of tabernacles ſhould be celebrated in the ende of the yeare,when the Iſraelites had gathered their fruits out of the fields. Wherefore it muſt needs be that harueſt was in the beginning of the yeare(the beginning and ending beeing both together) and ſo by compting backwards we ſhall finde that the *Sunne* was in *Libra* in the beginning of the world. To this agreeth *Ioſephus de antiquit. Lib.* 1. *cap.* 3. *Rabbi Eleazar* vpon *Geneſ.* and *Rabbi Abraham*, *Aben Ezra* vpon the 7. of *Daniel*.

The reſt of the dignities of the *planets* conſiſt of Principles more weake then water. Firſt what is more vnreaſonable to a reaſonable man then this, that ſwift motion ſhould giue vnto a *planet* two dignities, and ſlow motion two dibilities:it ſeemeth to be plaine contrarie. For a ſwift courſe hindereth the force of the *Planet*, a ſlow courſe helpeth the ſame:and the ſtations of any *Planet* make an effectuall and ſenſible operation. A cole of fire in a mans hand if it be ſhaken about very much,it heateth very little, if it be ſhaken more ſlowly, it heateth more: but if it lie ſtill, it burneth violently. Beſide this, alſo experience confirmeth my aſſertion. In the yeare of our Lord 1513. the Sunne entering into *Piſces*, was almoſt in trine aſpect with *Saturne* ſtationarie, a little while after, there was a great froſt and ſnowe continuing many dayes: and when *Saturne* began againe to be direct, the weather was indifferent warme. In the yeare 1518. in Aprill *Iupiter* almoſt *in ſecunda ſtatione* beholding *Saturne in ſtatione prima* cauſed a great heate,conſidering the time of the yeare. In the yeare 1520. *Saturne* (as I ſaid before) being ſtationarie made ſuch a cold, that ſpoiled the Grapes and made Wine deare. Vpon theſe examples and many other I may conclude, that the worke and influence of *Planets*, is moſt felt when they are ſtationarie: A becauſe their vertue is fixed(as it were) in one place by reaſon of the ſlow motion.

*Combuſtion* is in like ſort a fained thing: What reaſon can *Aſtrologers* giue,why it ſhould giue vnto a ſtarre fiue debilities? They talk how that experience teacheth them, that *Planets* being vnder the beames of the Sunne, doe looſe a great, nay (ſome ſay) all their force. It is a manifeſt vntruth. For, *Mercurie* being of the nature of that *Planet* with which he is conioyned, if he go from coniunction with Saturne vnto the Sunne, he getteth no debilities thereby, but rather loſing the feeble and vnfortunate Nature of *Saturne*, receiueth a more ſtrong and fortunate nature of the Sunne. If any man ſay againſt B me that *Mercurie* combuſt hath no force, he deceiueth himſelfe. For if he be not hindered, he naturally will cauſe windes,beeing combuſt, he not onely engendereth windes, but cauſeth tempeſtuous windes and foule weather. In *Aries*, *Taurus*, *Cancer*, he maketh tempeſts, in *Virgo*, and *Scorpius*, raging Seas, in *Sagittarius*, *Capricornus*, *Aquarius*, and *Piſces*, raine and ſnow. Againe when many dayes together there hath beene faire weather, the Sunne if it come to be in coniunction or any other aſpect with Saturne,maketh very foule weather, & therfore the aſpects of the Sun & *Iupiter* are called *apertiones portarum pro pluuia*. This could not come to paſſe if *Saturne* had his force diminiſhed by C the beams of the Sun. A *planet* alſo being in *Sazimi*, that is,being within 16. minuts of the ſuns middle, hath thereby 5. dignities,which cannot well be, if that combuſtion giue 5. debilities. For the *Planet* is in the midle of his combuſtion, and the Sunne caſteth his beames and force verie vehemently vpon it. Theſe things ſhewe how abſurd a dreame combuſtion is: yet if it were a good and ſound principle of *Aſtrologie*, and gaue vnto euery planet fiue debilities, yet it could not be prooued, that libertie from combuſtion ſhould giue fiue dignities, beeing onely a meere abſence and priuation of the other. *Magnes* at the preſence of the *Adamant*, is hindred from drawing Iron: yet if the *Adamant* be away, the attractiue vertue of the *magnes* is not encreaſed. Here I might with eaſe D confute the triplicities of *Planets*, directions, aſpects, applications, preuentions, refrenations, with many ſuch like, but my intent at this time is onely to ſhew thee ſome vntruthes of our *Prognoſticatours*.

Thus much of the grounds of their predictions, now followe the matters, of which they *Prognoſticate*, and they are very many: nay, there is no matter almoſt,of which they wil not giue their verdite: but how they doe this I will briefly make it manifeſt vnto thee, that their lyes and their vnchriſtian dealing may be more loathed of thee.

1. They foretell of Comets, Earthquakes, Famines,and plagues,&c,but they doe it as the blind man which caſteth his ſtaffe he knoweth not where. No man as yet euer knewe the true

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cauſes of theſe. As for Comets and blazing ſtarres, they doe not riſe of the influence of any ſtarres, neither are they any earthly things, but are in heauen, moſt commonly farre aboue the Moone, as by Geometricall, and Aſtronomicall demonſtrations may be prooued: How this commeth to paſſe the Lord onely knoweth. And ſurely they do thee great iniurie, that when as no doubt, God doth lighten them, and ſend the reſt extraordinarily, as threatning tokens of his ſore diſpleaſure, yet they will rocke thee aſleepe in the cradle of ſecuritie, by telling that ſuch tokens came from the ordinarie courſe of the heauens.

2. They foretell all things which happen in ciuill affaires amongſt men, as are theſe which follow.

As
*Loue and hatred of kinsfolke.*
*Mariages.*
*Encreaſe of farmes and liuings.*
*Iniuries and quarrels.*
*Rayſing of rents.*
*Exacting of ſubſidies by officers.*
*Falſe rumors.*
*Impriſonments.*
*Hard intreating of Eccleſiaſticall perſons.*
*Buying, ſelling, vndermining.*
*The ſtudying of ſciences.*
*Friendes fall out for trifles.*
*Solemne progreſſes.*
*Fauour of noble men.*
*Men ſhall fall, bodie, and goods, into the Princes handes.*
*Marchandiſe vnprofitable, &c.*

Theſe and ſuch like proceede onely from the will of man: the conſtellations of ſtarres are neither ſignes nor cauſes of them. Some will ſay, *Non imponere neceſſitatem, ſed inclinare Stellas*, that is, That ſtarres doe not conſtraine, but onely incline the mindes of men: a moſt wicked ſaying, although moſt commonly ſpoken of and defended. For the inclining of the will of man is onely the worke of God, as the holy Scriptures doe teach vs. *The heart of man*
Prov.1.6.9. (ſaith *Salomon*) *purpoſeth his wayes, but the*
Ier.10.23. *Lord directeth his ſteps. O Lord* (ſayth *Ieremie* the Prophet) *that the way of man, is not in himſelfe, neither is it in man to walke and direct his ſteppes.* He ſpeakeh this becauſe that *Nebuchadnezzar* purpoſed to haue made warre againſt the *Moabites* and *Ammonites*, but hearing of *Zedekias* rebellion, he turned his power to goe againſt *Ieruſalem*, therefore the Prophet ſaith, that whereas he had otherwiſe purpoſed, yet this was the Lords inclination and direction.
Proa.21.1. Againe in the Prouerbs we reade this: *That the heart of the king is in the hands of the Lord, as the riuers of water, he directeth it whether he wil.* It wil be ſaid, that although God properly and immediately inclineth the will of man: yet alſo ſome ſmall inclination muſt be giuen vnto the Starres, and that immediately. For

Say ſome,
*Conſtellations worke vpon the Elements by the foure firſt qualities.*
*Elements worke vpon, and alter the compound bodies and humors.*
*Compounde bodies by their qualities change the ſenſes.*
*The ſenſes being altered, the vnderſtanding is altered.*
*The vnderſtanding laſtly altereth and inclineth the will of man.*
*Therefore Conſtellations incline the will.*

This reaſon is not much vnlike that which the drunken man maketh, ſeruing as well for the defence of his vice, as the former for approouing of truth in diuination.

*He which drinketh well, ſleepeth well:*
*He which ſleepeth well thinketh no harme:*
*He which thinketh no harme, is a good man:*
*Therefore he which drinketh well, is a good man.*

The deceits and vntruthes which be in their reaſons, are very many.

1. The ſtarres worke vpon mens bodies, yet ſo that the nature of the Countrie and ſoyle, the meats and drinkes haue moſt comonly greater force. Why are the bodies of Gentlemen of England and poore labouring men of diuers diſpoſitions? are they not both in one countrie? doe not the ſtarres ſhewe their force in them alike? yes truely, but the kind of life and diet preuaileth. In the ſame region, why are they, which dwell vpon hills, of other temperatures then they, which dwell vpon plaine and champion ground? why? doe not the ſame influences of Starres make them of like natures? is it not becauſe the nature of the ſoyle preuaileth? So then, when as there be many cauſes effectuall, and differing in altring mens bodies, to build an argument vpon one cauſe is moſt vnreaſonable.

2. The ſtarres worke vpon the Elements, earth, water, ayre, by making heate, cold, moiſture, drineſſe. The Elemenes, how worke they on mens bodies? They will alſo ſay by making heate, cold, moyſture, drineſſe: which is moſt vntrue: for the hotter, and drier the elements be, the colder and moyſter by nature are mens bodies. According to that ſaying of *Empedocles*, Nature placed a hotte bodie in a cold countrie, and a cold bodie in a hot countrie.

3. The *Philoſophers* ſay that all cauſes are either *per ſe* or *per accidens*. Now the heauens beeing cauſes of the alteration of the ſenſes *per accidens*, they muſt not be cauſes of the inclination of the will, either *per ſe* or *per accidens*, but *per accidentis accidens*, which is moſt ridiculous.

4. This long chaine by which they linke the will of man to the ſtarres, if it ſhalbe applyed vnto particulars, it muſt needes breake: for the actions of the will is buying, ſelling, trauailyng, lying, heaping vp wealth, murdering, ſpreading of falſe rumors, offering of diſcourteſies, hating of kinsfolkes, and ſuch like,

which our heauen-gazers foretell, haue no coherence with the firſt qualities, heat, cold, moiſture, drineſſe: neither can they any way proceed from them, and therefore the ſtarres cannot be cauſes of them, for they worke onely by theſe qualities.

5. This reaſon is nothing to their purpoſe: for becauſe they graunt that a man may freely reſiſt the inclination of the ſtarres, and he may hinder that, vnto which the ſtarres bend his will, how dare they preſume to ſay this or that will come to paſſe? The heathen men gaue vp themſelues to their owne luſts and vanities, and followed euery little and vaine inclination: and of them, in this order, did auncient *Aſtrologers* among them diuine that this or that time, ſuch actions, ſuch vices, ſuch enterpriſes, ſuch affaires ſhould be among them. In like manner our *Engliſh* wiſemen, ſpeake of vs as though we were beaſts, not reaſonable men, as though we neuer had heard the bleſſed Goſpel of God, neuer taſted of the grace of God, neuer learned what is good and what is bad, neuer laboured to ſubdue our luſts and affections, alwaies turned to and fro with the blaſt of any influence, working very ſlenderly in vs.

Thus much of Ciuill affaires. They make mention alſo yearely of the diſeaſes which ſhall raigne: but the way which they follow, is taken forth of the barren and vncertaine rules of the old *Aſtrologers*, who doe ſo aſcribe vnto euery Planet certaine diſeaſes, that if neede ſhal require, they may referre the ſame diſeaſes vnto many ſignificatours, as in the plague, the putriſaction of humors is attributed vnto *Iupiter*, the ſharpe feuer vnto *Mars*, the madneſſe which followeth vnto *Mercurie*, the whole plague vnto *Mars*. In the plureſie the inflammation of the blood betweene the skinne called *Pluritis*, and the ribbes, is attributed vnto *Iupiter*, the ſuppuration of the blood vnto *Saturne*, and the whole plureſie vnto *Iupiter*: In the Iaundes the inflammation & corruption of humors, vnto *Iupiter*, the yellow humor in the gaule, vnto *Mars*, the obſtruction of the parts vnto *Saturne*, the whole Iaundes beeing white, vnto *Mars*, black, vnto *Saturne*. And ſo in euery diſeaſe, they vſe this inconſtancie and ambiguitie in *Prognoſticating*. It is a rule among the *Aſtrologers* that if the Planets ſignifiers of diſeaſes be well affected, then there ſhal be no diſeaſes but health: if they be euilly affected, then diſeaſes follow. Our *Prognoſticatours* neuer marke this rule, but howſoeuer the Planets be affected, they ſtraightwaies pronounce that ſuch diſeaſes ſhall raigne. For example; The laſt winter quarter it was ſaid by one of them, that the diſeaſes which ſhould afflict mens bodies, were rewmes, coughes, colde laskes, ſwelling of the face & throte, falling of the Colmel, ſore eies, deafeneſſe, the ſtone, goute, dropſie, greenſicknes, madnes, quarterne feuers, &c. And all the Planets ſignifiers of diſeaſes in that quarter were indifferent well affected: wherefore thou A haſt not one cauſe to fear their threatnings, but rather to be ſorie for their continual deceits, wiſhing them minds that they may one day ſee their owne folly.

Concerning the time when the conſtellations take their effects, our *Prognoſticators* ſay that ſome take their effects the ſame yeare, ſome not the ſame yeare but long after, as great coniunctions and eclipſes. For they ſay if the *Moone* be eclipſed one houre, ſhe worketh her effect a moneth after, if two houres, two moneths after, and the *Sunne* for euery houre it is Eclipſed, taketh his effect an whole yeare after. Truly this rule which they follow, muſt needes be againſt all reaſon. For why ſhould not all coniunctions B and oppoſitions of the *Sunne* and *Moone* deferre their effects, as well as thoſe coninnctions and oppoſitions in which the *Sunne* and *Moon* is Eclipſed; if they ſhow forth their power immediately after, why ſhould not theſe alſo doe the ſame? Moreouer Epignoſticall *Aſtrologers* who haue conferred the courſe of the heauens with hiſtories, ſhewe very manifeſtly, that Eclipſes doe not deferre the time of working their ſpite vpon the earth.

In the yeare of our Lord 1419. the *Sunne* was Eclipſed in *Aries*, & preſently after ſhewed all his force. There was a great ſedition in *Prag* that yeare: In *Paris* an vprore betweene them of the Citie and the Vniuerſitie, and two thouſand Schollers were ſlain. Then alſo *Wenzeſlaus* C king of *Bohemia* beeing in a great palſie died. In the yeare 1524. there was a coniunction of *Saturne* and *Iupiter* in *Scorpius*, and alſo a great Eclipſe of the *Sunne* in Iune, which tooke their effects the ſame yeare: *Charles* king of *Fraunce* driuen forth of his countrie: warre betweene the *Danes* and the men of *Sleſwicke*. There was a great plague in *Germanie*, Ciuill diſſention amongſt the Princes of the Empire and them which tooke the part of *Iohn Huſſe*. 1452. an Eclipſe of the *Sunne* in *Sagittarius*, his effects began preſently, and laſted a great while: Euen then *Conſtantinople* was taken by the *Turke*. The *Hungarians* and *Bohemians* beſieged *Fredericke* the Emperour. 1473. the 27. of Aprill, the Sunne was Eclipſed in *Taurus*, *Mars* beeing D in *Aries*, and *Iupiter* in *Sagittarius*. The ſame yeare in ſummer was ſuch heate and drineſſe of weather, that woods euen withered, and one might wade ouer deepe riuers. In the yeares of our Lord 1476. 1460. 1469. 1486. 1502. 1518. and many yeares after, there were both great coniunctions and ſtraunge Eclipſes, which tooke their effects preſently, not one, or two, or three yeares after (as our heauen-gazers beare thee in hand.) All theſe examples which I bring againſt them, I haue not fained, but taken forth of thoſe bookes which they haue in greateſt eſtimation, and could, if neede ſhould ſerue, bring an hundred more, all to ſhew their lies, when as they commonly ſay thus, There ſhalbe an Eclipſe this yeare, marie I will not here determine his effects, but reſerue them to be de-

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A clared in my *Prognoſtication* one yeare or two yeares hence, when it will take place.

To know where the effects of the ſtarres ſhal take place, they haue appointed vnto euery ſigne certaine countries, as ouer *Europe* they haue ſet the fiery *Triplicitie*, ouer the Orientall and North parts of *Aſia*, the airie *Triplicitie*, the waterie *Triplicitie* ouer *Aphrica*, ouer the South parts of *Aſia* the earthie *Triplicitie*: & ſo euery peculiar ſigne hath his dominion ouer ſome parts of thoſe. Now therfore, when a coniunction or Eclipſe is in any of theſe ſignes, the Cities & countries ſubiect vnto them, feele the force of that conſtellation eſpecially. This is a moſt manifeſt vntruth, and may be confuted by many reaſons. 1. The nature of the ſignes is not the ſame now as it was in times paſt, and by the
B confeſſion of the beſt learned haue other effects now, then they had in the daies of king *Ptolomie:* yet we ſee the nature of countries & people to remaine the ſame ſtill, as may be ſeen by reading *Tacitus*, *Plinie*, *Caſar*, *Strabo*. 2. *America* which is halfe the world, hath no ſignes appointed ouer it: why? it was found out of late. True it is, but this is an argument that the Rules of *Aſtrologie*, are abſurd, and were the bare inuentions and imaginations of idle braines. For, there is no doubt, but that *America*, his parts and Ilands, as *Braſilea*, *Peru*, *Pari*, *Terra Florida*, *Iaua Maior*, *Iaua Minor*, *Puloana*, *Pauilonga*, *Subath*: *Maſſana*, *Mattan*, *Iuuacana*, *Cozumella*, *Iamaica*, *&c.* haue felt
C the force of thoſe Conſtellations, which they attribute to ſome partes of the old world. Becauſe theſe Countries be about the midle *Zone*, and haue both Planets & ſignes full ouer them, and therefore if the ſtarres threaten any ſtrange thing to come, they muſt eſpecially feele it. 3. Experience the cauſe of all acts, is againſt them, as is manifeſt in theſe examples. 47. yeares before the Natiuitie of our Sauiour Chriſt, there was a coniunction of the higher Planets in *Scorpius*; and then was ciuill warre betweene *Caſar* and *Pompey*: And the change of the Empire was in *Europe*. But according vnto the inſtitution of *Aſtrologers*, all theſe troubles ſhould haue been in *Aphrike*; becauſe *Scorpius* hath his dominion there. In the yeare of our Lord 34.
D there was a great coniunction of planets in *Leo*, and then (ſaith one very prophanely) was the Goſpell preached through the world. But if he make this coniunction to be a ſigne of the preaching of the Goſpell, then it ſhould more haue bin preached in the parts of *Europe* then *Aſia*, which is not true. In the yeares of our Lord, 331. and 1127. there were great coniunctions in *Virgo*, and yet the Countries ſubiect to this ſigne felt no harme, but *Italy* was troubled with the *Popes* ſuperſtitions, and *Arrius* his hereſie was broched. There was a meeting of Planets in *Sagittarius* 73. yeares after *Chriſt*, when as *Otho*, *Galba*, *Vitellius*, and *Veſpaſian* troubled the *Romane* Empire, yet there was no where more grieuous warres then in *Paleſtine*, and no greater ſlaughter then of the *Iewes*, who are ſubiect vnto *Scorpius* and not vnto *Sagittarius*. In the yeare 1464. a coniunction of higher Planets was in *Piſces*, vnder whoſe dominion, although *Europe* be not placed, yet it moſt felt the ſmart by troubles and ciuil warres. So 1576. and 1577. two Eclipſes of the Sunne, the one in *Leo*, the other in *Capricorne* tooke their effects in *Germanie*: when as *Leo* and *Capricorne* doe not rule that Countrey. It is vaine to ſhewe the abſurditie of this rule by mo examples, theſe ſhall be ſufficient.

This ſhall ſuffice to haue ſpoken of their generall Predictions, now follow their ſpecial determinations of the ſtate and temperature of the weather, wherein I wil ſet forth firſt of all a moſt manifeſt and abſurd contradiction, which moſt of them make, and that is this: They vſe (as I haue ſaid) to ſet downe their iudgements of the whole quarter, that it ſhould be either moiſt, hote, cold, or drie: afterward iudging particularly they diſprooue by particular daies that which they ſaide before. In the yeare of our Lord 1581. one ſaid that in the Autumne quarter ſhould be a great drought, yet I peruſing his particular iudgement vpon the daies of the quarter, finde it ſhould haue plentie of raine. In the yeare laſt paſt, an other ſaid, the ſommer ſhould be ſo hote and drie, that euen wells and riuers ſhould be dried vp, and fiſhes be ſcarce, and cattell die for want of water: yet the ſame partie in his particular iudgement of the weather, maketh 20. daies of the ſame quarter, at the leaſt raine and miſling, and 30. other either temperate or very cold.

In one word, the iudgements which are ſet downe of the weather, they are more tolerable then the reſt: yet as long as the world endureth, no man ſhal be able to *prognoſticate* truly what weather ſhall be in euery day of the yeare. The cauſes of this I haue ſet downe before, & neede not now to repeat. Wherefore they might leaue off any longer to buſie themſelues in this kind. And it ſhall be ſufficient for the leading of a Chriſtian life, to know the generall and ordinarie eſtate of the parts and ſeaſons of the yeare.

### *The third reaſon, impieties.*

BEſides all this, the impious ſpeeches and vngodly practiſes, which theſe men vſe, might mooue a Chriſtian man to loath their *predictions*. Firſt, yearely ſome of them doe foretell whether men ſhall ſtudy and imbrace, or forget and neglect true Religion. What a filthy and deuilliſh thing is this, not to be ſuffered in a common wealth where the Goſpell of Chriſt is preached. Euery man naturally is the child of wrath, the vnprofitable ſeruant, dead in all kind of ſinne, his vnderſtanding it is enmitie againſt god, his affections are rebellious againſt his wil; none doth good, no not one: not one hath any facultie to receiue or keepe true religion: we are as ſawes in the hands of God, as the Prophet

*Eſay* ſpeaketh:how then become we religious? by the onely worke of God. *No man can come to me*(ſaith Chriſt)*except the father drawe him.*
Ioh.6.44.
And as God draweth vs firſt vnto true religion, ſo he alſo maketh vs continue in the profeſſing of the ſame, as *S. Paul* ſaith, *he which hath begun a good worke in you, will finiſh the ſame,&c.* By what meanes doth God doe this? by the outward preaching of the Lawe and the Goſpell, and by the inward working of his holy ſpirit: other meanes the Scripture neuer mentioneth. On the contrary part, if any man refuſe the grace of God, and will not imbrace the true Religion, it proceedeth from the hardneſſe of his owne heart, and wilfull rebellion. Seeing therefore the rebellion of man commeth from his owne will, and the imbracing of true godlineſſe from God alone: why dare they preſume, without great impietie, to adioyne the conſtellations as adiuuants either vnto man or God in this diuine worke. Againe, theſe *predictions* are very perillous, for if a man be wickedly giuen, they hinder him from the acknowledging of his ſinne, becauſe they make him lay part of his faultes vpon the ſtarres, when as all indeede come from his owne ſoule. And if a man be a penitent ſinner, and feele the grace of God; yet beeing weake in faith and conſcience, they make him not to put his whole truſt in God, and to loue him with all his ſoule, with all his ſtrength; but allure him in ſome part to attribute that vnto the ſtarres, which is the onely worke of God, and not of any creature.

2. They vſe to foretell what vices ſhall raigne, as in theſe examples:

As
*There ſhall be much vnlawfull and ſecret whoredome.*
*Great robbing by hie-waies ſides.*
*Wanton and young men ſhall ſit in their Ladies lappes, by reaſon of their* GODDESSES *well placing.*
*Many ſhall vſe deceit and coſening.*

By theſe and ſuch like, lewd and diſſolute people, take occaſions and are ſtirred vp to liue prophanely, and to ſollowe thoſe vices, vnto which the luſts of their nature carrie them.

### *The fourth reaſon, tricks of deceit.*

A Iugler which taketh vpon him to doe ſtrange things muſt vſe many ſleights, leaſt if the ſtander by ſhall ſee his tricks of ligierdemaine he be deſcried, and all his former cunning turne to his ſhame. Our *Prognoſticatours* vnderſtanding this, haue thought it conuenient to vſe in their kind ſome tricks of deceiuing Iuglers, I can call them by no better name, for ſo they are indeede. Firſt publiſhing their predictions in thy behalfe, they vſe ſuch abſurd, vnknowne, and inſolent wordes, as (I thinke) neuer the like were read or hard amongſt vs in England. As are theſe which followe:

1. *A Prognoſtication Aſtrologically calculated for the pole Articke, for ſuch a citie whoſe longitude and latitude is thus.*
2. *Quartill reuolution.*
3. *Rectiſied for the motions and aſpects of the meridian and eleuation.*
4. *Capricorne in qualitie cold and drie, melancholie, in taſt bitter, nocturnall fœminine, meridionall, of the earthly trigon.*
5. *Mercurialiſtes, Ionialiſtes, Martialiſtes. Hiemal Solſtice, Æſtiual, Vernal, Autumnall.*
6. *Pars tortura coupled with the Dragons taile.*
7. *Taurus a ſigne of the earthly trigonſme naturally, cold in the ſigne horoſcop: and Virgo of the ſame ſtampe the ſigne of the preuention preceding.*
8. *A ſigne of the ſame triangularitie. Iupiter Lord of this reuolution reſident with Venus in domicilio deorſum ab Angulo cadente.*
9. *Planets retrograde.*
10. *Cardiualor a ſuccedent poſition.*
11. *Lunarie defect.*
*In his dodecatimorian.*
12. *Names of ſtrange authors. Proclus, Alchindus, Meſſahala, Zael, Albohazen Haly, Albumacer, Albubater, Guido, Bonetus, Hiſpalenſis, Firmius, Abraham, Auenezra, Triſmegiſtus, with many other wondrous Doctors, hauing a great deale of ſmall learning, and beeing far borne, as in Caldea, Perſia, Arabia, Iurie.*

1. Thou wilt ſay what meanes all this? here is great learning no doubt it paſſeth my capacitie: who would not haue an *Alanmacke*, if it were for nothing but for this, to ſee and heare how profound our *Prognoſticatours* are? Thou farre deceiueſt thy ſelſe: for they perceiuing well, that their deceits and lyes may be ſoone eſpied, haue inuented ſtrange tearmes to colour them, and to caſt a miſt before thine eyes, that thou maiſt not ſee their naughty dealing. For any man the more true and honeſt he thinketh his matter, the more deſirous is he to ſpeake plainely to the vnderſtanding of all.

2. It was a point of the knauerie of the Deuill, otherwiſe called *Apollo*, as the Heathen men asked his counſell, to anſwer doubtfully, becauſe when as he was ignorant of the euent, yet would not, but ſeeme to knowe, as in this anſwer,

*I tell thee* Pyrrhus *the Romanes may conquer.*

It is vnderſtood two wayes; either that *Æacides* might vanquiſh the Romanes, or the Romanes *Æacides*. Our *Prognoſticatours* haue choſen a verie good patterne to followe, their dealing with thee is the like: when they doubt and cannot tel what to *Prognoſticate*, then they vſe two wayes of foretelling, either to ſpeake that which is true euery way, or that which is true euery yeare. For the firſt, amongſt many examples, I will put one or two that thou maiſt ſee their dealing in true, not forged examples.

1. The coniunction of *Mars* and *Saturne* threaten warres, but *Iupiter* will mitigate

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the ſame: as a man ſhould ſay, the *Prognoſticatour* telleth true, except he tell a lye.

2 1585. We ſhall haue a very drie winter, if peraduenture any floods and ſtore of raine doe fall, they ſhall proceede of former cauſes.

3 This ſommer quarter is like to be for the greateſt part drie and whole, yet it is like neither to be too hotte, or too colde, but indifferent.

4 Neither faire, nor foule, both together.

5 Faire and calme, but a little miſling.

6 Clouds portending raine and ſnowe.

Examples of thoſe *predictions*, which may agree to euery yeare are common with them, as theſe;

1 This yeare Artificers muſt take heede of too much ſtreining their backes.

2 Take heede of ventering in ſlipperie places boldly in building.

3 Old men ſhall die.

4 Death of Sheepe and other cattell this yeare ſhall be.

5 Sundrie diſeaſes are like to raigne amongſt many which will ſweepe away many.

6 Falſe rumors, impriſonments, tortures.

7 Brethren and ſiſters ſhall not loue one another.

8 Sundrie men and women ſhalbe troubled with paines in their eyes.

9 Much ſtrife amongſt men and women.

10 Small loue amongſt kinsfolkes.

11 Much vnlawful luſt, this yeare and ſecret fornication.

12 Some Eccleſiaſticall perſon ſhall be in trouble, and ſome noble man ſhall die, this is euer at one place or other.

13 Many ſhipwracks, and other ſtirres on the ſeas.

14 Many ſhall addict themſelues to the ſtudy of *Negromancie*.

Againe, beſide theſe waies there is alſo a third, and that is this. They fearing leaſt their *Prognoſtications* ſhould not be regarded becauſe of their lyes, and that they might winne men vnto the vſing of them, haue adioyned *Aſtronomicall* matters of the riſing and ſetting of ſtarres, of the aſpects and motions of planets, which are no profit to thee. Here alſo they haue annexed tables of all the Faires in the land, and of the chiefe high wayes, which beeing of ſome price with thee, make that which is naught of it ſelfe, to be of ſome accompt.

## *A Concluſion.*

THus much (good Reader) I hope ſhall be ſufficient to perſwade thee of the vanitie of *Prognoſtications*: if not, I beſeech thee accept of my ſimple endeauour, ſeruing in ſome part vnto thy profit. For if thou be a Chriſtian man thou oughteſt onely to be contented with knowing the times and ordinarie ſeaſons of the yeare: not regarding nor ſearching any ſecret and ſpeciall Predictions, for which the Lord neuer gaue any man warrant, but in plaine words hath forbidden them. Nay they which be ingraffed into Ieſus Chriſt indeede, are ſo farre from ſearching what ſhall be hereafter, that they leade a life which is a continuall meditation of preſent death. The which the Lord for Ieſus ſake, graunt vnto vs, that we may in ſome meaſure behold our owne vanities.

*Trinvni Deo ſit omnis honos, omnis gloria.*

*Chriſtian Oeconomie:*

OR,

# A SHORT SVRVEY OF THE RIGHT MANNER OF ERECTING AND ordering a Familie, according to *the Scriptures.*

Firſt written in Latine by the Author M. W. PERKINS,
and now ſet forth in the vulgar tongue, for more common vſe and
*beneſit, by* THO. PICKERING *Batchelour*
of Diuinitie.

PROV. 24. 3,4.

*Through wiſdome is an houſe builded, and with vnderſtanding it is eſtabliſhed. And by knowledge ſhall the chambers be filled with all pretious and pleaſant riches.*

Printed for LEONARD GREENE, and FELIX
KINGSTON. 1609.

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# TO THE RIGHT HONOVRABLE ROBERT LORD RICH, Baron of LEEZE, &c.

RIght Honourable; Among all the Societies and States, whereof the whole world of mankind from the firſt calling of Adam in Paradiſe, vnto this day, hath conſiſted, the firſt and moſt ancient is the Family. For if we looke into the Scriptures; The writings of Moſes, which in time go beyond all the Hiſtories and Records of men, doe euidently declare, it was the will of God, to ſanctifie that firſt coniunction of Adam and Eue, as the roote wherein mans whole poſteritie was *virtually* contained, and whence in the ages ſucceeding, both Church and Commonwealth ſhould ſpring and grow to their perfection. And all thoſe Nations & Cuntries before the Flood, the Heads wherof lineally deſcended from the two firſt houſes of Seth and Cain, had no outward forme of ciuill gouernment, by which they were ruled, nor any viſible face of a Church whereto they had relation, but the whole frame of their policie both Ciuill and Eccleſiaſticall was confined within the precincts of priuate Families. And from the flood, the houſe of Noah became the common Mother, in which the other two ſtates were included, and out of whoſe bowels they iſſued afterward in the multiplication of poſteritie, for number, equall to the ſtarres of the skie, and the ſands by the Sea ſhoare.

Anſwerable to the voice of the Scripture, hath beene the verdict of the Heathen in this point. Some of the Learned among them, haue called the Familie, *the firſt Societie in nature, and the ground* of all the reſt. Some againe haue compared it to the Bee-hiue, which we call the Stocke, wherein are bred many ſwarmes, which thence doe flie abroad into the world, to the raiſing and maintaining of other States. Others doe not vnfitly reſemble the ſame to a Metropolis, or mother Citie, which firſt traineth vp her natiue inhabitants, and then * remoooueth ſome of them to other places of abode, where they may be framed as members, to liue in obedience to the Lawes of their Head.

*Ariſtot.Politic.1.*
*Xenoph. in Oeconomic.*
*Xenoph.ibid.*
* ἀποικίζει. *Cic.3 de Nat. Deor.*

Vpon this condition of the Familie, beeing the Seminarie of all other Societies, it followeth, that the holy and righteous gouernment thereof, is a direct meane for the good ordering, both of Church and Commonwealth; yea that the Laws thereof being rightly informed and religiouſly obſerued, are auaileable to prepare and diſpoſe men to the keeping of order in other gouernments. Hence it is, that the holy Ghoſt in the booke of the Scriptures, hath in great wiſdome commended both Rules for direction, and Examples for imitation, to Husbands and Wiues, to Parents and Children, to Maſters and Seruants, in euery point of Chriſtian cariage touching God and man. For this firſt Societie, is as it were the Schoole, wherein are taught and learned the principles of authoritie and ſubiection. And looke as the Superiour that faileth in his priuate charge, will prooue vncapable of publike employment; ſo the Inferiour, who is not framed to a courſe of Oeconomicall ſubiection, will hardly vndergoe the yoke of Ciuill obedience.

1.Tim.3.5.

Againe, the corruption or declination of this firſt gouernment, muſt of neceſſitie giue way to the ruinating of the reſt. For an errour in the foundation, puts the bodie and parts of the whole building in apparant hazzard. In the old world, before the flood, though *all fleſh had corrupted their waies*; yet the firſt ground of that vniuerſall ouerflowe of ſinne, iſſued out of the ſtate Oeconomicall, and thence was deriued in-

Gen.6.12.

1.Sam.2.12.
23,24,25.
2.Sam.14 33.
1.King 5.6.
2.Sam.15.
1.King.1.

to the whole earth. It was the fault of the priuate gouernment of Eli the Prieſt, that made his ſonnes Hophni and Phinehas, of vngratious children, vngodly Churchmen. It was the errour of Dauid in the adminiſtration and giudance of his owne houſe, which incourged Abſalom & Adoniah his ſonnes, vpon preſumption of their Fathers indulgence, to become ill Common-wealths men, to aſpire, and vſurpe the kingdome by plots and practiſes of Rebellion.

To forbeare further matter of inſtance in this kind; by the due conſideration of the premiſſes, I hold it a thing both neceſſary and behooſeful for all eſtates, to be throughly informed of the right manner of erecting and ordering the priuate condition of the Familie, whereby they may be furniſhed with fit grounds for the common good in more publike and open courſes. For which end this preſent Diſcourſe of *Chriſtian Oeconomie* was firſt contriued by the Author, and now thought fit to be ſet forth, for the inſtruction and edification of the multitude. Which as it commendeth it ſelfe by the ſhortnes and perſpicuitie, both which being applied to vnderſtanding and memorie, may giue contentment to euery well-diſpoſed Reader; ſo it carieth a kind of eminencie aboue other Treatiſes of this nature before publiſhed, in ſundrie regards;

Firſt, whereas Experience teacheth, that the Queſtions of Conſcience in matrimoniall affaires, are very many in number, and difficult in nature; here we ſhall find either direct anſwers to ſome of them, or at leaſt the Grounds of reſolution in diuers caſes, warranted by the word, in ſuch ſort, as litle or nothing will appeare, vpon the triall, to be vntouched, making for the Readers ſatisfaction.

*Ariſtot. Polit.*
*Xenoph. in Oecon.*
Pſal.128 1.
1.Tim 4.8.

Secondly, the maine Scope of the Author in the ſeuerall branches hereof, is, to make plaine this truth in particular, That no Familie can be intereſſed in the bleſſing and fauour of God, which is not founded in his feare, and ordered according to his reuealed will. For though the Heathen in their writings of the like Argument, doe ſhewe, that Nature by her dimme light may afford ſome good directions to this purpoſe, and that men meerely naturall, haue proſpered in the practiſe of Oeconomicall vertues; yet the true happineſſe of houſes and inhabitants wholly dependeth vpon the ſpeciall grace of God, and iſſueth out of his promiſe; and that is directed onely *to them that feare him, and walke in his waies*; it beeing *Godlineſſe alone which hath the promiſes of this life, and the life to come*. Therfore to dreame of a bleſſing in any other ſtate, which is not ſeaſoned with Godlineſſe, and ordered by direction of diuine Lawe, is but a witleſſe preſumption; conſidering that the Familie it ſelfe from whence they growe, hath no further aſſurance of bleſſedneſſe, then it hath right and title in the promiſe.

1.Cor 7.1.2.
8.9.

Laſtly, it containeth here and there, ſome ſpeciall Grounds of truth, tending to the diſcouerie of diuerſe errors of Popiſh doctrine in points appertaining to Mariage; as namely theſe. I. That this eſtate is free to all men, euen to ſuch as haue the gift of continencie; and for thoſe who haue not the power to abſtaine, it is expreſſely inioyned by God as neceſſarie. Which diſcouereth that Error of abſolute inhibition therof to ſome ſorts of men, without the leaſt exception of abilitie to forbeare. And in this caſe, though the Church of Rome preſcribeth an helpe by prayer and indeauour, where the gift is wanting; yet herein, ſhe addeth two more abſurdities to the former; impoſing a neceſſitie of containing by her Laws, where God hath giuen libertie, by his word; and cauſing to flee from that only Remedie which himſelfe hath ſanctified, to another, whereunto he neither giueth charge by his will, nor incouragement by promiſe. II. That Mariages conſummate without the free & aduiſed cōſent of Parents, either *explicite* in tearmes, or *implicite* by conniuence, are in the court of conſcience, meere nullities. A doctrine cleared in this Booke, both by Scriptures, & by conſent of Antiquitie. Wherein is chalenged the Ieſuits propoſition, That the ſole conſent of the parties is ſufficient, *ad Matrimonium firmum ac ratum efficiendū*. As alſo that decree of the Councel of Trent, which profeſſeth a deteſtation of clandeſtine Contracts, & yet with the ſame breath pronounceth the curſe of Anathema vpon them, who affirme that Parents may ratifie or make void Mariages contracted by their children without their allowance. III. That Matrimonie lawfully begun and conſummate, is made void only by way of diuorce in the caſe of Adulterie. So ſaith our Sauiour; *Whoſoeuer ſhall put away his wife (except it be for fornication*, &c.) And this libertie granted by Chriſt both

*Bellarm. de Matrim. Sacram. lib. c. 19.*
*Concil. Trid. Seſſ. 24 decre. de clandeſt. matrim.*
Matth.5.32.

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to diſſolue, and to marrie againe, cannot be reſtrained or cut off by any humane ordinance. A point directly impugned by two other Rules of that Councell: One, that the Church of Rome erreth not, when ſhe teacheth (as they profeſſe, *iuxta Euangelicam & Apoſtolicam doctrinam*, but in truth expreſſely contradictorie thereunto) That the knot of mariage cannot be broken becauſe of adulterie, and that neither partie may vndertake to be maried againe, during the life of the other, after the diſmiſſion. The other, That the vowe of Chaſtitie, and entring into holy Orders, is of force to looſe the bond of Mariage. And in this caſe, ſeparation is made and allowed *de facto*, by the ſole authoritie of the Pope, notwithſtanding the refuſall of the ſettled partie to yeeld conſent. I V. That the iudgement and determination of cauſes matrimoniall, as of Contracts and their impediments, of degrees of kindred, of diuorces, &c. reſteth *originally* in the ciuill Magiſtrate, in whoſe power it is, to ordaine and eſtabliſh Laws touching thē, agreeable to Gods word, & to cauſe them to be put in execution. For this purpoſe, in doubtfull and difficult caſes, the* ancient Church hath not abſolutely reſted in her owne decrees, but hath made recourſe to the ſeate of Iuſtice, ſpecially vnder Chriſtian Magiſtrates, ſubmiting her ſelfe to their Lawes and Conſtitutions in that kind. Whereas the * Church of Rome, hath determined, that theſe cauſes doe ſimply and only appertaine to Eccleſiaſticall Iudges; and therefore hath concluded Mariage to be a Sacrament; that the definition of caſes conjugall, becomming, vpon this ground, an action of a ſpirituall nature, might be transferred from the ciuill to their ſpirituall Courts. The Soueraigntie whereof, in theſe affaires, by their owne conſtitutions, is greatly inlarged. For though they admit, that politike Princes haue ſome intereſt in them; yet they muſt hold it, *with ſubordination to the authoritie of the Church*-Magiſtrate; and when the Rector of the Prouince maketh a Lawe hereof, he muſt doe it *approbante Principe Eccleſiaſtico*, by the allowance of the Pope; otherwiſe his Laws are meere nullities. And among their reaſons of policie, this is one of the principall, that they might by this meanes raiſe a commoditie to the Sea of Rome, by the ſale of their diſpenſations.

*Concill Trid. ſeſſ.4.can.7.*

* See the *Code* in ſundrie places. *Lib.5.tit.3.de Nupt.tit.5 de inceſtis,&c.*

* *Concil.Trid. ſeſſ.24.can.12*

*Bellarm. de Matrim.Sacram.cap.32.*

Now theſe points, together with the Subſtance of this ſmall diſcourſe, I willingly commend vnto your Lordſhip, deſiring that vnder the wings of your Honourable protection, it may ſafely walke abroad in the world, to the view and benefit of others. The true report of your ancient loue of the truth, and fauourable inclination to the Miniſters and diſpenſers thereof, hath giuen me incouragement in this action; The rather, for that the Argument fitteth in ſome ſort your preſent eſtate, whoſe houſe God hath adorned with oliue plants, a vertuous and hopefull iſſue, whoſe young yeares beeing ſeaſoned therein, by the ſweete ſauour of their fathers vertues, may yeeld in time a plentifull increaſe of Honour in this Commonwealth; and conſequently aduance your Name in themſelues and their poſteritie. To this may be added mine owne deſire to giue ſome teſtimonie of dutie to your L. as holding it your due, to be had in Honourable tearmes with men, whoſe care hath bin to maintaine the Honour of the Higheſt by your conſtant profeſſion and practiſe of Religion. And thus embouldening my ſelfe vpon the perſwaſion of your L. fauour and acceptance, I humbly take my leaue, and commend you to the grace of God, who is able to build you vp further, and giue you an inheritance among them which are ſanctified. *Finchingfield. Septemb.* 4. 1609.

Pſal.128.3.

Act.20.32.

*Your L. to be commanded in*

*all Chriſtian dutie,*

THO. PICKERING.

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# A
# SHORT SVRVEY OF THE RIGHT MANNER of erecting and ordering a Family, according *to the Scriptures.*

## CHAP. I.
## *Of Chriſtian Oeconomie, and of the Familie.*

Chriſtian Oeconomie, is a doctrine of the right ordring of a Familie.

The onely rule of ordering the Familie, is the written word of God. By it *Dauid* reſolued to gouerne his Houſe, when he ſaith, *I will walke in the vprightneſſe of my heart in the midſt of my houſe,* Pſal. 101. 2. And *Salomon* affirmeth, that *through wiſedome an houſe is builded: and with vnderſtanding it is eſtabliſhed.* Prou. 24. 3.

A Familie, is a naturall and ſimple Societie of certaine perſons, hauing mutuall relation one to another, vnder the priuate gouernment of one. Theſe perſons muſt be at the leaſt three; becauſe two cannot make a ſocietie. And aboue three vnder the ſame head, there may be a thouſand in one familie, as it is in the houſholds of Princes and men of ſtate in the world.

## CHAP. II.
## *Of the Houſhold ſeruice of God.*

A Familie, for the good eſtate of it ſelfe, is bound to the performance of two duties; one to God, the other to it ſelfe.

The duty vnto God, is the priuate Worſhip and Seruice of God, which muſt be eſtabliſhed and ſetled in euery familie. And the reaſons hereof are theſe.

Firſt, becauſe this duty ſtandeth by the expreſſe commandement of God, who by his Apoſtle willeth men *to pray euery where lifting vp pure hands, without wrath or doubting,* 1. Tim. 2. 8.

Againe, it is confirmed by the cuſtome and practiſe of holy men in their times, *I know* (ſaith the Lord touching *Abraham*) *that he will command his ſonnes and his houſhold after him, that they keepe the way of the Lord, to doe righteouſneſſe and iudgement, that the Lord may bring vpon Abraham, that which he hath ſpoken to him,* Gen. 18. 19. To the ſame purpoſe ſpeaketh *Ioſhua*; *If it ſeeme euill vnto you to ſerue the Lord, chuſe this day whom ye wil ſerue, whether the gods whom your Fathers ſerued (that were beyond the flood) or the gods of the Amorites in whoſe land ye dwell: But I and my houſe will ſerue the Lord,* Ioſ. 24. 15. And *Cornelius is* reported to haue beene *a deuout man, and one that feared God with all his houſhold.* Act. 10. 2.

Thirdly, common reaſon and equitie ſheweth it to be a neceſſarie dutie; for the happie and proſperous eſtate of the familie, which conſiſteth in the mutuall loue and agreement of the Man and Wife, in the dutifull obedience of children to their parents, and in the faithfull ſeruice of ſeruants to their Maſters, wholly dependeth vpon the grace and bleſſing of God, and this bleſſing is annexed to his worſhip: for 1. Tim. 4. 8. *Godlineſſe hath the promiſes of this life, and the life to come.* Pſalm. 127. 1. *Except the Lord build the houſe, they labour in vaine that build; except the Lord keepe the Citie, the keeper watcheth in vaine.* Ver. 2. *It is in vaine for you to riſe earely, and to lie downe late, and eate the bread of ſorrowe: but he will ſurely giue reſt to his beloued.* Ver. 3. *Behold, children are the inheritance of Iehouah, and the fruit of the wombe his reward.* Pſal. 128. 1. *Bleſſed is euery one that feareth the Lord, and walketh in his wayes.* Ver. 2. *When thou eateſt the labours of thy hands thou ſhalt be bleſſed, and it ſhall be well with thee.* Ver. 3. *Thy wife ſhall be as the fruitfull vine vpon the ſides of thy houſe, and thy children like Oliue plants round about thy table.* Ver. 6. *Yea thou ſhalt ſee thy childrens children, and peace vpon Iſrael.* 1. Sam. 1. 27. *I prayed* (ſaith *Hannah*) *for this child, and the Lord hath giuen me my deſire which I asked of him.*

The houſehold ſeruice of God hath two parts; the firſt is a conference vpon the word of God, for the edification of all the members thereof, to eternall life. The ſecond is, Inuocation of the name of God, with giuing of thanks for his benefits; both theſe are commended in the Scriptures. Deut. 6.6. *Theſe words which I command thee this day, ſhall be in thy heart.* V. 7. *And thou ſhalt whet them vpon thy children, and talke of them when thou tarieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp.* Verſ. 20. *When thy ſonne ſhall aske thee in time to come ſaying, what meane theſe teſtimonies, & ordinances, and laws, which the Lord our God hath commanded you?* Verſ. 21. *Then thou ſhalt ſay vnto thy ſonne, we were* Pharaohs *bondmen in Egypt, but the Lord brought vs out of Egypt with a mightie hand.* Verſ. 24. *Therfore the Lord hath commanded vs to doe all theſe ordinances, and to feare the Lord our God.* Pſal. 14. 1. *The foole hath ſaid in his heart, There is no God.* v. 4. *They call not vpon God.*

The times of this ſeruice are theſe: The morning, in which the family comming together in one place, is to call vpon the name of the Lord, before they begin the works of their callings.

The euening alſo is another time to be vſed in prayer, becauſe the family hath ſeen the bleſſing of God vpon their labours the day before, and now the time of reſt draweth on, in which euery one is to commend his bodie and ſoule into the protection of the Lord; for no man knoweth what ſhall befall him before he riſe againe, neither knoweth any whether euer he ſhall riſe againe or not, it is therefore a deſperate boldnes without praying to go to reſt.

Beſides this, there be other times alſo wherin to performe this dutie, as before and after meales: For meates and drinks are bleſſed to the receiuers, by the word and prayer. 1. Tim. 4.4. *Whatſoeuer God hath created is good, neither is any thing to be refuſed, if it be taken with thankeſgiuing, for it is ſanctified by the word of God and prayer.*

Now theſe times, the word of God approoueth. Deut. 6.6. *Thou ſhalt talke of them, when thou lieſt downe, and when thou riſeſt vp.* Pſal. 55.18. *Euening and morning and at noone, I will pray and make a noiſe, and he will heare my voice.* Pſal. 127.1. *It is in vaine to riſe early, and to lie downe late, and eate the bread of ſorrow,* except the Lord vouchſafe a bleſſing, *who will ſurely giue reſt to his beloued.*

To theſe may ſometimes be added the exerciſe of faſting, which is (as occaſion ſerueth) to be vſed both publikely and priuately, eſpecially when they of the familie be thereunto called by ſome preſent or imminent calamity. Heſt 4.16. *Goe and aſſemble all the Iewes that are found in Shuſan, and faſt yee for mee, and eate not, nor drinke in three daies, day nor night: I alſo and my maids will faſt likewiſe, and ſo wil I go into the King, which is not according to the law; and if I periſh, I periſh.* Zachar. 12.11. *And in* A *that day ſhall there be a great mourning in Ieruſalem, and the land ſhall bewaile, euery family apart, the family of the houſe of* Dauid *apart, and their wiues apart, the family of the houſe of* Nathan *apart, and their wiues apart,* &c.

Wherfore, thoſe familes wherein this ſeruice of God is preformed, are, as it were, little Churches, yea euen a kind of paradiſe vpon earth. And for this purpoſe S. Paul writing to *Philemon*, *greeteth the Church that is in his houſe*, Philem. 1.2. And in like manner, he ſendeth ſalutations to the Church of Corinth, from *Aquila* and *Priſcilla*, and *the Church which was in their houſe*, 1. Cor. 16. 19. On the otherſide, where this dutie of Gods ſeruice is B not vſed, but either for the moſt part, or altogether neglected, a man may tearme thoſe families no better then companies of prophane and graceleſſe Atheiſts, who as they denie God in their hearts, ſo they are knowne by this note, that *they doe not call vpon the name of the Lord*, Pſal. 14.4. Yea ſuch families are fitly compared to an heard of ſwine, which are alwaies feeding vpon the maſte with greedineſſe, but neuer looke vp to the hand that beateth it down, nor to the tree from whence it falleth.

The other duty concerning the houſe it ſelfe, is, That euery member in the familie, according to their abilitie, employ themſelues in ſome honeſt and profitable buſineſſe, to maintaine the temporall eſtate and life of the whole. Gen. C 3.19. *In the ſweat of thy face ſhalt thou eate bread, till thou returne to the earth, for out of it waſt thou taken; for duſt thou art, and to duſt ſhalt thou returne.* 1. Cor. 7. 20. *Let euery man abide in the ſame vocation wherein he was called.* Now if any one in the familie ſtarteth aſide out of his calling, and inticeth another to idolatrie, he is to be reuealed, Deut. 13.6. And againe, their caſe is very fearefull that doe nothing in their houſes, but goe finely and faire daintily from day to day. This is the blacke marke that the Scripture ſets vpon the rich glutton, Luk. 16. 19. *There was a certaine rich man, which was clothed in purple, and fine linen, and fared deliciouſly euery day.*

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## CHAP. III.

## *Of maried folks.*

A Familie is diſtinguiſhed into ſundrie combinations or couples of perſons.

A couple, is that wherby two perſons ſtanding in mutuall relation to each other, are combined together as it were in one. And of theſe two the one is alwaies higher, and beareth rule, the other is lower, and yeeldeth ſubiection.

Couples are of two ſorts; principall, or leſſe principall.

The principall, is the combination of maried folkes; and theſe are ſo termed in reſpect of Mariage.

Mariage is the lawfull coniunction of the two ma-

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maried perſons; that is, of one man, and one woman into one fleſh. So was the firſt inſtitution of Mariage, Gen. 2.21. which is expounded by our Sauiour Chriſt, Matth. 19. 6. *Therefore they are no more two, but one fleſh.* And alſo by *Paul*, Epheſ. 5. 31. *For this cauſe ſhall a man leaue father and mother, and ſhall* * *cleaue vnto his wife*, (as two bords are ioyned together with glue) *and they which were two, ſhall be one fleſh.* Wherefore this is an eternall law of mariage, that two, and not three or foure, ſhall be one fleſh. And for this cauſe, the fathers, who had many wiues, and Concubines, it may bee that through cuſtome they ſinned of ignorance, yet they are not in any wiſe to be excuſed.

* Προσκολληθήσεται.

Mariage of it ſelfe is a thing indifferent, and the kingdome of God ſtands no more in it, thē in meates and drinkes; and yet it is a ſtate in it ſelfe, farre more excellent, then the condition of ſingle life. For firſt, it was ordained by God in Paradiſe, aboue and before all other ſtates of life, in *Adams* innocencie before the fall. Againe, it was inſtituted vpon a moſt ſerious and ſolemne conſultation among the three perſons in the holy Trinitie. Gen. 1. 26. *Let vs make man in our image, according to our likenes, and let them rule ouer*, &c. Gen. 2. 18. *Iehouah Elohim ſaid, It is not good that the man ſhould be himſelfe aolne, I will make him an helpe meete for him.* Thirdly, the manner of this coniunction was excellent, for God ioyned our firſt parents *Adam* and *Eue* together immediately. Fourthly, God gaue a large bleſſing vnto the eſtate of mariage, ſaying, *Increaſe and multiplie, and fill the earth.* Laſtly, mariage was made & appointed by God himſelfe, to be the fountaine and ſeminarie of al other ſorts and kinds of life, in the Common-wealth and in the Church.

Now if mankind had continued in that vprightnes and integrity which it had by creation, the ſtate of ſingle life had bin of no price & eſtimation amongſt men, neither ſhould it haue had any place in the world, without great contempt of Gods ordinance and bleſſing.

Neuertheleſſe, ſince the fall, to ſome men who haue the gift of continencie, it is in many reſpects farre better then mariage, yet not ſimply, but only by accident, in regard of ſundry calamities which came into the world by ſin. For, firſt it freeth a man from many and geeat cares of houſehold affaires. Againe, it maketh him much more fit and diſpoſed to meditate of heauenly things, without diſtraction of minde. Beſides that, when dangers are either preſent, or imminent, in matters belonging to this life, the ſingle perſon is in this caſe happie, becauſe he and his are more ſecure and ſafe, then others be who are in maried ſtate. 1. Cor. 7. 8. *Therefore I ſay to the vnmaried and widowes, It is good for them if they abide euen as I doe.* ver. 26. *I ſuppoſe then this to be good for the preſent neceſſitie, I meane, that it is good for a man ſo to be.* v. 28. *But if thou takeſt a wife thou ſinneſt not, and if a virgin marrie ſhe ſinneth not: neuertheleſſe ſuch* A *ſhall haue trouble in the fleſh.* ver. 32. *And I would haue you without care.*

The ende of mariage is fourefold.

The firſt is, procreation of children, for the propagation and continuance of the ſeede and poſteritie of man vpon the earth, Gen. 1. 28. *Bring forth fruit, multiplie, fill the earth, and ſubdue it.* Gen. 9. 1. 1. Tim. 5. 14.

The ſecond is the procreation of an holy ſeed, whereby the Church of God may be kept holy and chaſte, and there may alwaies be a holy companie of men, that may worſhip and ſerue God in the Church from age to age, Malach. 2. 15. *And did not he make one? yet had he abundance of ſpirit; and wherefore one? becauſe he* B *ſought a godly ſeede.*

The third is, that after the fall of mankind, it might be a ſoueraigne meanes to auoide fornication, and conſequently to ſubdue and ſlake the burning luſts of the fleſh, 1. Cor. 7. 2. *Neuertheleſſe for the auoiding of fornication, let euery man haue his wife, and euery woman haue her husband.* ver. 9. *But if they cannot abſtaine let them marrie; for it is better to marrie, then to burne.* And for this cauſe, ſome Schoolemen doe erre, who hold that the ſecret comming together of man and wife, cannot be without ſinne, vnleſſe it be done for procreation of children: *Lombard* the maſter of the Sentences ſaith the contrarie, namely, *that mariage before the* C *fall was onely a dutie, but nowe ſince the fall it is alſo a remedie.*

The fourth ende is, that the parties married may thereby performe the duties of their callings, in better and more comfortable manner, Prou. 31. 11. *The heart of her husband truſteth her, and he ſhall haue no neede of ſpoile.* ver. 13. *She ſeeketh woll, and flaxe, and laboureth cheerefully with her hands.*

Mariage is free to all orders and ſorts of men without exception, euen to thoſe that haue the gift of continencie: but for them which cannot abſtaine, it is by the expreſſe commandement of God, neceſſarie. Hebr. 13. 4. *Mariage is honourable amongſt all men, and the bed vndefiled.* 1. Cor. 7. 9. *But if they cannot abſtaine, let them marrie.*

D By which it appeareth to be a cleare caſe, that the commandement of the Pope of Rome, whereby he forbiddeth mariage of certain perſons, as namely of Clergie men, is meerely diabolicall: for ſo writeth the Apoſtle, 1. Tim. 4. 1. *The ſpirit ſpeaketh euidently, that in the latter times ſome ſhall depart from the faith, and ſhall giue heede vnto ſpirits of error, and doctrines of deuills.* verſ. 3. *forbidding to marrie.*

But againſt this doctrine ſundrie things are alleadged.

*Obiect.* 1. The Apoſtle commandeth the maried among the Corinths, *to abſtaine with conſent for a time, that they might giue thēſelues to faſting and praier*, 1. Cor. 7. 5. I anſwer, that *Paul* ſpeakes not in that place of daily and common ſeruice of God in praier, but of the ſolemne &

extraordinarie exerciſe thereof, which was ioyned with faſting & abſtinence, in common dangers and calamities.

*Ob.*2. 1.Cor.7.32. *He that is vnmaried careth for the things of the Lord, how he may pleaſe the Lord; but the married perſon careth for the things of the world.* Anſ. The place is not generally to be vnderſtood of all, but indefinitly of thoſe married perſons that are carnall and fleſhly. And he that is married, is to be ſo carefull for the things of the world, as he ought, and may haue alſo a ſpeciall regard of thoſe things that concerne God and his kingdome.

*Obiect.* 3. 1.Tim. 5. 11. *The yonger widowes* (ſaith the Apoſtle) *will marrie, hauing damnation becauſe they haue broken the firſt faith.* Anſ. *By the firſt faith, Paul* vnderſtandeth that promiſe and vow which they made vnto Chriſt, when they were baptiſed; and they are there ſaid *to begin to waxe wantō againſt Chriſt,* by denying or renouncing that faith, and not otherwiſe.

*Obiect.* 4. He that doth earneſtly and from his heart, craue the gift of continencie, God will giue it him, and therefore he neede not marrie.

*Anſ.* The gifts of God are of two ſorts, ſome are generall, ſome are Proper. Generall gifts are ſuch as God giueth generally to all, & theſe may be obtained, if they be asked according to Gods word, lawfully, Iam. 1. 5. *If any of you lacke wiſedome, let him aske it of God, who giueth to all men liberally, and reprocheth no man, and it ſhall be giuen him.* verſ. 6. *But let him aske in faith, and wauer not.* Proper gifts, are thoſe which are giuen onely to ſome certaine men; of which ſort is the gift of continencie, & ſuch like, which though they be often and earneſtly asked, yet they are ſeldome or neuer grāted vnto ſome men; as appeareth in *Pauls* example, who beeing *buffetted by Satan,* ſaith of himſelfe, *For this thing I beſought the Lord thrice, that it might depart from me; but he ſaid vnto me, My grace is ſufficient for thee,* 2. Cor. 12.8.9.

## CHAP. IIII.

# Of the contract.

Marriage hath two diſtinct parts, the firſt is the beginning; the ſecond, the accompliſhment or conſummation thereof.

The Beginning, is the Contract or Eſpouſals; the End or accompliſhment, is the ſolemne Manifeſtation of the Contract, by that which properly we call Marriage. Deut. 20. 7. *What man is there that hath betrothed a wife, & hath taken her? Let him goe and returne againe vnto his houſe, leſt he die in battell, and another man take her.* Matth. 1. 18. *When his mother* Marie *was betrothed to* Ioſeph, *before they came together, She was found with child of the holy Ghoſt.*

Betweene the Contract and Marriage, there ought to be ſome certaine ſpace or diſtance of time. The reaſons whereof may be theſe.

Firſt, a buſineſſe of ſo great importance as this is, would not be raſhly or vnaduiſedly attempted, but ſhould rather be done by degrees in proceſſe of time, according to that ſaying, not ſo ancient as true, * *Actions of weight, before reſolution, require mature deliberation.* Secondly, That during ſuch a ſpace inquirie may be made, whether there be any iuſt cauſe, which may hinder the conſummation of Marriage: conſidering that before the parties come and conuerſe together, what is amiſſe may be remedied and amended, which to doe afterward will be too late. Thirdly, In theſe caſes, perſons eſpouſed muſt haue regard of honeſtie, as well as of neceſſitie; not preſently vpon the Contract, ſeeking to ſatisfie their owne fleſhly deſires, after the manner of bruit beaſts, but proceeding therein vpon mature deliberation.

* Diu deliberandum quod ſemel ſtatuendum.

The Contract is a mention or mutuall promiſe of future marriage, before fit & competent Iudges and Witneſſes.

The beſt manner of giuing this promiſe, is, to make it * *in words touching the preſent time,* and ſimply without any exception or condition expreſſed or conceiued. For by this meanes it comes to paſſe, that the bond is made the ſurer, and the ground or foundation of future marriage the better laid. And hence alone it is, that the perſons betrothed in Scripture are termed man and wife. *Iacob* ſpeaking of *Rahel,* who was only betrothed vnto him, ſaid to *Laban, Giue me my wife,* Gen. 29. 21. Deut. 22. 23. *If a maid be betrothed to a husband, and a man find her in the towne, and lie with her, then ſhall ye bring them both out vnto the gates of the citie, and ſhall ſtone them with ſtones to death, the maid, becauſe ſhe cried not being in the citie, and the man, becauſe he hath humbled his neighbours wife.* Matth. 1. 20. *Ioſeph feare not to take Mary thy wife.*

* In verbis de præſenti & purè.

Now if the promiſe be vttered in words, * *for time to come,* it doth not preciſely bind the parties to performance. For example: If one of them ſaith to the other; *N. I will take thee,* &c. and not, *N. I doe take thee, &c.* by this forme of ſpeech the match is *not made, but only promiſed* to be made afterward. But if on the other ſide it be ſaid, *N. I doe take thee,* and not, *I will take thee;* by theſe termes, the mariage at that very inſtant is begun, though * not in regard of fact, yet in regard of right and intereſt, which the parties haue each in another indeed and in truth. And this is the common opinion of the learned. Yet notwithſtāding, if the parties contracting ſhall ſay each to other, *I will take thee to,* &c. with intention to bind themſelues at the preſent; the bond is in conſcience preciſely made before God, & ſo the Contract indeed made * *for the preſent time* before God. True it is, that he which ſtādeth to his promiſe made, as much as in him lieth, doth well: yet if the promiſe hath or cōceiueth ſome iuſt cauſe, why

* In futurum.

* Non de facto, de iure.

* De præſenti.

A promisor

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A he ſhould afterward change his purpoſe, the Contract expreſſed in tearmes for time to come, though it were formerly made, and confirmed by oath, muſt notwithſtanding giue place to the Contract made for time preſent.

Thoſe eſpouſals, which are made vppon condition, which is honeſt, poſſible, and belonging to Mariage, doe ceaſe or depend, ſo farre forth as the condition annexed ceaſeth or dependeth. For example; If the one partie promiſeth to marrie the other vpon condition, that his or her kinſman will yeeld conſent to the match; or vpon condition of a dowrie that ſhe ſhall bring vnto him, ſutable to her education, and the familie whereof ſhe commeth: theſe conditions beeing kept or not kept, the promiſe doth likewiſe ſtand, or not ſtand.

B But thoſe conditions which are neceſſarily vnderſtood, or which may certainly be kept and come to paſſe, doe neither hinder nor ſuſpend Mariage. As this: *I promiſe thee mariage, if I liue*; or, *I promiſe to marrie thee, if the Sunne riſe to morrowe.*

Againe, conditions that are either impoſſible, or diſhoneſt, are not to bee accounted as promiſes annexed * in way of Marriage. Of which ſort are theſe, *I will be thy wife, if thou wilt take vnto thee wings and flie*, or, *If thou wilt bring an vntimely birth.*

* In fauorē Matrimonij.

Furthermore, if the parties betrothed, doe lie together before the condition (though honeſt and appertaining to Marriage) be performed; then the contract for the time to come is, without further controuerſie, ſure and certaine. For C where there hath beene a carnall vſe of each others bodie, it is alwaies preſuppoſed, that a mutual conſent, as touching Mariage, hath gone before.

CHAP. V.

## Of the choiſe of perſons fit for Marriage.

FOr the making of a contract, two things are requiſite: firſt the choice, and then the conſent of the parties.

D Choice is an enquirie after perſons mariageable.

Perſons mariageable, are ſuch as be fit and able for the married ſtate.

This fitneſſe or abilitie is knowne and diſcerned by certaine ſignes; which are either eſſentiall to the contract, or accidentall.

An eſſentiall ſigne is that, without which the contract in hand becomes a meere nullitie. And of this ſort there are principally fiue.

The firſt is the diſtinction of the ſexe, which is either male, or female. The male is man of a ſuperiour ſexe, fit for procreation. The female is woman of an inferiour ſexe, fit to conceiue and beare children. 1. Cor. 11. 7. *The man ought not to couer his head: for as much as he is*

A *the Image and glorie of God; but the woman is the glorie of the man.* 1. Tim. 2. 12. *I permit not the woman to teach, neither to vſurpe authoritie ouer the man, but to be in ſilence.* By this diſtinction is condemned, that vnnaturall and monſtrous ſinne of vncleanneſſe betweene parties of the ſame ſexe, commonly tearmed Sodomie; as alſo the confuſion of the * *kinds* of creatures, when one kind commits filthines & abomination with another.

Rom. 1 26.
* Species, Leuit. 18. 22, 23.

The ſecond ſigne, is, the iuſt and lawfull diſtance of blood.

Diſtance of blood is then iuſt and lawfull, when neither of the perſons that are to be married, doe come neare to the kindred of their fleſh, or to the fleſh of their fleſh, for ſo the B Scripture ſpeaketh, Leuit. 18. 6. *No man ſhall come neare to any of the fleſh of his fleſh:* or to the * *kindred of his fleſh.* Where it is to be obſerued, that by *a mans fleſh*, is meant that ſubſtance which is of himſelfe, or whereof himſelfe conſiſteth. And by the *fleſh of his fleſh*, that which next and immediately iſſueth out of that fleſh whereof he conſiſteth. Whereupon it followeth, that the touching or comming neare of fleſh to fleſh, is not *ſpoken of ſtrangers*, but *of thoſe* only that are of kindred.

* Ebr. Sheer Beſaro.

Kindred is of two ſorts, conſanguinitie, or affinitie.

Kindred in conſanguinitie, are thoſe which iſſue from out, and the ſame common blood or ſtocke. And there be certaine degrees, whereby C kinſmen of this ſort are diſtinguiſhed one from another.

A degree is a generation or deſcent betweene two perſons that are of the ſame blood. For one perſon cannot make a degree, vnleſſe he be conſidered relatiuely in regard of generation.

Now many degrees continued or deriued from one and the ſame head, doe make a Line; And a Line is twofold, the Right line, or the Ouerthwart, commonly tearmed collaterall.

In the Right Line, looke how manie perſons there are, ſo many degrees there be, that onely excepted, which vpon occaſion offered, is in queſtion, & from which we begin the account.

*Abraham.*
|
D *Iſaac.*
|
*Iacob.*
|
*Ioſeph.*

Here *Ioſeph* is diſtant three degrees from *Abraham*, *Iacob*, two, *Iſaac* one, or the firſt.

This Right line is either aſcending or deſcending.

The right line aſcending, is the race of all the anceſtors; and it hath ſundrie degrees. Of the firſt whereof is, the father and the mother: of the ſecond, the grand-father both by the father and mothers ſide, that is, the father of my father, and the father of my mother; & the grandmother, that is to ſay, my fathers and my mo-

A thers mother. Of the third, is, the great grandfather, or the father of my grand-father; and the great grand-mother, or the mother of my grandfather. Of the fourth, is the great grand-fathers father, and the great grand-fathers, or grandmothers mother. Of the fift, is the great grandfathers grand-father, & the great grand-fathers, or great grand-mothers grand-mother. Of the ſixt, is the great great grand-fathers grand-father and the great great grand-fathers, or great great grand-mothers grand-mother.

The right line deſcending, is the race of a mans owne poſteritie. And that alſo hath ſundry degrees. The firſt whereof is, the ſonne and the daughter; the ſecond, the nephew, and the neece; the third, the nephewes ſonne, and the neeces daughter. The fourth is the nephewes nephew, B or the ſonne in the fourth degree of lineall deſcent, and the neeces neece, or the daughter in the ſame degree of deſcent. The fift is he and ſhe that are three lineall deſcents from the childes child. And ſo are the reſt in their order, by what names ſoeuer they be called and knowne.

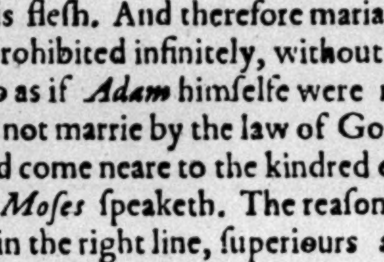
Now in this right line, whether aſcending or deſcending, the perſon, of whom the caſe or queſtion is mooued, commeth neere to the kindred of his fleſh. And therefore mariages in this line are prohibited infinitely, without any limitation; ſo as if *Adam* himſelfe were now aliue, he could not marrie by the law of God, becauſe he ſhould come neare to the kindred of his own fleſh, as *Moſes* ſpeaketh. The reaſon hereof is, C becauſe in the right line, ſuperiours and inferiours are to each other as parents and children; and the kindred betweene parents and children, beeing the firſt and neareſt of all other, their coniunction in marriage muſt needs be moſt vncleane, and repugnant vnto nature.

The collaterall or crooked line, is that, which walketh by the ſides of the right line, whether aſcending or deſcending, in the row of the kindred. And it is either vnequall or equall.

The vnequall is that, whereby the perſon in queſtion and his kinſman, are vnequally diſtant from the common ſtocke, or head of the kinred.

And in this line, looke how many degrees the kinſman that is furtheſt off from the common D ſtocke, is diſtant from the ſame, ſo many is he and his kinſman in queſtion diſtant one from the other.

For example,



Here *Laban* beeing remooued furtheſt off, to wit, three degrees from the common ſtocke *Thare*; is likewiſe three degrees diſtant from *Abraham*, his great vnckle, and *Abraham* ſo many from him.

Furthermore, kinſmen in this Line are of two ſorts; ſome are Superiours to the perſon in queſtion, ſome are Inferiours to him.

Superiours are ſuch, as are akinne to his father, and mother, *of ſome ſide*; and that either nearer, or further off.

Thoſe that are of *neare* kinne to them, be theſe. I. The vncle of the fathers ſide, or the fathers brother; the aunt of the fathers ſide, or fathers ſiſter. The vncle of the mothers ſide, or the mothers brother; the aunt of the mothers ſide, or the mothers ſiſter. II. The great vncle, or grandfathers brother; the great aunt, or grand-fathers ſiſter. The great vncle, or grand-mothers brother, and the great aunt, or grand-mothers ſiſter. III. The great vncle by the fathers ſide, or great grand-fathers brother; and the great aunt by the fathers ſide, or great grand-fathers ſiſter. The great vncle by the mothers ſide, or the great grand-mothers brother; and the great aunt by the mothers ſide, or the great grand-mothers ſiſter. IV. The great grand-vncle by the fathers ſide, or great grandfathers fathers brother: and the great grand-aunt by the ſame ſide, or the great grant-fathers fathers ſiſter. The great graund-vncle by the mothers ſide, or the great grand-mothers mothers brother: and the great grand-aunt by the ſame ſide, or the great grandmothers mothers ſiſter.

Now theſe in regard of their inferiours, are in ſtead of parents, and therefore do come neare to the kindred of their fleſh.

Thoſe ſuperiours which are of kindred to parents on the one ſide, *a farre off*, are theſe. I. The ſonne and daughter of the great vncle or aunt by the fathers ſide; or of the great vncle or aunt by the mothers ſide. II. The nephew and neece of the great vncle or aunt by the fathers ſide, or of the great vncle or aunt by the mothers ſide, *neare to the cozin germane*.

**Sobrino propior.**

And theſe as they ſtand in compariſon with their inferiours, doe not come neare to the kindred of their fleſh.

The equall collaterall line, is that, whereby kinſmen are equally diſtant from their head.

Kinſmen of this line, are, I. whole brothers, that is, brothers by the ſame father & mother, or halfe brothers, that is, brethren by the ſame father, but not by the ſame mother. Againe, whole ſiſters by the ſame father or mother, or halfe ſiſters by one of them and not by both. II. The brothers children or couſin germans; that is, the vncles ſonnes or daughters, or the aunts ſonnes or daughters. The ſiſters children, or couſingermans; that is, the aunts ſonnes or daughters, which are the children of two ſiſters. III. The couſin-german, the ſonne of the great vncle by the fathers or mothers ſide, and the couſingerman the ſonne of the great aunt, by the fathers or mothers ſide. The couſin-german the daughter of the great vncle, by the fathers or mothers ſide, and the couſin german, the daughter of the great aunt by the ſame ſides.

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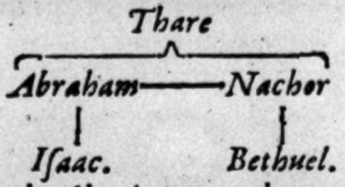
In this line, looke how many degrees the partie in queſtion is remooued from the common ſtock, by ſo many twice told, is he remoued from his kinſman in queſtion. Put the caſe betweene *Bethuel* and *Iſaac*, as in this example:



Here *Bethuel* beeing two degrees remooued from *Thare*, is foure degrees diſtant from *Iſaac*.

Now he that is in the ſecond degree of this line, comes neere to the kindred of his fleſh; and for that cauſe the mariages of brethren and ſiſters are vnlawfull, and forbidden.

But againſt this, ſundrie things are alleadged.

*Obiect.* 1. The ſonnes of *Adam*, who were the firſt brethren in the world, maried their ſiſters; mariages therefore in this degree may ſeeme to be lawfull. *Anſw.* The caſe of thoſe perſons in thoſe times, was a caſe of neceſſitie, which could not be auoided, and thereupon was warranted by diuine dipenſation. For God had giuen them his owne expreſſe commandement in this behalfe; ***Beare fruit and multiplie***, Gen. 1. 28. Beſides that, there were then no other women in the world, by whom they might haue iſſue and poſteritie, but onely by their ſiſters. Whereupon it is manifeſt, that Gods will was, to permit them to take euen their ſiſters to their wiues. But now out of this ſpeciall diſpenſation from God, ſuch matching is vtterly vnlawfull, beeing an apparent breach of another expreſſe commandement giuen afterward by God himſelfe, Leuit. 18. 9. 11. To this purpoſe ſaith *Auguſtine* in way of anſwer to the example propounded; *The practiſe of thoſe firſt times, then backed by vrgent neceſſitie; the more auncient it was, the more damnable it prooued afterward, when it was reſtrained by Gods commandement.*

De ciuit. Dei. lib. 15. cap. 16.

*Obiect.* 2. *Sarah* was *Abrahams* ſiſter, and yet *Abraham* tooke her to wife. Gen. 20. 12. *Yet in verie deede ſhe is my ſiſter, for ſhe is the daughter of my father, but not the daughter of my mother, and ſhe is my wife.* Gen. 11. 29. *Abraham and Nahor tooke them wiues, and the name of Abrahams wife was Sarah. Anſ.* Touching this inſtance there are ſundrie opinions. The Iewes doe grant thus much, that ſhe was called by a name common to all kinsfolke of that ſexe, to wit, *a Siſter*; yet indeede ſhe was *Abrahams* neece, the ſiſter of *Lot*, and the daughter of *Haran*, *Abrahams* brother, which *Moſes* elſewhere calleth *Iiſcha*, Gen. 11. 29. Others thinke that ſhe was daughter in lawe to *Thare*, *Abrahams* father; becauſe *Abraham* himſelfe ſaith, *She is the daughter of my father, not of my mother.* Others are of opinion, that ſhe was *Harans* daughter in lawe, and after his death was tranſlated into the family of *Terah*, her grand-father; who was alſo in ſtead of her father beeing dead, and thence ſhe was tearmed his daughter. Now howſoeuer in this varietie of iudgements, it is hard to A finde certaintie of truth, yet this is out of doubt, that God in thoſe daies tolerated many things, which notwithſtanding he did not altogether approoue.

*Obiect.* 3. 2. Sam. 13. 13. *Thamar* ſaies to her brother *Amnon*; *Speake I pray thee to the King, and he will not denie me vnto thee. Anſw.* The ſpeach of *Thamar* is not ſimplie to be taken as if ſhe deſired that which ſhe ſaid, or as if it were lawfull to be done, which ſhe wiſhed him to doe; but onely that ſhe ſought to put him off, by giuing him this counſell, in reſpect of her owne deliuerance from that preſent danger wherein ſhe was. Or at leaſt it may be ſaid, that ſhe erroneouſly ſuppoſed it was lawfull for the B King to grant ſuch a ſuite, if it had beene made vnto him by her brother *Amnon*. Whether way ſoeuer this ſpeech be taken, there can no ſuch thing be gathered thence, as is pretended.

Now out of the ſecond degree of the equall collaterall line, it ſhould ſeeme that thoſe who are ioyned one to another in mariage, doe not touch the kindred of their fleſh; and therefore the lawe of God forbiddeth not conſobrines or couſin-germans, that is, brothers and ſiſters children to marrie.

Yea if examples be of force for this purpoſe, the Scripture approueth ſuch mariages. For thus it is written, that *Iacob* married *Rahel* the daughter of *Laban*, his mothers brother, Gen. 28. 2. Againe, that *Mahlah*, *Tirzah*, *and Hoglah*, C *Milcah, and Noah the daughters of Zelophehad, were married vnto their fathers brothers ſonnes*, Numb. 36. 11. And *Othniel the ſonne of Kenaz, the couſin of Caleb, tooke Kiriath-ſepher; and he gaue him Acſah his daughter to wife*, Ioſ. 15. 17.

Howbeit in this caſe, the rule of the Apoſtle is to be followed; *That nothing be done, euen in things that are otherwiſe lawful, whereby a mans brother may ſtumble, or be offended, or made weak*, Rom. 14. 21. Wherefore it is conuenient, that ſuch mariages ſhould not be, becauſe ſometimes they may giue offence in regard of the law of the Magiſtrate; and becauſe they come ſomwhat neare to the bonds and termes of blood and ſtocke, which God hath ſet downe in his word. D *Auguſtine* in his 15. booke *De ciuitate Dei*, chap. 16. ſaith to this purpoſe, *Experti autem ſumus*, &c. that is, *We haue found by experience, that in regard of that neereneſſe of blood, which couſin-germans haue vnto the degrees of brothers and ſiſters, how rarely cuſtome hath admitted thoſe mariages, which were warrantable by lawes, becauſe the law of God hath not forbidden them, nor as yet the law of man. Neuertheleſſe the practiſe lawfull in it ſelfe, was forborne the rather, becauſe it came neare to that which was vnlawfull, and therefore marriage with the couſin-german, ſeemed in a manner to be marriage with a mans owne brother or ſiſter, &c. Howbeit, there is no queſtion, but in theſe times it hath beene well prouided by laws, that ſuch mariages ſhould not be vndertaken. For as the multiplication of alliance is hindred therby, ſo this inconuenience alſo grow-*

*eth from them, that freindſhip and loue which is procured by affinitie, betweene men that are ſtrangers; cannot be enlarged and encreaſed, where men goe not out of the limits, and termes of their owne blood; Yea, there is naturally in man a commendable meaſure of ſhamefaſtneſſe, whereby vpon conſideration of neereneſſe in blood, he acknowledgeth a due debt of modeſtie and honour to his next kindred, and conſequently reſtraineth himſelfe in regard of them from the occaſions & actions of concupiſcence, whereunto he is inclinable in reſpect of others. And hence it is, that generally the modeſtie that ought to be in thoſe which intend mariage, auoideth as much as may be, theſe and ſuch like coniunctions.* The ſame is the iudgement of *Ambroſe* in one of his Epiſtles to his friend *Paternus*, wherein he diſſwadeth him from marrying his ſonne with his couſin-german, vpon the grounds before alledged by *Auguſtine*, adding this withall, that though it were in it ſelfe lawfull, beeing no where forbidden by God, yet in ſundrie reſpects being inexpedient, it ought not to be done, according to the ſaying of the Apoſtle, *All things are lawful for me, but all things are not expedient.*

Epiſtol.lib. 8.epiſt.66.

1.Cor.6.

But it is auouched to the contrarie, that God by expreſſe law forbiddeth mariage with the aunt, the fathers ſiſter. Leuit. 18. 12. and with the mothers ſiſter, verſ. 13. and with the fathers brothers wife, which is alſo the aunt, verſ. 14. therefore by the law of proportion, he forbiddeth matching with the children of theſe perſons. For in nature it is a ruled caſe: If a man may not marrie the mother, much leſſe may he marrie the daughter.

*Anſ.* The argument is faultie, and concludes nothing to the purpoſe. For there is not the ſame reaſon of both. In the right line of conſanguinitie, thoſe which are ſiſters to father and mother, ſtand in the place and ſtead of parents; and their nephewes and neeces are to them as children, therefore mariages among them can ſtand by no law, either of God, of nature, or by the poſitiue lawes of nations. It is not ſo with couſin-germans. For hauing no ſuch relation, their is not in their mariages, by the law of *Moſes*, any diſco[illegible]e of ſhame, or breach of ciuill honeſtie. The bleſſing of God vpon ſome of them mentioned in Scripture, as vpon *Iacob* and *Rahel*, and ſuch like, doe euidently ſhewe that they were lawfull in themſelues, & pleaſing vnto him. And thus much touching kindred by blood or conſanguinitie.

Kindred in affinitie is that, whereby the termes of two kindreds, are brought into the ſocietie of one and the ſame familie; or whereby perſons that are not of blood, are by marriage allied each to other. Hence it is termed affinitie, becauſe it maketh an vnitie of termes in kindred, which before were diſtant.

Affinitie or alliance groweth by mixtion or participation of blood, in the coupling of man and wife together in lawfull mariage. For a bare and ſimple contract, maketh not alliance betweene partie and partie properly, but marriage after the contract finiſhed and conſummate.

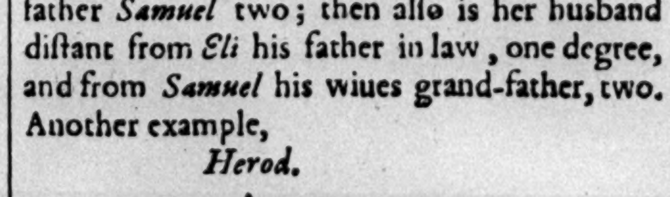
Againe, the ſame alliance ceaſeth and determineth vpon the death of either partie eſpouſed or maried; yet ſo as the prohibition of coniunction remaines, and ſtands in force, for the preſeruation of publike honeſtie.

Now there is a kind of reſemblance and proportion betweene kindred of blood, and kindred by mariage, not only in regard of degrees and line, but alſo in reſpect of the prohibition of degrees.

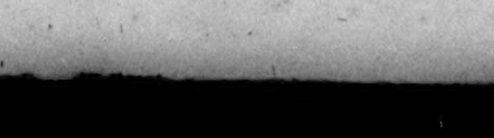
Thoſe that are of alliance, are commonly reduced to theſe heads. I. The father in law, or the husbands or wiues father. The mother in law, or the husbands or wiues mother. II. The mothers husband, or ſtep father to them that come by another man. The fathers wife, or ſtepmother to thoſe that come by another woman. III. The wiues fathers father, or grand-father, and the wiues mothers mother, or grand-mother; or the grand-father and grand-mother of the wife. IV. The ſonne in law, or daughters husband, and the daughter in law, or ſonnes wife. V. The neeces husband, and the nephewes wife. VI. The ſtep-ſonne, or ſonne in law, that is, the ſonne of a man by another wife, or of a woman by another husband. The ſtep-daughter, or daughter in law, that is, the daughter of a man by another wife, or of a woman by another husband. VII. The ſtep-ſonnes ſonne, or his ſonne who comes of a man by another woman, or of a woman by another man. And the ſtep-daughters daughter, or her daughter who comes of a man by another woman, or of the woman by another husband. VIII. The husbands or wiues brother, and the husbands ſiſter, or brothers wife. IX. The ſiſters husband, and the brothers wife.

Concerning affinitie, I propound theſe rules.

I. Looke in what degree a man is of conſanguinitie to ones wife, in the ſame degree of affinitie he is to the wiues husband. And contrariwiſe: for example,



Here, if *Marie Ioſephs* wife, be diſtant from *Eſau Ioſephs* vncle by the fathers ſide, two degrees, then alſo is *Ioſeph* himſelfe diſtant from *Aaron* the brother of *Eli* his father in law, two degrees. If *Marie* the wife, be diſtant from her owne father *Eli* one degree, and from her grandfather *Samuel* two; then alſo is her husband diſtant from *Eli* his father in law, one degree, and from *Samuel* his wiues grand-father, two. Another example,



Here *Herod* beeing in the firſt degree of

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conſanguinitie with his brother *Philip*; *Herodias* his brothers wife is in the firſt degree of affinitie to him.

II. *Rule*. Couſins by mariage within the degrees, both of the right and collaterall line, do come neere to the kindred of their fleſh, in the ſame manner that couſins by blood doe, in the ſame lines; and the like degrees in both are forbidden. Therefore in the right line of affinitie it is as well vnlawfull for the father in lawe to marrie the daughter in lawe, or the ſonne in law to marrie the mother in lawe, as it is for the father to marrie the daughter, or the ſonne the mother. Againe, in the collaterall, it is as vnlawfull for the vncle by the mothers ſide, to marrie the wife of his ſiſters ſonne, and ſo in other degrees, as it is for him to match in the ſame degrees of conſanguinitie. The reaſon is, becauſe in theſe lines, as well as in thoſe of conſanguinitie, ſuperiours and inferiours, are each to others as parents and children.

From hence amongſt other things it may be gathered, that it is in no ſort lawfull for a man, when his wife is dead, to marrie her ſiſter, Leu. 18.16. *Thou ſhalt not diſcouer the ſhame of thy brothers wife; for it is thy brothers ſhame.* And Leuit. 20.21. *The man that taketh his brothers wife, committeth filthines, becauſe he hath vncouered his brothers ſhame.*

Againſt this doctrine it is obiected, Firſt, that God commaundeth not to take a wife with her ſiſter, during her life, Leuit. 18.18. in which place, he doth not ſimply forbid a man to marrie two ſiſters one after another, but to marrie them both together, and therefore after the wife is dead, a man may marrie her ſiſter.

*Anſ*. The place is a flat prohibition of the ſinne of *Polygamie*. For to take a wife to her ſiſter in the Hebrewe phraſe, is nothing elſe but to take two wiues one to another. The like forme of ſpeech is vſed otherwhere by *Moſes*, as Exod. 26.3. *Fiue curtains ſhal be coupled together*, [the woman to her ſiſter] that is, one to another; *and the other fiue curtains ſhall be coupled* [the woman to her ſiſter] that is, the one to the other. Ezech. 1.9. *The foure beaſts were ioyned with their wings*, [the woman to her ſiſter] that is, the one to the other. Againe, *Moſes* himſelfe there alleadgeth two reaſons againſt *Polygamie:* the one is, becauſe the man is to loue, cheriſh, and comfort his wife; whereas, if he ſhould take vnto him another beſides her, he ſhould greatly vexe his firſt lawfull wife. The other, becauſe by that meanes he ſhould vncouer the ſhame of his wife; that is, he ſhould play a verie diſhoneſt part with her, to whom he was before lawfully married.

*Obiect*. 2. The Lord commanded by a ſpeciall lawe, that the brother, in caſe his brother died without iſſue, ſhould take his wife, and raiſe vp ſeede vnto him, Deut. 25.5.

*Anſw*. The words of *Moſes* are a ſpeciall exception of a generall lawe propounded in Leu. 18.16. *Thou ſhalt not diſcouer the ſhame of thy*
A *brothers wife; for it is thy brothers ſhame.* And they are peculiarly directed to the Iſraelites, vpon ſpeciall cauſe; that, when the elder brother died without any ſeede, the name of the firſtborne might not be extinct, but the familie might be preſerued in that name, by raiſing vp of ſeede vnto him, which beeing a priuiledge proper to the Iſraelites, vpon that ſpeciall conſideration, it muſt not be enlarged to any other ſort of men whatſoeuer. Neither is the text to be vnderſtood of couſins remoooued onely, as ſome thinke, but alſo of the next of the kindred by blood; as appeareth plainely by the hiſtorie of *Ruth*, chap. 1. v. 11 in theſe words of *Naomi* to her daughters in lawe, *Turne againe, my*
B *daughters; for what cauſe will you goe with me? Are there any moe ſonnes in my wombe, that they may be your huſbands? Turne againe, my daughters, goe your way, for I am too olde to haue a husband*, &c.

III. *Rule*. The wiues kinſman by blood, is of affinitie to her husband onely; but vnto his kindred by blood, the ſaid kinſman hath no affinitie at all. So on the contrarie it is true, that though the husbands kinſman by blood, be allied to his wife, yet he hath no alliance to thoſe that are kinſmen of blood vnto her. The reaſon is, becauſe betweene the kindred of blood on the mans ſide, and the kindred of blood on the womans ſide, there is no affinitie. For the prohibition of the degrees of affinitie, hath force
C in thoſe onely which are the cauſe thereof, and goeth no further. Now the cauſe beeing onely in the maried perſons themſelues, the effect may not in reaſon be inlarged, to them that are of the ſame blood with either of them.

From this rule it followeth, that the kindred of both married perſons by blood, may lawfully match together. The ſonne in lawe may match with the daughter of his mother in lawe. The father and the ſonne by another wife, may marrie the mother and the daughter. Two brothers may lawfully match with two ſiſters.

Beza de repudiis. 82.

IV. *Rule*. Kindred of affinitie to the wife, are alſo kindred of affinitie to her husband; but how? not properly, but onely after a ſort, and as it were, of affinitie. So on the contrary.
D Kindred of alliance to the husband, are as it were of alliance to his wife. For example. The wife of my father in lawe, which is not my wiues owne mother, but her ſtep-mother, is, as it were, my mother in lawe, for ſhe is (as it were) of affinitie to me, becauſe ſhe is indeede of affinitie to my wife.

Thoſe which are of affinitie onely after a ſort, cannot conueniently match one with another. And therefore the ſonne in lawe may not marrie with his wiues ſtep-mother; becauſe being of affinitie to his wife, ſhe is in ſted of a mother in lawe to him. Neither may the daughter in lawe match with her husbands ſtep-father, becauſe he is (as it were) a ſtep-father to her. Againe my ſiſters husband may not marrie my brothers wife; for they are after a ſort brother

and

and ſiſter each to other. The reaſon hereof is, becauſe the wife is holden in lawe a * part of her husband, and therefore if affinitie hinders mariage with one of the married couples, it hindreth as well in the like caſe and reſpect, mariage with the other.

* Cuius nuptias inire nō licet, eius nec coniugi. licet.

And thus much touching the diſtance of blood, which in the choice of perſons fit for mariage, is moſt neceſſarily to be obſerued. For in the 18. chap. of *Leuiticus* there are ſixteene ſeuerall ſorts of perſons with whom mariage is forbidden. The firſt is the mother. The ſecond is the ſtep-mother. The third, the ſiſter by the ſame father and mother. The fourth, the halfe-ſiſter, by one of the parents onely. The fifth, is the neece by the ſonne. The ſixth, the neece by the daughter. The ſeuenth the fathers ſiſter. The eight, the vncles, that is, the fathers brothers wife. The ninth, the mothers ſiſter. The tenth, the daughter in lawe, or ſonnes wife. The eleuenth, the brothers wife. The twelfth, the wiues mother. The thirteenth, the ſteppe-daughter, or the wiues daughter by an other husband, or husbands daughter by a former wife. The fourteenth, is the ſtep-ſonnes daughter, that is, his daughter who was the wiues ſonne by another husband. The fifteenth the ſtep-daughters daughter. The ſixteenth, is the wiues ſiſter. And not onely theſe, but all other anſwerable to them, either in the ſame or like degree, are by equall proportion forbidden to be had in mariage.

It is alledged, that the prohibitions mentioned in that chapter, are meerely Moſaicall, that is, Ceremoniall, and therefore doe not bind vs now in the newe Teſtament.

*Anſw.* It is a flat vntruth; as ſhall appeare by theſe reaſons.

Firſt, the Cananites long before theſe lawes were giuen by *Moſes* to the Iſraelites, were grieuouſly afflicted for the breach and contempt of the ſame, as may be gathered by that which is written in the ſame chapter of *Leuit.* ver. 3. *According to the workes of the land of Canaan, yee ſhall not doe, neither walke in their ordinances.* And ver. 24. *You ſhall not defile your ſelues in any of theſe things; for in all theſe the nations are defiled, which I will caſt out before you.* ver. 25. *And the land is defiled; therefore I will viſite the wickedneſſe thereof vpon it, and the land ſhall vomit out her inhabitants.*

Chap.18.

Secondly, the Prophets themſelues after *Moſes*, are wont to account theſe prohibitions not Ceremoniall, but Morall, Ezech. 22. 10. *In thee haue they diſcouered their fathers ſhame; in thee haue they vexed her, that was polluted in her flowers.* Amos 2. 7. *A man and his father will goe in to a maid, to prophane the name of my holineſſe.*

Thirdly, the ſame lawes are alſo vrged in the newe Teſtament, wherein Legall Ceremonies were determined, and had their ende. Mark. 6. 18. *Iohn* ſaid to *Herod*, *It is not lawfull for thee to haue thy brothers wife.* 1. Cor. 5. 1. *It is heard* A *certainely, that there is Fornication among you, and ſuch Fornication, as is not once named among the Gentiles, that one ſhould haue his fathers wife.*

Fourthly, Nature it ſelfe by proper inſtinct, abhorreth ſuch kind of coniunctions, and the prohibitions of them, haue ſufficient ground, euen from her principles. For to this purpoſe it is, that not onely the laws of the Romane Emperours, but alſo the ciuill Canons, and conſtitutions of men, very skilfull in that kind, haue in all ages expreſly beene made againſt ſuch perſons, as haue offended in thoſe ſocieties forbidden by the Law of *Moſes*.

Fiftly, the Lord himſelfe hath denounced many and great puniſhments to be inflicted vpon the breach of the ſame lawes. Leuit. 20. 11. B *The man that lieth with his fathers wife, becauſe he hath vncouered his fathers ſhame, they ſhall both die, their blood ſhall be vpon them.* ver. 12. *The man that lieth with his daughter in lawe, they both ſhall die the death; they haue wrought abhomination; their blood ſhall be vpon them.* v. 14. *He that takes a wife and her mother, committeth wickednes; they ſhall burne him and them with fire.* ver. 16. *The man that taketh his ſiſter, his fathers daughter, or his mothers daughter, and ſeeth her ſhame, and ſhe ſeeth his ſhame; it is villanie: therefore they ſhall be cut off in the ſight of their people.* ver. 20. *The man that lieth with his fathers brothers wife, and vncouereth his vncles ſhame, they ſhall beare their iniquitie, and ſhall die childleſſe.* Deut 23. 2. *A baſtard ſhall* C *not enter into the congregation of the Lord, euen to his tenth generation.* Deut. 27. 20. *Curſed be he that lieth with his fathers wife.*

The third eſſentiall Signe of a perſon mariageable, is abilitie and fitneſſe for procreation. And this in an holy and modeſt ſort is alwaies ſuppoſed to be in the partie contracted, vnleſſe the contrarie be manifeſtly knowne, and diſcerned by ſome apparent infirmitie in the bodie.

Hence I gather, that it is vnlawfull to make a contract with ſuch a perſon, as is vnfit for the vſe of Mariage, either by naturall conſtitution of bodie, or by accident. For example; in regard of ſickeneſſe, or of frigiditie, or of the palſie vncurable, or laſtly of the depriuation of the parts belonging to generation. Theſe and ſuch D like impediments are of force, though a contract ſhould alreadie be made, yet to make it a meere nullitie, conſidering that God maketh knowne his will in them, that he approoueth not of ſuch eſpouſals, but would haue them to be diſſolued.

Againe, that which is made betweene two perſons that are * vnder age, is to be holden and accounted as vnlawfull. And though it ſhould be done by conſent, or commandement of Parents, yet it is of no moment. This alwaies remembred; except it be ratified by a new conſent of the parties after they be come to age; or that they in the meane time haue had priuate and carnall copulation one with another.

* Impuberes.

Againe, put the caſe two be eſpouſed, whereof the one is vnder age, the other of full age; the partie that is of full age, ought to tarrie and expect the time, wherein the iſſue of the eſpouſalls formerly made, may be manifeſted. And the vnder-aged may not breake off conſent, either before, or when they be come to perfect yeares, but muſt reſt in expectation of the accompliſhment of the contract when he or ſhe ſhall be out of their minoritie.

The fourth eſſentiall Signe, is a ſound and healthfull conſtitution of bodie, free from diſeaſes incurably contagious.

Whereupon it followeth, that a promiſe of marriage made betweene thoſe, whereof the one hath a diſeaſe ſo loathſome, as that the other vpon good ground cannot poſſibly endure familiar ſocietie and company with him, though it doe not wholly hinder the vſe of the bodie, is vtterly vnlawfull.

Of this ſort is the Leproſie, the French poxe, and ſuch like. For ſeeing there cannot be any matrimoniall vſe of them that are tainted with ſuch contagious diſeaſes, without apparent danger of infecting each other, and thoſe alſo, which haue ſocietie with them, and others; yea and by this meanes the iſſue of their bodies, growing of a corrupted ſeede, are euen borne to perpetuall miſerie, and to great hurt and hinderance of the Common-wealth; the caſe is plaine, that ſuch mariages cannot be vndertaken with good conſcience.

Now if the one party haue a diſeaſe, though not contagious, yet either incurable, or ſo *loathſome, as the other hath iuſt cauſe to abhor his companie; for example, if he be ſicke of a Lethargie, of the falling ſickeneſſe, or ſuch like diſeaſes; then, though it be lawfull to match with him, becauſe ſuch a contract is not expreſly forbidden, neither is it apparently hurtfull to the Common-wealth, yet is it not expedient, becauſe the diſeaſe being loathſom to the ſound partie, the mariage alſo will become vnprofitable, and the partie in danger of breaking the commandement of the Morall lawe, wherein God forbiddeth to commit adulterie.

* Turpi.

The fifth eſſentiall Signe of a perſon marigeable, is freedome from mariage; whereby both the parties which enter contract, are ſo at libertie, that neither the man hath in preſent another wife, or is promiſed to another; nor the woman hath another husband, or is promiſed to another. The reaſon is, becauſe God himſelfe eſteemeth that mariage onely lawfull, wherein one man is ioyned to one woman, and they both into one fleſh; and conſequently iudgeth it vnlawfull, as for one man to haue more wiues; ſo for one woman at the ſame time to haue more husbands.

Hence it followeth, that it is againſt the law of God, and the firſt inſtitution of Mariage, that a contract ſhould be made betweene ſuch perſons, whereof the one is formerly betrothed to another. For ſo long as the firſt promiſe ſtands in force, the man can no more be betrothed to two women, then he may be the husband of two wiues; becauſe the ſpouſe by the bond of her promiſe to the man, becomes a wife; and the man by the bond of his promiſe to the woman, becomes an husband, Deut. 22. 23. 24.

Againe, there can be no ſure-making, and conſequently no mariage with ſuch a one, as either hath beene diuorced without a ſufficient cauſe, or hath wrongfully forſaken and reiected a lawfull mate before. To this purpoſe ſaith our Sauiour Chriſt, Matth. 19. 9. *I ſay vnto you, that, whoſoeuer ſhall put away his wife, except it be for whoredome, and marieth another, committeth adulterie; and whoſoeuer marrieth her which his diuorced, committeth adultery.* And S. *Paul*, 1. Cor. 7. 11. *But and if ſhe depart, let her remaine vnmarried, or be reconciled vnto her husband, and let not the husband put away his wife.*

Hitherto I haue treated of eſſentiall markes, which belong to the beeing of mariage. Now I come to thoſe that are accidentall.

An accidentall marke of a perſon fit for mariage, is that, which belongeth not to the beeing, but to the well beeing, that is, to the holineſſe and puritie of that eſtate. And of this ſort, there be three that are the principall.

The firſt is paritie or equality, in regard of Chriſtian religion; For in mariage, there is a ſpeciall care to be had, that beleeuers be matched with beleeuers, and Chriſtians with Chriſtians; not beleeuers with Infidels, or Chriſtians with Pagans. For the former ſort are onely and alwaies to be made and kept, and the latter to be auoided, yea inhibited by poſitiue lawes and conſtitutions, the breach whereof in ſuch caſes is ſeuerely to be puniſhed. The neglect of this point was one principall cauſe of the deſtruction of the old world by the floud. Gen. 6. 2. *The ſonnes of God ſaw the daughters of men, that they were faire, and they tooke them wiues of all that they liked.* *Abraham* obſerued it in the mariage of *Iſaac* his ſonne, and for that purpoſe tooke an oath of his ſeruant. Gen. 24. 3. *I will make thee ſweare by the Lord God of heauen, and God of the earth, that thou ſhalt not take a wife vnto my ſonne of the daughters of the Cananites among whom I dwell.* And in imitation of that holy example, *Iſaac* alſo giues a charge vnto *Iacob* his ſonne, that he ſhould *not take a wife of the daughters of Canaan.* Gen. 28. 1. Afterward there was an expreſſe law of God giuen by *Moſes*, touching the Gentiles that liued in that land. Exod. 34. 15. *Beware that thou make not a couenant with the inhabitants of the land,* &c. verſ. 16. *And take of their daughters vnto thy ſonnes, and their daughters goe a whoring after their gods; and make thy ſonnes goe a whoring after their gods.* And the ſame lawe was vrged by *Ezra* the Prieſt in his time. Ezra. 10. 11. *Separate your ſelues from the people of the land, and from the ſtrange wiues.* Laſtly, S. *Paul* exhorteth the Corinthians, 2. Cor.

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Cor. 6. 14. *Be not vnequally yoked with the Infidels.* And Titus 3. 10. *Reiect him that is an heretike, after once or twice admonition.*

But ſuppoſe it falleth out, that the eſpouſals be paſt, and that both parties at the firſt were beleeuers, or one of them only; or that at firſt both were vnbeleeuers, and yet afterward one of them is conuerted to the faith: or further, admit that both were beleeuers at the contract, yet within ſome time after, the one becomes an Infidell, that is to ſay, a Iew, a Turke, or an obſtinate Heretike, that denies the faith, and raſeth euen the very foundation of Religion; in this caſe what is to be done? Surely euen ſuch eſpouſals once made and ended, if there be no other impediments but theſe, are to ſtand and continue firme and vnchangeable; ſo long as the vnbeleeuing partie doth willingly yeeld & ſubmit him or her ſelfe to the performance of mariage duties, properly belonging to man & wife. My reaſon is, the ſpeech of *Paul*, who ſaith; *If any brother haue a wife, that beleeueth not, if ſhe be content to dwell with him, let him not forſake her.* Againe, *The woman which hath an husband that beleeueth not, if he be content to dwell with her, let her not forſake him,* 1. Cor. 7. 12. 13.

If it be here alledged, that the ſinne of adulterie diſſolues the bond both of contract and mariage, and therefore much more doth Idolatrie or infidelitie, which is a ſinne farre more deteſtable then adulterie: I anſwer, that the queſtion is not, whether of theſe is the greater ſin, or more hainous in the ſight of God; for Infidelitie in both reſpects farre exceedeth the other; but whether of them is more repugnant to the nature and condition of wedlocke. Now the ſinne of adulterie is that alone, which breakes the bond, and renounceth the troth plighted in mariage, and is the proper cauſe of a diuorce, & not Idolatrie or Infidelitie.

The ſecond note, is parity or equalitie in regard of age and condition.

Firſt of Age; becauſe though the mariage of perſons, whoſe yeares are farre vnequall, is not expreſly forbidden in the word; yet it is agreeable to the rules of expediencie & decencie, that the aged ſhould match with the aged, the yonger with the yonger.

Reaſons are theſe. Firſt, becauſe the comforts of this ſocietie in likelihood will by this meanes alwaies be equall, and conſequently bring the more contentment to either partie. Secondly, theſe vnequall mariages are oftentimes offenſiue to others. Thirdly, they cannot but in ſome caſes prooue offenſiue euen to thẽſelues. For when a man of great yeares matcheth with a woman very yong, or a yong ſtripling marrieth an aged woman; the elder partie growing weake and impotent, may the ſooner come to be vnfit for marriage duties; and the yonger beeing of greater ſtrength and ability, the more in danger of beeing expoſed to incontinencie, and that in the higheſt degree, vnleſſe he be reſtrained by Gods ſpeciall grace. For this cauſe it was a great fault, wherewith on *Apuleius* was iuſtly charged, that beeing but a verie yong man, he was maried to a wife of 60. yeares of age.

Secondly, of condition and eſtate. For this alſo is anſwerable vnto the Apoſtles rule, who exhorteth men to thinke of, and to doe thoſe things which are *true, iuſt, commendable, and of good report,* Philip. 4. 8. Thus it is a ſeemely and commendable practiſe, that, the Prince, the Noble man, the free-man, the gentleman, the yeoman, &c. ſhould be ioyned in ſocietie with them, that are of the ſame or like condition with themſelues, and not otherwiſe. For this cauſe are the auncient Romans greatly to be commended, who (as we reade in their ſtories) had ſuch a carefull reſpect of their mariages in this behalfe, that they made lawes and conſtitutions for the reſtraining of inequality of worldly eſtate in ſuch ſocieties, by this meanes preuenting much confuſion and diſturbance in families, and other orders of men. Whereunto agrees that of *Tertullian*, who ſaith, *That if a free woman had affianced her ſelfe to him that was a bond-man to another, and beeing thrice admoniſhed thereof, by him that had authoritie ouer her, did notwithſtanding perſeuere in her purpoſe; ſhe ſhould, according to the law, loſe her freedome.*

Tertull. ad vxor. lib. 2.

The third note is publike honeſty and credit, whereby the contract made becomes a matter of good report, well thought and ſpoken of abroad. *Whatſoeuer things are of good report, thinke on them,* Philip. 4. 8. From hence I gather,

I. That it is an vnſeemely thing for a man to make promiſe of mariage to ſuch a woman, as hath beene formerly deflowred, or hath and is, or may be conuinced of adulterie, and vncleannes. Nay, I adde further, that a contract made with ſuch a one, as himſelfe hath before deflowred, is by the law of God vnlawfull. For the adulterer and the adultereſſe, by diuine law ſhould be put to death, and be cut off from humane ſocietie, Leuit. 20. 10.

II. It is altogerher inexpedient that a woman ſhould be married to ſuch a man, as hath a Concubine, vnleſſe he formerly renounce her, and teſtifie the ſame by true and vnfeined repentance. The reaſon is plaine. Such a marriage cannot be vndertaken in the Lord. And the partie himſelfe, beeing before polluted with his Concubine, becomes now by mariage to another, an adulterer; and ſhe that is married vnto him, by this her act yeelds conſent vnto his adulterie.

III. That no man profeſſing Chriſtian religion, much leſſe a Miniſter of the word, ought to take to himſelfe in mariage a harlot, a defamed woman, or one that comes of infamous parents, though ſhe be repentant. Leuit. 21. 7. *The Prieſt ſhall not take to wife one that is a whore, or prophaned,* that is to ſay, which hath an euill name, or comes of ignominious parents. Which law, though it was in part Ceremoniall and Leuiticall, and ſo farre forth abrogate ; yet hauing in it ſome Moralitie, in as much as the reaſon thereof (to wit, becauſe it is reprochfull to a Chriſtian, but ſpecially to a Miniſter) is ſtill in force, it is to be holden perpetuall. For Chriſtian profeſſion, and the Eccleſiaſticall Miniſtrie is principally to be reſpected, and whatſoeuer may preiudice the dignitie and credit thereof, to be auoided.

*Obiect.* 1. The Prophet *Hoſea* was commanded to take vnto him *a wife of fornication*, that is, an harlot, Hoſea 1. 2. *Anſw. Hoſea* did it not indeed, but in type and reſemblance. For God commanded him in his prophecie, to take vpon him (as it were) the perſon of a fornicator, that by this meanes he might the more effectually charge and conuince the Iſraelites of their vncleane and vnchaſt conuerſation.

*Obiect.* 2. The Lord alſo forbiddeth the Prieſt to marrie a widow, Leuit, 21. 14. it may ſeeme therefore vnexpedient for a miniſter ſo to doe. *Anſ.* The law concerning the mariage of a virgin, and not a widow, was not enioyned to all Prieſts, but onely to the chiefe Prieſt, Levit. 21. 10. And he alſo might marrie a widow, but ſuch a one onely, as had beene the widow of a Prieſt, and not any other, Ezech. 44. 22. Now this was commanded them vpon ſpeciall conſideration. For the high Prieſt was a type of Chriſt, and Chriſt was in time to come to call his Church, the elect, among the Gentiles, and to marrie them as a virgin eſpouſed vnto himſelfe. Yea he was alſo to marrie his Church as a widow; but the widow of a Prieſt only, becauſe he was to gather to himſelfe the remnants of the Church of the Iewes; Howbeit, not all of them, but ſuch only as came of the holy Fathers, and were Iſraelites, not according to the fleſh, but according to the promiſe.

IV. That it is not meet for a man to be contracted to the ſiſter of her that is alreadie affianced vnto him.

And ſo much of the firſt point, required to the making of a contract, namely, the choice of a perſon fit for mariage.

## CHAP. 6.

## *Of conſent in the Contract.*

THe ſecond thing required to the making of a contract, is the free and full conſent of the parties, which is indeed the verie ſoule and life of the contract. And this conſent ſtandeth in the approbation, or (as we commonly call it) the *Sure-making* of the parties contracted.

Conſent in this caſe is twofolde, either of the man and the woman, or of their parents.

Touching the firſt; That the man and the woman may yeeld free conſent each to other, it is neceſſarie that, in reſpect of vnderſtanding, their iudgement ſhould be ſound; and in regard of will, their choice ſhould be free. And here ſundrie caſes are to be reſolued.

*I. Caſe.* When the contract flowes not from the will and good liking of the parties, but is forced and compelled, what is then to bee done?

*Anſ.* If the eſpouſals haue beene made through force, or feare; I meane, ſuch as may befall a conſtant, and reſolute man, and which hath beene wrought, vpon good knowledge, and conſideration; then are they of no moment and in truth meere nullities; becauſe there is wanting to them the free & voluntarie accord, and aſſent of both parties. Neuertheleſſe, if afterward they ſhall grow to a new conſent, or both yeeld to an after-acceptatiō of that which was formerly made, the eſpouſals ſhall then ſtand in force; without further exception, or contradiction.

*II. Caſe.* But how if conſent be paſt, and in proceſſe of time it appeares to the eſpouſed perſons, that they haue erred, either in choice, or conſent, or both?

*Anſ.* There is a threefold error in conſent; the one of the perſon, the other of the abilitie, or eſtate of the perſon, the third of the qualitie.

Errour in reſpect of the perſon, is, when one perſon is taken for another, or when the contract is made betweene two, whereof the one was taken to be ſuch a partie, as afterwards he proued not to be. Now where this errour is committed, it is a plaine caſe, there was no conſent; and therefore the contract, vpon certaine knowledge thereof, is quite fruſtrate. For the knowledge of the partie is the ground of conſent, and belongs conſequently to the very ſubſtance of mariage.

Neuertheleſſe, if, the errour beeing once knowne, the parties haue had ſecret ſocietie one with another; and haue either againe conſented, or growne to an after-acceptation of the conſent before made, the contract may and doth ſtand in full force. For example: *Iacob*, by the deceit of *Laban*, had taken *Leah* for *Rachel*, to his wife: ſo ſaith the text, *When the euening was come, Laban tooke Leah his daughter, and brought her to him, & he went in vnto her*, Gen. 29. 23. *But when the morning was come, behold it was Leah*, 25. Now by the iudgement of the beſt Diuines, *Iacob* might iuſtly haue renounced *Leah*, if he would, becauſe *Laban* had giuen her vnto him for *Rachel*, and ſo deceiued him; yet he would not vſe extremitie, but kept her as his wife.

If it be ſaide, there was an error in the perſon, therefore no conſent, and ſo *Leah* was not his lawfull wife, but *Rachel*: I anſwer, that *Iacob* did renue his conſent afterward, and that renued conſent following vpon their knowing one of another, made her his wife, though in extremitie and rigour ſhee was not. Againe, *Rachel* was indeede the par-

partie to whom he was eſpouſed, by the former contract; and therefore, vpon their mutuall agreement afterward, ſhe alſo became his wife. So ſaith the holy Ghoſt, verſ. 27. *Fulfill ſeauen yeares for her, and we will alſo giue thee Rachel for thy ſeruice,* &c. v. 28. *Then Iacob did ſo, and Laban gaue him Rachel his daughter to be his wife.*

Error of the abilitie or eſtate is, when one of the parties to whom conſent was giuen by the other, being taken for rich and wealthie, in the iſſue prooues to haue beene very poore, and not ſufficient to maintaine that ſtate of life.

Touching this error, it is to be conſidered, whether the cōtract was made abſolute, for the time preſent, & ſo for euer afterward, or conditionall for time to come only. If it were abſolute, that is, conceiued in termes of the preſent time, then though the deceit be verie offenſiue to the partie deluded, & vpon his complaint ought in equitie to be puniſhed by the Magiſtrate; yet it is not off force to break of the contract; becauſe the abilitie of either or both parties belongs not to the eſſence of marriage. But if it were for time to come and conditionate, then he or ſhee that made promiſe vpon this condition, is free and not bound in conſcience to fulfill the promiſe; vnleſſe the condition expreſſed aforehand be kept, and performed.

Error of the qualitie of the perſon is, when ſhe which was in the eſpouſals taken to be a virgin, is afterward found to be with childe by another, before they come together. By this errour the Couenant is made void, and becomes a meere nullitie; ſo as the man cannot be compelled, vpon true and certain knowledge thereof, to marrie the woman; but may renounce her, vnleſſe both parties come to a new agreement, or haue priuately knowne each other vpon mutuall conſent. For firſt, God did in expreſſe tearmes command the Iewes, that ſuch a woman ſhould be ſtoned to death: Deut. 22. 20. *If the maid (that was giuen to wife) be not found a virgin,* verſ. 21. *then ſhall they bring the maid to the doore of her fathers houſe, and the men of her citie ſhall ſtone her with ſtones to death, becauſe ſhe hath wrought folly in Iſrael, by playing the whore in her fathers houſe.* Therefore it was not the will of God, that ſhe ſhould be retained as a wife, but vtterly reiected and forſaken. Againe, this was ſo vſualll a practiſe in Iſrael vpon Gods commandement, that godly and righteous men, vpon the diſcouery of this error, would not in conſcience be perſwaded, to mary them to whom they had beene betrothed, Matth. 1. 18. *Ioſeph her husband* (hauing found, before *Marie* and *he* came together, that ſhe was with child) *beeing a iuſt man, and not willing to make her a publike example, was minded to put her away ſecretly.*

*III. Caſe.* What ſhall wee thinke of the eſpouſals of ſuch, as are furious, and franticke?

*Anſ.* We muſt diſtinguiſh of theſe diſeaſes. For Madnes is, either perpetuall, or by fits only with intermiſſion.

If it be perpetuall, the caſe is cleere, that whether one of the parties only, or both be franticke, the contract made between them, is altogether vnprofitable and vaine. For ſuch know not what they doe when they make a promiſe, and the conſent which paſſeth betwixt them cannot be free, full and perfect, but muſt needs be hindred and preiudiced by the heate and violence of their diſeaſe.

Now although perpetuall madneſſe be a iuſt impediment of mariage, and a ſufficient cauſe to diſſolue a contract, yet it is meete that there be a conuenient ſpace of time agreed vpon, wherein all meanes may be vſed for the curing of this diſeaſe, to the end that Gods will touching their amendment may be the more euidently knowne; and both the parties themſelues and their friends may giue teſtimony to the world, that they haue had a carefull reſpect of the contract before made.

Againe, if it be not continuall, but *by* * *fits*, ſo as they haue ſome good daies, and quiet intermiſſion, the caſe is otherwiſe. For the contract ſhall be ratified, and ſtand in force: prouided, that it was manifeſtly knowne, that the ſaid parties were both in their right wits, before they plight their troth each to other; and themſelues be willing afterwards to confirme their promiſe formerly made, by renuing their conſent.

* Dilucida interualla.

Conſent of the Parents, is that act whereby they giue their word and promiſe, to beſtow their children in mariage, & in regard of right, do indeed preſently beſtow them.

Therefore priuate contracts, that are made without free and lawfull conſent of parents, are not only vnprofitable and vnlawfull, but euen by the law of God meere nullities. Reaſons. I. They are contrarie to the expreſſe wil and commandement of God: Exod. 20. *Honour thy father and thy mother.* II. They are flat repugnant to naturall equitie; which teacheth, that he who hath not power, nor right ouer himſelfe, cannot bind himſelfe by promiſe to another. Now childrē haue not power ouer themſelues, but are vnder the gouernment, and at the diſpoſition of their Parents; therefore the couenants which they make, are not made and appointed of God, and thoſe which God maketh not, are indeed, and truth none at all.

Gal. 4. 1.

## CHAP. 7.

## Of Reiection, or Refuſall of the Contract.

Contrary to a complete and lawfull contract is Reiection, whereby the Contract is diſſolued, or broken off.

Repudium.

A lawfull Contract is then diſſolued, when

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ſome great and hainous fault followeth immediately vpon it, in either of the parties eſpouſed. And from hence ariſe diuers and ſundrie caſes to be ſet downe and reſolued.

The firſt is this. What is to be done, whē ſome diſeaſe befalls one of the parties immediately after the contract made.

*Anſ.* Thoſe diſeaſes which take away the vſe of the bodie, and altogether diſable the partie from the performance of the promiſe made, in reſpect of mariage duties, are very iuſt impediments of mariage, and conſequently doe break off the Contract. Of which ſort are vncurable palſies, frigiditie, and ſuch like, whereof I haue ſpoken before.

Neuertheleſſe a couenant once made is not ſuddenly to be renounced, for feare of breeding offence. And therefore ſome longer reſpite is to be taken frō the time of the contract, in which they are to reſt in expectation of amendment, before the ſaid diſeaſes be publikely and ſolemnely declared to bee incurable, and conſequently that the couenant made is become void.

Now, if the diſeaſe doe not for the preſent take away the vſe of the bodie, and yet in time proues incurably contagious, and ſo lothſome, that the one may iuſtly feare to keepe and conuerſe with the other; as it falleth out when one is tainted with leproſie; then the contract is vtterly to be diſſolued, as if God himſelfe ſhould haue commanded it, though the promiſe was formerly made, & the parties themſelues ſhould be vnwilling. God hath ordained Matrimonie to helpe, not to hurt, either the perſons themthemſelues, or others. Where therefore theſe diſeaſes be, which may infect, hurt, or deſtroy others, there God hath, as it were, teſtified from heauen, that the act done is not pleaſing vnto him, and that preſently it ought to be fruſtrate.

The contract beeing thus once diſſolued, the ſounder partie ſhall be at his, or her libertie to marrie againe. But the diſeaſed is by the Magiſtrates authoritie, to be forbidden ſocietie with any other in way of mariage, and commanded to lead his life, where he may conueniently from companie, for feare of infection. And withall he is for his owne part, to ſue vnto God by prayer in faith for the gift of continencie. For certaine it is, that he to whom God hath denied the power of vſing mariage with good conſcience, is thereby euen called to continencie and ſingle life.

But if the diſeaſe be not contagious, yet either incurable, or ſo naſtie, that either of the eſpouſed hath iuſt cauſe to be afraid of the others companie; then both are to be aduiſed, not to claime their right, but willingly to ſurrender it each to other by mutuall conſent, that they may be free againe, and not bound by any former promiſe to liue together as man and wife; Conſidering that they haue no hope mutually to conuerſe together, with comfort and contentment, while they ſo remaine.

Vpon this aduice giuen by their lawfull Paſtor, or ſome in his ſtead; if they both yeeld, or one of them at the leaſt deſires to be at his owne libertie, the eſpouſals are forthwith to be broken off. But if neither will conſent to a ſeparation, but rather proceed as they haue begun, and in probabilitie the one haue no iuſt cauſe to hold the other in ſuſpition, in reſpect contagion; they are not to be hindered from the conſummation of their mariage.

Furthermore, though one of them ſhould haue a diſeaſe, which is continuall without intermiſſion, aud yet curable, or any other inconuenience ſhould befall either of them, after the ſure-making whereby they become lame, deaf, or dumbe, &c. yet this is not a ſufficient cauſe to mooue them to renounce, and diſſolue the contract.

A ſecond Caſe. What if it falleth out, that after the finiſhing of the contract, one of the eſpouſed perſons be long abſent frō the other, ſo as the abſence be preiudiciall to the mariage, that ſhould enſue vpon the contract?

*Anſ.* Inqurie muſt be made, whether this abſence be voluntarie, or againſt the will of the partie.

If it be voluntarie. For example; if the man vpon an honeſt and iuſt cauſe, the woman alſo being priuie thereunto, ſhall goe beyond ſeas, and beeing admoniſhed of his dutie before hand, ſhall notwithſtanding ſtay a whole yeare or more, and will not returne, but further wilfully abſent himſelfe; then may it be lawfull to the woman, to craue of the publike Magiſtrate a diſſolution of the couenant made, and conſequently marry another man, vnleſſe the former, to whom ſhe was contracted, be heard of. If he be, then ſhall it be lawfull for him to pleade for himſelfe, and tendring no iuſt cauſe of his refuſall, he ſhall be forced by the Magiſtrates authoritie to ſtand to his promiſe, and take the woman for his wife. And the ſame order is to be taken in the wilfull abſence of the woman, after ſhe is contracted.

If againe, the man or woman ſhall vpon an euill minde, and with purpoſe to deceiue each other, abſent themſelues, and depart; meanes muſt be vſed, that they may be admoniſhed of their dutie. That being done, or at leaſt vndertaken, and yet the partie offending will not appeare, if the other that is preſent, vpon certaine knowledge of his, or her want in reſpect of continencie, ſhall ſue to the Magiſtrate; after publike and ſolemne notice giuen, the contract may be broken.

But if on the other ſide, either of them be abſent againſt their will, and intendeth no fraud or deceit, but is violently detained, by captiuitie impriſonment, ſicknes, force; baniſhment, tranſportation or ſuch like; then the partie preſent beeing deſirous of the conſummatiō of the mariage, ought either to make meanes vnto him, and expect his return or haue taine notice of his death, before ſhe promiſe, or haue to doe with any other in way of mariage.

A third Caſe. What if after the contract, one of the parties becomes furious, or madde?

*Anſ.* If the diſeaſe be continuall, without intermiſſion, in all equitie and likelihood, the eſpouſals are to be diſſolued, vnleſſe both parties after knowledge and experience of the diſeaſe, haue knowne one another: yet in this, and all ſuch like caſes, it is fit that good means be tried and vſed, and ſufficient time be giuen for the reſtoring of the diſeaſed, to their former good eſtate, and for the accompliſhment of the mariage lawfully begun, as before.

## CHAP. VIII.

## Of Mariage.

Mariage is that, whereby the coniunction formerly begun in the contract, is ſolemnely manifeſted, and brought to perfection. Mariage is conſummate by three ſorts of actions; one of the parents of the Bride and Bridegroome, the other of the Miniſter in publik, the third of the perſons coupled together.

The action of the Parents is vpon the Mariage-day, to bring the Bride, and deliuer her to the Bride-groome, that they two may become actually man and wife, and performe each to other all matrimoniall duties.

And where the marriage is complete, in any other manner, ſo as the Parents vpon ſounde iudgement and deliberation, ſhall denie their full & free conſent, either in expreſſe words, or by conniuence and ſilence, and that vpon iuſt & lawfull cauſe; there, though in the ciuill courts of men, it may ſtand, and the children borne therein be legitimate before men, yet the truth is, before God it is of no force, but a meere nullitie.

And becauſe this doctrine, touching conſent of parents in theſe Caſes, is of great vſe, and auaileth much to the ſupporting and maintaining of families; I will firſt open the truth therof, and then prooue it by reaſons.

Vnder the name of parents are comprehended; Firſt, the Father and Mother. Secondly, all Tutors and Guardians, who haue the proper & ſole charge of wards, or others vnder yeares of diſcretion. Thirdly, all ſuch as are kindred of blood, who are in ſtead of parents to children, as the vncle by the fathers ſide, the vncle by the mothers ſide, and ſuch like.

Now touching the conſent of parents, that is of father and mother, I hold it requiſite of neceſſitie to mariage: For the authoritie of parents muſt not be reſiſted, or violated. As for Tutors, and ſuch as haue the place of parents, their conſent is not required of neceſſitie, but * of honeſtie at leaſt, becauſe the power and authoritie of the parent, though it be not taken away, yet it is leſſened, when it is either transferred to another perſon, or in part reſteth in the child al- A readie beſtowed.

* De honeſtate.

Secondly, by parents conſent, I vnderſtand that which they giue, not raſhly, vnaduiſedly, or fooliſhly, but out of good and wiſe conſideration, and vpon true and ſound iudgement of the buſineſſe in hand: For otherwiſe, as much as in them lieth, they make the mariage void and of none effect. And they are then thought to carrie a right iudgement of the thing, when they be able to yeeld a iuſt cauſe of yeelding, or denying their conſent. For example: if a father denies to beſtow his daughter *Iulia* vpon *Sempronius*, becauſe he knowes him to be an Arrian, a Pelagian, or of any other ſort of Heretiks; he withholdeth his conſent vpon a good B ground, and he doth that which he doth, of iudgement.

Yet further I adde, that where the parents doe diſſent, and can yeeld no probable cauſe thereof; the mariage conſummate without their conſent, ought to be confirmed and ratified by the authoritie of the Magiſtrate, who is *Pater patriæ.* And this ſeemes to be the moſt equall courſe, both for the auoiding of greater ſcandalls, and for the preuenting of wrong, that may otherwiſe be done in ſome particular caſe, as to a woman that is defloured and reiected.

Thirdly, conſent of parents is either expreſſed, or implied; Expreſſed, when it is giuen by words; Implied, when it is yeelded by ſilence. C For it ſtandeth with moſt equitie and indifferencie, to thinke that thoſe parents doe giue conſent, who doe not by word expreſly denie the ſame.

Fourthly, children are either ſubiect to the authoritie of their parents in the familie; or at their owne liberty, and out of their parents ſubiection. Thoſe that are at libertie, are tied neceſſarily to ſubiection in reſpect of mariage; but the other beeing ſtill of the familie, and vnder iuriſdiction, are bound to be ordered by their parents in the beſtowing of themſelues.

This is briefly the meaning of the queſtion in hand. Now, for proofe of this point, I will propound three ſorts of arguments, whereof ſome are drawne from the law of God, ſome D from the light of nature, and ſome from the iudgement of the ancient Church.

For the firſt ſort. According to the law of God, mariage is not only a ciuill and politike, but alſo a diuine and ſpirituall coniunction, the author and ordainer whereof, vpon ſpeciall cauſe, was God himſelfe: This our Sauiour Chriſt witneſſeth, when he ſaith, *Thoſe whome God hath ioyned together, let no man ſeparate*, Matth. 19. 6. That therefore mariages may be ſoundly ratified and confirmed, the authoritie and power of God himſelſe is neceſſarily to be interpoſed.

If it be asked, How God that is in heauen, ſhould bring and ioyne together man and wife vpon the earth?

I anſwer, that he doth it not immediately by himſelfe, as he brought *Euah* vnto *Adam*, but in and by ſome ſolemne and lawfull meanes.

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And this meane, is that great and ancient power and prerogatiue of parents. And the lawe of God hath giuen them this power, not in ciuill contracts & in compoſitions alone, but euen in the beginning and accompliſhing of mariages. Deut. 7.3. *Thou ſhalt not giue thy daughter vnto his ſonne, nor take his daughter vnto thy ſon.* Ier. 29. 6. *Take wiues for your ſonnes, and giue your daughters vnto husbands, that they may beare ſonnes and daughters.* 1. Cor. 7.36. *But if any man thinke that it is vncomly for his virgin, if ſhe paſſe the flower of her age, and neede ſo require, let him doe what he will, he ſinneth not, let them be married.*

Hence it was, that *Abraham* by right of this authoritie, gaue order what wife his ſeruant ſhould prouide for his ſonne; *Thou ſhalt not take a wife to my ſonne of the daughters of the Canaanites; But thou ſhalt goe vnto my countrie, and to my kindred, and take a wife vnto my ſonne Iſaac,* Gen. 24. 3. 4. *Sampſon*, though he was inflamed with the loue of the woman in *Timnath*, whom he ſawe to be beautifull in his eye, yet he durſt not take her to his wife, till ſhe was giuen him of his parents, Iudg. 14. It was an expreſſe lawe of God, that *if a man intiſed a maid that was not betrothed, & lay with her, he ſhould endowe her, and take her to his wife:* But how? marke in what manner the holy Ghoſt proceedeth, *If her father refuſe to giue her to him, he ſhall pay money according to the dowrie of virgins,* Exod. 22. 16. 17. Deut. 22. 28, 29. In which text, *Moſes* plainely teacheth, that the conſent of the two parties is not ſufficient, no not though they haue had ſocietie together, vnleſſe they haue the free conſent of their parents alſo. In like manner it was ordained by God, Numb. 30. 4. 5. 6. *That if a woman vowed a vowe vnto the Lord, beeing in her fathers houſe, and her father hearing it, holdeth his peace concerning her,* that is, approoueth her vowe by winking at it, *her vowe ſhall ſtand. But if her father diſallowe her,* that is, giueth no approbation or conſent vnto the vowe made, *it ſhall be of no value, and the Lord will forgiue her, becauſe her father conſented not.* Now, if the vowe of children made vnto God, and pertaining to his worſhip, cannot be ratified without the parents approbation; of how much leſſe force ſhall any priuate contract or mariage be, without their allowance?

The ſecond argument is taken from the light of nature, and it is gathered by proportion, on this manner. A ſonne priuily alienateth and ſelleth away his fathers lands, either in whole or in part. The queſtion is, whether this alienation be good in lawe, yea or no? Anſwer is, No. And why? Becauſe the land did not belong to the ſonne, but was part of his fathers ſubſtance. In like manner, a ſonne alienats himſelfe and is betrothed to a woman, to marrie her without his parents knowledge: Is this act of the ſonne warrantable and ſound? By no meanes: for the ſonne in reſpect of his bodie is part of the fathers goods, and may not be alienated from him without conſent. A notable reaſon hereof we finde in Iob 1. For when God had giuen Satan power to deſtroy and ſpoile all *Iobs* goods, and whatſoeuer he had, the deuill doth not onely touch the wealth of *Iob*, but his children alſo, as a part of his ſubſtance. In this reſpect the Iewes were permitted by God to ſell their children. Exod. 21.7.

Againe, for the accompliſhment of mariage, there muſt needes be a mutuall donation, betweene the ſpouſe and the eſpouſed. And what is that which is mutually giuen? Surely their perſons, or rather their bodies each to other: for ſo *Paul* ſaith, 1. Cor. 7.2. *Let euery man haue his wife, and let euery woman haue her owne husband.* But by whome is this donation to be made? by ſonnes and daughters that are in the familie, vnder the iuriſdiction of their parents? It may not be: For nature her ſelfe taketh it for granted, that he which is not at his owne libertie, cannot yeeld to the giuing of himſelfe. The donation therefore remaines in the right of the parent, in as much as the wil and conſent of the child, ought to depend vpon his will and conſent, to whome God hath giuen power and authoritie in this behalfe.

In the third place, let the iudgement of the auncient Church be obſerued. *Ambroſe* in his firſt booke of the Patriarch *Abraham*, chap. 9. requires this conſent in mariages, which he ſaith is ſo equall and agreeable to nature, that euen the Poets acknowledged the ſame. For which purpoſe he reciteth two verſes out of the *Grecian* Poet *Euripides*, in his Tragedie called *Andromacha*, wherein when *Oreſtes* deſired to marrie *Hermion*, ſhee frames him this anſwer, That the matter of her mariage wholly depended vpon the pleaſure and authoritie of her father, and was not in her owne power or liberty. *Innocentius*, who was both a Pope and Martyr, in his decretal epiſtles, ſo ſtrictly requireth conſent of parents, *as where it is wanting, he concludes the marriage to be voide.* In the Councell of Lateran, it was decreed that Clandeſtine contracts and *ſecret mariages, made and vndertaken betweene partie and partie, ſhould be holden as vnlawfull as mariages in thoſe degrees of conſanguinitie and affinitie, which are forbidden by God.* *Tertullian* ſaith, That *in this world the ſonne can not * rightly and lawfully marrie without the allowance of his father.* *Baſil* in an Epiſtle to *Amphilochius* Biſhop of *Iconium*, affirmeth; *That mariages which are made without them which haue power ouer the parties, are fornications, and therefore that they which are ioyned together in mariage, while their parents or maſters liue, are in no ſort free from imputation of ſinne, vntill they haue approbation from them, for then mariage is ratiſied and confirmed, when they haue yeelded allowance thereunto.*

Sub Innoc. 3. canon 51.

Tertul. lib. ad vxor 2. ad finem.
* Ritè & Iure.
Baſil. epiſt. 1. ad Amphil. can. 42.

The ſecond Action touching the conſummation of Mariage, is the action of the Miniſter. And that is the bleſſing or ſanctification thereof, of, which is a ſolemne worke, whereby the miniſter pronouncing the parties cōtracted to be man and wife before the whole congregation, commendeth them and their eſtate vnto God by ſolemne prayer.

This ſolemne ſanctification is grounded vpon the practiſe of God himſelfe, who hauing giuen *Euah* to *Adam*, bleſſed them, ſaying, *Increaſe and multiplie*, Gen 2.22. and 1.27. For that which God then gaue, the Miniſter ſtanding in his roome, now prayeth may be giuen to the man and wife. Yea it is agreeable to the generall rule of the Apoſtle, *Let all things be done decently and in order*. 1.Cor.14.40.

Now that this action is to be approoued and vſed in the Church, appeares by theſe reaſons. I. Mariage as it is a publike action, ſo it is after a ſort a ſpirituall and diuine ordinance, whereby it differeth from the contract: For the contract beeing meerly ciuil, as it ſtandeth by conſent of men, ſo by the ſame conſent, it may be broken and diſſolued, but with mariage it is otherwiſe. II. Mariage is the Seminarie of the Church and Common-wealth. III. It was the practiſe of the Primitiue Church. *Tertullian* ſpeaking of mariage of Chriſtians with Chriſtians, acknowledgeth himſelfe not to be able ſufficiently to declare the happineſſe *of that coniunction which is made by the Church, conſecrated by prayers and* * *ſolemne ſeruice, witneſſed by the Angels, and ratified by God himſelfe. Nicephorus* reporteth of one *Syneſius*, who auouched that *God, and the lawes, and the holy hand of Theophylus had giuen him a wife. Ambroſe* ſaith, *That mariage ought to be ſanctified, with the vaile wherewith the Prieſt was wont to couer the Bride and the Bride-groome in the publike congregation, and with his bleſſing.*

Lib.2.ad vxorem.

* Oblationē ſic exponit Beatus Rhenanus. Niceph.l.14.c.55. Ambroſ. epiſt 19. epiſt. 70. ad Vigil.

The third and laſt action belonging to the accompliſhment of this eſtate, is, that of the parties themſelues, whereby the Bride is in decent and modeſt manner, brought vnto the houſe and home of the Bride-groome. It is the lawe of this eſtate publiſhed by God himſelfe in Paradiſe, that the man, euen in reſpect of habitation, *ſhould leaue father and mother and cleaue to his wife*, Gen.2.24.

Here queſtion is mooued, whether mariage is to be ſolemnized with mirth and feaſting. *Anſ.* I. It is lawfull and warrantable to vſe feaſting and mirth at mariages, becauſe theſe be things indifferent, and we haue examples thereof in the Scriptures. *Laban* made a feaſt at the wedding of *Iacob* and *Rachel*, and inuited all the men of the place to it, Gen 29.22. Chriſt himſelfe did approue the reſort of people to the mariage at Cana in Galilee, both by his preſence, and by that honourable gift of ſixe waterpots of the beſt wine, Ioh. 2.2.7.8. II. It is not onely lawfull, but conuenient and fit to be done, if there be abilitie; according to the commendable cuſtome of the place and country wherein men do dwel; ſo as in the vſe thereof, theſe cautions be obſerued. Firſt, that in mirth and merrie-making, there be care had that nothing be done which is diſhoneſt, prophane, or of ill report. Philip.4.8. *Whatſoeuer things are honeſt, pure, of good report, thinke on theſe things.* Secondly, That ioy in them be mixed and moderated with the feare of God, without which, *Laughter* and reioycing is meere madneſſe, Eccleſ.2.2. Thirdly, That it be performed in a moderate and ſober vſe of the creatures, without riot and exceſſe. Thus we reade that at the great feaſt of *Ahaſhueroſh*, it was appointed by the King himſelfe, *that they ſhould drinke orderly*, and none might compell another to drinke more then he thought conuenient, Eſter. 1.8. And where weddings are kept contrarie to theſe directions, they are not feaſts celebrated vnto God, but vnto the deuil; which alſo may be ſaid of all other feſtiuall meetings.

And ſo much touching the point of mariage, in which this is to be remembred for a concluſion, That where there is generally a nullitie in the contract, or a ſeparation following vpon it, there is alſo a nullitie in regard of the conſummation of mariage.

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## CHAP. IX.

# *Of the duties of married perſons.*

THus farre haue we proceeded in the doctrine of mariage; and nowe we come to the duties which they who be maried are to performe each to other.

Theſe are principally two: Cohabitation, and Communion.

Cohabitation is their quiet and comfortable dwelling together in one place, for the better performance of mutuall duties. 1.Cor.7.10. *And to the married command I, not I but the Lord, let not the wife ſeparate her ſelfe from her husband:* verſ. 12. *But to the remnant I ſay, not the Lord, If any brother haue an vnbeleeuing wife, and ſhe be content to dwell with him, let him not forſake her:* verſ. 13. *And the wife which hath an vnbeleeuing husband, which is content to dwell with her, let her not forſake him.* 1.Pet.3.7. *Likewiſe let the men dwell together, as becommeth them that haue knowledge; giuing honour to the woman as to the weaker veſſell, euen as they which are heires together of the grace of life, that your prayers be not interrupted.*

This dutie muſt be kept eſpecially the firſt yeare of mariage, Deut.24.5. *When a man taketh a wife, he ſhall not goe on warfare, neither ſhall be charged with any buſines, but ſhall be free at home one yeere, and reioyce with his wife which he hath taken.* And the ground of this commandement, no doubt, is, that they might learne to knowe one anothers conditions, and that they might worke a ſettled affection one to-

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wards another, which afterward vpon no occaſion might be changed.

Yet they may be abſent each from other in two caſes; Firſt, vpon mutuall conſent for a time, for the performing of ſome buſines, that is requiſite for the familie, Prou.7.19. *For mine husband is not at home, he is gone a farre iourney: at the appointed time he will returne againe.* Secondly, the like abſence is allowed, when ſome great and weighty affaires either in the Church or Common-wealth are in hand, Sam. 11.9. 10. *But Vriah ſlept at the doore of the Kings Palace, with all the ſeruants of his Lord, and went not downe to his houſe*, v.11. *Then Vriah anſwered Dauid; The Arke, and Iſrael, and Iudah dwell in tents, and my Lord Ioab, and al the ſeruants of my Lord abide in the open field; ſhall I then goe into my houſe to eate, and drinke, and lie with my wife? by thy life, and by the life of my ſoule, I will not doe this thing.*

Hence ariſeth a queſtion: What if after mariage conſummate, there grow vpon one of the parties a contagious diſeaſe that cannot be cured, but is ſo lothſom, that the other whole partie cannot endure cohabitation at all?

*Anſ.* Both the mariage it ſelfe, and the dutie of dwelling together, ought to continue firme and ſure notwithſtanding: yet ſo as the partie neither may, nor ought in good conſcience, to deſire coniunction with other, whereby he, or ſhe may bring infection vpon themſelues, conſequently hurt their children, and indanger the Common-wealth.

But if either of the parties haue not the gift of continencie, nor cannot abſtaine; they muſt ſue for it vnto God in earneſt praier, who will giue it vnto them.

For there God hath called a man or woman to continencie, where they be neceſſarily hindred from the vſe of the ordinarie and lawfull remedie of the contract.

The contrarie to Cohabitation is Deſertion.

Deſertion is, when one of the maried folkes, vpon a wilfull, and obſtinate minde of their owne head, departeth from the other, without a iuſt, and neceſſarie cauſe.

Touching this point, there be ſundrie Caſes expounded.

*I. Caſe.* Suppoſe that an husband which is an vnbeleeuer, or an heretik in the foundation, of his owne accord, vpon deteſtation of true religion, quite forſakes the beleeuing wife, and denies any more to dwell with her; what is to be done?

*Anſ.* All good meanes muſt be firſt vſed to bring the infected partie to repentance; and when none will ſucceed, but the caſe remaineth deſperate, then mariage is diſſolued on his part, and the beleeuing wife is free to marrie another. So ſaith the Apoſtle, 1. Cor. 7.15. *If the vnbeleeuing partie depart, let him depart: a brother or a ſiſter is not in ſubiection in ſuch things: but God hath called vs vnto peace.* In which words obſerue a twofold reaſon: I. He that is A at libertie may marrie another; now the beleeuing partie forſaken, is at libertie; becauſe he is not in ſubiection in ſuch things: therefore he may marrie another. II. God hath called vs vnto peace, ſaith *Paul*, and this peace cannot be kept, if the beleeuing partie forſaken cannot containe, vnleſſe he marrie. *Ambroſe* vpon the place ſaith, *That mariage cannot ſtand firme, which is ſeparated from the worſhip and ſeruice of God; and therefore it is no ſinne in the partie that is forſaken for Gods cauſe, to be married to another: and the vnbeleeuer departing, ſinneth both againſt God, and againſt the law of wedlocke, becauſe he denies to remaine in that eſtate, in regard of religion. Therefore he breakes the* B *couenant of mariage, and the other is not bound in this caſe to keepe touch with him.* *Lombard*, the maſter of the ſentences, ſaith, *That the beleeuing partie in this caſe, is not bound to follow the vnbeleeuer when he departeth, but while he liues may marrie another.* Auguſtine affirmeth, *that euen the wife which is ioyned to her husband in lawfull ſocietie, if ſhee will not abide with her Chriſtian husband, becauſe he is a Chriſtian, may be forſaken and left, without ſinne.* And it is farre better that the couenant ſhould be diſſolued, that man and wife haue made each with other, then that the Couenant which man hath made with God. The people of Iſrael beeing in affliction, were conſtrained to breake the former made with ſtrange women, that they might C keepe the latter, Ezr.10.11.19.

Ambroſ. in 1. Cor.7.15.

Lib.4.diſt.39.

Lib.de Fide & oper.c.16.

It is alleadged, that the vnbeleeuing partie may haply repent, and then to make a diſſolution is in vaine. But I ſay, that it is as likely that he will neuer repent, and theerefore there is cauſe that the knot ſhould be diſſolued.

Againe, it is lawfull (ſay ſome) to make a diuorce out of the caſe of Adulterie. *Anſ.* The beleeuing partie which is forſaken, is not the cauſe of the diuorce, but is a patient of the ſeparation, wrongfully made by the vnbeleeuer. And Chriſt where he mentioneth the Caſe of Adulterie, Matth. 19. ſpeaketh of an equall mariage, whereas *Paul* ſpeakes of an equall.

*II. Caſe.* What if there fall out a deſertion between two married folkes, which are both D beleeuers?

*Anſ.* The faultie perſon, who is the cauſe of this deſertion, is to be forced by courſe of Ciuill, and Eccleſiaſticall cenſure, to performe his, or her dutie. Vpon which proceeding, if he remaine obſtinate and peruerſe in wil; the other muſt in patience, and earneſt prayer vnto God, waite the time, vntil his minde may be changed and he made to relent by the order of the Magiſtrate. But if the one of them, by iuſt occaſion of feare, be compelled to depart from the oother; and cannot returne againe without apparent danger of life; in this caſe they are not bound to return; but the delinquent partie is to remaine ſolitarie, till they be inſtructed & made willing to doe their duties: and in the meane while, the partie innocent muſt bee reſolued that God hath called him or her to ſingle life.

Againe, be it that the one is reſolutely vnwilling to dwell with the other, and thereupon flies away without any fault of the other; if the thing after a long ſpace be ſufficiently knowne before-hand, and all poſſible meanes haue bin vſed, to reclaime the guiltie perſon; yea beeing called, he doth not perſonally appeare before the Iudge, to yeeld a reaſon of the fact; after publike and ſolemne declaration made, the Miniſter vpon ſuch deſertion, may pronounce the mariage to be diſſolued. For he that vpon malice flieth away from his mate, is to be holden in the ſame termes with an vnbeleeuer, who departs vpon deteſtation of religion, & the ſeruice of God, 1.Tim.5.8.

Howbeit if the place whither he is fled, be vnknowne, and vpon his flight there be found ſome fault in the Plaintiffe, ſhee is not to be heard, or ſet at liberty by the Iudge in this caſe, though ſhe pretend want of the gift of continencie.

But ſuppoſe he that fled come againe vnlooked for, and requires his ſpouſe: then in caſe the former courſe hath not beene taken, nor iudgement giuen againſt him, they may be reconciled and come together againe. If it hath, and matters be concluded, he is not vpon his returne to be heard, but rather ſeuerely puniſhed.

Like vnto *Deſertion*, is malicious and ſpitefull dealing of married folkes one with the other.

*Malicious dealing* is, whē dwelling together, they require ech of other intolerable cōditions: and when the one doth not regard nor releeue the other, being in danger or extremitie, as is meete. For this is as much as to betray one anothers eſtate and life to their vtter enemies.

Here it may be demaunded, what a beleeuer ſhould doe, who is in certaine and imminent danger, either of loſſe of life, or breach of conſcience, if they both abide together?

*Anſ.* I. This certaine danger hath his originall, either from one that is a ſtranger, or frō one of the parties: If frō a ſtranger, then the husband either takes vpon him the defence of his beleeuing wife, or not; if he doth, then ſhe ought to abide with him. If not, ſhe may depart and prouide for her owne ſafetie. II. Againe, if the husband threatneth hurt, the beleeuing wife may flie in this caſe; and it is all one, as if the vnbeleeuing man ſhould depart. For to depart frō one, and driue one away by threats, are equipollent.

Neither may this ſeeme ſtrange vnto any, that the beleeuer in ſuch caſe is allowed to depart. For a husband that is a Chriſtian is maried two waies: Firſt with Chriſt, and ſecondly with his wife. The former marriage is made in Baptiſme, and is a more holy coniunction, then is the latter. Therefore when theſe two cannot ſtand together, but one of them muſt needes be diſſolued; the latter muſt rather be left then the former. Againe, If the beleeuer ſhould remaine with the vnbeleeuer, ſhe ſhould haply be vrged ſometimes, in caſe of danger vpon infirmitie, to denie Chriſt, and make ſhipwracke of faith and good conſcience; which may in no ſort be done of either partie: and therefore ſeparation is to be made rather in this ſocietie, then that the coniunction with Chriſt ſhould not ſtand firme, and continue.

It is alleadged, that if this be ſo, then the beleeuing wife forſakes the vnbeleeuing husband, which ſhe may not doe.

*Anſ.* She forſakes him not finally, but leaues him for a time. Againe, the deſertion is not made by the perſon, which giueth place for the time, but by him in whō is the cauſe of the deſertion; euen as he is not to be termed a ſchiſmatike, which ſeparateth himſelfe, but he in whom is the cauſe of the Schiſme.

Againe, it is obiected, that he which flieth leaues his calling; and euery man muſt abide in his calling, according to the rule of the Apoſtle, 1.Cor.7.20.

*Anſ.* There is a double calling: The generall, ſtanding in the worſhip of God: The particular, as the calling of mariage, or of ſingle life. When theſe two callings cannot ſtand together, the latter muſt giue place to the former: Luk.14.26. *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters; yea and his owne life alſo, he cannot be my diſciple.*

*III. Caſe.* When the husband is perpetually abſent from the wife, what is to be done?

*Anſ.* If he be abſent either becauſe he is in captiuitie, or vpon malice, or feare, or any ſuch like cauſe; the wife muſt reſt in exſpectation of his returne, till ſhee hath notice of his death, either by ſufficient teſtimonie, or by apparant likelihoods. Now in the want of teſtimonies, and coniectures in this behalfe, if the partie forſaken cannot certenly determine, that the abſence was made vpon an euill minde; ſome haue thought that it behooueth her to expect his comming againe for the ſpace of foure yeares; others of fiue; ſome of ſeauen, ſome of tenne yeares; after which time, ſhee is free, and may marrie another man. And if the partie doe haply returne againe after ſome long ſpace of time, who was probably thought to haue beene dead, the latter marriage vndertaken vpon neceſſarie ignorance of ſuch an euent, may be diſſolued; and it ſhall not be imputed to either partie, conſidering it fell out not by their fault, but onely by accident.

Now if the queſtion be of wilfull and affected abſence, the ſame is to be determined concerning that, which hath bin ſaid before touching the point of Deſertion.

## CHAP. X.

## Of the Communion of marri-

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### *ed folks, and of due beneuolence.*

A

THe communion of man and wife, is that dutie, whereby they doe mutually and willingly communicate, both their perſons, and goods each to other, for their mutual helpe, neceſſitie and comfort, Eph.5.28. *So ought men to loue their wiues as their owne bodies: he that loueth his wife, loueth himſelfe.*

This duty conſiſteth principally in the performance of ſpeciall beneuolence one to another, and that not of courteſie, but of due debt, 1.Cor.7.3. *Let the husband giue vnto the wife due beneuolence, and likewiſe alſo the wife vnto the husband.*

B Due beneuolence muſt be ſhewed with a ſingular and entire affection one towards another; and that three wayes principally.

Firſt, by the right and lawfull vſe of their bodies, or of the marriage-bed, which is indeed an eſſentiall dutie of marriage.

The mariage bed ſignifieth that ſolitarie and ſecret ſocietie which is betweene man and wife alone.

And it is a thing of it owne nature indifferent; neither good nor bad; and ſo *Paul* numbreth it amongſt indifferent things, 1. Cor.7. 27. *Art thou bound vnto a wife? ſeeke not to be looſed: art thou looſed from a wife? ſeeke not a wife.* Wherefore the Church of Rome erreth two contrarie waies. Firſt, in that it maketh mariage to be a Sacrament, and ſo euery action of it, to be of the owne nature good. Secondly, in that they prohibite mariage of certaine parties, and the reaſon of the prohibition may ſeeme to be this; that they thinke this ſecret comming together of man and wife to be filthineſſe. This was the ſentence of *Syricius*, that filthie Pope of Rome; who determined that mariage was the vncleanneſſe of the fleſh, and to that purpoſe abuſed the words of the Apoſtle, Rom.8.8. affirming, that they which are in the fleſh, that is, in the eſtate of Matrimonie, *cannot pleaſe God.* Yea and after that mariage was condemned by them, ſome began to deteſt and hate women, as *Ephraim* the Syrian, of whom Eccleſiaſticall ſtories make mention. And the Councell of Trent is of the ſame iudgement. For whereas it oppoſeth mariage and chaſtitie; it plainely determineth that in mariage there is no chaſtitie. C D

Canon. Propoſuiſti, Diſt. 82.

Sozom.l.3. cap.16. Seſſ.8.Can. 9.10.

This comming together of man and wife, although it be indifferent, yet by the holy vſage thereof, it is made a holy and vndefiled action, Heb.13.4. *Marriage is honourable among all, and the bed vndefiled.* And it is (as all other creatures and ordinances of God are) ſanctified by the word and prayer, 1. Tim.4.3.---*Forbidding to marrie,* &c. v. 4.---*And nothing ought to be refuſed:---for it is ſanctified by the word of God, and prayer.* In which place it is to be obſerued, how the Apoſtle applieth the point of ſanctification directly to mariage.

The word of God giueth direction to married folkes two waies. Firſt, by giuing them warrant, that they may lawfully doe this action; becauſe whatſoeuer is not done of faith (which faith muſt be grounded on Gods word) is a ſinne. Secondly, by preſcribing the right and holy manner of doing the ſame.

The holy manner ſtands in theſe particulars.

Firſt, that it be done in moderation. For euen in wedlocke exceſſe in luſts is no better then plaine adulterie before God. This is the iudgement of the auncient Church, that Intemperance, that is, immoderate deſire euen betweene man and wife, is fornication.

Ambroſ.lib. de Philoſop. citat.ab Auguſt.contr. Iulian.l.2.

Secondly, that it be vſed in a holy abſtinence.

Abſtinence from this ſecret ſocietie, muſt be vſed in two caſes.

Firſt, while the woman is in her flowers, Leuit. 18.19. *Thou ſhalt not goe to a woman to vncouer her ſhame, as long as ſhe is put apart for her diſeaſe.* And it is made one of the properties of a good man, not to lie with a menſtruous woman, Ezek.18.6.

Secondly, in the time of a ſolemne faſt, when ſome grieuous calamitie is imminent. Then they are to giue themſelues (by mutuall conſent) to faſting and prayer, 1.Cor.7.5. *Defraud not one another, except it be with conſent for a time, that you may giue your ſelues to faſting and prayer: and againe come together, that Satan tempt you not for your incontinencie.* 2.Sam.11.11. *Then* Vriah *anſwered Dauid, The Arke, and Iſrael, and Iudah dwell in tents: and my Lord* Ioab, *and the ſeruants of my Lord abide in the open fields: ſhall I then goe into mine houſe to eate and drinke, and lie with my wife? By thy life, and by the life of thy ſoule, I will not doe this thing.* Zach.12.12. *The family of the houſe of Dauid ſhall mourne apart, and their wiues apart; the family of the houſe of* Nathan *apart, and their wiues apart,* &c.

Next vnto the word, this action may be ſanctified by prayer, for a bleſſing vpon it. Children are the gift of God, and therefore married folkes are not onely to vſe the meanes, but alſo to pray for the obtaining of them: Pſal.113.9. *He maketh the barren woman to dwell with a familie, and to be a ioyfull mother of children.* Pſal. 127.3. *Behold children are the inheritance of the Lord, and the fruit of the wombe his reward.* Examples for this purpoſe are theſe, Gen.25. 21. Iſaac *praied vnto the Lord for his wife, becauſe ſhee was barren, and the Lord was intreated of him, and* Rebekah *his wife conceiued.* 1. Sam.1.26,27. *And ſhee ſaid, Oh my lord, as thy ſoule liueth, my lord, I am the woman that ſtoode with thee here, praying vnto the Lord.* verſ. 27. *I praied for this child, and the Lord hath giuen me my deſire, which I asked of him.*

Now the fruits, which are reaped and inioyed by this holy vſage of the mariage bed, are three. I. The hauing of a bleſſed ſeede. Deut. 28.1. If thou ſhalt obey diligently the *voice of the Lord thy God, &c. bleſſed ſhall be the fruit of thy bodie, and the fruit of thy ground.* Which alſo is called *the ſeede of God,* beeing begot in an holy manner, Mal. 2.15. *And did not he make one? yet had he abundance of Spirit: And wherefore one? becauſe he ſought a ſeede of God: therefore keepe your ſelues in your ſpirit, and let none treſpaſſe againſt the wife of his youth.* II. The preſeruation of the bodie in cleanneſſe, that it may be a fit Temple for the holy Ghoſt to dwell in, 1.Theſſ.4.3,4. *This is the will of God, euen your ſanctification, that euery one of you ſhould know how to poſſeſſe his veſſell in holineſſe and honour, and not in the luſt of concupiſcence, euen as the Gentiles that know not God.* III. The holy eſtate of marriage is a liuely type of Chriſt and his Church, and this communion of married perſons, is alſo a figure of the coniunction that is betweene him, and the faithfull: Hoſ.2.19. *I will marrie thee vnto me, for euer; yea I will marrie thee vnto me in righteouſnes, in iudgement, in mercie, and in compaſſion: I will euen marrie thee vnto me in faithfulnes, and thou ſhalt know the Lord.* Eph.5.23. *For the husband is the wiues head, euen as Chriſt is the head of the Church, and the ſame is the Sauiour of his bodie.*

Here ſome queſtions are to be reſolued.

*Caſe I.* Whether may mariage be diſſolued in the caſe of barrenneſſe?

*Anſ.* No. For barrenneſſe is an hidden infirmitie for the moſt part, and which God hath many times cured, euen when it ſeemed to be deſperate, as in *Sarah.* Againe, the fruit of the wombe is Gods bleſſing, and wholly dependeth vpon him. He therefore that in want of children, reiecteth his wife, whome he hath receiued at the hands of God, offereth wrong euen to God himſelfe.

*Caſe II.* What if either of the maried folks commit fornication, or any ſinne of the ſame kind greater then fornication, as Inceſt, Sodomie, lying with beaſts, or ſuch like.

*Anſ.* Adulterie and fornication are moſt grieuous and open crimes, which doe breake the very bond and couenant of mariage, Prou. 2.17. and therefore when they are certenly knowne by ſuch perſons, they are at no hand to be winked at, but the Magiſtrate is preſently to be informed of them. Howbeit, if the innocent partie be willing to receiue the adulterer again, in regard of his repentance; leſt he ſhould ſeeme to fauour and maintaine ſinne, and to be himſelfe a practiſer of vncleanneſſe, he is to repaire to the Congregation, and declare the whole matter to the Miniſter, that he may vnderſtand, the parties repentance, and deſire of forgiueneſſe.

And if the adultreſſe hath conceiued and is in trauell, the husband to auoid the imputation of hauing an heire in baſtardie, is to make relation to the Church of the repentance of the adultereſſe; or to acquaint ſome certaine perſons therewith, not to the ende that ſhe ſhould be puniſhed for the fact, but that they may take notice of a child conceiued in adultery, whō afterward he may lawfully put off, as none of his.

A The matter being knowne, the innocent partie may require a diuorcement. For adulterie is ſuch a ſinne, as doth quite breake off, not onely the vſe, but the bond and couenant of mariage, Matth. 19.9. *I ſay therefore vnto you, that whoſoeuer ſhall put away his wife, except it be for whoredome, and marrie another, committeth adulterie,* &c. And yet the ſame bond may be continued, and growe vp againe by the good will and conſent of the partie innocent, and conſequently they may be reconciled, and dwel together ſtill. 1. Sam. 25.44. *Now* Saul *had giuen* Michal *his daughter* Dauids *wife to* Phalti *the ſonne of* Laiſh, *which was of Gallim.* 2.Sam. 3.14. *Then* Dauid *ſent meſſengers to* Iſhboſheth B Sauls *ſonne, ſaying, Deliuer me my wife* Michal, *which I married for an hundred foreskines of the Philiſtims.* The ſame courſe may be taken in like caſes by the innocent, ſpecially vpon the repentance of the guiltie perſon. But yet euery man muſt be left to his owne conſcience, and none is to be compelled to take another, from whome he may iuſtly be ſeparated, againſt his will.

Now in requiring of a diuorce, there is an equall right and power in both parties, ſo as the woman may require it as well as the man; and he as well as ſhe. The reaſon is, becauſe they are equally bound each to other, and haue alſo the ſame intereſt in one anothers bodie; prouided alwaies, that the man is to maintaine his ſuperi- C oritie, and the woman to obſerue that modeſtie which beſeemeth her towards the man.

After the diuorcement made, it ſhall be lawfull for the harmeleſſe partie, not hauing the gift of continencie, vpon leaue obtained of the Church, and the Chriſtian Magiſtrate, to marrie againe.

But what then ſhall become of the partie offending?

*Anſ.* If vpon the hazard of his conſcience, any libertie of ſecond mariage be to be graunted to the partie offending, by the Church or ciuill Magiſtrate, (as indeede here in England there is not) diuerſe Reſtraints muſt be obſerued. Firſt, No libertie is to be granted him, for mariage, ſo long as the matter remaines vn- D certaine, whether they may be reconciled; ſpecially while the partie innocent liueth in ſingle life. Secondly, it muſt euidently appeare, that he hath earneſtly repented him of his ſinne, before he can either be receiued into the Church, or admitted to a ſecond mariage. Thirdly, this libertie is not to be granted him either preſently, or vnaduiſedly; but vpon frequent and ſerious admonition, rather to giue himſelfe to mourning & lamentation, and ſtil to remaine alone, then to deſire againe to enioy the benefit of that eſtate, which he hath alreadie ſo ſhamefully abuſed.

So much of the firſt way of performance of due beneuolence.

The ſecond way is, by cheriſhing one another: Epheſ.5. 29. *No man euer hated his owne*

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*fleſh, but nouriſheth and cheriſheth it, as Chriſt alſo doth the Church.* This cheriſhing is the performing of any duties, that tend to the preſeruing of the liues one of another. Wherefore they are freely to communicate their goods, their counſell, their labours each to other; for the good of themſelues and theirs.

The third way is, by an holy kind of reioycing and ſolacing themſelues each with other, in a mutuall declaration of the ſignes and tokens of loue and kindneſſe, Prou.5.18. *Reioyce with the wife of thy youth:* verſ. 19. *Let her be as the louing Hind, and pleaſant wildgoate: let her breaſts ſatisfie thee at all times, and delight in her loue continually*, Can. 1.1. *Let him kiſſe me with the kiſſes of his mouth, for thy loue is better then wine.* Gen.26. 8. *So after he had beene there a long time,* Abimelek *King of the Philiſtims, looked out at a windowe, and loe, he ſawe* Iſaack *ſporting with* Rebekah *his wife: Then* Abimelek *called* Iſaac *and ſaid; Loe, ſhe is of a ſuretie thy wife.* Eſa,62.7. *As a young man marrieth a virgin, ſo ſhall thy ſonnes marrie thee; and as a Bridegroome is glad of the Bride, ſo ſhall thy God reioyce ouer thee.*

This reioycing and delight is more permitted to the man, then to the woman; and to them both, more in their yong yeares, then in their olde age.

## CHAP. XI.

## *Of the Husband.*

MArried folkes are either Husband or Wife.

The husband is he which hath authoritie ouer the wife; hereupon in Scripture he is called the *guide of her youth*, Prou.2. 17. and they twaine beeing but one fleſh, he is alſo the head ouer his *wife.*

The duties of the husband towards the wife, are theſe:

I. To loue her as himſelfe: Ephe. 5.33. *Let euery one loue his wife euen as himſelfe.* Gen.24. 67. *Afterward* Iſaac *brought her vnto the tent of* Sarah *his mother; and he tooke* Rebekah *and ſhe was his wife, and he loued her: ſo* Iſaak *left mourning for his mother.* Note, how the loue of the husband to the wife mitigates ſorrowe for the death of the mother.

He is to ſhewe this loue in two things: Firſt in protecting her from danger, Gen.20.16. *And vnto* Sarah *he ſaid, behold I haue giuen* 1000. *ſhekels of ſiluer vnto thy brother; behold he is the couering of thine eyes amongſt all that are with thee. Let it be knowne amongſt all, and be thou inſtructed.* 1.Sam.30.5. Dauids *two wiues were taken priſoners alſo,* Ahinoam *the Izreelite, and* Abigail *the wife of* Nabal *the Carmelite:* ver.8. *Then* Dauid *asked counſell of the Lord ſaying; Shall I followe after this company? ſhall I ouertake them? And he anſwered him, Followe, for thou ſhalt ſurely ouertake them, and recouer all.* Secondly, in regarding her eſtate as his owne, and prouiding maintenance for her, both for his life time, and as much as he may, for time to come after his death. Epheſ. 5.28. *So ought men to loue their wiues, as their owne bodies: he that loueth his wife loueth himſelfe;* ver.29. *For no man euer yet hated his own fleſh, but nouriſheth it,* &c. Exod 21.10. *If he take him another wife, he ſhall not diminiſh her food, her rayment, and recompence of her virginitie.* Ruth 3. 9. *Vnto whom he ſaid, who art thou? which ſaid; I am* Ruth *thine handmaid, ſpread therefore the wing of thy garment ouer thine handmaid; for thou art the kinſman.*

II. To honour his wife: 1. Pet. 3. 7. *Giuing honour to the woman.*

This honour ſtands in three things; Firſt, in making account of her as his companion, or yoke-fellow. For this cauſe, the woman, when ſhe was created, was not taken out of the mans head, becauſe ſhe was not made to rule ouer him; nor out of his feete, becauſe God did not make her ſubiect to him as a ſeruant; but out of his ſide, to the ende that man ſhould take her as his mate. Secondly, in a wiſe and patient bearing or couering of her infirmities, as anger, waywardneſſe and ſuch like, in reſpect of the weakeneſſe of her ſexe, 1. Pet.3. 7. *Giuing honour to the woman, as vnto the weaker veſſell, ſeeing yee are heires together of the grace of life, that your prayers be not hindred.* Thirdly, by ſuffering himſelfe ſometimes to be admoniſhed or aduiſed by her. It was Gods commandement to *Abraham* concerning *Sarah* his wife; *Let it not be grieuous in thy ſight for the child, and for thy bondwoman: in all that* Sarah *ſhall ſay vnto thee, heare her voice; For in* Iſaac *ſhall thy ſeede be called*, Gen 21. 12. Thus *Elkanah* was willing to ſubſcribe vnto his wife *Annaes* aduice for her tarrying at home till the child was weaned, 1.Sam. 1. 23. *And* Elkanah *her husband ſaid vnto her, doe what ſeemeth thee beſt: tarrie vntill thou haſt weaned him: onely the Lord accompliſh his word.* Hereupon the Heathen Philoſopher ſaid, *That the maſter of the familie exerciſeth (after a ſort) a power Tyrannicall ouer his ſeruants, a power Regall ouer his children; becauſe Kings are fathers of their Commonweales: but in reſpect of his wife, he exerciſeth a power Ariſtocraticall, not after his own will, but agreeable to the honour and dignitie of the married eſtate;* and conſequently, that he ought not in modeſtie to challenge the priuiledge of preſcribing and aduertiſing his wife in all matters domeſticall, but in ſome to leaue her to her owne will and iudgement.

Ariſt. Ethic. lib.8.

Here queſtion is mooued, whether the husband may correct the wife?

*Anſw.* Though the husband be the wiues head, yet it ſeemeth he hath no power nor libertie granted him in this regard. For we reade not in the Scriptures, any precept or example to warrant ſuch practiſe of his authoritie. He may reprooue and admoniſh her in a word onely, if

A he ſeeth her in fault. For,thus we reade,that *Iacob* cenſured his wife,beeing impatient, euen in anger, Gen. 30.2. *Am I in Gods ſtead, which hath withholden from thee, the fruite of the wombe?* And *Iob* reprooued his wife, Iob 2.10. *Thou ſpeakeſt like a fooliſh woman. What? Shall we receiue good at the hand of God, and not receiue euill?* But he may not chaſtiſe her either with ſtripes, or ſtrokes. The reaſon is plaine; Wiues are their husbands mates; and they two be one fleſh. And no man will hate, much leſſe beat his owne fleſh,but nouriſheth and cheriſheth it, Ephe.5. 29. Againe,it is the commandement of God, that man ſhould not *treſpaſſe againſt the wife of his youth*, Malac. 2.15. *Chryſoſtome* B ſaith, *It is the greateſt reproach for any man, that can be, to beate his wife. Plutarch* in the life of *Cato* the Cenſor, affirmeth, that *he which ſmiteth his wife*, doth all one, *as if he ſhould lay violent hands vpon the ſacred images of the gods*, which was counted an high degree of offence among the Heathen.

In 1.Cor.11. Homil.26.

It is alleadged, Husbands are commanded ſo to loue their wiues, as Chriſt doth his Church; nowe Chriſt chaſtiſeth his Church with ſtrokes; and therefore ſo may the husband his wife. *Anſ.* As Chriſt doth entirely loue his Church, ſo he may alſo chaſtiſe the ſame,becauſe he is not only the husband, but alſo abſolute Lord and King of his Church: ſo is not the husband abſolute ouer the wife.

C But his authoritie ouer the wife, is after a ſort ciuill, as is the authoritie of the Magiſtrate ouer his people. *Anſ.* It is not ſo. For the Magiſtrate hath in his hand the power of the ſword, by which power he inflicteth puniſhment in caſe of offence. But the husband can challenge to himſelfe no ſuch power: yea it is flatly forbidden in the Ciuill law, that he ſhould ſcourge or ſtrike his wife.

L.Conſenſu. C.de diuortijs.

Neuertheleſſe; if ſhe growe to extremities, and be deſperately peruerſe, ſo as there be no hope of amendement: then the Magiſtrate may be informed; who to preuent ſcandals,and to prouide for publike peace, both ought and may aſſigne vnto her neceſſarie correction, and puniſhment according to her deſert. Now the D husband that hath a wife ſo ſtubborne and peeuiſh, muſt beare it, if it may be borne, as the portion of his croſſe laid vpon him by God. And in this caſe, if he be impatient, he may in ſome ſort be pardoned and pitied,but he is not wholly to be excuſed.

## CHAP. XII.

## *Of the Wife.*

THe wife is the other married perſon, who beeing ſubiect to her husband,yeeldeth obedience vnto him.

Touching the ſubiection of the wife, the word of God mentioneth it in ſundrie places. Rom.7.2. *The woman which is in ſubiection to the man, is bound by the lawe to the man while he liueth.* Epheſ.5. 24. *As the Church is in ſubiection to Chriſt, euen ſo let the wiues be to their husbands in euery thing.* Coloſ. 3. 18. *Wiues ſubmit your ſelues vnto your husbands, as it is comelie in the Lord,* 1.Tim.2.12. *I permit not a woman---to vſurpe authoritie ouer the man.* And it was a lawe eſtabliſhed by God immediately after the fall, Gen.3.16. *Vnto the woman he ſaid, I will greatly increaſe,* &c. *and thy deſire ſhall be ſubiect to thine husband, and he ſhall rule ouer thee.* Indeede the daughter according to the Ciuill lawe, euen when ſhe is married is * *in the power of her father*, and not of her husband. But this is directly againſt the lawe of *Moſes*, and croſſeth the lawe of Nature, Leuit. 22.12. 13. Numb.30.13.

* In poteſtate patris.

Now the duties of the wife, are principally two.

The firſt is,to ſubmit herſelfe to her husband and to acknowledge and reuerence him as her head in all things. Gen. 20. 16. *Likewiſe* Abimelech *ſaid vnto* Sarah; *Behold thy brother*,that is,thy husband,whom thou calleſt thy brother, *is the vaile of thine eyes to all that are with thee.* As if he ſhould ſay, *Thy husband is thy head, and hath power ouer thee, and thou oughteſt to reuerence him.* For of ancient times, the wife was couered with a vaile in the preſence of her husband, in token of ſubiection to him. Thus *Rebekah* at the ſight of *Iſaak* tooke a vaile, *and couered her head therewith.* Gen. 24. 65. 1. Cor. 11.3. *The man is the womans head.* Epheſ. 5. 22. *Wiues ſubmit your ſelues vnto your husbands, as vnto the Lord; for the husband is the wiues head, euen as Chriſt is the head of the Church.* The reaſon hereof is good. For the wife enioyeth the priuiledges of her husband, and is graced by his honour and eſtimation amongſt men. His Nobilitie maketh her noble, though otherwiſe ſhe is baſe and meane; as contrariwiſe, his baſeneſſe and low degree cauſeth her,thogh ſhe be by birth noble and honorable, to be by eſtate baſe and meane.

The ſecond dutie is,to be obedient vnto her husband in all things; that is,wholly to depend vpon him, both in iudgement and will. For looke as the Church yeelds obedience to Chriſt her head,and yeelds her ſelf to be commanded, gouerned, and directed by him, ſo ought the woman to the man. So *Sarah* is ſaid *to obey Abraham*, and to giue him the termes of obedience. *She called him Lord, or Sir,* 1. Pet. 3. 6. Hence it followeth, that the woman is not to take libertie of wandring, and ſtraying abroad from her owne houſe,without the mans knowledge and conſent. 2.King.4.22. *Then ſhe called to her husband and ſaid,Send with me, I pray thee, one of the yong men, and one of the aſſes; for I will haſte to the man of God, and come againe.* Againe,that ſhe is to follow her husband when he flitteth or departeth from place to place, vnleſſe he forſake either her or Chriſt. To this purpoſe *Paul* ſaith he *had power to lead a-*

*bout*

*bout a wife, being a ſiſter, as well as the reſt of the Apoſtles*, 1.Cor.9.5. Thus *Sarah* went with *Abraham* into Egypt, Gen.12.11. and out of Egypt, Gen.13.1. and to *Gerar to ſoiourne there*, Gen.20.1.2.3. Thus the wiues of *Iacob* departed with him, frō their father *Laban*, Gen.31.17.

Contrarie to theſe duties, are the ſinnes of wiues; To be proud, to be vnwilling to beare the authoritie of their husbands; to chide and braule with bitterneſſe; to forſake their houſes, &c. Prou.27.15. *A continuall dropping in the day of raine, and a contentious woman are alike*, verſ.16. *He that hideth her, hideth the winde, and ſhe is as the oyle in his right hand, that vttereth it ſelfe.* Exod.4.26. *Then Zipporah ſaid, O bloodie husband; becauſe of the Circumciſion.* It was the fault of the Leuites Concubine, Iudg.19.2. *who played the whore, and went away from him vnto her fathers houſe to Bethlem Iudah, and there continued the ſpace of foure moneths.* It was the ſinne of *Queene Vaſhti, who refuſed to come at the Kings word, which he had giuen in charge to the Eunuches: therefore the King was verie angrie, and his wrath kindled in him*, Eſt.1.12. Laſtly, to be a cauſe of griefe to their kindred. Thus the proud wiues of *Eſau*, the daughters of the Hittites, were a greife of mind to *Iſaac and Rebekah*, Gen.26.35. & 27.46.

## CHAP. XIII.

## Of the Parent.

Hitherto hath beene treated of the firſt Couple, whereof the familie conſiſteth, namely, of maried folkes. Now followe the other; and they are of two ſorts; either ſuch as, whereby the family is increaſed, and multiplied; or ſuch as are helpes thereunto.

Thoſe whereby the familie is inlarged, are alſo of two ſorts; Parents and Children.

Parents are they which haue power and authoritie ouer children.

The duties of parents are eſpecially two; One to bring vp their children; The other to beſtow them, when they haue brought them vp.

Touching Education or bringing vp of children, the parents care muſt be, both that they may liue, & alſo that they may liue wel. Ep.6.4.

Touching the preſeruation of the life of the child, there are many duties required of the Parents, ſpecially foure. Firſt, the mother is her ſelfe to giue the infant ſucke, and to wrap it vp in ſwadling clothes. *Paul* commends it for a note of a good wife, *to nurſe her owne children*, 1.Tim.5.10. Thus *Sarah* gaue ſucke to *Iſaac*, Gen.21.7. *Anna* nurſed *Samuel*, 1.Sam.1.22. *Dauid* in likelihood was nurſed by his mother, Pſal.22.9. *Thou gaueſt me hope euen at my mothers breaſts.* And our Sauiour Chriſt was alſo nurſed by *Marie* his mother, Luk.11.27. and ſwadled, Luk.2.7. Now the reaſon hereof is plaine. God hath giuen milke to women that beare children, and hath ſo appointed, that no meat is more naturall to the child, then the mothers milke. And nature it ſelfe teacheth this in the courſe of other creatures. The earth nouriſheth that which it bringeth forth. The fruit which the tree beareth is fed by the ſappe that comes from the root thereof. Yea amongſt the bruit beaſts, euen thoſe that be moſt ſauage, as the Tigres, doe giue ſucke vnto the young ones which they bring forth.

Yet in caſe of want of health, or ability, or any other iuſt impediment, the mother may in equitie be forborne, and the child committed vnto a nurſe. And ſo we read that *Rebekah* the daughter of *Bethuel*, and afterward the wife of *Iſaak*, had a nurſe, Gen.24.59. whoſe name was *Deborah*, Gen.35.8. And *Pharaohs* daughter in a caſe of neceſſitie, committed *Moſes* to be nurſed of an Hebrew woman, whom ſhe tooke not to be his mother, but a ſtranger: and her fact was allowed by God, Exod.2.7.9.

The ſecond dutie of the Parent is, to prouide for his child meate, drinke, and clothing. Our Sauiour Chriſt ſaith, that Parents euen by the light of nature, though they be euill, will not denie or withhold neceſſarie foode from their children: Matth.7.9,10. *What man is there among you, that if his ſon aske him bread, will giue him a ſtone, or if he ask a fiſh, will giue him a ſcorpion?* And *Paul* ſaith, *If there be any that prouideth not for his owne, and namely for them of his houſhold, he denieth the faith, and is worſe then an Infidell*, 1.Tim.5.8.

The third dutie is, when God giueth abilitie and meanes, to lay vp ſome thing for the future maintenance of the child. 2.Cor.12.14.--*for the children ought not to lay vp for the fathers, but the fathers for the children.* Pro.19.14. *Houſe and riches are the inheritance of the fathers.*

The fourth is, to obſerue both the inclination, and the naturall gifts of body and mind that are in the child, and accordingly to beſtow it in ſome honeſt calling and courſe of life. Pro.20.11. *A child is knowne by his actions, whether his worke be pure and right.* In the Eccleſiaſticall hiſtorie, written by *Ruffinus*, it is recorded, that *Alexander* Biſhop of *Alexandria*, ſaw a far off, in a place neere to the ſea, a companie of children playing together, and in their play imitating himſelfe in ſundrie Miniſteriall actions. And when he had a while viewed them, he perceiued that they examined and baptiſed one another, according to the ſolemne order vſed in the Congregation: which thing, when he had made ſome of his Clergie acquainted withall, & taken order that the children ſhould be ſent for, and brought before him, he demanded of them, what ſport they vſed, and in what manner they plaied one with another. The children at firſt, for feare, denied what they had done, yet vpon further examination they confeſſed, that they had made *Athanaſius* (who afterward became Biſhop of the place) their Biſhop, & that he inſtructed & baptiſed ſundrie of their companie. He further asked both *Athanaſius* himſelfe, and thoſe which were ſaid to haue beene baptiſed, what queſtions he asked them, and

Ruffin. Eccl. hiſt. l.1.c.14.

A what anſwers they gaue;and perceiuing by their ſpeeches, that they had framed themſelues, though in ſporting manner,to the Church-proceedings in thoſe actions; vpon conference had with his Clergie, he determined, that thoſe which had firſt beene asked, and had giuen anſwer fully, according to the forme vſed in that Church, and thereupon baptiſed,ſhould not be rebaptiſed. And for *Athanaſius* and the other children, which had done the part of Miniſters in their kind, he ſent for their parents, and gaue them great charge that they ſhould be brought vp in learning and religion, that ſo they might in time be fit for the publike Miniſterie. The like courſe we reade to haue beene taken by the B Heathen, for iudgement of the inclination and towardneſſe of their children. The Athenians made a lawe,that before children were beſtowed in any calling, they ſhould be firſt brought into a publike place, where Inſtruments belonging to all ſorts of trades were laid; and looke in what kind of Inſtrument any of them tooke moſt delight, the child was thought to be moſt fit for the trade, whereunto that Inſtrument belonged, and afterward applied to the ſame with good ſuceſſe.

Nazian.epiſt. ad Eudox.

Now the Parents firſt and principall care muſt be for the Church;that thoſe of their children which haue the moſt pregnant wit,and be indued with the beſt gifts,be conſecrated vnto God,and brought vp in the ſtudie of the Scriptures,to ſerue afterward in the Miniſtery of the C Church. Thus *Anna* dedicated *Samuel* her ſonne vnto God by vowe, 1. Sam. 1. 11. *And ſhe vowed a vowe, and ſaid, O Lord of Hoſtes, if thou wilt-----giue vnto thine handmaid a man-child, then I will giue him vnto the Lord all the daies of his life.* And ſhe did according to her vow,and the Lord bleſſed *Samuel* her ſon,who in proceſſe of time became a great Prophet.

The next point of Education of children, is to prouide that they may liue well and lead a godly life. To this purpoſe Parents moſt doe three things.

First, they are to be carefull, that the childe ſo ſoone as may be,after it is borne,be admitted into the true Church of God by Baptiſme, and D haue a fit name giuen vnto it.

Secondly, they are to endeauour to ſowe the ſeeds of godlineſſe and religion in the heart of the child, ſo ſoone as it comes to the vſe of reaſon and vnderſtanding; and as it growes in yeares, ſo care muſt be had that it growe in knowledge and grace. To this purpoſe is the vowe and promiſe made in Baptiſme, which parents are bound to call vpon the child to remember, when it comes to yeares. It was the godly care of *Timothies* parents, 2. Tim. 3. 14. *But continue thou in the things which thou haſt learned, knowing of whom thou haſt learned them,* ver. 15. *And that thou haſt knowne the holy Scriptures of a child, which are able to make thee wiſe vnto ſaluation, through the faith which is in Chriſt Ieſus.* This was the commandement of God to the parents of his people, Deu. 6. 7. *Thou ſhalt rehearſe theſe words which I command thee continually to thy children, and ſhalt talke of them when thou tarrieſt in the houſe.* And verſ. 20. *When thy ſonne ſhall aske thee in time to come, ſaying, What meane theſe Teſtimonies, and Ordinances, and Lawes, which the Lord our God hath commanded you? Then thou ſhalt ſay vnto thy ſonne; We were Pharaohs bondmen in Egypt,* &c. This was obſerued by the Iſraelites in the ages ſucceeding: Pſal. 44. 1. *We haue heard with our eares, O God: our fathers haue told vs the workes that thou haſt done in their dayes in olde time.*

Thirdly, the firſt inſtruction of children in learning and religion, muſt be ſo ordered, that they may take it with delight. For which purpoſe,they may be ſometimes allowed in moderate manner to play and ſolace themſelues in recreations fitting for their yeares. And if they doe amiſſe in either, they are to be reſtrained by the bridle of diſcipline. Firſt, by reproofe in word, and when that will not helpe,by the rod of correction. Zach. 8. 5. *The ſtreets of the citie ſhall be full of boyes and girles, playing in the ſtreetes thereof.* Prou. 29. 15. *The rodde and correction giue wiſedome, but a child ſet at libertie makes his mother aſhamed.* verſ. 17. *Correct thy ſonne, and he will giue thee reſt, and giue pleaſures to thy ſoule.* Hebr. 12. 9. *We haue had the fathers of our bodies which correct vs, and we gaue them reuerence.*

Yet in this point two extreames are carefully to be auoided; That the parent be not either too ſeuere,or too indulgent to the child. For ſeueritie *Paul* giues this rule, Eph. 6. 3. *Parents prouoke not your children to anger,* that is, by too much auſteritie in gouernment. For lenitie, we haue old *Eli* his example, 1. Sam. 2. 23. *And he ſaid vnto them, Why doe yee ſuch things? for of all this people, I heare euill reports of you. Doe no more my ſonnes,* &c. So much for Education.

The ſecond generall dutie of parents, is the beſtowing of their children; This beſtowing is, when they knowing their children fit for mariage, not to haue the gift of continencie, doe vſe their beſt indeauour to prouide matches for them in time, or at leaſt, doe aduiſe them thereunto by themſelues or by their friends: 1. Cor. 7. 36. *If any man thinke it vncomely for his virgin to paſſe the flower of her age, and neede ſo require------let them be married.* verſ. 38. *he that giueth her to mariage, doth well.* Ier. 26. 6. *Take yee wiues-----and take wiues for your ſonnes, and giue your daughters to husbands,* &c. Gen. 28. 1. *Iſaac called Iaacob and bleſſed him; and charged him and ſaid vnto him, Take not a wife of the daughters of Canaan; Ariſe, get thee to Padan Aram----and thence take thee a wife of the daughters of Laban thy mothers brother.* Iudg. 14. 2. *Sampſon came and told his father and his mother, and ſaid, I haue ſeene a woman in Timnah of the daughters of the Philiſtims; now therefore giue me her to wife.*

This dutie is now adaies careleſly neglected of Parents; and the fruit thereof is dangerous. For hence it comes to paſſe, that their children oftentimes do either commit whoredome, or vndertake wicked and vngodly mariages.

In the choice of a husband or wife, the Parents ought to haue a greater reſpect vnto pietie and wiſedome, then vnto beautie and riches, or any other outward bleſſings. Yet where they all concurre, the partie ſo qualified is the more thankfully to be entertained. Vpon theſe grounds the Prieſt or Prince of Midian, gaue his daughter *Zipporah* to *Moſes*, and *Moſes* agreed to take her, Exod.2. 19. *A man of Egypt deliuered vs from the Philiſtims, and alſo drew vs water enough, and watered the ſheepe---- And Moſes agreed to dwell with the man, who gaue vnto Moſes Zipporah his daughter*. Ioſu.15.16. *Then Caleb ſaid, He that ſmiteth Kiriath-ſepher, and taketh it, euen to him will I giue Achſah my daughter to wife*. Yea it is a ſinne to marrie onely for beautie, without conſideration of the better things. Thus the old world ſinned, when *the ſonnes of God ſaw the daughters of men that they were faire, and tooke them wiues of all that they liked*, Gen. 6. 2. and *Samſon*, who only vpon the ſight of the woman in Timnah, of the daughters of the Philiſtims, without further inquirie, deſired that ſhe might be giuen him for his wife, Iudg. 14. 2.

Againe, it is meet that parents ſhould deale moderately with their children in this caſe, and not vndertake at any hand to force and compel them to marrie this or that partie. This was the iuſt commendation of *Rebekahs* parents, who though they were Idolaters, yet had that regard of equitie, that they firſt called her and asked her conſent, before they ſent her away with *Abrahams* ſeruant, to be maried to *Iſaak*, Gen.24.58. Now in caſe the Parents faile in their dutie in this regard, the ſonne or daughter may lawfully declare the matter firſt to their kinsfolk, and afterward (if need be) to the Miniſter, or Magiſtrate, and ſue for redreſſe by their meanes and direction.

## CHAP. 14.

## *Of the Sonne.*

THe Sonne is he who is in ſubiection to his parents.

The duties of a Sonne to be performed to his parents, are principally two.

Firſt, to yeeld them obedience, whether they be his naturall parents or otherwiſe, as his ſtep-father and ſtep-mother, & that while he liueth. Eph. 6. 1. *Children obey your parents in the Lord; for this is right*. Luk.2. 51. *Then he went downe with them, and came to Nazareth, and was ſubiect to them*. Exod. 18. 19. *Moſes* father in law ſaid vnto him, *Heare now my voice, I will giue thee counſell, and God ſhall be with thee.* Ruth.3.5. *And Ruth ſaid vnto Naomi her mother in law, All that thou biddeſt me, I will doe.* Iob.1.5. *And when the daies of their banqueting were gone about, Iob ſent and ſanctified them.*

This obedience muſt ſhew it ſelfe in two things.

Firſt in the choyce of a lawfull calling, wherin the child is to be ordered and appointed at the diſcretion of the parent.

Secondly in mariage. For in that, the parent is the principall agent and diſpoſer of the child. Now although his authoritie be not ſo great, as that the child is to be forced and compelled by him; yet the reuerent and dutifull reſpect which the child ought to beare towards him, ought to be a ſtrong inducement, not to diſſent, or renounce his aduice, without great and waightie cauſe. Yea the child muſt endeuour by all manner of dutifull cariage to ouercome, or at leaſt to mitigate his parents ſeueritie in that behalfe.

Now for the daughters; They muſt yeeld obedience to their parents in all Domeſticall labours, that they may be skilfull in houſhold affaires. Thus did the ſeuen daughters of the Prieſt of Midian, accuſtome themſelues to draw water, and fill the troughes to *water their fathers ſheepe*, Exod. 2. 16. Thus *Rebekah* was ſeene to come out of her fathers houſe, with her pitcher vpon her ſhoulder, and to go downe with it to the well to fill it, and *giue drinke to her fathers Chamels*, Gen. 24. 16. 17.

The ſecond dutie of the ſonne, is to recompence his fathers loue, and care ouer him, by releeuing him in caſe of want, if God giue abilitie, with food and raiment, and other neceſſaries. Herein children muſt deale with their parents, as the brood of the Storke is reported to doe with her, by feeding her when ſhe is old; wherein they doe no more but what ſhe before hath done vnto them. It is *Pauls* counſell, that children and nephewes ſhould recompence the kindnes of their kindred in the firſt place, 1. Tim.5.4. and therefore to their parents, the head and foundation of their kindred. When *Ioſeph* was in proſperitie, and his father *Iaacob* in want, hee firſt gaue him corne freely; and afterwardes ſent for him to Egypt, and there prouided for him; in ſo much as the text ſaith of him, that hee nouriſhed his father and his brethren, and all his fathers houſehold with bread, *Euen as the mother puts meate into the childs mouth*, Gen. 47. 12. When *Naomi* the ſtepmother of *Ruth* was of great yeares, and her ſtrength ſpent, *Ruth* gathered corne in the harueſt for releiſe of them both. Yea when *Boaz* gaue her to eate and to drinke, ſhe reſerued part of her victualls, and brought it home with her gleanes, to refreſh her mother, Ruth.2.14.18.

The neceſſitie of the performance of theſe duties is ſo great, that if the ſonne neglecteth them, and doth the contrarie, by ill vſage of his parent, either in word or deede, he is worthie of death, euen by *Moſes* lawe: Exod.21.15. *He that ſmiteth his father or his mother ſhall die the death.*

The lawe of the firſt borne of a mans children, that he ſhould haue a greater portion of his fathers goods, then any of the reſt of his brethren, is perpetuall, and admits no exception, but onely in the caſe of notorious wickedneſſe. Deut. 21. 17. *He ſhall acknowledge the ſonne of the hated for the firſt borne, and giue him a double portion of all that he hath, for he is the firſt of his ſtrength, and to him belongeth the right of the firſt borne.* This was the lawe; yet we reade that *Reuben* loſt this prerogatiue, by reaſon of his inceſt, and *Iudah* the fourth ſonne of *Iaacob*, had the dignitie of the firſt borne, Gen. 49. 8. *Thou Iudah, thy brethren ſhall prayſe thee----thy Fathers ſonnes ſhall bowe downe vnto thee.*

In the Church of the olde Teſtament, the priuiledge of the firſt borne was threefold; the firſt of gouernment and royaltie, the ſecond of Prieſthood, the third of the double portion. And it is probable that this was for the moſt part Ceremoniall, and was accompliſhed and determined in Chriſt, who was *the Image of the inuiſible God, and the firſt borne of euery creature*, Coloſ.1.15.

Here two queſtions are propounded.

*Queſt.* I. Whether is it lawfull for the ſonne to make a vowe belonging either to religion, or to ciuill conuerſation, without the conſent of the parent?

*Anſw.* A vowe ſo made is of no force to bind the child, but by the Lawe of nature and common equitie, is to be made void. For it is a ruled caſe, that he which is not his owne man, that is to ſay, at his owne libertie, but vnder the power of another, cannot bind himſelfe. Againe, the authoritie of the parent by the lawe of God is great; For it alloweth the father to make void the vowe of the child pertaining to Gods worſhip; Num.30.6.

*Queſt.* II. Whether is the conſent of the parents to be required in the ſecond mariages of their children.

*Anſw.* 1. Of ancient times, both by [*] Ciuill lawes, and alſo by Imperiall conſtitutions, it was prouided that no widowes, though made free by their former mariages, ſhould make any contract againe, without the good will of their parents. 2. Conſent in this caſe, though it be not *abſolutely neceſſarie*, yet it is to be thought *fit and conuenient*, becauſe children in ſome regards exempted from parents authoritie, doe owe notwithſtanding the dutie of honour vnto them, by Gods expreſſe commandement, Exod.20.12. and conſequently ought to teſtifie the ſame, by being ordred and aduiſed by them in ſome ſort, euen at the after-beſtowing of themſelues. Hence it is, that [*] later Diuines haue holden vpon good ground: That the eſpouſals of widowes, who haue ſome more libertie, then the child firſt married, being made without their parents knowledge, cannot but incurre iuſt reprehenſion, howſoeuer they may ſtand in force without it.

[*] C.de Nuptijs.L.vidua, & L.in coniunctione.

[*] Beza de repud.& diuor. ſect.de ſponſalibus abſq; conſenſu par.factis.

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## CHAP. 15.

# Of the Maſter.

NExt vnto parents and children, whereby the familie is increaſed, is a ſecond ſort of couples, which are helpes thereunto. And they are maſters and ſeruants.

The Maſter is a member in the familie, which hath power and beareth rule ouer the ſeruant. And his dutie ſtands principally in three things.

Firſt, To make a good choice of his ſeruants; which is then done, when he inquireth firſt after ſuch as feare God, and be willing to ſerue him. *Paul* makes the ſeruice and feare of God the maine ground of true obedience in ſeruants, Epheſ.6.5.6.7. Coloſ. 3.22. It was the rule of *Dauids* choice, Pſal. 101. 6. *He that walketh in the perfect way, he ſhall ſerue me. Abrahams* chieſe ſeruant of his houſe, was a man that feared God, as appeareth in that he made conſcience of his oath, Gen.24.2.3. and prayed alſo for ſucceſſe in the buſineſſe whereabout he was ſent. Gen. 24. 12. *O Lord God of my Maſter Abraham, I beſeech thee ſend mee good ſpeede this day, and ſhewe mercie to my Maſter Abraham. Cornelius* of *Cæſarea*, the Captaine of the Italian band, had a ſouldier that daily attended on him, *who feared God*, and ſeruants alſo beſide him, to whom he made knowne the heauenly viſion which he ſawe, Act.10.7.

Secondly, To enioyne them labour, and not to require more of them, then their ſtrength will beare. The maſter is to rule ouer the ſeruant *in iuſtice*. And then is his commandement vniuſt, when it will not ſtand with the courſe of nature, with the abilitie of his ſeruant, or with the word of God. Therefore he is to require labour at their hands proportionable to their ſtrength, and yeeld them ſometimes intermiſſion and reſt. Leuit 25.46. *Ouer your brethren the children of Iſrael, ye ſhall not rule ouer one another with crueltie.* 1. Pet. 3.8. *Be pitifull, be courteous, one beare with another.* And for the furtherance of buſineſſe, it is conuenient that the maſter be oftentimes preſent with the ſeruants in their works. Prou.27.23. *Be diligent to knowe the ſtate of thy flocke, and take heede to thy heards.* The good matron *ouerſeeth the waies of her houſhold*, Prou.31. 27. A man of Libya beeing asked, what it was that might make a horſe fat, he anſwered, *The maſters eie.*

Ariſt.Oeconom.7.

Thirdly, To recompence the diligence and paines of his ſeruant, and that three waies.

Firſt, by giuing him his due of meate and drinke for the preſent. The good matron *giueth the portion to her houſhold, and the ordinarie to her maids*, Prou.31. 15.

Secondly, by paying him his hire in the ende of his ſeruice. *The labourer is worthy of his wages*, Luk.10.7. *Well done good ſeruant and faithfull; thou haſt beene faithfull in little, I will*

make

*make thee ruler ouer much ; enter into thy maſters ioy*, Matth. 25.21.

Here three caueats are to be obſerued. I. That the wages be proportionable to the work. II. That it be paid in due time, without deferring. So the Maſter of the vine-yard, *when euen was come*, called his ſeruants together to *giue them their hire*, Matth. 20. 8. III. That the ſeruant be not defrauded of any part of his due. For this is a crying ſin ; Deut. 24.15. *Thou ſhalt giue him his hire for his day, neither ſhall the Sunne go downe vpon it-----leſt he crie againſt thee vnto the Lord, and it be ſinne vnto thee.* Iam. 5.4. *Behold, the hire of the labourers which haue reaped your fields, which is kept backe by fraude, crieth, and the cries of them which haue reaped, are entred into the eares of the Lord of hoſts.*

Thirdly, if the ſeruant in time of his ſeruice be ſicke, the maſters care muſt be by all meanes poſſible to procure his recouerie. Equitie muſt be the rule in theſe caſes; and maſters are to *do to their ſeruants that which is iuſt and equall.* Col. 4. 1. Now the ſeruant haply falles ſicke by and in his ſeruice, and his health yeelds not only profit to his maſter, but incouragement alſo to himſelfe. The good Centurion in caſe of his ſeruants ſicknes, tooke the beſt courſe to haue him reſtored, Matth. 8.6.

## CHAP. 16.

## *Of the Seruant.*

THe Seruant, is a perſon in the family ſubiect vnto his maſter.

The dutie of a ſeruant is, faithfully and diligently to demeane himſelfe in the affaires of his maſter, and to doe ſeruice vnto him as vnto Chriſt, though he be froward and hard-harted. Titus. 2 9. *Let ſeruants be ſubiect to their maſters, and pleaſe them in all things, not anſwering againe.* Epheſ. 6. 5. *Seruants, bee obedient to them that are your maſters according to the fleſh, with feare and trembling, in ſinglenes of your hearts, as vnto Chriſt.* Col. 3. 22. Thus *Iaacob* ſerued *Laban*. Gen. 31. 38. *This twentie yeares haue I bin with thee; thine ewes and thy goats haue not caſt their yong, & the rammes of the flocke haue I not eaten*, &c.

Contrariwiſe, the ſeruant muſt take heede that he doe not his maſters buſines negligently, or for faſhion ſake, or with eye-ſeruice as a man-pleaſer; that in caſe of rebuke or controlement, he anſwer not againe: laſtly, that he be truſtie and withhold his hands from picking, & his heart from deceiuing his maſter.

Seruants are of two ſorts; either free, or bond-ſeruants.

A free-ſeruant is he, whom his maſter hireth for wages to do him ſeruice. To him belongs the iuſt paiment of his hire, & in caſe of offence,
A the maſter hath authoritie to cenſure and cor-
rect him, prouided that in the execution therof,
reſpect be had vnto his age, and the correction
be vſed with moderation, as if he were his ſon.

A bond-ſeruant, is a ſeruant bought for money, and is commonly called a ſlaue. Touching this ſort, a queſtion is mooued, whether a Chriſtian may with ſafe conſcience, haue and vſe a man as his ſlaue.

*Anſ.* The power and right of hauing bondmen, in thoſe countries where it is eſtabliſhed by poſitiue lawes, may ſtand with good conſcience, if it be vſed with moderation, wherein theſe ſeuen caueats be obſerued.

I. That the maſter haue not ouer his ſeruant
B the power of life and death ; for this takes a-
way the lawfull power of the Magiſtrate, to
whom only the Lord hath committed the
ſword of iuſtice.

II. That there be not libertie granted him, to vſe his ſeruant at his owne will and pleaſure in all things; for this was not granted by the law of God to his owne people: Exod. 21,26. *If a man ſmite his ſeruant or his maid in the eye, and hath periſhed it, he ſhall let him goe free for his eye: Alſo if he ſmite out his ſeruants or his maids tooth, he ſhall let him go out free for his tooth.*

III. That the power be not enlarged to the commanding of things againſt piety or iuſtice, for in theſe caſes a man muſt rather obey God then man, Act. 4.19.

C IV. That maſters doe not take libertie to make ſeparation of thoſe their ſeruants that be maried, the one from the other, or of thoſe that be parents from their children; conſidering that God himſelfe hath made theſe ſocieties, and ioyned ſuch perſons together, and therefore man may not ſeparate them.

V. That the maſters do not take libertie to put ouer their ſeruants to vngodly and vnbeleeuing maſters, for that is an vnkind and cruell libertie, and may be an apparant occaſion to make the ſeruant fal away from religion, and renounce the true God.

VI. That they doe not bind them to perpe-
tuall ſlauerie, and neuer make them free. Exod.
21. 5. *But if the ſeruant ſay thus, I loue my ma-*
D *ſter, my wife & my children, I will not go out free.*

VII. That the ſeruitude be not procured and retained by force; for it is a more grieuous crime to ſpoile a man of his libertie, then of his riches.

Now that the ſame power limited with theſe cautions, is lawful & warrantable in conſcience, it appears by theſe reaſons.

I. God hath ordained and allowed it, euen by warrant of his owne law : The poſteritie of *Cham* was curſed by *Noah*, and condemned to ſlauerie, Gen. 9. 25. *And he ſaid, Curſed be Cham, a ſeruant of ſeruants ſhall he be to his brethren.* So were the Gibeonites by *Ioſhua*, Ioſ. 9. 23. *Now therefore ye are curſed, and there ſhall none of you be free frō being bond-men, and hewers of wood, and drawers of water, for the houſe* *of my God*. So was the theefe, Exod. 22.3. *If he had not wherewith to make reſtitution, then he ſhould be ſold for his theft.* Againe, thoſe that are ouercome in warre may be held captiue, and it is lawfull for the conquerer to kill them, and therefore to make them ſlaues: and if beeing taken, they be ſaued from death, they owe all that they haue to them by whom they are ſaued.

II. The lawe of God gaue libertie to any man that would, to make ſale of himſelfe to another. Leuit. 25. 45. *Of the children of the ſtrangers that are ſoiourners among you, of them ſhall ye buy, and of their families that are with you, which they begat in your land, theſe ſhall be your poſſeſſion.* Deut. 15. 12. *If thy brother an Hebrewe ſell himſelfe to thee, or an Hebreweſſe, and ſerue thee ſixe yeares, euen in the ſeuenth yeare thou ſhalt let him goe free from thee:* and ver. 17. *Thou ſhalt take an aule, and pierce his eare through againſt the doore, and he ſhall be thy ſeruant for euer.*

III. The man that is ranſomed from his enemie, is bound to ſerue as a ſlaue in liewe of thankefulneſſe.

IV. The examples of the godly in the Scriptures. *Abraham* had ſeruants whom he bought for ſiluer. Gen. 17.12. *Euerie manchild of eight dayes old among you ſhall be circumciſed in your generations, as well he that is borne in thine houſe as he that is bought with money of any ſtranger, which is not of thy ſeede.* Gen. 24.35. *The Lord hath bleſſed my maſter Abraham wonderfully ----for he hath giuen him ſheepe and beeues, and ſiluer and gold, and men-ſeruants, and maid-ſeruants, and camels and aſſes.*

V. The Apoſtles doe not diſallowe of ſuch ſeruants, but command them beeing ſeruants, and called to the profeſſion of Chriſtianitie in that ſtate, not to change, but to abide in their calling. 1.Cor.7.21. *Art thou called beeing a ſeruant? care not for it.*

It is alleadged that ſuch ſeruitude is againſt the Lawe of nature. *Anſ.* It is indeede againſt the lawe of intire nature, as it was before the fal, but againſt the lawe of corrupted nature ſince the fall, it is not.

But Chriſt hath purchaſed libertie to beleeuers, Coloſſ. 3. 11. *Anſ.* Onely a ſpirituall libertie in this life, and a corporall onely in the life to come. For though the ſeruant in regard of faith and the inner man be equall to his maſter, becauſe in Chriſt Ieſus there is neither maſter nor ſeruant, bond nor free; yet in regard of the outward man and ciuill order amongſt men, the maſter is aboue the ſeruant, and the ſeruant is, and muſt be ſubiect to the maſter. Neuertheles where this kind of ſeruitude is aboliſhed, it is not to be again receiued or intertained amongſt Chriſtians, ſpecially conſidering, it is a far more milde & moderate courſe to haue hired ſeruants.

Theodor. Orat. 8.

If it be ſaid againe, that the Heathen Philoſopher holdeth ſeruitude to be naturall, whereby ſome are by birth bond, and others free. I anſwer, That ſeruitude proceedeth not of nature, but hath his originall from the laws of nations, and is a conſequent of the fall. For all men by nature are equally and indifferently free, none more or leſſe them others.

Ariſtot.pol. lib.1.

## CHAP. XVII.

## Of the Maſter of the Familie, or goodman of the houſe.

THus much touching the diuers and ſeuerall combinations or couples belonging to the ſtate Oeconomicall. From which doe ariſe two perſons of a mixt or compounded nature & condition, commonly called the Goodman, and the Goodwife of the houſe.

The *good man or maſter of the familie*, is a perſon, in whome reſteth the priuate and proper gouernment of the whole houſhold, and he comes not vnto it by election, as it falleth out in other ſtates, but by the ordinance of God, ſetled euen in the order of nature. The husband indeed naturally beares rule ouer the wife; parents ouer their children, maſters ouer their ſeruants: but that perſon who by the prouidence of God, hath the place of an husband, a father, a maſter in his houſe, the ſame alſo by the light of nature, hath the principalitie and ſoueraigntie therein, and he is *Paterfamilias*, the father and chiefe head of the familie: to him therefore the true right and power ouer all matters domeſticall, of right appertaineth. The duties of the maſter of the familie, are ſpecially fiue.

I. To beare the chiefe ſtroke, and to be the principall agent, directer and furtherer of the worſhip of God within his familie. Ioſ.24.15. *I and my houſhold will ſerue the Lord.* And this he doth partly by praying for and with his houſhold, and partly by inſtructing them in the holy Scriptures, and in the grounds of religion, that they may grow in knowledge and reape benefit by the publike Miniſterie. Thus God commanded the men of Iſrael to walke in their families. Deut. 6. 7. *Thou ſhalt rehearſe them continually vnto thy children, and ſhalt talke of them, when thou tarieſt in thine houſe, ---- and when thou lieſt downe, and when thou riſeſt vp.* Againe, v.20. *When thy ſonne ſhall aske thee,--- what meane theſe teſtimonies, and ordinances and lawes, which the Lord our God commanded you? Then ſhalt thou ſay vnto thy ſonne, We were Pharaohs bondmen in Egypt, but the Lord brought vs out of Egypt, with a mightie hand.* This teſtimonie God gaue of *Abraham* before the law was giuen, Gen.18.19. *For I know Abraham that he will command his ſonnes, and his houſhold after him, that they keepe the way of the Lord.* And this houſhold of *Abraham* was very large, for the holy Ghoſt ſaies long before, that he had three *hundred and eighteene,* * *that were borne and brought vp in his houſe,* Gen. 14. 14. It was in likelihood the courſe of *Salomon*

which

* Ethechnicau)ſuos initiatos.

A which he had learned of his father *Dauid*, and giuen for a rule to all maſters of families. Prou. 4. 1. *Heare O children the inſtruction of a father, and giue eare to learne vnderſtanding---- For I was my fathers ſonne, deare and tender in the ſight of my mother, when he taught me and ſaid vnto me, Let thine heart hold faſt my words.* The companie of the Diſciples were the houſehold of Chriſt, and he himſelfe did adminiſter all parts of the ſeruice of God with them and among them, Luk. 22. 15. To this purpoſe * *Auguſtine* ſaith, *That the maſter of the familie, doth after a ſort and in his meaſure performe the dutie of a Churchman, or Biſhop within his houſe.*

* In Ioan. tract. 51. in fine.

II. To bring his familie to the Church or Congregation on the Sabbath day, to looke that they doe religiouſly there behaue themſelues, and after the publike exerciſes ended, & the Congregation is diſmiſſed, to take account of that which they haue heard, that they may profite in knowledge and obedience, Act. 10. 24. *The day after, they entred into Cæſarea; Now Cornelius waited for them, and had called together his kinſmen and ſpecial friends.* verſ. 33. *Now therefore* (ſaith *Cornelius* to *Peter*) *are we all here preſent before God, to heare all things that are commanded thee of God.* Iob. 1. 5. *And when the daies of their banqueting were gone about, Iob ſent and ſanctified them, and roſe vp early in the morning, and offered burnt offerings,* &c. 2. King. 4. 23. *And he ſaid, wherefore wilt thou goe to him to day? It is neither new moone nor Sabbath.* For this verie cauſe the fourth Commandement is giuen firſt of all and principally to the maſter of the familie, that he might ſee the Sabbath kept, and be a principall doer in al parts of Gods worſhip therein. Exod. 20. 10. *In it thou ſhalt not doe any worke, thou nor thy ſonne, nor thy daughter, thy man ſeruant, nor thy maid, nor thy cattell, nor thy ſtranger that is within thy gates.*

Neither is this his care tied only to the Sabbath, but vpon other daies beſides it, he ought to cauſe them of his houſhold, as much as in him lieth, to repaire to places, where the word of God is preached. Commendable was the practiſe of *Marie* the ſiſter of *Martha*, in this caſe, who when Chriſt came to her houſe is ſaid, *to ſit at his feete and attend vnto his preaching,* Luk. 10. 39.

III. To prouide for his family meat, drink, and clothing, and that they may liue a quiet & peaceable life, 1. Tim. 5. 8. Pro. 27. 26. *The lambs are for thy clothing, and the goates for the price of thy field.* v. 27. *And let the milke of thy goats be ſufficient for thy food, for the food of thy familie, and for the ſuſtenance of thy maids.* 1. Cor. 9. 9. *Thou ſhalt not muzzle the mouth of the oxe, that treadeth out the corne: doth God care for oxen? either ſaith he it not altogether for our ſakes?* Matth. 13. 52. *Euery Scribe which is taught vnto the kingdom of heauen is like vnto an houſholder, that brings forth out of his treaſurie, things both new and old.*

IV. To keepe order, and to exerciſe diſcipline in his houſe, and that in this manner.

In caſe of offence, when a capitall crime is committed, which incurreth publike cenſure; he is not to puniſh it himſelfe, but to bring the offender to the ciuill Magiſtrate, to informe of his fault, that he may haue his deſert: It was a courſe eſtabliſhed by the Iudiciall law, which God gaue vnto *Moſes* for his directiō in cauſes criminall among the Iſraelites: Deut. 21. 18. 19. 20. *If any man hath a ſonne that is ſtubborne, and diſobedient, which will not harken vnto the voice of his father, nor the voice of his mother, and they haue chaſtned him; then ſhall his father and his mother take him, and bring* B *him out, vnto the Elders of his citie, and vnto the gate of the place where he dwelleth, and ſhall ſay vnto the Elders of his citie; This our ſonne is ſtubborne, and diſobedient, and he will not obey our admonition: he is a rioter, and a drunkard.* Againe, Deut. 13. 6. *If thy brother the ſonne of thy mother, or thine own ſonne, or thy daughter, or the wife that lieth in thy boſome, or thy friend which is as thine owne ſoule, entiſe thee ſecretly, ſaying, Let vs goe and ſerue other gods (which thou haſt not knowne, thou, I ſay, nor fathers) thou ſhalt not conſent vnto him, nor thy heare, neither ſhall thine eye pitie, nor ſhew mercie, nor keepe him ſecret.* Zach. 13. 3. *And when any ſhall yet propheſie, his father and his mother that begate him ſhall ſay vnto him, Thou ſhalt* C *not liue: for thou ſpeakeſt lies in the name of the Lord: and his father, and his mother that begate him, ſhall thruſt him thorough when he propheſieth.*

If the fault be of any inferiour nature, and leſſer in compariſon; the maſter of the familie ought to proceed by priuate cenſure vpon the delinquent partie, ſometimes by admonition, otherwhiles by correction, and chaſtiſement, according to the qualitie of the offence, and the condition and ſtate of the perſon. Leuit. 19. 17. *Thou ſhalt plainely rebuke thy neighbour, & not ſuffer him to ſinne.* Matth. 18. 15. *If thy brother ſinne againſt thee, goe and tell him his fault betweene him and thee alone: If he heare thee not, take yet with thee one or two.* Prou. 29. D 17. *Correct thy ſon, and he will giue thee reſt, and will giue pleaſures to thy ſoule.*

When admonitions and corrections will not preuaile, the partie muſt be brought before the Miniſters, and Gouernours of the Church, that they may cenſure him. Matth. 18. 17. *If he wil not heare them, tell it vnto the Church.* And the Apoſtle *Iames* giueth order that the Miniſters of the Church ſhould come to thoſe that are ſicke, and pray for them, Iames 5. 14. which if they doe in caſe of infirmitie; then they are alſo to be ſought vnto, in caſe of errour and offence committed, for redreſſe.

But when none of all theſe meanes will doe good; if the partie be a ſeruant, his maſter may, and ought to remooue him. Pſal. 101. 7. *There* *ſhall no deceitfull perſon dwel within mine houſe; he that telleth lies ſhall not remaine in my ſight.* Ioh. 8. 35. *The ſeruant abideth not in the houſe for euer.*

V. To giue intertainment to thoſe that are ſtrangers, and not of the familie, if they be Chriſtians, and Beleeuers; but ſpecially to the Miniſters of the Word. Rom. 12. 13. *Giuing your ſelues to hoſpitalitie.* Hebr. 13. 2. *Be not forgetfull to lodge ſtrangers: for hereby ſome haue receiued Angels into their houſes vnawars.* This dutie the woman of Shunem and her huſband performed vnto the Prophet *Eliſha*, 2. King. 4. 10. *Let vs make him a little chamber, I pray thee, with walles, and let vs ſet him a bed there, and a table, and a ſtoole, and a candleſtike, that he may turne in hither, when he commeth to vs.* Theſe are the duties.

Here if it be demanded, whether the maſter of a familie is alway, and neceſſarily bound in his owne perſon to doe all theſe things?

I anſwer, that if there be iuſt and neceſſarie cauſe, either in reſpect of his owne inabilitie, or in regard of publike imployment, vpon a lawful calling, whereby he is hindered, ſo as he cannot doe any of them himſelf, at ſome times; it is lawfull for him to haue, and vſe a deputie. This our Sauiour Chriſt teacheth in effect, when he ſaith, *Who then is a faithfull ſeruant, and wiſe, whom his maſter hath made ruler ouer his houſhold, to giue them meate in ſeaſon?* Matth. 24. 25. Thus *Abraham* had a ſteward of his houſe, *Eliezer* of Damaſcus, Gen. 15. 2. and he performed the waightieſt matters, that concerned the eſtabliſhment, and continuance of a Family, not by himſelfe, but by his Steward, as namely the choice of a wife for his ſonne *Iſaak*, Gen. 24. 2. *Therefore Abraham ſaid vnto his eldeſt ſeruant of his houſe, which had the rule ouer all that he had; Put now thine hand vnder my thigh*, &c. Thus *Pharaoh* King of Egypt had *Ioſeph*, Gen. 39. 5. *So Ioſeph found fauour in his ſight, and ſerued him, and he made him ruler of his houſe, and put all that he had in his hands.*

## CHAP. XVIII.

## Of the Miſtreſſe of the familie, or Goodwife of the houſe.

THe Goodwife or Miſtreſſe of the houſe, is a perſon which yeeldeth helpe and aſſiſtance in gouernment to the Maſter of the familie. For he is, as it were, the prince and chiefe ruler; ſhe is the aſſociate, not only in office and authoritie, but alſo in aduiſe, and counſell vnto him. 1. King. 17. 17. *And after theſe things, the ſonne of the woman, which was wife, or* * *miſtreſſe of the houſe, was ſicke.*

* Bagnalath babbajith) Domina domus.

Her dutie is two-fold.

Firſt to gouerne the houſe, as much as concerneth her, in her place. 1. Tim. 5. 14. *I will therefore that the yonger women marrie, and gouerne the houſe.* And that ſhe doth three waies. I. By exerciſing her ſelfe in ſome profitable employments, for the good of her charge, Prou. 31. 13. *She ſeeketh wooll, and flax, and laboureth cheerfully with her hands.* II. By appointing her maids their worke, and ouerſeeing them therein. Verſ. 15. *She riſeth whiles it is yet night, and giueth the portion to her houſhold, and the ordinarie to her maids.* III. By ordering her children and ſeruants in wiſedome; partly by inſtruction, partly by admonition, when there is need. Verſ. 26. *She openeth her mouth with wiſedome, and the law of grace is in her tongue.* verſ. 28. *Her children riſe vp, and call her bleſſed*, &c. Tit. 2. 5. *That they be diſcreet, chaſt, keeping at home*, &c. Act. 18. 26. *Priſcilla* in her houſe, with *Aquila*, inſtructed *Apollos*, in that wherin he was wanting, expounding vnto him *the way of God more perfectly*. *Gregorie Naziazen* in an Oration made for his father, ſaith, *That his mother was not only an helper, but alſo a teacher or inſtructer, and guide vnto his father in matters of religion and godlines.*

The ſecond dutie, is, to giue the portion of food vnto her familie, or cauſe it to be giuen in due ſeaſon. Prou. 31. 15. *She riſeth whiles it is yet night, and giueth the portion, or meate to her houſhold.* Thus did *Rebekah* in her houſe. Gen. 27. 9. *Get thee now to the floke, and bring me thence two good kids, of the goates, that I may make pleaſant meat of them for thy father, ſuch as he loueth.*

*Queſt.* Whether may the goodwife, without the conſent of the goodman, giue and beſtow the goods belonging to the familie?

*Anſ.* I. There are ſome things which are proper to her ſelfe, and not part of her dowrie which ſhee brought vnto her husband. And theſe ſhee may claime as her owne, becauſe either they were reſerued vpon the match made betweene them, or elſe are peculiar vnto her by their mutuall conſent; and of them ſhe may lawfully giue, without her husbands knowledge. II. The goods which are common to them both, are of another nature; and theſe ſhe may not beſtow, without his allowance, either expreſſe or at leaſt generall and implicite, ſpecially when the giuing of them doth or may grow in likelihood, to the hinderance, and preiudice of the ſtate of the familie.

FINIS.

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## *Errata* in Chriſts Sermon in the Mount.

× [illegible] on Reuel. p.350.

Pag.9.col.1.lin.5. read any baniſhment.p.227.1.b.margent.Act.9.15.170.1.a.lin.14.which is the.350.2.b.lin.10.to the Miniſter. 368.2.c. lin.11.three workers.

## *Errata* in Commentarie on the 11.to the Hebr.and the reſt.

Pag.11.2.lin.25.no liuing creature.12.2.blot out the laſt line.14.2.l.13. liued afore or about. 16.1.l.34. Church on earth is. 20.1.l.35. burnes vp.26.2.l.26.in the world.51.1.l.12.godly.56.1.l.30.2.Cor.5.21.75.1.l.8.as ſoberly.col.2.l.60.muſt teach vs.82.2.l.18. Aholiab and Hiram.185.1.l.30 Gen.14.187.2.l.5.of vngodly men.198.1 l.33.heauenly things were.218.l.16.Ehich.& l 29.Ehich. 221.2.d. marg.1.Ioh. 5.10.225.2.l.46.Pſal.105.15.240.2.l.11.Act.1.7.253.2 l 49.Pſal.4.6.405.2.l.23.in all the old Teſt.455.2.l.43.without myſterie. 472.1. l.37.no man could.485.1.l.37.Iob 14.4.568.2.l.26.V.17. 658.2.l.43.particular efficients.672.2.l.vlt.promiſer hath. 673 2.l.31.one and the ſame.

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p.81.2.[illegible]

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Perkins, W.

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